**DISCOURSE ITINERARIES IN AN EAP CLASSROOM:
A COLLABORATIVE CRITICAL LITERACY PRAXIS**

by

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Abstract

This classroom ethnography documents the developing critical literacy pedagogy of an English for Academic Purposes (EAP) instructor over the course of several terms. My research, which involved extensive collaboration with the EAP instructor, explores how specific classroom practices and discourses are enacted and mediated through dialogic intertextualities, material objects, and social actions that frame representations about language, literacy, and what Lefebvre (1988) called "*le quotidien*" – the everyday, and how these affect the students' meaning-making potential in specific ways. It also traces the contours (and detours) of the instructor's classroom practices after the researcher's mediation in the form of collaborative inquiries on functional grammar and critical literacy, and the effects of these classroom practices on making meaning in her EAP classes.

I consider several issues from an integrated theory and practice perspective. Because of an urgent need to understand the students' practices and epistemologies as they engage in ever newer forms of multimodal text productions, I contend that EAP classroom practices must be reshaped to facilitate more (inter)active engagements of the multimodal texts that saturate students' lives, both inside the class and outside. Related to this, I highlight in my classroom data what actually counts as the 'critical' or the 'uncritical' in this EAP classroom and argue why these distinctions matter. Lastly, I suggest ways in which the role of a critical multiliteracies education in EAP can

meet the pragmatic needs of both students and teachers. My research contributes to a much-needed dialogue between critically oriented researchers and practitioners in the field of TESOL/Applied Linguistics by bridging the gap between theory and practice. The lessons learned from this collaborative classroom praxis point to concrete ways to help EAP teachers and students utilize their meaning-making potential. This involves equipping them with an expanded social semiotic tool-kit that can enable them to not only meet their immediate academic needs, but also help create a more active and possibly transformative role in the social constructions of discourse, language, and society. This doctoral dissertation has implications for those who are involved in EAP teaching and research, curriculum planning, teacher training, and student needs assessment.

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There were the proverbial blood, sweat, and tears in the process of writing this dissertation: the requisite paper cuts from photocopying several book chapters, perspiration from my rapid walks to and from the library carrel even during the wintry months of Toronto, and yes, a few tears shed not from the agony of writing, but from the elegiac and loving memories of the two aunts to whom I dedicate this dissertation.

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Displayed on your screen is a product of mental and physical labor that has been made possible by the invaluable contributions from the following people:

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Dedication

With pride and love, I dedicate this dissertation to my two beloved aunts, my aunt Susan H. Moy, my mom's oldest sister, and my great-aunt, Mamie Moy, wife of my great-uncle Wood Moy, paternal uncle to my mother. Aunt Susie, whom I called "I-Yee" since I was old enough to talk, was the definitive New Yorker. She loved her cigarettes, her Johnny Walker Red, her New York Yankees, and above all, her family, which included her nieces, nephews, cousins, and siblings. To the family, and especially to me, she was our Athena, liberally dispensing street-smart worldly advice and colorful expletives in the same sentence. She had my back in times of trouble, and showered encouragement and support when the tides of fortune ran against me. Wherever you are I-Yee, I hope you're enjoying a smoke and your favorite blended Scotch whisky, and saying, "Good job, Chris!" I hope I've made you proud.

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Chapter One:

Introduction

This is a story about a teacher and her English for Academic Purposes (EAP) classes, and what happened when an outside researcher equipped with a theoretical tool-kit, considerable EAP teaching experience, and hoping to explore critical EAP pedagogy in practice came into contact with this EAP instructor who was unfamiliar with these theories and had her own previous pedagogic practices in place. Why she initially agreed to allow an unknown researcher into her classroom for the ensuing 11 months, during which time he continually observed her classes, her teaching methods, and her students, all the while taking notes, recording in audio (and a few times in video) format, and interviewing both her students and her numerous times still remains a bit of mystery to me, but perhaps the answer will be found in what you are about to read.

I am that researcher she consented to have in her classroom. I had taught ESL and EAP for 18 years prior to conducting this research, and my previous teaching practices informed how I initially conceptualized my research (Chun, 2009a). However, it is worth mentioning that I did not consider how my embodied histories of practices and accompanying theories of critical approaches in the classroom would be rendered problematic when I stepped into another teacher's classroom. As the collaborative process, which was not part of the initial research design, began to unfold between the instructor and me, I experienced the day-to-day classroom moments imbued with our mediated encounters that constituted a contextualized praxis I had not fully anticipated or expected but in the end proved far richer and meaningful than either of us could have ever predicted. What follows then is the unfolding of this process and the journey that continually re-shaped our own planned itineraries.

Research Directions for EAP

Hyland and Hamp-Lyons (2002) argued that for EAP research, it is imperative that we "establish practices that challenge the widely-held assumption that academic conventions are universal and independent of particular disciplines as this undermines our professional expertise and leads learners to believe that they simply need to master a set of transferable rules" (p. 6). This is a crucial point, particularly for those who view "academic literacy practices as something abstract and decontexualised" and regard "communication difficulties...as learners' own weaknesses" resulting in EAP becoming "an exercise in language repair" (p. 6).

Due to "the increasing sophistication of our understandings of genre, intertextuality and the processes by which texts and events are mediated through relationships with other texts" (Hyland & Hamp-Lyons, 2002, p. 7), we can draw upon frameworks such as critical literacy (e.g., Freire & Macedo, 1987; Janks, 2000, 2010; Luke, 2000), multiliteracies pedagogy (Cope & Kalantzis, 2000), and multimodal teaching and learning research (e.g., Kress, 2003, 2010; Kress, Jewitt, Ogborn, & Tsatsarelis, 2001; Kress et al., 2005) to aid us in exploring further lines of inquiry. In particular, with the rise of the integration between academic texts and technology, and how each has shaped and mediated the other, we need a better understanding of this relationship and how it impacts the EAP classroom. Indeed as Hyland and Hamp-Lyons (2002) observed, "the ability to produce and understand text-visual interrelations is now an essential component of an academic literacy, and EAP research is struggling to understand and detail these meanings" (p. 8).

In addition, an essential research concern is the issue of EAP as being either a pragmatic or a critical discipline (e.g., Benesch, 1993, 2001; Hyland, 2006; Hyland & Hamp-Lyons, 2002; Pennycook, 1997). As Hyland and Hamp-Lyons (2002) asked, "is the EAP teacher's job to replicate and reproduce existing forms of discourse (and thus power relations) or to develop an

understanding of them so they can be challenged?" (p. 9). They maintained that a "social-theoretical stance is needed to fully understand what happens in institutions to make discourses the way they are" (p. 9).

My research answers this call and addresses these issues in EAP. Most ethnographies in EAP have focused mainly on the learners themselves (e.g., Benson, 1989; Casanave, 1992; Fox, 1994; Hansen, 1999; Houghton, 1991; Johns, 1992; Leki, 1999; Prior, 1995, 1998; Spack, 1997). Several ethnographies have specifically addressed the power issues involved in textual, curricular, and institutionally mediated identity constructions of EAP learners, and their own self-identity constructions (e.g., Canagarajah, 1993, 1999; Harklau, 2000; Raymond & Parks, 2004; Thesen, 1997). However, very few, if any, that I know of examine how EAP teaching is practiced in a specific locale, the ensuing mediated trajectories of those teaching and classroom practices by a collaborative inquiry research, and *both* the instructor's and the students' identity co-constructions as they mediate, resemiotize, and articulate the curricular, textual, multimodal, literacy, and social discourses in the moment-by-moment classroom actions in real time activity. My research purpose here is to analyze these mediated "multiple, transformative and interlinked processes of resemiotization that constitute the itineraries which discourses take" (Scollon, 2008, p. 243) in the EAP classroom I observed for 11 months.

This is a classroom ethnographic study that documents the praxis of a developing critical literacy pedagogy of an instructor in her advanced-level EAP classes at a university Intensive English program as it unfolded over the course of several terms. My research, relying on extensive collaboration with the EAP instructor, explores how specific classroom practices and discourses are enacted and mediated through dialogic intertextualities, material objects, and social actions, which frame representations about language, literacy, and what Lefebvre (1988)

called "*le quotidien*" – the everyday. It also traces the contours (and detours) of the classroom practices after the researcher's mediation in the form of collaborative inquiries, and the effects of these discourse practices on making meaning in the EAP classroom.

Issues and Objectives

I examine several issues from an integrated theory and practice perspective. Kress (2010) has claimed that rapidly evolving social technologies such as YouTube, Facebook, and handheld digital devices have led to "the redistribution of power in communication" which "has the most profound effect on conceptions of learning, of knowledge and hence on the formation of subjectivity and identity" (p. 21). These new distributions of power signal a shift in the relationship between the individual viewer and media production from consumption of media to that of "*production* and *participation* for those who had previously been seen as audience" (p. 22). Thus, Kress has argued that the paradigm of design is needed to deal with "an unstable social world with differing distributions of power" (p. 22). Design, which incorporates the earlier work of critique in addressing the relations of power enacted in consumption (Janks & Ivanic, 1992), "is an assertion of the individual's interest in participating appropriately in the social and communicational world; and an insistence on their capacity to shape their interests through the *design* of messages with the resources available to them in specific situations" (p. 23). Therefore, there is "an urgent need to understand the practices, epistemologies, ethics and aesthetics of the new forms of text production" (p. 24).

Because of this urgent need to understand the students' practices and epistemologies as they engage in ever newer forms of multimodal text productions, should EAP classroom practices be reshaped to facilitate more (inter)active engagements of the multimodal texts that saturate students' lives – both in the class and outside? A related issue is to explore what actually

counts as the 'critical' or the 'uncritical' in this EAP classroom and why these distinctions matter. Finally, what is the role of a critical multiliteracies education in EAP in meeting pragmatic needs of both students and teachers? My research contributes to a much-needed dialogue between critically oriented researchers and practitioners in the field of TESOL/Applied Linguistics by bridging the gap between theory and practice. It suggests concrete ways to help both EAP teachers and students realize their meaning-making potential by equipping them with a tool-kit that might enable them to play an active and possibly transformative role in the social constructions of discourse, language, and society.

I plan to achieve four objectives with the findings of my research. The first is to show how discourses in text materials are recontextualized and resemiotized in classroom discourses, and if these "discourse itineraries" (Scollon, 2008) affect the students' meaning-making potential in specific ways. Second, to report on the collaborative research with the EAP instructor to document the dialogical unfolding process between us as I performed in my role as the researcher in discussing and exploring teaching methods with her to help create a more effective EAP learning environment, and suggest the kinds of pedagogies that can mediate EAP class materials in critical, dialogical engagements. Third, because pedagogical practices and varying conceptions of learning and what counts as knowledge shape students' subjectivities in the classroom, I examine the fluid dimensions of subject positions of the students and the instructor that are negotiated, constructed and interpellated through the intertextual, pedagogic and classroom discourses. Lastly, I explore the possibilities, practices, and problems of critical multiliteracies approaches in an EAP class, and the role of multimodal texts in developing a curriculum that is more congruent with many current university courses.

Research Questions

My research attempted to answer the following questions:

1. How do the dialogic intertextualities in this EAP class enact classroom practices and mediate representations about language, literacy, and what Lefebvre called "the everyday"?

2. What subjectivities are co-constructed, negotiated, addressed, and or resisted in the classroom interactions around textual engagements?

3. How are the instructor's teaching and classroom practices mediated and subsequently reshaped throughout our collaborative inquiry meetings and the discussions about functional grammar and critical literacy approaches that address both academic language and complex discourse formations?

4. What counts as the 'critical' or the 'uncritical' in this EAP classroom and why do these distinctions matter?

Rationale

How did I become an English language teacher and researcher who is interested in and committed to researching the social, cultural, and political processes of language education in society from what has been called a critical applied linguistics perspective (Pennycook, 2001)? What led me to pursuing this research, and why?

I have arrived at this juncture through various roads. I grew up hearing the stories of my grandparents' efforts and difficulties in learning a new language, adapting to a new culture, and attempting to assimilate into American society after leaving China in the 1920s. I witnessed the

struggles of my parents, who had managed to leave their urban neighborhoods in Spanish Harlem and the Lower East Side in Manhattan, to raise my sisters and me in an all-White middle-class neighborhood in Queens, New York City and then later, in the suburbs of Long Island. Our experiences of growing up as hyphenated Americans with the attendant, almost inevitable question – "Where are you from?" – shaped and directed my sense of cultural identity. I was at times made to feel that we were not fully legitimate members of society with the rights and access that some, by their hierarchical positioning of their economic, social, and racialized identities, have seen as their sole province. It has been in this context of being born an American but not always recognized as such that I have sometimes felt, to echo Said's (1999) phrase, "out of place" in American society. This lifelong feeling has informed and shaped my interactions with my ESL students, who voice their own sentiments of cultural strangeness and dislocations.

One incident illustrates the racializing and racist practices I have faced. When I started my undergraduate studies, I met with one of the school counselors to plan my course of study. At the time, I confided to him that I had trouble adjusting to the new demands of undergraduate courses, student life away from my family, and the remote cultural location of the school itself, which is in rural eastern Pennsylvania, approximately 5 hours by car from Long Island, New York. The counselor advised me that I should ignore these "inconveniences" and "buckle down" in my studies because, in his words, "you don't want to end up a *coolie*, do you?" Too shocked and dumbfounded to protest this racist labeling, I mumbled my acknowledgement and quickly left his office, never to return.

My first awareness of class issues was in college. I attended a small private liberal arts college in which the majority of students were from upper middle-class and upper class backgrounds. Perhaps this was the first time I felt alienation based on class. Fortunately, there

were several professors in the Economics Department who helped me make sense of my experiences through their introduction to critiques of political economy and culture (e.g., Althusser, 1971; Gramsci, 1971; Nelson & Grossberg, 1988). It was my first exposure to praxis and social activism, which proved useful for my subsequent work in Los Angeles as an organizer, canvasser, and activist for a national action group committed to anti-intervention policies in Central America and global nuclear disarmament. This formative experience of meeting and engaging with people from varied social, class, and ethnic backgrounds in highly stratified Southern California strengthened my desire to help effect change for social justice and an equitable society.

It was this desire that led me to start teaching ESL in the diverse immigrant communities of Los Angeles in 1991. Within a year of my first teaching position, the acquittal of the Los Angeles police officers in the Rodney King case[1] sparked the revolt by the local African-American community and this had an immediate and personal impact on many of my immigrant students' lives and occupations since they lived and worked in adjoining neighborhoods. My classroom became something more than a place to only impart syntactically correct sentences in another language; it was transformed by my students into a dynamic site where their demands for an understanding of the complex issues and realities that confronted them on a daily basis could be articulated and heard. It was then that I realized the necessity of transforming my pedagogical practice in the second language classroom to one that would incorporate political, social, and cultural concerns in the teaching of English.

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[1] On April 29, 1992, a jury acquitted three White Los Angeles police officers accused of excessive force while arresting Rodney King, an African American, on the night of March 2, 1991. The incident was captured on video by a bystander and was shown repeatedly by the media. The news of the acquittal triggered the revolt by some in the Los Angeles African American community due in part to the extensive history of what local activists have described as police brutality in their communities.

However, this was complicated by my subsequent teaching at several Intensive English Programs (IEP), located in for-profit divisions on campuses of a state university. These particular IEPs featuring EAP have marketed themselves to international students as a necessary first step toward a university education in North America. Due to their high tuition rates (posted on their websites that state well over $2,000 for an 8 or 10-week term), it would seem these IEP/EAP classes are affordable to a select few, who Vandrick (1995) characterized as the "privileged international student" (p. 375). Based on my teaching, observing, and interacting with IEP students for many years, I would agree with Vandrick's depiction in that many IEP "institutionally sanctioned" (Gee, 2000) international students are part of a global elite, which Gee (2000) observed "share a set of practices and experiences...(a certain 'lifestyle') in terms of which they are beginning to constitute a powerful affinity group that transcends...borders" (p. 107).

Not all of my international IEP students were affluent as measured by living standards in North America; a good percentage of them came from middle-class families who saved and sacrificed to send their children to study in the United States. However, in the context in which close to half the world's population lives on $2 a day, my students were relatively wealthy. Thus, my classroom interactions with these international students were markedly different from my teaching practices with my previous immigrant students at my first school. My view of my English language classroom and my role in it shifted from expressing solidarity with the everyday economic and life struggles of the immigrant students and working with them to find solutions to being positioned at times by some of my more affluent international students as a type of hired help – an educational caregiver essentially.

There has been discussion recently regarding the identity and positioning of the ESL teacher (e.g., Johnston, 1999; Norton & Toohey, 2004; Varghese, Morgan, Johnston, & Johnson, 2005). My own stake in this research stems in part from these experiences of shifting identity positionings of teacher-student interactions in specific contexts. In the context of teaching EAP at these IEPs, I had to consequently devise new strategies and methods in engaging with the curriculum content in these new dialogic encounters. Critical pedagogical practices thus took on a different hue in my interactions with these international students, who had of course varying degrees of comfort with their societies in their present state. The instantiated moments of different discourses in which subjectivities are constituted as they occur through contact in the classroom require a complex set of responses to those subjectivities, whether it is a privileged elite member one moment or an anxious academic outsider the next. One critical pedagogy challenge in these EAP classrooms is to highlight the ways in which the oppression of many of these students based on their gender, nationality, non-native English speaker status, and so on, is interrelated to the oppression some engage in through their privileged roles in their home countries. Given the historical connections between English language education and western colonialism (Pennycook, 1998), it is inescapable that the English language classroom is a site in which the social, cultural, and historical dimensions of this legacy with its concomitant involvement of power and ideology intersect.

Finally, one very important reason why I decided to take up this particular research stems from one of my EAP teaching encounters. With a few of my students, I felt I was never really able to successfully teach them how to deconstruct academic texts and use academic discourses in their future disciplines. One student in my memory stands out in particular. He was a so-called "generation 1.5" student (see Benesch, 2008, for discussion of this contested term) who had

come to the U.S. when he was in his early teens. He graduated high school in the Los Angeles area and was accepted into a state university. However, he was soon advised to enroll in an IEP, much to his humiliation, I'm sure. In my advanced-level reading and writing class, he was bright, articulate, and observant. Yet, it quickly became apparent that he was unable to employ his talents and resources to successfully navigate the practices demanded by EAP discourse communities. He could no longer rely on his past literacy practices, and his current literacy practices were not recognized within this new context. I was unable to help him bridge the divide in my class, and my failure has haunted me since.

Contextualizing EAP

To contextualize this research, I will address the role EAP plays in North American universities' (re)production of cultural and linguistic capital in the effort to compete with other educational regions in attracting students around the world who possess the requisite economic resources to acquire this particular language commodity. The timeline of this research coincided with the recent global crisis of capitalism, which is addressed several times in this class throughout the two terms, and provides the backdrop against which several texts are set.

The term English for Academic Purposes (EAP) refers to

language research and instruction that focuses on the specific communicative needs and practices of particular groups in academic contexts. It means grounding instruction in an understanding of the cognitive, social and linguistic demands of specific academic disciplines. This takes practitioners beyond preparing learners for study in English to developing new kinds of literacy: equipping students with the communicative skills to participate in particular academic and cultural contexts. (Hyland & Hamp-Lyons, 2002, p. 2)

EAP courses function as a bridge and a lifeline for non-native English speaking students who plan to pursue higher education in North America. For these international and immigrant students, a primary aim of EAP is to introduce the language and linguistic resources they will

need to pursue post-secondary education and to succeed once they enter a tertiary institution. Providing linguistic and language support is therefore crucial in helping to realize these students' aspirations in higher education. Inasmuch as academic language is the "hidden curriculum" of schooling (Christie, 1985), it is imperative to render more explicitly in the classroom how meaning and knowledge are typically produced through this language, which differs so significantly from everyday language (Cummins, 2000; Schleppegrell, 2004). Without this support, the students' difficulties in completing a post-secondary degree mount and failure to do so may adversely impact their subsequent life trajectories in increasingly knowledge-based economies requiring an advanced education. And particularly for immigrant students, how EAP is implemented has important ramifications for a society that purports itself to be multicultural and tolerant. The goal of EAP has traditionally been to teach these students how certain academic discourses and genres are constructed in universities; however as Benesch (2001) noted, there have been efforts by scholars such as Dudley-Evans and St. John (1998), Master (1998), and Swales (1994) "to move EAP beyond its traditional pragmatic orientation" (p. xv).

An Institutional Context of EAP

The rise of English language teaching as a major international service industry – its dollar revenues are estimated to be in the billions (Pennycook, 1994) – is not a fortuitous result of certain economies that have been structured to direct flows of accumulation toward the United States and its satellite players, but rather an integral part that has helped to facilitate this very process. English language institutes, in particular IEPs, have become mediating institutions that help to direct the conduits of economic, linguistic, and human capital and thus play a part in the neoliberal project to reallocate resources from the public domain to the private sector (Holborow, 2006). If the global "economy is the engine that drives the ELT industry" (Kumaravadivelu,

2003b, p. 543), then it also drives the selling of North American university education worldwide (Raduntz, 2005; Spring, 1998). A brief analysis of how these two social actors have mutually benefited each other is presented here. However, since there are a range of types of IEPs, the following analysis is not characteristic of all IEPs.

The location of some IEPs within the privileged spaces of universities in North America and their ensuing use of the language resource of EAP has led to a spatialized logic of capital accumulation that has been enacted over the last 30 years. This is realized in the enormous transfer of wealth from relatively affluent international students to these institutions in exchange for a product – the educational commodity of EAP – that has relatively low costs of production with a high exchange value in its tuition rates. By being housed in colleges of extended learning at public universities, these IEPs have created the value of their resource of EAP first by locating themselves within these sites. They have since marketed themselves to international students as being an integral part of the students' university education in North America. In this way, IEPs have become "mediating institutions" that help to direct the "globalized flows" (Blommaert, 2003) of economic, linguistic, and human capital to their affiliated "corporatizing" universities (Starfield, 2004). Corporatizing universities are now "designed according to principles of corporate accountability, industrial efficiency, and 'quality assurance' – as smoothly running machinery in the cost-effective production of human capital and knowledge for use by the state and the corporation" (Luke, 2008, p. 307). These corporatized universities thus benefit from the revenues they collect twice from these international students: the high tuition for the EAP classes and subsequent higher international tuition fees for university classes.

IEPs are by now a prominent institutional feature at many North American universities. Their various websites present an educational and financial model that reflects the competitive

environment in which they operate: the aggressive overseas recruitment of students by the IEP staff (in many cases former ESL instructors), the marketing and selling of the university name with which the IEP is affiliated (although often conveniently omitting mention that the IEP students will not be accorded full university student rights and privileges), the announcements of favorable fees, housing features, and student services, and the explicit naming of the students as "clients" or "customers" by both the faculty and the staff, who study and analyze retention rates of their client base.

Many of these universities have come to regard their IEPs as rainmakers that bring in outside revenues in times of state-mandated budget cuts. Since this type of program depends so heavily on its revenues to sustain itself as a viable model operating on a university site, it must aggressively court students worldwide to justify its existence. Thus even before this type of student steps into the IEP classroom, she is already positioned by the institutional discourses that view her as a purchaser who will receive 'value-for-money education'.

IEPs as a Neoliberal Nexus Site

Thus IEPs can be seen as a neoliberal site due to this increasing marketization and ensuing corporatization of publicly funded universities (Chun, 2009a). The neoliberal policy of the "Washington consensus" has dominated the Pan-American countries, and both Canada and Mexico are no exceptions. Davidson-Harden, Kuehn, Schugurensky, and Smaller (2009) noted for example, that compared with the U.S., "the onset of neoliberal social policy in Canada may have come slightly later, but with no less force" (p. 51). Indeed, neoliberal education policy imperatives "have already substantially negatively impacted Canada's developed social programs and provincial education systems" (p. 51).

What is neoliberalism, and why should we be concerned with it? Teaching the English language itself has been named as a vital component of globalization (e.g., Block & Cameron, 2002; Crystal, 1997; McArthur, 2002; Pennycook, 1994, 1995, 1998) and a contributor to linguistic imperialism (Phillipson, 1992, 2000, 2001). In the field of TESOL/Applied Linguistics, 'globalization' is often mentioned in connection with a whole host of phenomena, yet there is rarely the mention of how a specific inseparable component of globalization, neoliberalism, which has become "its own globalization" (Duménil & Lévy, 2005, p. 10), has helped to configure the landscape of language teaching, and in particular, ELT (but see Holborow, 2006).

This dominant ideology in our time "involves both a set of theoretical principles and a collection of socio-political practices, all of which are directed toward extending and deepening capitalist market relations in most spheres of our social lives" (Colás, 2005, p. 70). Indeed, "the *market* is the main theoretical and historical social, economic and political institution of neoliberal thought" (Dussel Peters, 2006, p. 123). The original proponent of the neoliberal movement was Friedrich A. Hayek, whose book, *The Road to Serfdom*, warned of the dangers to individual freedom by governmental economic and social planning. In championing the market as the only suitable instrument for social management, Hayek claimed that it "has demonstrated itself to be a more efficient mechanism for the use of dispersing information than any other that human beings have consciously created" (Hayek, 1975a, as cited by Dussel Peters, 2006, p. 123). Hayek (1944) argued against devising "further machinery for 'guiding' and 'directing'" individuals, and called for the creation of "conditions favorable to progress rather than to 'plan progress'" (p. 240). Hayek's claim that "a policy of freedom for the individual is the only truly progressive policy" (p. 241) is currently framed in the neoliberal discourse of the market as the only viable social mechanism that is capable of providing freedom and 'choice' to people.

Hayek's ideology has been adopted in the supplanting of "regulation by law with market forces, and government functions (especially in the service sector) by private enterprise" (Greenhouse, 2010, p. 1). Under this guise of promoting individual freedom and choice due to the virtues of the 'free' market, Harvey (2005) argued that in fact neoliberal policies and practices in the past 35 years have worked to restore the power of economic elites by re-establishing optimal conditions for financial capital accumulation through the dispossession and appropriation of public wealth via increasing privatization, so-called 'austerity measures' in the form of slashing the social safety net and budget cuts to publicly-funded domains coupled with regressive tax cuts, all of which have led to incredible wealth disparities and deep social inequities both here in North America and around the world. To help accomplish this, neoliberalism presents a vision of the world as a "vast supermarket" (rife with 'choices') in which "the ideal citizen is the purchaser" (Apple, 1999, p. 204).

Neoliberal subjectivities are constructed around the notion of human capital as being composed of "the entirety of skills that have been acquired as the result of 'investments' in the corresponding stimuli" (Lemke, 2001, p. 199) of education, training, language studies, and so on. In this ideological formation, education "can be considered economically akin to a consumer durable which has the peculiarity of being inseparable from its owner" (Gordon, 1991, p. 44). According to this view, "the individual producer-consumer is in a novel sense not just an enterprise, but the entrepreneur of himself or herself" (Gordon, 1991, p. 44). The ways in which the ideology of neoliberalism gets reproduced in everyday dimensions can be seen in the active pursuit of skills designed to make a person a more 'marketable' commodity. In shifting responsibility for public well-being away from the state, neoliberal modes of governance put the onus onto individuals themselves; it is up to them to continually improve and adapt themselves

in becoming 'flexible' as part of its "indirect techniques for leading and controlling individuals without at the same time being responsible for them" (Lemke, 2001, p. 201). Thus, under the guise of re-creating the Self, the modes of neoliberal governmentality in effect expand and deepen social control in its role in self subject-making (Foucault, 1988, 1993). Part of the discourse of neoliberalism lies in this presentation of its own inevitability through globalization (Fairclough, 2000).

Curriculum Issues in EAP

Traditional research in second language acquisition has largely conceptualized learning in the second language classroom as a neutral transmission of cognitive skills (Block, 2003). However, Auerbach (1995) observed that "pedagogical choices about curriculum development, content, materials, classroom processes, and language use, although appearing to be informed by apolitical professional considerations, are, in fact, inherently ideological in nature, with significant implications" (p. 9) for all involved. In addressing the importance of understanding how knowledge and power are inextricably connected in society, especially in its manifestations in educational practice, Auerbach posed these questions: "Whose experience is valid? What counts as legitimate knowledge? and How is this knowledge transmitted/constructed?" (p. 11). Seen from this perspective, classrooms, and especially second language classrooms, "can be seen as sites of struggle about whose knowledge, experiences, ways of using language, literacy, and discourse practices count" (p. 12).

Auerbach (1995) noted the implications of curriculum choice and its implementations in that curriculum is "often seen as the driving force for instructional practice" (p. 13). However, she asks "where do these curricula come from? On what assumptions are they based? How are they developed? Who decides their shape and content?" I see these questions as being integral to

examining EAP curriculum content and text materials. It is no secret that in North America, publishing has been concentrated in fewer and fewer hands; the field is now dominated by a few very powerful players. This is clearly apparent in the field of English language teaching publishing, an industry that is marked by intense competition and aggressive growth (Gray, 2002). A quick survey of book titles used in many EAP classes reveals the same few publishers who seem to have cornered the market in this lucrative niche.

However, it is not very productive to rely on strict models of reductionism or determinism that illustrate or attempt to explain the ways in which corporate publishing determines or shapes content in EAP text materials. Despite the fact that "the central responsibility for curriculum development lies with outside experts who determine *for* learners what is important for them to learn and how they should learn it...these experts' supposedly neutral and technical state-of-the-art research tools...are in reality intensely ideological" (Auerbach, 1995, p. 14), it is more fruitful and productive to examine how the discourses that may appear in these textbooks are mediated via the social and cultural contexts in which they materialize, and secondly, the ways in which they are received in specific contexts such as the EAP classroom, and the ensuing interactions that may or may not generate other discourses in response. As Blommaert (2005) maintained, "often what counts or what is most consequential is the contextualisation performed by the one who receives and decodes the message – the *uptake*" (p. 43). This uptake of course lies with both the instructors teaching the text materials and the students reading and learning from these texts (and vice-versa). It is in this receiving and decoding that is the focus of examining classroom interactions centered on text, talk, and discourse.

The receiving and decoding depends on the particular frames of values, references, and experiences a reader brings to each text, for "particular texts can be read in different ways, contingent upon different people's experiences of practices in which these texts occur" (Lankshear & Knobel, 2007, p. 2). Lankshear and Knobel (2007) pointed out that "a Christian fundamentalist...will read texts from the Bible in radically different ways from, say, a liberation theology priest" (p. 2). Both will "make different meanings from specific texts, interact with these texts differently, put them to different 'uses' (e.g., to justify or affirm different courses of action to be taken in the world), and so on" (p. 2).

And perhaps the above example of the Bible as an inviolable text for some is particularly apt in this context of curriculum and teaching for Auerbach (1995) observed that in assigning the responsibility to teachers to select the appropriate materials for students is the "assumption that once the right textbook has been chosen, the rest will fall into place: The text is seen to be the backbone of the curriculum (and in some cases, it actually *becomes* the curriculum)" (p. 21). The over reliance on placing too much faith on the right textbook being the cure-all and end-all of effective teaching is mirrored in Auerbach's observation of teachers' frequent complaining about the difficulties of finding a good textbook.

EAP textbooks have been described as "highly wrought cultural constructs and carriers of cultural messages" (Gray, 2002, p. 152), and containing bland content and topics; yet it is important to consider how seemingly innocuous topics found in EAP content such as emotional intelligence and business ethics are in fact discursive practices that play important ideological roles in neoliberal governance (Chun, 2009a). Furthermore, the content in many EAP textbooks can be viewed as supporting a narrowly defined type of literacy that does not allow students to incorporate their own knowledge base of different literacy practices. In my experience of being

an EAP instructor over the years, I have seen many very bright students frustrated by the content material positioning them in ways that do not recognize or value their particular identities. The use and teaching of an EAP textbook should not be regarded simply "as a vehicle for information but as a potent instrument of social formation" (Hasan, 2003, p. 446). Textbooks are not insular documents but are instead a part of contextual and intertextual webs in which they are produced and received as educational commodities.

And since these textbooks are global commodities that are marketed across cultures, Gray (2002) noted that English language textbooks are carefully constructed to avoid featuring or mentioning any topic that could cause offense such as "alcohol, anarchy, Aids [*sic*], Israel and six pointed stars, politics, religion, racism, sex...terrorism, and violence" (p. 159). The careful aversion to these 'controversial' topics has the effect of creating bland content that is uninteresting to the readers, who no doubt continually encounter the same topics such as foreign travel (Gray, 2002). However, as Chun (2009a) argued, these supposedly safe, bland topics such as travel and tourism are imbricated in discourses of global consumerism that have achieved a hegemonic status. Noting the consumer materialism that is celebrated in some textbooks, Gray related the remark made by one textbook publisher who viewed content of this kind as "aspirational" (p. 161), which assume readers will share its same values. Again, it is worth noting that the mediation and reception of these discourses of materialism depend on the context in which the uptake occurs – the specific readership in their specific context. Is the reader an adult immigrant student who is taking evening classes at the local community college after working for 10 hours at a low paying job? Or is the reader an adolescent international student who has just bought a new car and commutes to campus from a home the parents bought for investment purposes? Both will undoubtedly interact with this textbook in very different ways,

and part of a critical dialogical pedagogy is to be attuned and engaged with these different interactions while facilitating dialogue with one's own particular interactions with the text.

Arguments around EAP textbook use are framed by Harwood (2005) as being either "strong anti-textbook" and "weak anti-textbook," the former taking the position of rejecting all commercial materials and the latter finding current materials to be inadequate but having no qualms about the textbook as a tool itself. Harwood himself ended on a hopeful note with his admonition that more researchers become textbook writers, and for textbooks to incorporate the latest corpus-based research, all taking place against the backdrop of increased communication "between publishers, researchers, teachers, and textbook writers" (p. 159). Although he addresses the marketplace pressures of textbook publishers who are working with far fewer titles than their non-educational imprint peers, Harwood is perhaps a bit too optimistic in his recommendations. It is unlikely that many academic researchers, who are already pressed for time with preparing for classes, attending numerous meetings, supervising and mentoring graduate students, writing to get published in peer-reviewed journals (as well as reviewing manuscripts for these journals), and trying to keep up with current research, will turn to writing textbooks in their spare time. Harwood also does not take into account the complex web of interconnected interests between publishers, their sales representatives, and the English language institutions with which they have very close relationships. There seems to be very little space for academic researchers to enter into this relationship (Biggar, 2010). One only has to observe the vast display of commercial power that is literally showcased in the TESOL Convention exhibits to notice the complex dynamics in play at this current time.

The aforementioned list of topics that Gray (2002) cited as ELT publishing 'taboos' functions exactly as intended: gaps, silences, and omissions that stand in for the repressed

aspects of messy realities outside the classroom – politics, religion, violence, and sex (not necessarily in this order), all things that must not be talked about in the EAP classroom lest it unleashes unbridled, uncontrolled emotions, or at least this is how these anxieties are articulated and legitimated by publishers, and more than a few teachers.

The extent to which the so-called "hidden curriculum" (Apple, 2004) is actually hidden is open to debate. In discussing the work done by Bourdieu and Passeron (1977), Giroux (1983), and other sociologists of curriculum, Auerbach and Burgess (1985), noted that "they argue that no curriculum is neutral: Each reflects a particular view of the social order, whether implicitly or explicitly. This 'hidden curriculum' generates social meanings, restraints, and cultural values which shape students' roles outside the classroom" (p. 476). Yet, Gair and Mullins (2001) claimed "one of the most problematic aspects of the hidden curriculum is in the name itself" (p. 23). As they pointed out, the phrase 'hidden curriculum' "suggests intentional acts to obscure or conceal – a conscious duplicity that may not always be present...in most cases it is plainly in sight, and functions effortlessly" (p. 23). If one takes a Gramscian view of how hegemony is constructed, the curriculum 'hiding' in plain sight appears not so much as something to be 'discovered' or 'unearthed', but rather for what it is presented as – a 'common-sense' view of how things are (Buci-Glucksmann, 1982). Ideology then is not the 'false consciousness' that masks reality; ideology *is* the real. In the same way, the missing or absent topics in ESL/EAP textbooks may very well be a function of the political economy of text publishing (Apple, 2004), but this absence also functions as the common-sense view that these topics are not to be discussed in society – how often have we heard the refrain, "we don't (like to) discuss politics or religion" in both private and public discourse?

The Textual Cycle of EAP

Drawing and building on the research by Kress et al. (2005), Bhattacharya, Gupta, Jewitt, Newfield, Reed, and Stein (2007) explored further the notion of the textual cycle, which they defined as "the selection of texts, and the pedagogic processes and practices within which texts are embedded and through which they are realised by individual teachers" (p. 466). Some of the questions they sought to answer are: "What modes of communication are evident in the classroom and how are these modes configured? What identities are made available to learners through the enactment of the textual cycle?" (p. 466). By conducting multimodal case study analyses of Grade 9 classrooms in Delhi, Johannesburg, and London, the authors examine how the teachers' engagement with the textual cycle are shaped by the macro relations of education in those specific societies to position teachers and learners (Bhattacharya, Gupta, Jewitt, Newfield, Reed, & Stein, 2007).

Bhattacharya et al. (2007) saw the textual cycle as a "complex sign both of the microsite in which it is embedded and of the larger national context" (p. 467). This process of textuality and intertextuality can also be viewed as the "simultaneous processes of 'entextualization' and 'co(n)textualization'" (Silverstein & Urban, 1996, p. 1), who warned that "to equate culture with its resultant texts is to miss the fact that texts (as we see them, the precipitates of continuous cultural processes) represent one, 'thing-y' phase in a broader conceptualization of cultural process" (p. 1). As I interpret it, the notion of the textual cycle takes this into account, avoiding the easy reductionism or determinism of culture=text, and instead, investigates how textbooks and other text materials, as being constitutive of the broader cultural process, are entextualized and contextualized in specific locales of the language classroom.

Adopting Bakhtin's (1981) idea of the chronotope, Bhattacharya et al. (2007) used it as a method of reading texts as "X-rays of the forces at work in the cultural system from which they

spring" (p. 467). However the emphasis should not be solely on the written word – something that Benjamin (1968) stressed repeatedly – and their effects, but the multimodal dimensions of learning environments, which include not only the various media of the curricula but also the physicality of those present who mediate these material objects (Scollon & Scollon, 2004).

In arguing for conceptualizing and viewing the textual cycle as a complex multimodal sign, Bhattacharya et al. (2007) stated that "all of these modes shape the production of curriculum knowledge and pedagogic practices that lead to learning" (p. 468). Showing how each teacher in the sites they studied was institutionally and discursively positioned in her choices of texts, and the ways in which the texts were mediated and regulated, the authors found that in London, the text is becoming "a site of mechanically performed operations" (p. 483), a process that has its parallels in secondary school education in the U.S. impacted by the No Child Left Behind legislation. Finding that each text in each site is mediated and regulated differently to produce different subjects, different English subjects, and subject Englishes, Bhattacharya et al. called for further research into how the interconnections between pedagogic cultures, teachers' identities and histories, students' lived experiences, and the textual cycle play out in the reworking of the text in classroom learning.

Classroom Discourse and Identities

Luk (2008) defined classroom discourse as the "contextualized or situated language use in classrooms, as specific interactional contexts, that reflects cultural and social practices" (p. 121). Although at first glance this definition sounds neutral enough, upon further reflection, what constitutes "cultural and social practices" in the language classroom has spurred an enormous amount of research in TESOL/Applied Linguistics in the past 25 years on language learning in the classroom and its concomitant dimensions of identities (e.g., Athanases & Heath,

1995; Atkinson, 1999; Auerbach, 1993; Benesch, 2001; Block, 2003, 2007a, 2007b; Block & Cameron, 2002; Canagarajah, 1993, 1999, 2004; Cazden, 2001; Chouliaraki, 1998; Cummins, 2000, 2001; Heath, 1983; Kubota & Lin, 2009; Kumaravadivelu, 1999, 2008; Lin & Luk, 2005; Luk & Lin, 2007; Morgan, 1998, Nelson, 1999; Norton, 1997, 2000; Norton & Toohey, 2004; Toohey, 2000; Vandrick, 1997).

In his observations of an ESL classroom in which the instructor was struggling to get her mainly Middle Eastern and Southeast Asian students to respond to a textbook reading on the U.S. astronaut moon landing in 1969 (set within the overall thematic context titled "American Heroes"), Kumaravadivelu (1999) cited this classroom scene as a reminder that the language classroom and its discourses – pedagogical, cultural, social, textual, visual, bodily, and so on – is "the crucible where the prime elements of education – ideas and ideologies, policies and plans, materials and methods, teachers and taught – all mix together to produce exclusive and at times explosive environments that might help or hinder the creation and utilization of learning opportunities" (p. 454). Therefore the importance of observing, analyzing, and understanding classroom discourse is "central to any serious educational enterprise" (p. 454).

Inasmuch as "classroom reality is socially constructed, politically motivated, and historically determined" (Kumaravadivelu, 1999, p. 466), classroom discourse analysis needs to take into account the dimensions that would help explain why those students in the ESL class he observed were silent in the face of the instructor's entreaties to comment on the curriculum material. His notion of critical classroom discourse analysis (CCDA), which includes, among other things, analysis of classroom discourse that investigates learner resistance and its impact on teaching and learning, and of the participants' "complex and competing expectations and beliefs, identities and voices, and fears and anxieties" (p. 472), sees its primary function as

transformative. The "thrust of CCDA," Kumaravadivelu argued, "has serious implications not only for the ways TESOL professionals observe, analyze, and interpret classroom aims and events but for curricular objectives and instructional strategies" (p. 479). Even for those English language instructors who might be receptive to a more critical pedagogic approach in their classrooms, many are unsure how to implement critical and dialogical pedagogies. Perhaps in the classroom observation that Kumaravadivelu reported is a good example of how the ESL instructor failed to notice the ways in which the seemingly (to some) 'innocuous' and culturally 'inoffensive' content that celebrated American achievements impacted language learning through the various discourses that were in play in that particular classroom. Kumaravadivelu pointed out that part of CCDA performed by teachers themselves can lead to deconstructing texts by both the teacher and learner instead of relying on textual content itself to be 'critical'.

What is also needed is to "interrogate the range of behaviors students display in the face of domination" (Canagarajah, 1993, p. 603). At some level, students use multiple strategies to oppose their teachers for various reasons. In North America, student interactions should be seen in the context in which the English language classroom functions as a vector of specific cultural and social values. Since this classroom might be one of the students' first direct encounters with values associated with the cultures of English language teachers, it is worthwhile to consider the ways in which these students bring their own sets of values that may not only 'talk back' to the embodied socialized discourses of the English language teacher, but also shape and influence the subjectivities of these teachers in the process.

Critical classroom discourse is part of the research paradigms of critical discourse analysis (Fairclough, 1995), critical language awareness (Janks & Ivanic, 1992), and critical ethnography in English language classrooms (Canagarajah, 1999). The spaces of learner

resistance and agency in contesting cultural and social positioning, and the identity constructions that are continually occurring need to be recognized and seen in the context of the language classroom being part of "larger structures of ideological landscaping, in which the 'normal' is distinguished from the 'abnormal'" (Pachler, Makoe, Burns, & Blommaert, 2008, p. 438). Researching how instructors view and talk about their own teaching practices and how their actual teaching embodies certain discourses and not others, gives what Pachler, Makoe, Burns, and Blommaert (2008) said is a "glimpse of two different faces of ideologies: ideological *processes* (i.e. the articulation of metalevel reflections in which ideologies become an *explanatory* frame of reference) and ideological *practices* (i.e. discursive activities in which ideologies become an *organising* frame of reference)" (p. 439). My research into the classroom discourses and practices take into account these intersections, contradictions, fissures, and bridges between the ideological processes and practices in the EAP classroom.

Recent Trends in EAP

Research in EAP in the past 40 years has mainly focused on issues such as register analysis, contextualization analysis, pragmatic analysis, genre analysis, and lately, intertextuality (see Holmes, 2004). Genre analysis has dominated the research, being described as "a veritable industry in EAP research" (Flowerdew & Peacock, 2001a, p. 16). However, Swales (1990), one of the pioneers in genre analysis, has since reconsidered and reassessed EAP with regards to its role in the cultural politics of international education (Pennycook, 1994) and linguistic imperialism (Phillipson, 1992). Swales' reconsideration either "coincided" (Flowerdew & Peacock, 2001a, p. 21) with the critical turn in EAP (e.g., Benesch 1993, 1996; Pennycook, 1997), or was formed in response to the emerging critical researchers and theorists in TESOL/Applied Linguistics in the early 1990s.

However, the critical turn, and in particular critical pedagogy in EAP has "had a mixed reception" (Haque, 2007, p. 83) despite having success in ESL literacy. This is somewhat evident in Flowerdew and Peacock's (2001b) edited research-based volume, *Research Perspectives on English for Academic Purposes*. Of the 25 chapters in the volume, only two address issues of power in EAP and problematize EAP practices (Canagarajah, 2001; Starfield, 2001). Indeed, Flowerdew and Peacock's (2001c) discussion of the key aspects of the EAP curriculum omits any in-depth analysis of how power, ideology, identity, resistance, and discourse intersect and interact in the EAP curriculum. Their technicist approach to the syllabus, teaching materials, EAP methodology, and the teaching of reading, writing, speaking, and listening skills ignores the ideological processes and practices that operate in EAP classrooms.

Haque (2007) referred to the debates on whether critical pedagogy is 'appropriate' in EAP since the overwhelming majority of EAP students are international students planning to enter university (Crookes, 1999, as cited by Haque, 2007). This debate is framed as being between the need for the pragmatic approach, i.e., teaching students the tools to get into the university and succeed once there, and the critical approach that would enable students to critically deconstruct the very discourses with which they need to be conversant in the academy (e.g., Benesch, 1993, 1996, 1999a, 1999b, 2001, 2006; Pennycook, 1997). As both Benesch (1993) and Pennycook (1997) pointed out however, the pragmatic argument is itself ideological since teaching is never neutral of course, and these discourses of neutrality in which arguments for pragmatism are embedded allow "for a view that EAP operates as a service industry to provide students with access to a neutral body of knowledge" (Pennycook, 1997, p. 263). Haque (2007) argued that "simple critique and action within the EAP classroom may in fact serve to

further marginalize, instead of empower, the students and ultimately jeopardize the fulfillment of their agendas" (p. 94).

I maintain that critical pedagogy in an EAP classroom can enable both teachers and students to examine the ways in which their subjectivities are constructed through discourses, which in turn help to develop a more critical awareness of what Gee (2004, 2005, 2008) called Discourses with a capital 'D'. Gee (2008) defined these as "composed of distinctive ways of speaking/listening and often, too, writing/reading *coupled* with distinctive ways of acting, interacting...so as to enact specific socially recognizable identities engaged in specific socially recognizable activities" (p. 155). For example, in challenging monolithic discourses about and of globalization that are taken up in many EAP textbooks and classrooms, we as EAP instructors need to find ways to be attentive to the interstices that appear in classroom discourses (Benesch, 1999b, 2001, 2006, 2009) that articulate with the global Discourses attempting to interpellate both teacher and students (Benesch, 2001, 2006).

When spaces for contestation and critique open up, how can we address these opportunities? In teaching EAP classes at several IEPs over the years, I have sometimes been confronted with class privilege and arrogance. To what extent is it realistic to expect that many of these international (at times elite) students will engage in productive dialogues on the interconnections between everyday life and the systemic processes that facilitate or constrain lived identities? There seems to be the assumption that critical pedagogy does not 'work' with these students (Haque, 2007). Although much literature on critical pedagogy has focused on students who have been oppressed and marginalized, can a critical literacy pedagogy work in an EAP classroom mainly composed of internationally privileged students? How would it work in a classroom with both international students and marginalized immigrant students? How does one

teach an affluent audience who may be indifferent or hostile to social equity issues? In engaging in the terms of globalization discourses, how do we avoid becoming complicit with those terms in ways that ultimately limit our abilities to create new counter-discourses that do not reproduce the same language? For many overworked, underpaid, and non-tenured EAP instructors, what is at stake for them to interrupt, intervene, and interrogate hegemonic discourses in class? Since ideologizing collocations permeate discourses to create common sense (Chun, 2009a), what are specific strategies to render the familiar strange?

Haque's (2007) described "the ideal end state" of EAP students, which "for them may be integration into a specific disciplinary discourse community or at least into the academic community at large" (p. 93-94). She claimed "this may result in a mismatch between the ideal end state of EAP and that of critical pedagogy" (p. 94), since the latter's goal is "sociopolitical enlightenment" (p. 93). This is a narrow view of the goals of critical literacy pedagogy. For both teachers and students, should there be the sole expectation to teach and acquire EAP in order to overcome a gate-keeping hurdle to enter into this "disciplinary discourse community," or can it be appropriated in ways to engage in the Discourses that attempt to interpellate all of us? Does one necessarily exclude the other? I would argue that in order for EAP students to become integrated into North American academic discourse communities, they first need to understand how discourses work at all levels. This can only be accomplished through developing a critical language awareness (Janks & Ivanic, 1992) to help embody the difficult academic discourses that could "increase their level of engagement not only in academic life but also in public issues" (Benesch, 2006, p. 50). It is also a language awareness of how they construct their own discourses in articulation with the Discourses of the technologies of power and control (Foucault, 1980). And since public and administrative issues such as the high stakes testing of TOEFL,

university budget cuts affecting program and course availability, and high tuition fees levied on international students directly affect many EAP students, potential mobilization on these concerns is not impossible to imagine.

All of these issues raise a set of questions: Although we may hear a lot about critical pedagogy and critical literacy in the classroom, what are the specific tools and approaches EAP instructors can use in their classrooms? How can instructors promote the critical without making it the only option for students to choose (Morgan, 1998)? What are the intersections between critical pedagogy and the pragmatic needs of the students?

Overview of This Dissertation

In the next chapter, I interrogate the meaning of the critical as part of my theoretical framework. In articulating the meanings of the critical, I first use Lefebvre's conceptual framework of *le quotidien* (the everyday), not to be confused with *la vie quotidienne* (daily life), as my overarching interpretive prism through which I view the co-constructions, negotiations, representations, and contesting of society, culture, language, and literacy that are taken up by both the teacher and students in the discourses featured in the class materials and classroom talk. I then discuss the various and contested meanings of ideology. The classroom articulations of democracy, globalization, language learning, religion, politics, and social conflict constitute a refracted mosaic of what Voloshinov (1973) called the "multiaccentuality of the social sign." It is in this context I review the contributions of the Bakhtin Circle with regards to how we might think about the relationship between ideology and intertextuality. Next, I present the various critical theories that constitute the lenses through which I view the dynamics of power, ideology, and pedagogy in the EAP classroom, which include the frameworks of critical literacy

pedagogies (Norton & Toohey, 2004), critical EAP (Benesch, 2001), multiliteracies (Cope & Kalantzis, 2000), and multimodal teaching and learning (Kress, 2008, 2010).

In Chapter Three, viewing classroom materials and discourses as a social semiotic (Halliday, 1978), I discuss my use of a critical analysis of discourse that incorporates intertextuality (Bakhtin, 1981, 1984, 1986; Voloshinov, 1973), multimodal discourse analysis (Kress & Van Leeuwen, 2001, 2006), mediated discourse analysis (Scollon, 2001a, 2001b; Scollon & Scollon, 2003, 2004; Scollon, 2008), and ethnographic-sociolinguistic analysis (Blommaert, 2005, 2006). I present as part of my methodology the movement toward a collaborative and dialectical inquiry research that was not in the original proposal but evolved out of my interactions with the instructor who so willingly and generously offered her time and energy to allow this to occur. Also discussed are the ethnographic context, the data collection instruments, the unit of analysis and my analytic methods, an overview of the research questions and the methods of data collection, a look at the program and the participants, and consideration of practical issues.

Chapter Four looks at several of the instructor's classroom practices in the winter and spring 2009 term. I examine issues such as normative ideologies of language and literacy, and forms of a monologic pedagogy. I then discuss the rationale behind deciding to propose a collaborative research with the instructor, how it was designed, the latitudes and parameters that negotiated over the ensuing weeks and months, the difficulties when two language educators have different views on what constitutes effective language teaching and learning, the co-construction of knowledge about pedagogy, and what outcomes were envisioned. I discuss the instructor's resistance to and skepticism and doubt about a critical EAP pedagogy as expressed in the meetings with her, and as evidenced in classroom practices as they started to unfold after the

collaboration had started. What were her fears and anxieties about 'imposing' her (explicitly political) views on the students?

Chapter Five examines how the instructor addressed videos on globalization, posted on YouTube and which were the first video texts she used in class. It compares the uptake of these texts by her and the students with her approach in the following summer term with a new set of students and their classroom engagements. I explore three themes emerging from the data: a) How specific discourses catalyze monologic or dialogic utterances; b) dynamic shifts in the heteroglossic flows between adoption of and critical distancing from discourses of global imaginaries; and c) students' extended silences in the spring term as possible resistance to intertextual positionings of global subjectivities. Heeding the call for more researcher reflexivity (Harklau, 2005), I interrogate my own interpretation of the data by addressing the pedagogical implications of contesting metaphors of monolithic discourses about globalization while using those very discourses to do so (Gibson-Graham, 1996).

Chapter Six traces the emergence of practices in which evidence of a more critical approach toward the texts began to take shape. Examining a class lesson on consumerism in the summer term that dealt with culture, social constructions of identity, and society, I analyze how the tensions, contradictions, and slippages of ideological positions and discourses that were taken up by the participants in their reproduction and contestation of the views and notions represented in the text material. One such chapter in an EAP textbook (named as such) deals with a hypothetical consumer in Canada: "Jennifer Wong" is a socially constructed identity meant to reflect a new generation of young, mobile Canadians whose heritage and visage 'demonstrate' an increasingly multicultural Canadian society. This is in the context of a chapter entitled "Consumer behaviour," which examines the role of advertising and marketing in Canadian

society. My analysis is set within a theoretical context of what it means to be a neoliberal subject in North America: how notions of democracy are defined in terms of freedom to choose one product over another; as a consumer of goods in the market place rather than a participator in the spaces of governing.

Chapter Seven examines the videos that were selected by the instructor on the basis of her students' interests and the ensuing classroom interactions. The instructor had previously expressed to me in our meetings leading up to this term that she was not politically inclined and that she had shied away from political discussions in her classes in the past. That she chose to teach these texts based on what she perceived to be of interest to these students speaks to her re-conceptualizing what an EAP curriculum can be. During our numerous conversations, she had expressed reservations about bringing in political or ideological content into the curriculum, to which I responded that curriculum was already politicized and ideological in its choices of what it includes and excludes as appropriate topics for ESL/EAP students. This seemed to strike a chord with her in the ensuing months as she seemed to feel more comfortable addressing formerly excluded topics in her class, culminating in these lessons with her two Arabic-speaking students. During the course of these lessons, we can see how a more dialogical pedagogy evolves in which the instructor willingly learns from the students on topics she formerly felt were intimidating as evidenced in much more student interaction and contribution to knowledge co-construction.

In Chapter Eight, I conclude by looking at my own role in the research, and interrogate the ideologies of my interpretation of the data. I discuss the contours of the collaborative research with the instructor and how it benefited both, the impact on theory and practice, and the implications and directions for future research on a more engaging, effective EAP pedagogy. I

reflect on the practices and discourse that have changed over the past 11 months, the practices and discourses that continue, and the possible directions in the future. I ruminate on what I have learned from the instructor, and how that has enriched my own research. Finally, I discuss the potential role of a critical literacy education in EAP in meeting the pragmatic needs of both students and instructors. I conclude with suggestions for critically engaged EAP pedagogy in the early 21st century.

Chapter Two:

Language and the Everyday

In this chapter, I present my intersecting theoretical frames through which I view society, schooling, language, and representations of the everyday. I first interrogate the meaning of the critical in the form of a response to Luke (2004). In this context of my interrogating the critical, I then present Lefebvre's concept of the everyday. Next, I explore the various invested meanings of ideology. In connection with the contested terrain of ideology, I explore how the Bakhtin Circle's work in dialogic intertextualities can help us teach in more productive and concrete ways for the classroom.

I then proceed to give a brief overview of the various critical theories underpinning my own critical framing. Following this, I discuss critical pedagogy, critical literacy, and their influence on critical EAP. Finally, I suggest how these critical pedagogies can make needed contributions to a multiliteracies pedagogy in the EAP classroom.

Interrogating the Critical

In this section, I engage in Bakhtinian fashion (Bakhtin, 1981, 1984, 1986; Voloshinov, 1973) with Luke's (2004) "Two Takes on the Critical" in which he explored what it means to be critical and the implications for education, and in particular, second language education. My comments and observations can be read in this context of an extended response to the author's two takes on the critical. Luke (2004) stated that

> What has counted as the critical in recent years has focused on how people use texts and discourses to construct and negotiate identity, power, and capital. Critical approaches include political analyses of dominant texts and their social fields, textual production linked to identity politics, and the introduction of students to sophisticated linguistic and aesthetic metalanguages for talking about, critiquing, and reconstructing texts and discourses. These various takes on the critical do not share a common political stance. The term and its affiliated approaches have been enlisted on behalf of not only radical

redistributions of power and capital, but also for liberal and neoliberal educational agendas to improve individual achievement and thinking, on behalf of postcolonial and ethnonationalist educational projects to recast the character of canonical text, knowledge, and voice in schooling, and to pursue agendas of text deconstruction and critique of master narratives. (p. 21)

One important question regarding what has counted as the critical is: Who gets to decide what the critical is? Is it only the researchers who may be theorizing without having stepped into an English language classroom lately? Do practitioners have a say in deciding what the critical is? Are their voices being heard on what the critical actually looks like in their English language classrooms on a daily basis? And what about the students themselves?

How members in society have used texts and discourses to construct identities, power, and capital certainly have important material consequences, and rigorous analyses of these ways are needed. Yet, are these analyses necessarily 'critical' or merely 'progressive' and does this distinction matter? For example, the issue of identity construction has been extensively explored in recent years; however, the analyses that present how people are able to 'perform' their multiple identities without addressing the problematics of why some have the cultural capital to be *recognized* as having multiple identities and others who lack this recognizance and thus remain tied to singular identities in specific contexts are in the end, not critical of social relations but in effect aligning themselves with the more 'progressive' attitudes of neoliberal capitalist discourses and practices celebrating difference and multiculturalism for greater market penetration and share (Žižek, 2009).

What constitutes a critical analysis of dominant texts? In the work of several scholars engaged in theorizing critical pedagogy, their analyses of dominant texts at times privilege a singular voice that can be seen as possessing the 'truth' about how things really are; an awakening of "false consciousness" that reveals hidden ideologies. Are these analyses critical or are they polemical in the monological, monoglossic Bakhtinian sense? Luke's (2004) statement

that "these various takes on the critical do not share a common political stance" is noted here for how the critical is appropriated, defined, and used in motivated contexts. I would also add that for those who enlist it for their advocacy of more socially equitable modes of living and its attendant required "redistributions of power and capital," the terrain of the critical as it is understood by those researchers and practitioners is itself highly contested and disputed. Is defining the critical as being concerned with power sufficient as an umbrella term covering many types of the critical, some of which may be deemed as not critical enough by others?

If being critical is to focus on "a complex understanding of how naming constitutes the world through text and discourse" (Luke, 2004, p. 22), how is this critical understanding facilitated, arrived at, and (co-)constructed? Does critical understanding constitute one voice, one agreed-upon critique of text and discourse, or does it contain an unruly assemblage of multiple and conflicting voices articulating embodied histories of invested, stratified, and motivated stances? If as Luke (2004) observed, there are "dangers of plasticizing and marketing the critical – not the least of which is the risk of concealing its own historicity and necessary self-negation" (p. 24), then how do we avoid domesticating the critical in rendering it so that it becomes another reified, static methodology that is dead on arrival in the classroom?

Why have some instructors chosen to practice critical pedagogies in the English language classroom, or as Luke (2004) asked, "what exactly is the compelling reason for second language educators to engage with the critical?" (p. 25). Is it only because "TESOL is a pedagogical site and institution for educating the racial and linguistic Other" (Luke, 2004, p. 25)? Is engaging with the critical in the classroom an opposition to teaching practices that remain "about, within, and for the nation, tacitly about the protection and production of its Culture (and, by implication, its preferred ethnicities and races, languages, and codes) and committed to the production of its

sovereign subjects" (p. 24), and thus a "technology for domesticating the Other into nation" (p. 28)?

I raise several questions at this point. First, in the context of critical pedagogies in an EAP classroom situated in a university-affiliated IEP comprising mainly international students, many of whom plan to return to their home countries, would the teaching here be one of domesticating these students into the nation? Or is it instead domesticating one into the global economy? Is Culture always articulating language, race, and nationalism, be it former Empires or present ones, or has Culture in the EAP classroom also now become a nexus of globalizing consumerism that has positioned corporate free market and entrepreneurial sensibilities as the only culture worth talking and writing about? How then would the critical in this context engage with technologies for domesticating the Other into sovereign neoliberal subjects of a global order?

Second, given the various forms of capital many international students possess in social fields that extend far beyond the locale of a university site in North America, how do critical pedagogies address the power differentials that at times may be tipped in favor of some of these students vis-à-vis many non-tenured, low-salaried IEP instructors? Although these instructors may possess a level of power in their classrooms with their traditional disciplinary tools such as determining grades, assessing performance, giving out homework, and testing, students paying high tuition fees for market-driven IEPs that position them as 'clients' or 'customers' have a certain institutional leverage that can influence their own classes in ways other students at other EAP programs may not possess. In this context then, what does critical EAP pedagogy mean? Is it drawing attention to how these students may be positioned in their present social contexts which are quite different from the ones to which they are accustomed, and also how they might

be positioned in future institutional contexts such as the university once they leave their confines of these IEP classes? Or is it making the possible connections between these present and future disadvantageous positions and the students' own implicated practices they may be involved with in their home countries, which may be based on gender, class, and ethnic discrimination and oppression?

Lastly, how are EAP instructor identities tied to and invested in taking up critical pedagogical practices in the classroom with these particular student populations? How do these instructors' embodied cultural, social, gendered, and classed histories play a role in their adoption of and engagement with critical EAP? Given that many IEP instructors have traditionally been predominantly white and female, how have their own local and global experiences that have shaped their thinking and views connect with the sometimes very different local and global experiences of their students across the terrain of the critical? How do the meanings and understandings of the critical shift, and are received in these contextual engagements? How do we reinvent the critical each time, with each class, and with each student with her own experiences that are renewed, re-imagined, and re-articulated in the engagement with old and new texts and discourses?

So, while I agree with Luke's (2004) theoretical definition that "to be critical is to call up for scrutiny, whether through embodied action or discourse practice, the rules of exchange within a social field" (p. 26), I raise the question once again: How do EAP instructors get those students who are privileged (Vandrick, 1995, 2009) in their EAP classes to scrutinize (and critique) the particular rules of exchange that have clearly brought them opportunities to become part of a global elite that can navigate their own trajectories to and through these sites of IEPs? Perhaps one possible pathway lies in highlighting the ways in which these students will invariably

encounter being positioned as the Other are interrelated with their own practices of Othering, whether locally or globally. And while critical pedagogy does involve "an epistemological Othering and 'doubling' of the world – a sense of being beside oneself or outside of oneself in another epistemological, discourse, and political space than one typically would inhabit" (Luke, 2004, p. 26), it is necessary to stress once again that critical EAP pedagogies not privilege culturally constructed epistemologies at the expense of the students' own cultural and epistemological spaces in the name of the critical. If being critical truly entails a doubling of the world – their own worlds, their societies, their spaces of the everyday – then both the teacher and the students will have to embark together in the classroom on their intertwined journeys to inhabit not only each other's epistemological, discourse, and sociopolitical spaces and ones they may already share, but also to question, challenge, recreate, and transform all of these spaces in the process.

Critiques of Everyday Life

Lefebvre's (1984, 1987, 1988, 1991) conceptual framework of everyday life serves as an interpretive prism through which I view the co-constructions, negotiations, representations, and contesting of society, culture, language, and literacy that are taken up by both the EAP teacher and students in the discourses featured in the class materials and classroom talk. The classroom articulations of consumerism, globalization, language learning, immigrant identities, politics, and social conflict constitute a refracted mosaic of what Voloshinov (1973) called the "multiaccentuality of the social sign." This mosaic of the participants' utterances, the multimodal texts that include videos, websites, handouts, textbooks, and the textual productions of the students all form a dense dialogic, and at times monologic (and the tensions and contradictions therein) intertextuality of "the everyday." Lefebvre's concept of the everyday concerns itself

with the "concrete forms of mediation of the dialectic of becoming" (Roberts, 2006, p. 66). It is

"not just a space of critical decoding...but also a place of active dissent from everydayness"

(p. 67). Lefebvre (1987) defined the everyday as a "set of functions which connect and join

together systems that might appear to be distinct" (p. 9). How we view, talk about, and live our

lives in the waking hours (and perhaps in our dreams as well) have profound effects in the

mediated representations of and reflections on what it means to live in society and be part of a

cultural formation:

> The everyday is ambiguous and contradictory. On the one hand, it provides satisfactions: it satisfies the very needs it produces. On the other hand, the everyday provokes a malaise, a profound dissatisfaction, an aspiration for something else. Presented in this way, the concept is not an object constructed according to certain epistemological rules. Nor is it apprehended by the deconstruction of reality. It is lived experience (*le vécu*) elevated to the status of a concept and to language. And this is done not to *accept* it but, on the contrary, to *change* it, for this everyday is modifiable and transformable, and its transformation must be an important part of a "project for society." A revolution cannot just change the political personnel or institutions; it must change *la vie quotidienne*, which has already been literally colonized by capitalism. (Lefebvre, 1988, p. 80)

Lefebvre's concept of everyday life incorporates contradictory formations of daily life (*la*

vie quotidienne), the everyday (*le quotidien*), and everydayness (*la quotidienneté*):

> Let us simply say about daily life that it has always existed, but permeated with values, with myths. The word *everyday* designates the entry of this daily life into modernity: the everyday as an object of a programming (*d'une programmation*), whose unfolding is imposed by the market, by the system of equivalences, by marketing and advertisements. As to the concept of 'everydayness', it stresses the homogenous, the repetitive, the fragmentary in everyday life. I have also stated that the everyday, in the modern world, has ceased to be a 'subject' (abundant in possible subjectivity) to become an 'object' (object of social organization). (Lefebvre, 1988, p. 87)

Everyday life is "a crystallization of what we take for granted, of what seems self-evident

and inevitable irrespective of whether we like it or not" (Kipfer, 2002, p. 131). Roberts (2006)

claimed that "what is interesting about the everyday is precisely our worldly immersion in our

failure to apprehend it" (p. 124). Seen in this way then, "if everydayness designates the

homogeneity and repetitiveness of daily life, the 'everyday' represents the space and agency of

its transformation and critique" (Roberts, 2006, p. 67). My adopting Lefebvre's view of the everyday situates the EAP classroom as a nodal point of a network that stretches from the specific locale of the program to the urban nexus of a large urban area in North America, through which globalized flows of immigrants, expatriates, refugees, and international elite students are channeled, to the embodied cultural and historical experiences of the world at large that the EAP students carry into this particular classroom at this particular juncture in history. How are the instructor's and students' daily lives that are permeated with their own lived values and myths resituated and recontextualized through intensive interpersonal and intercultural contact in an EAP classroom? Inasmuch as 'doing school' can be seen as "everydayness" in its repetitive and mundane drills and lessons, one function of the critical can be conceptualized as an ongoing attempt to reclaim the everyday to be a subject rather than as an object of social organization. How and why are the experiences of the everyday represented, reproduced, contested, and reified in EAP classes?

The critical intervention in the everyday is to acknowledge these daily lives and reexamine the everydayness that constitute any classroom. Lefebvre emphasize that the everyday signifies the site "where we enter into a dialectical relationship with the external natural and social worlds in the most immediate and profound sense, and it is here where essential human desires, powers and potentialities are initially formulated, developed and realized concretely" (Gardiner, 2000, pp. 75-76). Much of class time may consist of routinized 'dead' time consisting of drill and kill lessons, and chalk and talk pedagogy; yet there is much that is going on in the classroom that may not be acknowledged and or simply ignored: thoughts, daydreams, fantasies, imagination, feelings, desires, and ideas.

Recently there has been a move in critical EAP to use de Certeau's (1984) theory of everyday life and his tactics of resistance (e.g., Haque, 2007) as a theoretical framework. However, de Certeau's concept of the everyday is lacking in that it "disconnects the philosophy of praxis from any explicit totalizing critique of capitalism" (Roberts, 2006, p. 87). Here, Roberts (2006) noted that de Certeau's theorizing of resistance has shifted to align with the new cultural studies of the post-1968 era: "the notion of the critique of the everyday as a *recoding* and resymbolization of the signifying systems of bourgeois culture" (p. 88). His tactics of resistance in effect functions as a resigned "low-level disruption of the forms and symbols of power" which is "not attached to any counter-hegemonic theory" (p. 88). Instead it focuses on the "politics of the 'microscopic'" (p. 91). In this way, de Certeau's critique of the everyday "is assimilated to the pleasures of capitalist everydayness" (p. 121), a domestication if you will, of the radical potential of how we might reclaim the everyday.

Although the critical emphasis is now on the cultural, in reaction to what was seen as exclusively economic determinist and reductionist modes of analyses (e.g., Pennycook, 1994, 2007, 2010), Lefebvre's construct of the everyday shows us that it is impossible to talk of one without the other. Indeed, one must engage with how each mediates, shapes, and interacts with the other; for they are intertwined as complex parallel formations. In this respect, de Certeau's work can be seen as a contribution to "the postmodern incorporation of the redefinition of the everyday as a site of complex and differentiated social agency and subjectivity into the 'politics of representation' separate from any structural engagement with the problems of material distribution and economic justice" (Roberts, 2006, pp. 121-122). Thus, de Certeau's theory of the everyday produces "a subject whose agency is identified with symbolic displacement or recoding," which contrasts with theories of the everyday that produce "a subject as the

embodiment of social contradictions" (p. 98). It is in the explorations and articulations of and engagements with these social contradictions that differentiates the critical from the uncritical.

Lefebvre (1991) compared everyday life to "fertile soil" in that "a landscape without flowers or magnificent woods may be depressing for the passer-by; but flowers and trees should not make us forget the earth beneath, which has a secret life and a richness of its own" (p. 87). Are there spaces in an EAP classroom that would allow this rich secret life of fertile soil to be unearthed? Everyday life "takes the form of largely unconscious actions and performances" (Gardiner, 2000, p. 76) inasmuch as many people "do not know their own lives very well, or know them inadequately" (Lefebvre, 1991, p. 94). Perhaps then the function of the critical in the everyday is to "join together the *lived* and the *real, formal* structure and *content*" (p. 94). Thus, Lefebvre (1991) argued that

> ideology is at one and the same time within everyday life and outside of it. It is forever penetrating everyday life, forever springing forth from it, uninterruptedly. Yet at the same time it interprets it, adds to it, transposes it, refracts it (more or less clearly, more or less deceptively). (pp. 94-95)

Lefebvre (1984) viewed everyday life in its alternative radical potentialities as "a place where creative energy is stored in readiness for new creations...a moment made of moments...the dialectical interaction that is the inevitable starting point for the realization of the possible" (p. 14). The aim of a critical EAP pedagogy then is to transform the everydayness of the classroom into a space of creative, dialogic, and dialectical interactions to begin imagining the possible.

Clearing the Field: What Is Ideology?

Before proceeding any further, it is necessary to briefly review the conflicting and motivated definitions of ideology. As a historically contested keyword (Williams, 1985), 'ideology' amply illustrates Williams' construct: "they are significant, binding words in certain

activities and their interpretation; they are significant, indicative words in certain forms of thought" (p. 15). Eagleton (2007) likened the word 'ideology' to "a text, woven of a whole tissue of different conceptual strands" (p. 1). He cited at least 16 definitions of ideology currently in circulation. Among them are: 1) the material process of production of meanings, (subjective) representations, signs, ideas, beliefs, and values in social life; 2) a set of ideas of particular social classes or groups; 3) ideas legitimating and inhabiting positions of social, economic and political power; 4) offering individuals a particular subject position; 5) the medium through which people make sense of their world; 6) the conjuncture of power and discourse; and 7) the (semiotic) process through which social life is recontextualized as a natural reality. Williams (1977) remarked, "a definition of language is always, implicitly or explicitly, a definition of human beings in the world" (p. 21). In a similar vein, your definition of ideology indexes your own ideologies.

Eagleton (2007) pointed out that the various conflicting meanings reflect the two Marxist traditions inscribed within the term 'ideology': the epistemological and the sociological. The epistemological concerns itself with our knowledge of the world; some ideas are true cognition (science) and others are simply false consciousness. Ideology then becomes one of *not* being able to see the realities of the world 'correctly' – "ideology as illusion, distortion and mystification" (p. 3). For those who possess 'true' scientific knowledge, this enables them to recognize the 'real', or as Hall (1996a) commented, "it is always other people, never ourselves, who are in false consciousness, who are bewitched by the dominant ideology" (p. 17). This can be likened to the scenario depicted in the film, *The Matrix* (Silver, Wachowski, & Wachowski, 1999) in which the unenlightened characters are unaware of *what is actually going on*; the surface world they inhabit and see on a daily basis is in fact, a front for the workings of the subterranean

netherworld of conspiratorial agents. The sociological in contrast, looks at how ideas function within our social lives instead of debating whether or not certain ideas reflect reality or unreality. In this sense, ideology's function "*homogenizes* the world, spuriously equating distinct phenomena" (Eagleton, 2007, p. 126).

For Althusser (1971), ideology is not a question of determining criteria of the 'truth' or 'falsity' of representations and ideas about the world. Instead, ideology represents "the way I 'live' my relations to society as a whole" in that it is "a particular organization of signifying practices which goes to constitute human beings as social subjects, and which produces the lived relations by which such subjects are connected to the dominant relations of production in a society" (Eagleton, 2007, p. 18). Or as Althusser himself put it, "ideology represents the imaginary relationship of individuals to their real conditions of existence" (p. 162). Althusser's key contribution was to suggest that "ideology 'acts' or 'functions' in such a way that it 'recruits' subjects among individuals (it recruits them all), or 'transforms' the individuals into subjects (it transforms them all) by that very precise operation...called *interpellation* or hailing" (p. 174). Althusser likened the interpellation process to an individual turning around on a street in response to the police hailing, "Hey, you there!" By this act, the individual becomes a subject in her recognizance of the hailing addressing only her, and not someone else.

Žižek (1994), in discussing Pêcheux's (1975) linguistic turn of Althusser's interpellation, examined how certain discursive devices work; "one of the fundamental stratagems of ideology is the reference to some self-evidence – 'Look, you can see for yourself how things are!'" (p. 11). This discursive move of citing that "the facts speak for themselves" is what Žižek called "perhaps the arch-statement of ideology – the point being, precisely, that facts *never* 'speak for themselves' but are always *made to speak* by a network of discursive devices" (p. 11).

Althusser's critique of those viewing ideology as the ruling ideas solely corresponding to the ruling class positions (Marx & Engels, 1970) raises the issue of necessary correspondence between levels of social formation (Hall, 1996a). Hall argued that this has led to the post-structuralist critique of necessary correspondence adopting the view that there is "necessarily no correspondence" in which "nothing really connects with anything else" (p. 14). Instead, Hall posited a third position of "no necessary correspondence", which means "there is no law which guarantees that the ideology of a group is already and unequivocally given in or corresponds to the position which that group holds in the economic relations of capitalist production" (p. 14). In other words, one "cannot read off the ideology of a class (or even sectors of a class) from its original position in the structure of socio-economic relations" (p. 15). Hall observed that "ideologies do not operate through single ideas; they operate, in discursive chains, in clusters, in semantic fields, in discursive formations" (p. 24). Furthermore, he added:

> Ideological representations connote – summon – one another. So a variety of different ideological systems or logics are available in any social formation. The notion of the dominant ideology and the subordinated ideology is an inadequate way of representing the complex interplay of different ideological discourses and formations in any modern developed society. Nor is the terrain of ideology constituted as a field of mutually exclusive and internally self-sustaining discursive chains. They contest one another, often drawing on a common, shared repertoire of concepts, rearticulating and disarticulating them within different systems of difference or equivalence. (p. 24)

Therefore, "it is not possible to bring ideology to an end and simply live the real" inasmuch as "we always need systems through which we represent what the real is to ourselves and to others" (Hall, 1996a, p. 24). The question then becomes: How do these systems come into being?

Using ideology in the epistemological sense is limiting and limited. The sociological view of ideology as the social semiotic and symbolic medium through which complexly intertwined and motivated ideas and beliefs come to permeate, characterize, construct, naturalize, and mediate our socially constructed lives, and through which "individuals gain an awareness of

their socio-historical situation and engage in struggle over scarce cultural, political and economic resources" (Gardiner, 1992 p. 151) is the preferred reading and use here. Accordingly then, it is also productive to employ Williams' (1977) concept of hegemony, drawn upon Gramsci's (1971) groundbreaking work that reverberates and resonates with many of the theoretical and methodological concerns expressed here. For Williams, hegemony both includes and extends beyond the concepts of ideology and culture as a "whole social process" in which people "define and shape their whole lives" (p. 108). In Williams' view, what is decisive about hegemony is that it is "not only the conscious system of ideas and beliefs, but the whole lived social process as practically organized by specific and dominant meanings and values" (p. 109). This concept of hegemony "is distinct in its refusal to equate consciousness with the articulate formal system which can be and ordinarily is abstracted as 'ideology'" (p. 109). This is significant because instead of reducing consciousness to a set of meanings, values, and beliefs, hegemony "sees the relations of domination and subordination, in their forms as practical consciousness, as in effect a saturation of the whole process of living...of the whole substance of lived identities and relationships" (p. 110).

In Williams' (1977) view, hegemony should not be seen as "the articulate upper level of ideology" (p. 110), and is "not to be understood at the level of mere opinion or mere manipulation" (Williams, 1980, p. 38). Instead, he conceptualized it as "a whole body of practices and expectations; our assignments of energy, our ordinary understanding of the nature of man [*sic*] and of his world" (p. 38). "Constituting a sense of reality for most people in society," hegemony is "a lived system of meanings and values – constitutive and constituting – which as they are experienced as practices appear as reciprocally confirming" (Williams, 1977, p. 110). This theoretical move by Williams freed the notion of culture, both as tradition and

practice, from its traditionally assigned role by orthodox Marxist theorists as superstructural expressions of an economic and social base. As he argued, cultural work and activity "are among the basic processes of the formation itself and further, related to a much wider area of reality than the abstractions of 'social' and 'economic' experience" (p. 111). Hegemony then, is always a process, "a realized complex of experiences, relationships, and activities" which "does not just passively exist as a form of dominance" but instead has to continually be "renewed, recreated, defended, and modified" (p. 112). Williams coined the term "counter-hegemony" to signify that hegemony is also at the same time "continually resisted, limited, altered, challenged by pressures not at all its own" (p. 112). Therefore, the purpose of any critical analysis is to question how to "grasp the hegemonic in its active and formative but also its transformational processes" (p. 113).

The Bakhtin Circle: Language and Ideology

The disdain some Bakhtinian philologists have for educational researchers engaged with the work of the Bakhtin Circle (Matusov, 2007) notwithstanding, in this section I discuss the relevance of their work (Bakhtin, 1981, 1984, 1986; Bakhtin & Medvedev, 1985; Voloshinov, 1973) to my theoretical and methodological concerns. And despite the vigorous and never-ending "debate about the 'proper' theoretical status of Bakhtin's texts – Marxist, structuralist, proto-deconstructionist, postmodernist, liberal-humanist" that has "proved to be one of the major growth areas in the entire 'Bakhtin industry'" (Gardiner, 1992, p. 197), I proceed apace here without undue concern. The 'Bakhtin Circle' refers to an extraordinary group of thinkers in the heady decade after the Russian Revolution when radical politics and avant-garde art were remaking everyday life: Bakhtin, Voloshinov, and Medvedev were the most prominent ones.

Parenthetically, I dismiss the dubious claims that they were all the same person (Clark & Holquist, 1984).

In this section, I discuss their work on the nature of ideology, text, language, and discourse. Bakhtin viewed ideology as "the essential symbolic medium through which all social relations are necessarily constituted" and as "a signifying practice which is produced within particular social contexts" (Gardiner, 1992, p. 7). Voloshinov (1973) gave a material basis to ideology: "everything ideological possesses *meaning:* it represents, depicts, or stands for something lying outside itself. In other words, it is a *sign. Without signs, there is no ideology*" (p. 9). This integral connection between materiality and ideology is paramount, and has important implications and material consequences. Ideology, in this view, does not simply exist as mere ideas, but is an intricate and indeed essential element without which the world of signs would be impossible. Voloshinov is quite clear on this point:

> Signs also are particular, material things; and, as we have seen, any item of nature, technology, or consumption can become a sign, acquiring in the process a meaning that goes beyond its given particularity. A sign does not simply exist as a part of a reality – it reflects and refracts another reality...Every sign is subject to the criteria of ideological evaluation...The domain of ideology coincides with the domain of signs. They equate with one another. Wherever a sign is present, ideology is present, too. *Everything ideological possesses semiotic value.* (p. 10)

Moving ideology beyond the realm of the epistemological, or ideology as a fact of consciousness, Voloshinov argued that "consciousness becomes consciousness only once it has been filled with ideological (semiotic) content, consequently, only in the process of social interaction" (p. 11). This semiotic content in its "material embodiment of signs" enables us to make sense of the world in that "every ideological sign is not only a reflection, a shadow, of reality, but is also itself a material segment of that very reality" (p. 11). These ideological signs always have "some kind of material embodiment, whether in sound, physical mass, color,

movements of the body, or the like" (p. 11). Part of the rich fabric of ideological intertextuality –
and here 'text' is defined as encompassing all semiotic systems – is produced through "both the
sign itself and all the effects it produces (all those actions, reactions, and new signs it elicits in
the surrounding social milieu) occur in outer experience" (p. 11).

Thus, for the Bakhtin Circle, ideology is "not significant for what it 'represents' or
reflects, but for how it functions as an effective force in the social world with the capacity to
shape socio-historical processes in important ways" (Gardiner, 1992, p. 71). In their view,
ideology has to be "embodied in some signifying practice or semiotic material (words, gestures,
etc.) if these ideas or beliefs were to have any social efficacy whatever" (p. 71). In the Bakhtin
Circle's conception of ideology, contrary to orthodox Marxist positions, it "does not represent a
seamless whole or a highly systematic world-view, but rather a disparate and heteroglot complex
of meanings, discourses, and symbols which are culled from a wide range of textual sources,
historical periods and social experiences" (Gardiner, 1992, p. 77). As such, ideology signifies
"the terrain of semiotic contestation and struggle" (p. 77) since we "only relate to social and
natural reality through the prior mediation of a culturally-constructed system of codes and signs"
(Gardiner, 1992, p. 148).

In the realm of language, Voloshinov observed that "the word is the ideological
phenomenon par excellence" (p. 13). This is because it is "a neutral sign" in contrast to other
kinds of semiotic material which are "specialized for some particular field of ideological
creativity" and that formulate "signs and symbols specific to itself and not applicable in other
fields" (p. 14). Voloshinov argued that because a word is neutral "with respect to any specific
ideological function," it can "carry out ideological functions of *any* kind – scientific, aesthetic,
ethical, religious" (p. 14). The word then, is a contested site in which it is "the most sensitive

index of social changes, and what is more, of changes still in the process of growth, still without definitive shape and not as yet accommodated into already regularized and fully defined ideological systems" (p. 19). The implications of this are quite clear for an understanding of how a word *is made to be* an ideological phenomenon – through which the struggles to invest it with meanings that are contested and given to historical, social, cultural, and of course, ideological influences and changes. One example would be how the meaning of 'consumer' has changed over the past 50 years from one that was wasteful and using up resources (to consume) to the current meanings of someone who has the power to purchase products. Thus, we can see how "the word has the capacity to register all the transitory, delicate, momentary phases of social change" (p. 19). This evaluative context implies that "the meaning of the 'same' word can radically differ depending on the cultural and discursive field within which it is articulated" (Gardiner, 1992, p. 15). Thus, meaning is always "inherently polysemic and unstable" (Gardiner, 1992, p.15) because of the conflicting social interests in investing a word with their own accents, their own intentions. As Bakhtin (1984) argued, "dialogic relationships can permeate...even inside the individual word, as long as two voices collide within it dialogically" (p. 184). The struggle over signs can be situated in the context of Williams' hegemonic processes which have to be "renewed, recreated, defended, and modified" and the accompanying counter-hegemonic processes that resist, limit, and challenge. All of this results in what Voloshinov termed "this social *multiaccentuality* of the ideological sign" that through its intersecting of accents enables the sign to maintain "its vitality and dynamism and the capacity for further development" (p. 23), or "a living thing" (p. 81). Hegemony would have the word to be uniaccentual, to be devoid of any other accents that would alter or challenge its meanings.

However, Voloshinov reminded us that we must also look at how the word is situated and

realized in social interactions; how "the *word is oriented toward an addressee*, toward *who* that addressee might be" (p. 85). This is vitally important for a meaningful analysis of classroom discourse because the

> orientation of the word toward the addressee has an extremely high significance. In point of fact, *word is a two-sided act*. It is determined equally by *whose* word it is and *for whom* it is meant. As word, it is precisely *the product of the reciprocal relationship between speaker and listener, addresser and addressee*. Each and every word expresses the 'one' in relation to the 'other'...A word is territory shared by both addresser and addressee, by the speaker and his interlocutor. (p. 86)

In the classroom, as in other social sites in which people exchange, negotiate, and co-construct meanings, who determines the meanings of words? How are particular words oriented toward an addressee? Are words in the classroom oriented differently toward a teacher, and toward a student, and why? Here we can see clearly how the dynamics of power operate through these orientations, by whose word it is, whose words carry more 'weight', more legitimacy. A word may be a shared territory between a teacher and students; however, the question becomes how is that territory marked, mapped, shaped, and demarcated, and by whom? As Bakhtin (1981) suggested, "each word tastes of the context and contexts in which it has lived its socially charged life; all words and forms are populated by intentions" (p. 293). Whose intentions count more in specific contexts, and why?

This leads us to ask: Are students in the classroom "not only objects of authorial discourse but also subjects of their own directly signifying discourse" (Bakhtin, 1984, p. 6)? Once again, the issue of power is at work here, for who in the classroom has the power to populate a word with her own intentions, her own accent since the word is "overpopulated with the intentions of others" (Bakhtin, 1981, p. 294)? The "others" in this case include teachers, textbooks, administrations, institutions, and all of their discourses, which present a formidable 'property' for students to appropriate. Especially for EAP students who are navigating new

academic discourses, in English, and new classroom and institutional cultures embedded in new social contexts, appropriating and expropriating the word in their classroom discourses and for their textual productions in "forcing it to submit to one's own intentions and accents is a difficult and complicated process" (p. 294). This difficulty for some is due to a word which we encounter that has "its authority already fused to it" (p. 342). This has enormous implications for the classroom for as Voloshinov asserted, "it is not experience that organizes expression, but the other way around – *expression organizes experience*" (p. 85). The attempt to control expression is the attempt to organize experience in certain ways for "expression is what first gives experience its form and specificity of direction" (p. 85).

In discussing the work of Kristeva (1980), who first coined the term 'intertextuality', Bazerman (2004a) stated that for her, intertextuality "is a mechanism whereby we write ourselves into the social text, and thereby the social text writes us" (p. 54). Intertextuality may also be defined in part as a speaker who presupposes "the existence of preceding utterances" – her own and others' – with which her "given utterance enters into one kind of relation or another (builds on them, polemicizes with them, or simply presumes that they are already known to the listener)" (Bakhtin, 1986, p. 67). These living utterances "cannot fail to brush up against thousands of living dialogic threads, woven by socio-ideological consciousness around the given object of an utterance; it cannot fail to become an active participant in social dialogue" (Bakhtin, 1981, p. 276). And it is not only an utterance's or a text's relation to preceding utterances or texts, but also to present and potential future ones as well (Bazerman, 2004b). The intertextuality of our utterances, our discourses is constituted through ideology because Bakhtin insisted that every discourse "in any of its forms, quotidian, rhetorical, scholarly cannot fail to be oriented toward the 'already uttered', the 'already known', the 'common opinion', and so forth" (p. 279).

Just as we cannot escape how our discourses are oriented to these discourses, we cannot escape the essential symbolic medium of ideology. Intertextuality is not merely then the half of our words belonging to someone else, the quotation from, the reference to, the citing of; it is also how we ideologically orient ourselves to those dialogic threads that constitute the complex fabric of the social semiotic of everyday life.

The educational implications for introducing and highlighting for students how they would use intertextuality methods for their academic reading and writing are quite clear. As Bazerman (2004a) observed, "enhanced agency as readers comes with noting how texts create social dramas of reference and sit in relation to the resources of prior and ambient texts" (p. 59). For writers, enhanced agency "grows with our ability to place our utterances in relation to other texts, draw on their resources, represent those texts from our perspective, and assemble new social dramas of textual utterances within which we act through our words" (pp. 59-60). A critical EAP pedagogy that is committed to enhancing students' identities as thinkers and knowledge producers would employ critical intertextuality as part of its tool-kit in the classroom.

Critical Theories Research

Although the term "critical theory" has traditionally been associated with the Frankfurt School (e.g., Adorno & Horkheimer, 1972; Agger, 1992; Jay, 1973), critical theory is much more encompassing in that "there are many critical theories, not just one; the critical tradition is always changing and evolving; and critical theory attempts to avoid too much specificity, as there is room for disagreement among critical theorists" (Kincheloe & McLaren, 2005, p. 303). In claiming the mantle of being 'postmodern', many scholars who align themselves with critical applied linguistics (e.g., Pennycook, 2001) have advocated a strict poststructuralist framework that dismisses the important theoretical work of those working in the Marxist tradition, much of

which is either misrepresented or in the case of recent innovative theoretical explorations

(e.g., Gibson-Graham, 1996, 2006; Resnick & Wolff, 1987, 2006), simply ignored. If anything,

the present ongoing crisis in global capitalism that started in late 2008 reminds us that critiques

of societies that are structured around this mode of organization and production remain more

viable than ever. Indeed, many of the insights by Gramsci on culture, language, and hegemony

still remain to be explored further (but see Ives, 2004a, 2004b, 2009). Furthermore, Foucault's

dialogues with Althusser and Gramsci on their intersecting points of contact have been addressed

(e.g., Montag, 1995; Olssen, 2006), and all of these point to a potentially impoverishing tool-kit

that rejects previous theoretical traditions that are still ongoing and vibrant in other academic

disciplines such as anthropology, urban studies and geography, and of course, economics. My

own dual use of critical theories and poststructuralist ones is in keeping with rejecting a

rationalist epistemological view in that no one theory such as exclusively Marxist ones "can be

the essence, the determinant, the truth of the totality" (Resnick & Wolff, 1987, p. 105). Indeed,

"the set of contesting theories comprises one contradictory, constituent aspect of the

overdetermined social totality" (p. 105).

   In my role as a researcher, I also align myself with a position of critical theory that states

researchers are always part of the social object they are attempting to study (Horkheimer, 1937,

as cited by Jay, 1973, p. 81). In that this research is a specific form of knowledge production, I

situate my epistemological standpoint within a particular philosophical position:

> For Marx, knowledge cannot be conceived in the traditional epistemological terms of
> independent subjects seeking knowledge of independent objects. Knowledge is not an
> activity of a subject over against an object. Such subjects and their thinking are rather
> understood as overdetermined by objects, including those to which the thinking may be
> directed. The objects conceived in traditional epistemology are impossible for Marx since
> he conceives all objects as overdetermined by the totality of the social processes,
> *including* the thinking process of subjects. For Marx, objects *of* thought are understood at
> the same time as objects *for* thought, since the thought process participates in the

overdetermination of such objects. Moreover, such objects include the thought process itself – the different sciences or theories as objects of analysis...Therefore, Marxian epistemology clashes with empiricism: the conception of a singular (absolute) truth of a given reality. (Resnick & Wolff, 1987, pp. 56-57)

Any knowledge that is generated from this research cannot be treated or viewed as being produced by an independent subject, or in this case, an independent researcher, as this process does not exist in this epistemological paradigm. Neither can this knowledge be obtained from an independent object, be it a classroom, an institution, or a society. Rather, the process of observation, thought, and analysis are all intertwined and interconnected in spiraled dimensions that are part of the social processes. To the extent that my thinking and analysis of this research topic are overdetermined by these social processes, it is not possible for me to stand apart from this research as a neutral observer, guided by notions of objectivity. Inasmuch as my thought process participates in the overdetermination of objects of and for thought, my own thought process is itself an object and thus is inextricable from the totality of social processes. Within this theoretical tradition then, there are no 'absolute' truths with respect to 'relative' truths (Resnick & Wolff, 1987). My stance is aligned with Resnick and Wolff's reading of Althusser's examination of Marx's epistemological positions: "the moment anyone specifies an object of analysis as independent of its conceptual framework is, for Althusser, the moment of existence of a non-Marxian approach to knowledge and society" (p. 84).

Critical Pedagogy or Pedagogies?

Due to its historical association with colonialism (Pennycook, 1998) in its situating of students as the Other (e.g., Canagarajah, 1993, 1999; Kubota, 2002; Kubota & Lin, 2009), the English language classroom is a nexus of complex processes of power dynamics revolving around race, class, gender, language, culture, identity, and so on. This is a site in which the language education classroom functions as the first vector of particular cultural and social values

in that it is the students' first extended encounter with particular educational practices associated with the cultural schooling enactments of the teacher. The aim of critical pedagogy, whether in its various forms such as critical, radical, and or transgressive (e.g., Darder, Baltodano, & Torres, 2003; Freire, 1970; hooks, 1994, 2000; Kincheloe, 2005; McLaren & Kincheloe, 2007), focuses on how these complex dynamics are played out in society, its schools, and into the classrooms, and asks how one situates oneself in relation to these dynamics, particularly with an eye on the constructing of possible coercive relationships of power between teacher and students (Cummins, 2000).

Critical pedagogy has been criticized by some (e.g., Gore, 1992; Lather, 1998; Luke, 1992) for being presumptive in its attempt to 'empower' students. Some of the theoretical and pedagogic stances of critical pedagogy seem to be modeled on the notion of false consciousness. As mentioned earlier in this chapter, this ideological screen is between subjects and their real relations, which prevents them from "recognizing the ideas they ought to have" (Hall, 1996a, p. 17). However, as Hall pointed out:

> (this) notion of 'false consciousness'...is founded on an empiricist relationship to knowledge. It assumes that social relations give their own, unambiguous knowledge to perceiving, thinking subjects; that there is a transparent relationship between the situations in which subjects are placed and how subjects come to recognize and know about them. Consequently, true knowledge must be subject to a sort of masking, the source of which is very difficult to identify, but which prevents people from 'recognizing the real'. (p. 17)

My theoretical issues and concerns regarding some critical pedagogical stances (e.g., Giroux & McLaren, 1994) stem from their positioning as the 'enlightened' bearers of the 'truth' to those who are captives of this 'false consciousness', or as Matusov (2007) termed excessive monologism, or "the solitude of the powerful" (p. 221). Giroux's and McLaren's

unproblematized critiques do not extend to the ways in which they themselves are constituted in the formations that facilitate power and knowledge (Foucault, 1980).

What is the function of critical pedagogy? Is it to 'enlighten' others as to the 'objective' truth about social relations? There may be too much hope about the vehicle of critical pedagogy to effect systemic-wide change. Is it too much to expect that a critical classroom can be an agent of change that could intervene in rightist policies (Apple, 2000)? Without any systematic linking up with specific community-based political movements, it seems unrealistic that critical pedagogy in the classroom can do much beyond its immediate environment of schools. One common assumption of critical pedagogy (McLaren, 2005) is that students' ideological subjectivities are cemented to their economic positions in society. This has direct implications for viewing and understanding the fluidity of subject positions many international EAP students have adopted in their stances in the classroom discussions and their writing.

Critical pedagogy in second language teaching and learning "has always been sympathetic to the agency of subjects; the shaping influence of culture, discourse, and consciousness (and not just of economic and material conditions) on learning activity" (Canagarajah, 2005, p. 932), and in particular, emphasizes "the power of local settings like the classroom to develop cultures of resistance to larger political forces" (p. 932). However, as both Canagarajah (2004, 2005), and Norton & Toohey (2004) reminded us, critical pedagogy is not a unified discourse or set of beliefs. Hence, Norton and Toohey preferred to use the phrase "critical pedagogies" to denote the complex set of practices formerly subsumed under the singular appellation. In addition, in actual practice, the aims of critical pedagogies may sometimes be derailed by reproducing the very "traditional forms of disciplinary power" (Lin, 2004, p. 282) in the classroom that critical pedagogies attempt to critique.

My theoretical lens through which I view the English language classroom is a critical dialogic pedagogies (e.g., Bakhtin, 1981, 1984, 1986; Benesch, 2001, 2006, 2009; Cummins, 2000, 2001; Lin & Luk, 2005; Luk & Lin, 2007; Morgan, 1998; Wong, 2005). Wong (2005) outlined four features of dialogic pedagogy: learning in community, problem posing, learning by doing, and knowledge for whom. Learning in community stresses the community as "a site and a motivation for learning" (p. 36). Here, learning is seen as a continuing dialogue in which student and teacher co-construct knowledge with Bakhtin's notion of multiple voices and perspectives. In Bakhtin's view, discourse functions as an ideological enunciation of society. Since there is never a complete hegemonic articulation of a particular ideological formation (Gramsci, 1971), or as Bakhtin termed it, "centripetal discourses," there exists "centrifugal discourses" which creates a conflicting set of discourses Bakhtin called "heteroglossia." It is this site in language in which "any utterance is a link in a very complexly organized chain of other utterances" (Bakhtin, 1986, p. 67). It is these utterances that contain traces, or even sometimes significant 'chunks' of other utterances that are worth examining for its social constructions and meanings. This view of language and its functioning raises several questions that need to be formulated on both a theoretical and empirical level. How did an utterance get constructed in a particular way? What actually constitutes 'original' thought? Given the context in which Bakhtin was working, it is clear to see one implication of his stance in the rejection of proprietary notions of ideas, thoughts, and language. There cannot be words, or utterances that function independently of other utterances, without constraints, restrictions, histories, or structuring ways to express ontological and epistemological views.

Bakhtin (1981) pointed out that "when someone else's ideological discourse is internally persuasive for us and acknowledged by us, entirely different possibilities open up" (p. 345). He further observed that:

> In the everyday rounds of our consciousness, the internally persuasive word is half-ours and half-someone else's. Its creativity and productiveness consist precisely in the fact that such a word awakens new and independent words, that it organizes masses of our words from within, and does not remain in an isolated and static condition. It is not so much interpreted by us as it is further, that is, freely, developed, applied to new material, new conditions; it enters into interanimating relationships with new contexts. More than that, it enters into an intense interaction, a *struggle* with other internally persuasive discourses. Our ideological development is just such an intense struggle within us for hegemony among various available verbal and ideological points of view, approaches, directions and values. The semantic structure of an internally persuasive discourse is *not finite*, it is *open*; in each of the new concepts that dialogize it, this discourse is able to reveal ever newer *ways to mean*. (pp. 345-346)

Critical dialogical pedagogies engage in creating spaces for students to discover these newer ways of making meaning.

The second aspect of dialogic pedagogy involves problem posing, which "emphasizes a process of inquiry and exploration" (Wong, 2005, p. 37), which opposes what Freire (1970) called the "banking" practice of teaching. The "banking" type of pedagogy sees knowledge as a bounded object to be transferred from the teacher and 'deposited' into the container of students' minds. In contrast, this process of inquiry and exploration situates the student as a legitimate co-constructor of knowledge in the classroom, and in doing so helps to recognize the set of discourse practices students bring that may differ from the institutionalized ones of school (Gee, 2008).

The third aspect is learning by doing, which is the learning of language through activities that involve actual communication with real audiences, as opposed to textbook exercises. Finally, the last aspect asks the question, "knowledge for whom?" How is this knowledge of the English language – especially in its various forms as academic, business, and so on – positioned,

appropriated, used, and interrogated in the language classroom? Is it presented

unproblematically, or are there attempts to not only analyze the various discourses the students

need to acquire to succeed academically, but also deconstruct and interrogate how these

discourses have acquired power/knowledge (Foucault, 1980)?

In their interactions with these discourses, students' own discourses may be "shaped by

the invisible authority of social traditions or upon voices of the external authority of expert texts

or the teacher" (Matusov, 2007, p. 218). Critical dialogic pedagogies address these tensions and

contradictions between Bakhtin's (1981) notion of authoritative and internally persuasive

discourses in the classroom by leading students to rethink the relations between their own

opinions and worldview, those of others, and the texts they are engaged in the classroom

(Knoeller, 2004, as cited by Matusov, 2007, p. 219). Thus, "critical pedagogies involve internally

persuasive discourse about power in education and beyond" (Matusov, 2007, p. 221).

Critical Literacy

Critical literacy has its roots in critical pedagogy (e.g., Freire, 1970; Freire & Macedo,

1987). What is meant by critical literacy? Freebody (2008) stated the starting point for critical

literacy education is the recognition that

> Societies strive toward convergence in the interpretive practices of their members –
> toward the production of a culture...Controlling interpretation, securing both the fact of
> its determinacy and its particular contents, is thus an ongoing political project, profoundly
> connecting the individual to public interests. A core concern of critical literacy education
> is interrupting and naming that project, finding principled, teachable ways of affording a
> productive ideological appreciation of social organization, human conduct, and language.
> (p. 107)

As such, the term "critical literacy education" is "a loose affiliation among theories, research

methods, practices, and dispositions" (Freebody, 2008, p. 109). What is generally agreed upon is

that texts "materially constitute relations of power, embody those relations, and can naturalize or

legitimate them, just as surely as they can adapt, challenge, or refashion them" (p. 116). Janks (2010) pointed out that critical literacy "requires that we both engage with and distance ourselves from texts;" this involves "reading *with* a text and reading *against* a text" (p. 96).

Critical literacy, in drawing upon the construct of language as a social semiotic (e.g., Halliday, 1978, 1993, 1994; Halliday & Hasan, 1989; Janks, 2000, 2008, 2010), examines "the multiple threads tying language to power" (Janks, 2010, p. 12). The social semiotic view sees language as one of many semiotic systems of making meanings; within each system there are choices of meaning-making and these choices are indeed meaningful in that they have consequences for how knowledge and meaning are constructed, conveyed, legitimated, and privileged. In other words, there can be no meaning without specific choices involved in construing that meaning. Social semiotic systems, which include the verbal, the visual, the aural, the gestural, the textual, and so on, work in tandem to construct, mediate, shape, and influence the complex social and cultural realities of the worlds in which we inhabit (Hammond & Macken-Horarik, 1999). The educational implications are significant because for students, this social semiotic view of language "implies that it is very difficult to deconstruct the ideological and cultural assumptions inherent in any text without also directing students' attention to the ways in which those assumptions are constructed" (Hammond & Macken-Horarik, 1999, p. 541). Or as Freire put it, effectively reading the word necessitates "reading the world" (Freire & Macedo, 1987) at the same time.

What do critical literacy practices look like in the classroom? Lewison, Flint, and Van Sluys (2002) outlined four dimensions: 1) disrupting the commonplace; 2) interrogating multiple viewpoints; 3) focusing on sociopolitical issues; and 4) taking action and promoting social justice. Disrupting the commonplace involves "seeing the 'everyday' through new lenses" by

"interrogating texts by asking questions such as 'how is this text trying to position me?' (Luke &

Freebody, 1997)" and "developing the language of critique and hope" (p. 383). It also draws

upon the work of Fairclough (1989, 1992, 1995) and Gee (2008) in highlighting how language

"shapes identity, constructs cultural discourses, and supports or disrupts the status quo" (p. 383).

Interrogating multiple viewpoints considers whose voices are present, privileged, ignored, or

silenced (Luke & Freebody, 1997), and examines alternative narratives and contradictory

perspectives that do not align with official histories and dominant viewpoints. This also involves

a Bakhtinian critical intertextuality method in demonstrating that "texts can be re-constructed or

discursively re-ordered, be made to produce very different meanings through

recontextualization...and so on" (Gardiner, 1992, p. 165). Focusing on sociopolitical issues

entails foregrounding the inequitable power relationships in society, and who is subordinate and

why. Lastly, taking action and promoting social justice requires engaging in Freire's (1970)

advocacy of praxis – the dialectical method of reflection and action of understanding and

transforming the world, analyzes the role of language in maintaining domination, and explores

how "social action can change existing discourses" (p. 384). The aim of critical literacy in the

classroom then is

> where students and teachers together work to (a) see how the worlds of texts work to
> construct their worlds, their cultures, and their identities in powerful, often overtly
> ideological ways; and (b) use texts as social tools in ways that allow for a reconstruction
> of these same worlds. (Luke, 2000, p. 53)

However, as Anderson and Irvine (1993) argued, "critical literacy is context bound in the sense

that what constitutes critical practice in one setting may not be critical in another" (p. 83). This is

an extremely important point because critical literacy should not be reified as a static

methodology to be blindly applied in any classroom irrespective of its specific contexts.

In the Australian context, their approaches to implementing critical literacy in the classrooms involved having developed "a sophisticated metalanguage for students to use in developing understandings of and control over lexicon, sentence-level grammar, and text genres – a metalanguage that ties language to function, text to context, theme to ideology, and discourse to society and cultures" (Luke, 2000, p. 453). Although Mulcahy (2008) defined critical literacy as a "mindset; it is a way of viewing and interacting with the world, not a set of teaching skills and strategies" (p. 16), for many practitioners who are unfamiliar with critical literacy in the classroom but are receptive to its goals, this may be too vague and or intimidating. A mindset or stance is one thing, but teachers who would like to implement critical literacy practices in their classrooms need specific tools to start, and so do the students.

Critical EAP

Within this context of critical pedagogies and critical literacies in the classroom, critical EAP "engages students in the types of activities they are asked to carry out in academic classes while encouraging them to question and, in some cases, transform those activities as well as the conditions from which they arose" (Benesch, 2001, p. xv). Attending to both the pragmatic and the critical, "the overarching goal of critical EAP is to help students perform well in their academic courses while encouraging them to question and shape the education they are being offered" (Benesch, 2001, p. xvii). Thus, critical EAP "widens the lens of academic purposes to take the sociopolitical context of teaching and learning into account" in exploring the relations of academic genres and classroom interactions to "EAP students' and teachers' complex and overlapping social identities: class, race, gender, ethnicity, age, and so on" (Benesch, 2009, p. 81). All of this is set in the context of globalization, from which the resulting social changes Benesch (2009) argued "are fertile ground for critical EAP to explore the relationship between

academic English(es) and the larger sociopolitical context" (p. 82). However, as Benesch pointed out, critical EAP teaching is "not intended to mine the world for problems which are then presented to students as hot topics for debate" (p. 84). Instead, she advocated that in its situatedness, critical EAP "finds its subjects in the daily and academic lives of students, presenting those topics respectfully to promote deep emotional connection and intellectual engagement" (pp. 84-85). While effective pedagogy does depend in part on engaging in the daily and academic lives of students, for teachers who are laboring under IEP administration-mandated curriculum guidelines in the form of assigned textbooks and materials, it is not always possible to find these types of subjects in the daily lives of students. Instead, faced with these mandated EAP textbooks, teachers who seek to promote deep emotional connections and intellectual engagements with their students through critical EAP classroom practices will have to creatively draw connections between the themes and topics in these often banal content-based books (Gray, 2002) and the historical bodies (Scollon & Scollon, 2004) of their students.

The practice of critical pedagogies in the EAP classroom has been criticized inasmuch as the goal of these students is to join the academic discourse community, not to become 'politicized' or 'critical' (Haque, 2007). The way this is posed as an either/or situation closes off the possibility that the two are not necessarily mutually exclusive. In fact, it would seem nearly impossible to become part of an academic discourse community without some sort of working knowledge of the dimensions of how language and power are intertwined. Furthermore, in order for students to understand academic discourse, they need to understand how discourse works at all levels, some of which they experience directly, physically and emotionally. They already bring into the classroom a rich set of their own discourse practices. Sometimes they are consciously aware of these practices, sometimes not. Through teaching critical language

awareness (e.g., Janks & Ivanic, 1992), students can become aware of the structural and lexical power of their own discourses, and in doing so, can help them see how an unfamiliar and potentially alienating discourse such as an academic one operates on its own power structure and logic. In acquiring a meta-knowledge of their discourses, students can deconstruct and demystify the academic discourses that they often find difficult and intimidating.

Multiliteracies Pedagogy in EAP

Multiliteracies is defined as "the multiplicity of communication channels and media" and "the increasing salience of cultural and linguistic diversity" (Cope & Kalantzis, 2000, p. 5). Multiliteracies pedagogy (New London Group, 1996) has a multidimensional instructional framework:

1. situated practice, which draws in part from students' own life experiences;

2. overt instruction that introduces metalanguages to deconstruct the myriad and multimodal ways in which meaning is constructed;

3. critical framing of the cultural and social context in which meaning is disseminated and understood; and

4. transformed practice that aims to re-situate all of these meaning-making practices to work in other cultural sites or contexts.

Because many students are already engaged in multimodal practices of meaning making, for example, online role-playing games and text messaging, a multiliteracies pedagogy seeks ways to incorporate these important resources in co-constructing knowledge in linguistically diverse classrooms. By utilizing students' outside literacy practices, multiliteracies pedagogy works to promote learning that recognizes students' own knowledge resources, which in turn affirms

students' identities as learners and thinkers. Multiliteracies research (Cope & Kalantzis, 2000) has addressed how these new communication technologies have facilitated and enabled evolving literacy practices in which meaning is increasingly being made in ways that are multimodal (Kalantzis & Cope, 2008). This, coupled with the linguistic and cultural diversities highlighted by globalizing conjunctures, has the potential "to transform both the substance and pedagogy of literacy teaching in English, and in other languages of the world" (Kalantzis & Cope, 2008, p. 197).

Given that multiliteracies pedagogy addresses and works with the multiplying forms of media and linguistic and cultural diversity (Cope & Kalantzis, 2000), the EAP classroom is an appropriate site in which to implement this approach. With this approach, EAP students are not confined to expressing themselves and being recognized solely within a linguistic domain since not only language but also "other modes of meaning are dynamic representational resources" which are "constantly being remade by their users as they work to achieve their various cultural purposes" (Cope & Kalantzis, 2000, p. 5). In these multiple modes of meaning-making, the textual is interconnected with the visual, the spatial, the aural, and so on. Given the increasingly complex delivery systems of information, the more students are grounded in deconstructing multiple modes of representation, they more they would appear to have chances of succeeding in disciplines that are increasingly dependent on these modes of delivery (e.g., Bezemer & Kress, 2008; Kress, 2000a, 2000b, 2000c, 2003, 2010; Kress et al., 2005). Indeed, in many science textbooks for example, there is now the increasing phenomenon "in which information initially stored in written form is 'translated' into visual form, largely because the transport of information is seen as more efficient in the visual rather than in the verbal mode" (Kress, 2000a, p. 183).

Within this conceptual framework of multiliteracies, Stein (2004) asks, "how can the classroom as a space for meaning making be a complex, hybrid space founded on diverse histories, multiple modes of representation, epistemologies, feelings, languages, and discourses that can become harnessed for productivity and regenerativity?" (p. 97). This type of productivity in an EAP classroom can come about through many means, two of which I make a case for here: one, exposure to and engagement in alternative, multimodal ways of representing different histories and affirming diverse identities that are reflected, and sometimes hidden in the classroom (Vandrick, 1997, 2009); and two, creating classroom opportunities for students to appropriate and develop the means of multimodal production to create and express their own meanings (Cummins, 2006), which include the visual, textual, spatial, and so on. In this way, students are recognized as agents of their own meaning making that encompasses more than just singular dimensions. It is through this agency in the practices of representation that students "have freedom to act, resist, and change their conditions of existence and participate in social transformation" (Stein, 2004, p. 106). As Kress (2000b) suggested, "the likely shape of the near future is such that the facilities of Design rather than those of critique, will be essential for equitable participation in social, economic, and cultural life" (p. 161).

But it is important not to implement a multiliteracies pedagogy without the crucial element of a critical literacy practice. As Morgan and Ramanathan (2005) asserted,

> critical literacy practitioners are likely to maintain that multiple texts, modalities, and technologies are crucial to the literacy setting because our jobs as educators partially entails cultivating a citizenry that is able to negotiate and critically engage with the numerous texts, modalities, and technologies coming at learners, and because we now collectively occupy globalized, interconnected spaces that insist on such critical engagement. (p. 152)

As part of their "tool-kit in action," Morgan and Ramanathan advocated the use of multimodal, semiotic strategies in the EAP classroom. I have addressed their tool-kit in depth elsewhere

(Chun, 2009b); here I will briefly touch upon this fourth component. Morgan and Ramanathan highlighted the needed interconnections between critical literacies, multiliteracies pedagogy, and EAP by arguing that "the conceptualization of 'reading' as an active process of sign-making, and not just information retrieval, supports both creative and oppositional meaning making" (p. 158). Reading here is no longer viewed as only decoding, comprehending new vocabulary, and getting the main idea; it is instead a much more active process of realizing the various multimodal and semiotic choices made by the author in constructing specific meanings, specific knowledge, and specific discourses. How these various meanings are construed depend on the very choices involved, and the modalities through which these meanings are realized. Due to the plethora of multimodal technologies that combine image and written text, it is also imperative for students to learn how to read images critically to understand how those images and words comment on and contribute to the other (Kress & Van Leeuwen, 2006). In addition to demonstrating to students how multimodality multiplies discourse formations in complex ways, critical practitioners who combine multimodal materials such as videos and websites "do so not just for variety purposes, but also in the expectation that each text type will engage identities and the imagination in provocative ways unmet through other textual resources" (Morgan & Ramanathan, 2005, p. 158).

In my collaborative study with a secondary school ESL teacher who taught the graphic novel *Maus* to her students (Chun, 2009b), many of whom had never heard of World War Two or the Holocaust and were bored with history as a subject, the complex multimodalities of this graphic novel dealing with the not-so-distant past, which many of us have yet to fully grasp or understand, significantly engaged these students' identities and imaginations in ways that would have been unlikely through a traditional introductory textbook on this subject.

In fact, many of the students today are extremely literate in the multiliteracies practices that are increasingly dominating our information society: texting, online chatting, instant messaging, role-playing on online games, video-gaming, and interacting with websites such as Facebook and YouTube, to name but a few. What this points to is their constructing roles of active participants engaged with creating multimodal texts on Web 2.0 rather than merely being passive consumers of information. However, it is also important that we look at how these students are creating multimodal texts – are they doing so in ways that demonstrate their imaginative creativities, or are they reproducing dominant forms of representations that control and define our experiences that limit our abilities to re-write our everyday lives? As Gounari (2009) argued, "technologies as new commodities target audiences as consumers, while as cultural commodities they are also semiotic in that they are composed of texts (words, images, and other registers) to be consumed and assimilated" (p. 153). Therefore, "what kinds of knowledge, histories, and representations are reproduced and promoted in this market-driven space" (p. 153) such as Facebook or YouTube?

This has major implications for EAP and its theoretical assumptions, syllabus design, curriculum materials and content, pedagogical practices, and academic discourses. Many of today's students are in fact far more literate in their multimodal practices than some of their instructors who still insist on defining 'literacy' along the lines of the autonomous model (Street, 1984). How can EAP, with the dominance of its genre analysis research agenda, move in the direction of incorporating and implementing a pedagogy of multiliteracies (New London Group, 1996), which at this point, would merely acknowledge the already vast display of multimodal resources that many students possess – in the sense of "taking hold" of new communicative practices (Kulick & Stroud, 1993) – and indeed practice in their everyday lives? Since the

meaning and practices of literacy are always ideologically and materially contested (Street, 1984), to what extent are the current literacy practices that are predominant in EAP, aside from its gate-keeping functions, becoming rapidly irrelevant from a multiliteracies perspective? A critical EAP pedagogy needs to engage with multimodal teaching and learning practices inasmuch as our everyday life is made meaningful and intelligible by complex multimodal representations of the world.

Chapter Three:
Methodology

Introduction

In this chapter, in the context of my viewing language, classroom practices, interactions, text materials, and discourses as a social semiotic (Halliday, 1978), I discuss my use of a critical analysis of discourse that incorporates intertextuality analysis (Bakhtin, 1981, 1984, 1986; Voloshinov, 1973), multimodal discourse analysis (Kress & Van Leeuwen, 2001, 2006), and mediated discourse analysis (Scollon, 2001a, 2001b, 2008; Scollon & Scollon, 2003, 2004), all of which are set in an ethnographic-sociolinguistic context (Blommaert, 2005, 2006). I present as part of my methodology the movement toward a collaborative inquiry research that was not in my original research proposal but evolved out of my interactions with the instructor who so willingly and generously offered her time and energy to allow this to occur. Also discussed are the ethnographic context, the data collection instruments, the unit of analysis and my analytic methods, an overview of the research questions and the methods of data collection, a look at the program and the participants, and data selection and analysis.

Critical Analysis of Discourse:
Language as Social Semiotic

I employ a critical analysis of discourse (Blommaert, 2005) as my integrated theoretical and methodological analytic in examining the classroom data. My critical analysis of discourse, which builds on the work done in critical discourse analysis with its roots in systemic functional linguistics (e.g., Chouliaraki & Fairclough, 1999; Fairclough, 1989, 1992a, 1992b, 1995, 2000; Gee, 2004, 2005, 2008; Halliday, 1978, 1993, 1994; Halliday & Hasan, 1989; Rogers, 2004, 2008; Young & Harrison, 2004), includes a bricolage of intertextuality methods (Bakhtin, 1981,

1984, 1986; Bazerman, 2004a, 2004b; Lemke, 1992, 1995; Voloshinov, 1973), multimodal discourse analysis (Kress & Van Leeuwen, 2001, 2006; Levine & Scollon, 2004; O'Halloran, 2004), and mediated discourse analysis (Norris & Jones, 2005; Scollon, 2001a, 2001b, 2008; Scollon & Scollon, 2003, 2004, 2007). I label my analysis of discourse 'critical' because it employs the critical theories framework elaborated in Chapter Two, and the ways in which it views the production, circulation, reproduction, and adoption of discourses as "complex, historically layered, and overdetermined objects" (Blommaert, 2005, p. 131) mediated by and through complex ideological processes, social actors, and material, semiotic means (Scollon, 2008). What Blommaert (2005) called the "layered simultaneity" in discourses is to view these in which various simultaneous, contradictory, inchoate, and sometimes dominant ideologies are operating in and throughout multiple discourses "providing differing layers of sharedness, coherence, and historicity" (p. 160).

Although my discourse analysis will draw in part upon the methodology of Critical Discourse Analysis (CDA) as formulated by Fairclough (1992a, 1992b, 1995, 2006), Janks (1997), and Chouliaraki and Fairclough (1999), and the critical discourse analysis of Gee (2004, 2005, 2008) and Rogers (2004), I resist naming and aligning my analysis with either one for several reasons. One, I do not want to be associated with a particular school in that no one theoretical and methodological approach should be institutionalized as such. As soon as it becomes institutionalized with its adherents and devotees, it risks becoming static in its insistence on its particular method. Second, CDA's emphasis on linguistic bias (Blommaert, 2005) "restricts the space of analysis to textually organized and (explicitly) linguistically encoded discourse, not to where it comes from and goes to" (p. 35). The extent to which any discourse is ever truly representative of its intended meanings must be briefly addressed. In

discussing the implications of Foucault's and Derrida's work for critical discourse analysis, Luke (2002) raised two salient issues concerning the dangers in "fetishizing the power of the text" (p. 103). The first is how do we know if discourses that occur in the classroom are not "acting arbitrarily, randomly, and idiosyncratically...autonomous from its historical authors, conditions of production" (p. 104)? The second issue from a Derridean view is the reminder that "the unsaid and the unspeakable, that which is not present in visible linguistic traces" (p. 104) often escapes the attention of CDA.

Third, the privileged position the CDA analyst occupies in the assumption of sole explanatory power has clear implications for the very power relationships that CDA attempts to critique (Slembrouck, 2001). Blommaert (2005) points out that "the process of analysis is necessarily dialogical, and so is the interpretation eventually effected by the analyst" (p. 33). However, by privileging this position through the sole explanatory phase of the analysis, "the participant is pushed out of the analysis, so to speak...the dialogical process is closed and the analyst becomes the ultimate arbiter of meanings" (p. 33). Since I have adopted the theoretical perspective of dialogical pedagogies to view the language classroom, it is important to have a methodological approach that analyzes the data from a similar perspective. If the teacher should not be the final arbiter of meanings in the classroom, why should the analyst be one in the presentation of empirical research? Thus my methodological approach included having the instructor herself look at the classroom data, and her thoughts and insights have helped shape my analysis presented in this dissertation.

Finally, I am attentive to the problematic presentation of the context as 'facts' in CDA as critiqued by Blommaert (2001, 2005), or as he has observed, "CDA overlooks sociolinguistics" (2005, p. 36). Inasmuch as discourses are not always tied to the word, but are also articulated

through different modes such as the visual and the gestural, my analysis is not simply discourse

analysis but a multimodal one. This multimodal analysis takes into account what transpires in a

social situation such as the classroom is not always verbalized, but instead may materialize in

other modal articulations through semiotic means, which further creates specific contexts.

Therefore, these multimodal and sociolinguistic aspects have to be acknowledged.

Intertextuality

As Blommaert (2005) observed, "intertextuality grounds discourse analysis firmly into

histories of use – histories that are social, cultural, and political, and which allow the synchronic

use of particular expressions to acquire powerful social, cultural, and political effects" (p. 46).

How do we construct relationships of meaning between multiple texts? Lemke (1992) asked

several questions that are the core of any exploration into how intertextuality serves as important

resources for our meaning making in any given context:

> *Which* other texts do we consider to be relevant for the interpretation of *this* particular
> text, and *why*? What *kinds* of meanings are made by constructing these relationships
> between texts? And what kinds of meaning are *not* made because a community will not,
> or cannot, make these sorts of connections between two other texts available to it?"
> (p. 257)

As Lemke pointed out, "many research agendas require that we construct patterns of

relationships among texts: between test item and written response, between teacher question and

student reply, between student discourse and textbook discourse, between teacher language and

community language" (pp. 257-258).

Lemke (1992) drew upon systemic functional linguistics (e.g., Halliday, 1978, 1994;

Halliday & Hasan, 1989) as the methodological basis of identifying and interpreting intertextual

relationships. In Halliday's functional view of language, grammar is seen as a system of

resources that enables us to make three simultaneous kinds of meaning with our utterances. In

situating language use in its context, our focus is on these interrelated metafunctions, which are the ideational, the interpersonal, and the textual. The ideational is the thematic content – what is being represented about the world, or as Ravelli (2000) asked, "how does language represent what's going on in the world?" (p. 35). The interpersonal focuses on who is taking part in the interaction; who is being addressed and how? The textual looks at how discourses are constructed in ways that are interconnected and consistent; what role is language playing? Ravelli (2000) stated that the textual "relates to the *organization* of the message: how is language used to carry the message?...there are choices available in terms of how to organize our language: which part of the message to foreground, which to background" (p. 51). It is the intertextuality of discourses and how this interacts in various ways with the interpersonal that has important implications for conducting a critical analysis of discourse.

Halliday (1978) himself does not raise the issue of the ideological – this is what Fairclough and others have done in basing CDA on systemic functional linguistics. This relationship of Fairclough's view of how discourse works with Halliday's emphasis on the functionality of language, which views the way we communicate is structured by the various functions we want to put into effect, is clearly seen in the mutual agreement that the relationship between the forms of language and the functions they serve in the various contexts of usage helps to determine and construct social meaning. It is this range and availability of options, or linguistic resources, that speakers have at their disposal enabling them to construct meanings to achieve their intentions or effects. The questions then become: How are certain linguistic options (or resources) made available to certain individuals? How do they gain access to these options, or rather what are the routes through which they gain access? Why and how are some of these routes closed or open to some but not others? And why are some of these options, and their

subsequent attendant meanings, valued more than others? Finally, how are these meanings, which are accorded a much higher cultural and social capital, become integrated within a social system that ensures the reproduction of existing economic and social differences?

In this context of systemic functional linguistics, Lemke (1992) claimed that "we can immediately recognize that *thematic* intertextual relations, construed between texts on the grounds of being 'on the same topic' correspond to semantic similarities in the use of ideational-experiential resources" (p. 259) as providing "a clue as to what to look for in identifying the linguistic basis for thematic intertextuality" (p. 259). In addition to thematic intertextuality, it is also important to understand the textual relationships among "the sorts of social-interactional stances and evaluative points-of-view being constructed in and by" (p. 261) these texts. One clear indication is that thematic content "takes on different meanings from a shift in orientational stance" (p. 263); for example if content is presented as a statement or a question. Lemke attributed our insights on orientational intertextuality to Bakhtin's (1981, 1986) notion of heteroglossia, which I have discussed previously. Our language use is dialogical, as Bakhtin noted, and as Lemke (2002a) argued, "it always constructs an orientational stance toward real or potential interlocutors, and toward the content of what is said" (p. 72).

Lastly, in acknowledging that language by itself is not our only semiotic resource for intertextual meaning-making (e.g., Lemke, 1995, 1998, 2002b), Lemke (1992) argued that it is through "parallelism among different semiotic modalities (language, depiction, gesture, etc.) that the different aspects of a 'multimedia' semiotic 'text' cohere, interact, and in fact *multiply* each other's meaning potential" (p. 265). This semiotic intertextuality takes into account how the increasing dominance of other modalities such as the visual (Kress, 2003, 2010; Kress & Van Leeuwen, 2006) are carrying more of the informational load and delivery. Indeed, the

multiplying effects of our meaning potential from literacy practices situated in communication contexts such as online video gaming (Gee, 2007), and in the classroom itself (e.g., Jewitt, 2005, 2007, 2008) point to broadening discourse analysis methods to address the complex intersemiotic, intertextual, and interdiscursive relationships among words, the visual, the aural, the gestural, and so on.

Kress and Van Leeuwen (2001) discussed "grammars for design" in which design elements such as the use of color "obey 'rules' of collocation, of what can appropriately go with what" (p. 57). As part of my method and approach to the intertextuality analysis, I employ my concept of *ideologizing collocations* (Chun, 2009a). I maintain that our collocations in everyday discourses connect disparate words or ideas within the same syntactic domain in a way that this linkage or relationship eventually becomes an accepted, common-sense association. However, these common-sense associations function ideologically in that these words or concepts adhere together in complex ways at historical conjunctures. An example of an ideologizing collocation would be 'democracy = free market = capitalism'.

The construct of ideologizing collocations draws upon Williams' (1985) notion of what he termed "keywords," refer to "significant, binding...indicative words in certain forms of thought" (p. 15) in society. Their meanings are never static in that they are often sites of contestation. Keyword meanings are always rooted in relationships and both are "typically diverse and variable, within the structures of particular social orders and the processes of social and historical change" (p. 22). How some of these important processes "occur *within* language, in ways which indicate how integral the problems of meanings and of relationships really are" (p. 22) will be addressed.

Multimodal Discourse Analysis

Discourse analysis approaches now include the study of multimodality (e.g., Iedema, 2003; Kress & Van Leeuwen, 2001, 2006; O'Halloran, 2004), which expands the analytic foci beyond language to include all the myriad forms of social semiotic processes of making meaning. Drawing upon the theoretical constructs of language as social semiotic (Halliday, 1978, 1993, 1994), and from Hodge and Kress (1988) as their theoretical basis of multimodality, Kress and Van Leeuwen (2001) argued that "where traditional linguistics had defined language as a system that worked through *double articulation*, where a message was an articulation as a form and as a meaning, we see multimodal texts as making meaning in multiple articulations" (p. 4). To that end, they posited four domains of practice in which meanings are made. Kress and Van Leeuwen called these domains of practice "strata" (to demonstrate a relation to Halliday's work), which are discourse, design, production, and distribution.

Kress and Van Leeuwen (2001) asserted that "discourses can only be realised in semiotic modes which have developed the means for realising them" (p. 5). This viewpoint has major implications for how we might consider the relationships between the developments of technological modes and technologized discourses, particularly in light of how market-driven media such as YouTube, Twitter, and Facebook help create "new registers, discourses, and texts of corporate multimediated 'hypercapitalism'" (Luke, Luke, & Graham, 2007, p. 2). In fact, Kress and Van Leeuwen (2001) pointed out that visual communication is "now steered by multinational corporations and software developers, rather than by state broadcasting and education systems" (p. 112). This neoliberal market interpenetration, and subsequent reconfiguration and increasing control of public domains such as education and public broadcasting raises an important question: How then is visual communication being shaped and influenced by these social actors in ways that might be different from previous actors? As they

cogently observed, "discourse affects choice of design, but choice of design in turn affects discourse" (p. 128).

Design is defined by Kress and Van Leeuwen (2001) as the "means to realise discourses in the context of a given communication," and also "realise the communication situation which changes socially constructed knowledge into social (inter-)action" (p. 5). Production refers to "the organisation of the expression, to the actual material articulation of the semiotic event or the actual material production of the semiotic artefact (p. 6). The fourth domain of practice, distribution, "has produced enormous gains in accessibility – first of the printed word, later also of pictorial art, music, and drama, all of which we can now buy and take home in the form of reproductions and recordings, or have transmitted to our homes" (p. 89). These include downloading images, texts, movies, and music from the Internet, and the increase of viewing television shows and films on various websites. However, according to Kress and Van Leeuwen, this is accompanied by, among other things, a loss of context in which the original artifact might have been intended to be viewed or heard, something that Benjamin (1968) articulated some 70 years ago. The question thus becomes: What and how are the new contexts that are produced by these relocating of multimodal texts in their various distribution channels? How do these new contexts create and reshape the resulting texts for consumption?

Kress and Van Leeuwen (2001) cited two principles that are part of a multimodal discourse. The first is to ask where signs come from. This is an important question to ask because "we constantly 'import' signs from other contexts...into the context in which we are now making a new sign, in order to signify ideas and values which are associated with that other context by those who import the sign" (p. 10). This of course has direct implications for how we consider the ways in which these semiotic intertextualities construct and convey ideological texts

with something 'borrowed' into something 'new'. The second principle is "experiential meaning potential," which is defined as "the idea that signifiers have a meaning potential deriving from what it is we *do* when we produce them, and from our ability to turn action into knowledge" (p. 10).

Mediated Discourse Analysis

And it is precisely this action, this doing that requires our attention because a multimodal discourse analysis on its own is not sufficient to account for the dynamic of how socially situated meaning-making is co-constructed through mediated dimensions (Iedema, 2003). The process of how these socially situated and constructed meanings become historicized, recontextualized, and mobilized in practices and locales is termed by Iedema (2003) as "resemiotization," which is "about how meaning making shifts from context to context, from practice to practice, or from one stage of a practice to the next" (p. 41).

Interconnected with multimodal discourse analysis is a relatively recent analytic approach to discourse called mediated discourse analysis (Scollon, 2001a, 2001b, 2008), which

> shares with many other approaches to discourse an interest in *intertexuality*, the ways texts are *dialogically* linked to other texts. It adds to this, however, the realization that texts are not just linked to other texts, but also linked to past actions and to material objects in the world as they cycle through different semiotic systems and their materialities. (Bhatia, Flowerdew, & Jones, 2008, p. 230)

In mediated discourse analysis (MDA), according to Scollon (2008), language, "whether spoken language or written text, is seen as a mediational means by which actions are undertaken" (p. 233). Therefore, "in this view, the relationship of text to text, language to language, is not a direct relationship but is always mediated by the actions of social actors as well through material objects of the world" (p. 233). Intertextuality then is not merely how one text comments on

another text, or how one text might cite or refer to another; it also operates through these mediated actions and material objects in specific ways. In particular, different material objects would have different enabling effects on how intertextual means are achieved and presented. For example, how would juxtaposing texts in a word processing document such as a research paper differ from juxtaposing the same texts using multimodal graphics on a website? It is also this focus on these mediated actions of social actors and through material objects that address the familiar methodological quandary of linking the local to the global, the micro to the macro. How do these texts and discourses change, alter and transform as they move or travel from one site to another? Scollon (2008) observed that "because discourse inherently operates along such itineraries of transformation, mediated discourse analysis takes it as a central task to map such itineraries of relationships among text, action, and the material world through what we call a 'nexus analysis'" (p. 233).

In contrast to some of the work done in CDA (e.g., Fairclough, 1989, 1992, 1995) that focuses solely on textual objects without careful attention to how different social actors actually take up and mediate those texts and discourses in specific contextual situations, mediated discourse analysis is rooted in an ethnographic approach. Scollon (2001a) explained that "MDA takes it as one of its central tasks to explicate and understand how the broad discourses of our social life are engaged (or not) in the moment-by-moment social actions of social actors in real time activity" (p. 140). In order to observe this real time activity, an ethnographic observation is needed to study the nexus analysis (Scollon and Scollon, 2004). Scollon (2008) thus stated,

> Mediated discourse analysis (MDA) takes the mediated action as its unit of analysis...As this theoretical-methodological framework has developed...it has become clear that much discourse which is of relevance to a moment of action is, in fact, displaced from that action, often at quite some distance and across a wide variety of times, places, people, media, and objects. As we have expanded the circumference...of our view of the moment of action we have come to consider these complex displacements to work across multiple

> moments in which the discourse is transformed semiotically. We call the historical path of these resemiotized displacements discourse itineraries. As a way of capturing the kind of analysis that we need in order to trace these discursive displacements from a crucial moment of action we have used the term 'nexus analysis'. (pp. 233-234)

As technologies proliferate to facilitate even greater distribution channels through which old and new discourses, registers, and texts are able to be designed, produced, and disseminated from afar, Scollon addresses a crucial issue here: How are discourses resemiotized, and by whom? These discourses traveling on their itineraries are "transformed semiotically" not only through the specific material objects that mediate them (such as websites, texting, multimedia and traditional print media), but also by social actors who take these up at specific times in specific situations. The concept of discourse itineraries is an important one because for a multiliteracies pedagogy to be effective, attention must be paid to the ways in which discourses are transformed semiotically, and what impacts these may have for the ones who are either producing or consuming them, or both.

In MDA, Scollon (2001a) viewed that the methodological problem to be solved is "not how to accomplish an analysis of any text – although that is often a necessary aspect of a MDA – but how to accomplish an analysis of a social-mediated-action" (p. 145). Although "closely linked in most cases to CDA" due to its critical analysis of discourse used in social action, MDA's difference is "a difference in focus" (p. 145). However, as Scollon and Scollon (2004) pointed out, since there are innumerable socially-mediated actions through which discourses are resemiotized, the key methodological task is to recognize the most significant ones for analysis. Therefore, a nexus analysis regards a social action as a nexus of aggregates of discourses – "the *discourses in place*, some social arrangement by which people come together in social groups (a meeting, a conversation, a chance contact, a queue) – *the interaction order*, and the life experiences of the individual social actors – *the historical body*" (p. 19).

Discourses in place (Scollon & Scollon, 2003) in an EAP classroom would be the aggregate or nexus of the many discourses circulating through this site; for example, the institutional ones of both the university and the program, the brochures and photos displayed in the lobby that promote the city, the school trips to scenic surrounding areas, and the social activities after school, the maps in the classroom itself and the signs that admonish students to speak English only, the text materials used in these classes that include books and Internet websites, and even the graffiti etched on some of the desks. The interaction order in this case entails the social relationships between teacher and students, and among the students themselves. Finally, the historical bodies of both the students and the teacher, or their lifetimes of personal experiences, memories, and habits of thinking and behaving is to be taken into account, particularly in their interactions and possible tensions and conflicts that might result therein due to their very historical differences. This element of the historical body in the classroom social action to be analyzed is the bridge between the global and the local, for the trajectories of these historical bodies of the students from afar are now intersecting with the trajectory of the historical body of the teacher, who has her own international history, at this particular locale. These trajectories do not end or stop here at this classroom; they continue on to return to the global, or beyond this site in many instances.

Therefore, MDA "seeks to keep the circumference of our analysis open to these lengthy itineraries transformations" (Scollon, 2008, p. 243). As Scollon commented,

> Bakhtin's very important insight that all texts speak in response to and in anticipation of subsequent texts, dialogicality, has given us the word 'intertextuality'. It has been a useful word, but here I suggest that this word may also obscure the multiple, transformative and interlinked processes of resemiotization that constitute the itineraries which discourses take. (p. 243)

My unit of analysis is the mediated actions in this particular EAP classroom, which include the

EAP instructor's and students' classroom practices and actions, the material objects of the videos and texts used in the instructor's classes, and my own role as researcher engaged in collaborative actions that mediated ensuing classroom practices. Thus, my methodological approach to discourse analysis is aligned with the main tenet of MDA, which is "discourse cannot be studied in isolation from the situated social actions that people take with it" (Bhatia, Flowerdew, & Jones, 2008, p. 229). A classroom discourse analysis must take into account how discourse is "*consequential* insofar as (it) works to either limit or amplify particular social actions and the social identities that are associated with them" (p. 229). Discourse in the classroom by itself is not the privileged object of study here; it is to be studied only in how it relates to the specific classroom actions taken or not taken, and how discourses are resemiotized through these actions in the EAP classroom.

Ethnographic-Sociolinguistic Analysis of Discourse

Eagleton (2007) argued that "the same piece of language may be ideological in one context and not in another; ideology is a function of the relation of an utterance to its social context" (p. 9). Because context is crucial, I set my critical analysis of discourse within an overall ethnographic-sociolinguistic approach. Blommaert (2005) outlined five fundamental points of departure in this analytic approach. The first principle is that in analyzing language-in-society, "the focus should be on *what language use means to its users*," that is, "how language matters to people" (p. 14), and why. The second reminds us that "*language operates differently in different environments*, and that in order to understand how language works, we need to contextualise it properly, to establish the relations between language usage and the particular purposes for which and conditions under which it operates" (p. 14). The third point entails the unit of analysis as being the "actual and densely contextualised forms in which language occurs

in society" (p. 15). The fourth is that language users are "constrained by the range and structure of their repertoires, and *the distribution of elements of the repertoires in any society is unequal*" (p. 15). Lastly, Blommaert insisted that communication events are "ultimately influenced by *the structure of the world system*" (p. 15), and in analyzing these events, we must consider how this impacts language users' repertoires and their ability to construct voice – who is heard or not heard, and why?

All of these points of departure are relevant for any analysis of interactions that take place in an EAP classroom because a focus should be on what academic English means to both the instructor and the students, how this academic language actually operates in this specific classroom context and the forms it takes, the participants' range of repertoires in this classroom and the power differentials therein, and of course, whose voices are being heard in this classroom, and the reasons why.

These ethnographic-sociolinguistic questions and concerns relate to the crucial issue of context (e.g., Auer, 1992, 1995; Blommaert, 2001, 2005; Duranti & Goodwin, 1992; Fabian, 1995). Blommaert (2005) argued that "context is not something we can just 'add' to text – it *is* text, it defines its meanings and conditions of use" (p. 45). It is necessary to acknowledge how texts and discourses are resemiotized in different contexts, and how these different contexts enable or constrain particular kinds of texts and discourses. Indeed, "the term 'theories of context' should therefore be replaced by 'theories of text-context relationships'" (Auer, 1995, p. 2). And as Fabian (1995) asserted, "in reality, in acts that produce ethnographic knowledge, creations of text and creations of context are of the same kind" (p. 47). Nespor's (1997) ethnographic approach to context involved *not* viewing the school as "a container filled with teacher cultures, student subgroups, classroom instruction, and administrative micropolitics" but

instead as "an intersection in social space, a knot in a web of practices that stretch into complex systems beginning and ending outside school" (p. xiii).

Thus, the validity of this research is based on the productions and creations of the institutional classroom context in which the participants' discourses were resemiotized and the socio-historical context in which these discourse itineraries are transformed. I draw on all the aforementioned methods to examine what discourses may circulate throughout this institutional classroom. Yet, as Holborow (2006) reminds us, ideology and language are not reducible to the other and their interconnections are not settled or predictable. "They are in a constant state of flux since speakers can select, interpret, and contest the ideological underpinnings of any specific uses of language" (p. 86), including their own uses.

In this we can see how "new forms of social life in advanced capitalist societies" which "turn on text and discourse" (Luke, 2002, p. 97) are manifested in the everyday to create "lived identities" (Williams, 1977). Accordingly, my eclectic analytical approaches examine how classroom practices in EAP classes are constructed and enacted in ways that mediate and shape the complex processes of language teaching and learning that situate both the teacher and student in multiple subjectivities. The potentially "explosive environments" (Kumaravadivelu, 1999) of the English language classroom is of interest here – since language learning in a classroom setting (or any other setting for that matter) is never a simple affair of transactional knowledge between those who know a language and those who want to learn one. Since "all teaching is ideological, whether or not the politics are acknowledged" (Benesch, 2001, p. 46), and interactions in the classroom are "socially constructed, politically motivated, and historically determined" (Kumaravadivelu, 2006, p. 73), a careful scrutiny of how classroom mediated practices through discourses are constructed and negotiated is necessary.

An EAP Collaborative Classroom Ethnography

Watson-Gegeo (1988), in her seminal article on ethnography in ESL, offered one

definition of ethnography:

> Originally developed in anthropology to describe the "ways of living" of a social group (Heath, 1982), ethnography is the study of people's behavior in naturally occurring, ongoing settings, with a focus on the cultural interpretations of behavior...The ethnographer's goal is to provide a description and an interpretive-explanatory account of what people do in a setting (such as a classroom, neighborhood, or community), the outcome of their interactions, and the way they understand what they are doing (the meaning interactions have for them). (p. 576)

However, "in the narrative construction of its authority as empirical science, ethnography needs

to face the unconscious processes upon which it justifies its canonical formulations" (Kincheloe

& McLaren, 2005, p. 326) in that "no pristine interpretation exists – indeed, no methodology,

social or educational theory, or discursive form can claim a privileged position that enables the

production of authoritative knowledge" (p. 311). The type of descriptive ethnography that

Watson-Gegeo (1988) defined for TESOL practitioners has since been challenged by several

scholars in the TESOL/Applied Linguistics field; Canagarajah (1993) was one of the first who

called to replace this paradigm with another:

> a critical ethnography – an ideologically sensitive orientation to the study of culture that can penetrate the noncommittal objectivity and scientism encouraged by the positivistic empirical attitude behind descriptive ethnography and can demystify the interests served by particular cultures to unravel their relation to issues of power. (p. 605)

Critical ethnography, as it has been defined in the past 25 years or so (e.g., Anderson,

1989; Canagarajah, 1993; Carspecken, 1996; Kincheloe & McLaren, 2005; Masemann, 1982;

Quantz, 1992; Quantz & O'Connor, 1988; Simon & Dippo, 1986; Thomas, 1993), seeks to

explore the interactions among the micro, meso, and macro levels of society in ways that analyze

and situate power, inequality, agency, and resistance in the interrelationships of the social actors

being studied. In its assumptions on how particular relations of power are constructed and its

explorations on how to change these, critical ethnography's "goal is not to present some objective or emic representation of a particular culture but is to clarify the myriad ways in which historical relations become manifested in cultural constructions" (Quantz, 1992, p. 470). One central aspect of critical ethnography is the position that data are produced, not collected by the researcher (Quantz, 1992). In addition to power being the central category, Quantz, citing Willis' (1977) seminal work, *Learning to Labour,* observed that resistance theory became a prime focal point of analysis for critical ethnography.

I resist labeling my ethnographic approach 'critical' despite my locating it within the same perspectives. One concern echoes my aforementioned reluctance to be associated with a 'school'. It is noted here that although "critical ethnographers are actively engaged in dealing with powerful systems of discourse" (Kumaravadivelu, 1999, p. 476), in their promulgation of critical ethnography, are these practitioners engaged in constructing their own power systems of discourse/knowledge (Foucault, 1980)? A primary aim of critical ethnography has been to change conditions of inequity through collaborative action in its engagement through praxis. Many share the view that "praxis requires material transformation, not simply symbolic emancipation" (Quantz, 1992, p. 466). I am not sure to what extent the instructor, and the EAP students who had the material means to enroll in the EAP program are positioned in the ways that need 'liberation' and 'emancipation'. I would also never presume to be an agent of either 'empowerment' or 'emancipation' that has been articulated with some critical ethnographies (e.g., McLaren, 1989). Suffice to say, my view of ethnography "starts with a sense of unease about prevailing discourses, and with the observation of a disparity between the claims that these discourses make about social life, and what you can see in social life as it actually seems to happen" (Rampton, 2005, p. 5).

I used an microethnographic approach (Bloome, Carter, Christian, Otto, & Shuart-Faris, 2005) for my observations of the EAP classroom interactions. Bloome et al. (2005) described a microethnographic approach to discourse analysis of classroom language and literacy events as being one of a "social linguistic or social interactional approach" (p. xv). Building on sociolinguistic ethnography, this approach "combines attention to how people use language and other systems of communication in constructing language and literacy events in classrooms with attention to social, cultural, and political processes" (p. xv). In justifying my adoption of this approach, I align myself with the conception of "the daily life of classrooms" (p. xvi) that Bloome et al. (2005) articulated:

> We take a strong view that the daily life of teachers and students in classrooms is not to be taken for granted, homogenized under broad generalizations, or collapsed into deterministic processes of social and cultural reproduction. For us, classrooms are complex places where teachers and students create and re-create, adopt and adapt, and engage in a full range of human interactions. Teachers and students are viewed as active agents. Although teachers and students must act within the events, contexts, and settings in which they find themselves, and although they must react to the actions of others and the social institutions of which they are a part, they nonetheless act on the worlds in which they live. (p. xvi)

The consideration of how "language operates differently in different environments" (Blommaert, 2005, p. 14) is vitally important for, as Luk (2008) observed that "Bloome, Carter, Christian, Otto and Shuart-Faris (2005) illustrate how one discourse may penetrate another discourse, or one context within another context, in classroom interaction" (p. 129). To avoid becoming an "ultimate arbiter of meanings" and risk pushing the participants out of the analysis (Blommaert, 2005), "researchers should seek to conduct classroom research *with* the teachers, rather than *on* them, or *for* them" (Luk, 2008, p. 132). This research is a collaborative classroom ethnography for, as Luk (2008) advised:

> Teachers should be empowered to become mini-ethnographers, to conduct classroom discourse analysis research collaboratively with researchers, so that the researchers can

benefit from the teachers' insiders' knowledge and experiences with the pedagogical setting they are situated in, while the teachers can draw insights from the researchers' etic perspectives often synthetically formed through observations of a wide range of classrooms. (p. 132)

The collaborative classroom ethnography transforms the traditional ethnographic subject-object relationship "into a subject-subject relationship through dialogue" (Anderson & Irvine, 1993, p. 90). This is an important issue to address while analyzing ethnographic data. As Scollon and Scollon (2004) pointed out, "doing ethnography requires active participation in the lives and actions with the people in which one is interested and seeks to enlist their interest and involvement in the collaborative analysis of the issues being studied" (p. 13). Accordingly, my methodological approach in doing a collaborative classroom ethnography entailed the instructor's involvement in the discussion and analysis of the issues in her classroom we found to be of interest during our numerous research meetings. This also extends to having the instructor read my analysis of the selected classroom data, and offer her interpretations and comments, which helped shape my analysis. This methodological move to incorporate the instructor's input is to help prevent the relationship of an ethnographer shifting from an interlocutor with the participant to one in which the ethnographer becomes the sole 'objective' voice about the participant (Blommaert, 2005).

What this highlights is the familiar issue of power and voice – who has the final voice, who has the access to forms of institutional representation for her or his voice to be heard in the end, and whose voice is privileged as being *one who knows*. In adopting an 'objective' voice or position from which the ethnographer/researcher and now author is able to talk about the participant *without the participant being able to answer back* is tantamount to a betrayal by the researcher of whatever trust that was built with the participant who granted access and spent untold time and energy in not only helping the researcher, but also co-creating that very data. For

researchers who align themselves with the critical, it is therefore imperative for them to incorporate their participants' voices in responding to the data selected and represented in any resulting academic texts, as well as the researchers' analyses of that data. Granted, this may not always be convenient or easy, particularly for participants who do not have access to telecommunications infrastructure enabling access to forms of electronic communication such as email, and the hardware and software enabling them to read and comment on data in word document formats. But for those participants who do have such access, then it is incumbent upon researchers who do not want to be assuming the role of an 'objective' voice and reproducing dominant roles of power dynamics to find ways to have their participants engage in the textual productions that result from their willing participation in the research. This also raises the issue of epistemological claims in terms of any generalization or conclusions. If we ignore those immediate contextual dimensions that shape any interactions so that we are able to arrive at certain claims, how then can we be sure of what we are claiming is 'valid' or not?

Collaborative Inquiries With the EAP Instructor

In documenting the trajectory of the classroom practices as they unfolded over the four terms I observed, I will examine how they revolved and evolved around an expanding repertoire of materials that began to incorporate multimodal teaching and learning in the introduction of videos as class texts. In addition, I trace the movement toward a collaborative inquiry research that was not in my original research proposal but evolved out of my extensive interactions with the instructor. This was made possible due to her generously offering her time and energy to be actively involved in the research, beyond having me observe her classes. The dialogic intertextualities of the classroom practices also included our research meetings in which I began to introduce materials on systemic functional grammar (e.g., Byrnes, 2009a, 2009b; Coffin,

Donohue, & North, 2009; Hood, 2008; Martin & Rothery, 1993; Ravelli, 2000; Schleppegrell, Achugar, & Oteíza, 2004; Thompson, 2004) as the bridge toward introducing her to critical literacy (e.g., Lewison, Flint, & Van Sluys, 2002; Luke, 2000; Luke & Freebody, 1997; McLaughlin, & DeVood, 2004; Morgan, 1998, 2009). This was a strategic move on my part, designed to incorporate the instructor's considerable strengths in formal, rules-based approach to grammar.

The collaboration, predictably, was initially not without its tensions as my role of an outside academic male researcher and her role as long-term ESL and EAP female instructor could be seen as the normative rehearsal of a practitioner beset by university-sanctioned researchers 'armed' with their latest theories, eager to implement them in a classroom. The power dynamics here must be acknowledged between teachers who are: non-tenured employees working on a contractual basis that is tenuous at best due to fluctuations in student enrollments, are already overburdened with preparing for class, grading papers, attending meetings, meeting with students and so on, and therefore usually do not have the time to keep up with the research in the field, and a university-sanctioned and supported researcher who may or may not have had extensive experience in English language teaching but who has had the luxury and privilege of spending several years in a doctoral program exclusively reading, researching, and writing due to being fully funded by the university. However, this power differential was somewhat mitigated my own self-reflexive awareness of these roles, my articulations of it in our meetings, and my own 18-year ESL and EAP teaching experience that gave me 'street credibility' in her eyes. I shared my own experiences, frustrations, and success stories of my teaching practices in the EAP classroom. We spoke of similar experiences with seemingly similar 'types' of EAP students at privileged Intensive English programs affiliated with major universities. We also commiserated

about being non-tenured, low-salaried instructors who are not always accorded the respect and recognition from both the administration and the university that we feel is our due. All of this helped paved what might have been an even rockier road on which we traveled together toward rethinking and possibly reshaping classroom practices to find more effective forms of EAP teaching and learning, as indicated by the depth of student engagement with the administration-mandated material and curriculum materials brought in by the instructor.

This research was conducted at the site of an Intensive English Program, housed in a for-profit division of an internationally renowned North American university, which is located in a major urban area with a sizable immigrant population. There are several course programs offered but I focused on the Academic English track offering due to my research interests in EAP. The courses in the Academic English track runs for 12 weeks, and is offered four times a year; winter, spring, summer, and fall terms. The classes I observed throughout all four terms were the reading and writing class, which met three times a week (the speaking and listening class met the other 2 days). I chose the reading and writing class due to my interests and my substantial experiences in teaching reading and writing in EAP. The class ran for 4 hours with a 15-20 minute break. During the winter and fall terms, the instructor's reading and writing class met in the afternoons, from 1 to 5 p.m., and her class in the spring and summer terms met from 9 a.m. to 1 p.m.

In the winter 2009 and fall 2009 terms, the instructor was assigned to teach the advanced-level reading and writing class. From this advanced-level class, the students would be able to matriculate at the university (if granted admission) from the program if they passed the exit exams. However, not all the students who passed this exam left the program immediately thereafter. For various reasons such as scheduling conflicts or waiting to hear from other schools,

several of the advanced-level graduates elected to enroll in the program's post-advanced-level class. In the spring 2009 and summer 2009 terms, the instructor was assigned to teach this post-advanced-level class for the first time. Tuition for each term was approximately $4,700; this included administration-mandated textbook materials, field trips, and social activities. However, this did not include library borrowing privileges or other usual student access to university facilities such as the athletic center.

I started observing the instructor's class in late February 2009, mid-way through the winter term after I received consent from the program director. The director then had her deputy ask the instructors if any would be interested in participating in my research. Although I had initially hoped for two instructors to have a comparative teaching database, only one volunteered. This instructor contacted me via email, we met and I explained my research project, she agreed to participate, and then subsequently signed the consent form. At the beginning of each term, in the first week of class, I introduced myself to her students and explained my research project to them, their possible involvement, and the risks of their participation. I carefully explained that their identities would be protected. Although they are so-called 'non-native English language speakers', due to my extensive experience in teaching ESL and EAP, I believe that my explanations and expectations were clear for this particular audience. All the students agreed to have me in their classroom, observing and recording their classes, and collecting their textual productions which included essays, research papers, writings on the blackboard, transcripts from my interviews with them, and any e-mail correspondence with me with regards to their learning experiences. Only one student did not agree to be interviewed by me. I observed 7 classes in the last four weeks of the winter term. I then continued observing the same instructor for the following two terms, spring 2009 and summer 2009. In the spring term, I

observed 32 classes and in the summer term, 20 classes. In the fall term, I observed 14 classes, for a total of 73 classes in all.

After the spring term started at the beginning of April 2009, I approached the instructor with the idea of a collaborative inquiry research in which we would explore ways to more fully engage the students with the materials in class. This was because I had observed many of the students not fully engaged in class and their signs of detachment were evident. I say 'evident' because having been a teacher for 18 years, I know and feel when students are engaged or not. Their lack of engagement was indicated in the winter 2009 class by (but not limited to): continually whispering to one another, giggling at each other's private comments, furtively texting and checking messages on their mobile devices, not writing down what the instructor was saying or writing on the board (although the instructor explicitly said to copy what she was writing), and frequent sighs and or groans.

I had observed 7 of her classes in the preceding winter term, and was dissatisfied with merely observing. Since it is my epistemological stance (outlined in Chapter Two) that the researcher can never be an objective, neutral observer but is always part of and implicated in the phenomena she is observing, I decided to formally recognize this position by suggesting a collaborative inquiry with the instructor. I also was aware of the potential pitfalls in observing a teacher's practices, leaving the scene, and then writing up a possible analysis that positioned the instructor as somehow being 'deficient' according to whatever criteria I constructed, or as a researcher with whom I discussed my project at a conference right before the start of the spring term told me, "you don't want to beat up on another poor teacher!" This struck a responsive chord with me and I realized I needed to put into practice the critical belief that if one wanted to understand something, one has to actively be a part of it. Therefore, I had to become "to some

significant extent a participating member of the classroom community" (Wells, 2009, p. 52). It was also important to concretely realize that a researcher "who lacks sensitivity to demands in the lives of informants, or who holds fast to the comfortable distance of authority rather than becoming a learner in the culture, severely limits the nature of the data and undermines the research" (Athanases & Heath, 1995, p. 268).

And lastly, I want to find ways to bridge the theory-practice divide that has existed between critical researchers and teachers in the English language classroom; my collaborative inquiry proposal was in this vein. Although I had practiced critical EAP pedagogy in my classes (Chun, 2009a), and collaborated on a critical multiliteracies project with another teacher (Chun, 2009b), I thought it was time to attempt to bridge this divide in my own doctoral research. I believe my research contributes to a much-needed dialogue between critically oriented researchers and practitioners in the field of TESOL/Applied Linguistics by narrowing the gap between theory and practice.

Perhaps the timing of the collaborative inquiry proposal was beneficial to both, as she had never taught the post-advanced level class and seemed a bit anxious about teaching a new class curriculum that was to incorporate extensive use of technology such as a class wiki, and websites such as YouTube and Google videos for classroom learning. In our conversations, the instructor had told me that she was uncomfortable with technology and had previously thought of it as interfering with learning in many ways. However, due to this class requiring the integration of teaching and technology, she was perhaps more receptive to our collaborative inquiry designed to explore how EAP teaching practices could address multimodal learning (Hyland & Hamp-Lyons, 2002). This collaborative research gained traction after she taught a class lesson I

designed in late April on nominalization using a functional grammar approach. The students expressed an enthusiastic and engaged response.

One tactical approach, in retrospect, was misguided in that I originally overburdened her with dense, heavily theoretical articles on systemic functional linguistics that reported on longitudinal studies (e.g., Byrnes, 2009a; Hood, 2008). I employed a recursive, dialogical method in observing how some of the issues we talked about in our meetings played out in the classroom, brought back these observations to the next meetings to discuss and examine, and co-constructed new directions to be implemented in a spiraled trajectory. I therefore adjusted my approach in selecting articles, and started sharing ones that were written more for practitioners rather than fellow researchers (although some addressed both audiences, e.g., Luke & Freebody, 1997), and that showed concrete examples of critical literacy approaches in various classrooms, from which she could glean ideas to implement them in her classroom. These meetings continued in the ensuing months, which totaled 18 in all. They provide a rich set of data that feature interactions between a newcomer to critical literacy and a relatively more experienced practitioner/researcher in critical literacy pedagogy that are filled with tensions, negotiations over contested meanings, ruminations on pedagogy and students, complaints about administration policies, and anecdotes of lived experiences.

The overall aim of our collaborative inquiries was to study our roles as researcher and practitioner, and the instructor's own "instructional interactions to make reading and writing more connected and meaningful to the real lives of (her) students" (Pappas, 1997, p. 216). To the extent this collaboration itself "has to be made constantly problematic – that is, it has to be an ongoing, integral facet of methodological concern" (Pappas, 1997, p. 215), I address how it evolved, the mediated classroom practices that resulted, the ensuing discussions in our meetings

about these resulting practices, and the subsequent practices in the following chapters. My methodology follows the working definition of "empowering research" (Cameron, Frazer, Harvey, Rampton, & Richardson, 1992, p. 23). This entails three principles which are:

1. people should be not treated as objects;

2. subjects have their own agenda, and researchers should try to address them; and

3. researchers have an obligation to give feedback to and share knowledge with their subject participants.

Inasmuch as there are "assumptions that practitioners do not produce knowledge, that their personal knowledge is not useful" (Gitlin, 1990, p. 444), these assumptions had to be challenged in light of the principles of empowering research. However, I did not regard myself as the one who was 'empowering' the instructor; instead I viewed our working relationship as one of being between two English language teaching professionals who produced knowledge together in our explorations. I also was not interested in "merely producing a 'new canon of best practice' compatible with institutional agendas" (Cochran-Smith & Lytle, 1999, as cited by Toohey & Waterstone, 2004, p. 292), but rather in the "transformation of knowledge-making practices" (Toohey & Waterstone, 2004, p. 292).

The University and Participants

I started observing the instructor's class on February 26, 2009, and I finished my classroom observations on December 3, 2009. I chose this classroom in this particular program for several reasons. One reason is that it offers courses in EAP for students who are planning to enter college or university. In my experience of having taught and worked at several EAP programs, not all of the enrolled students in my classes were planning to pursue undergraduate or graduate degrees; some were on leave from their jobs back home, or in-between jobs to

experience life abroad before returning to their former lives. These students who had held professional jobs more likely than not took their EAP courses very seriously even though they had no plans to enter graduate school in North America. However, all of the students I interviewed were planning to pursue further education in North America, either at the undergraduate or graduate level. A second reason for my choosing this particular site was for logistical reasons. The program offers classes year-round so my data collection could continue throughout the year without interruption if needed.

The university with which the program is affiliated is publicly supported and located in a major urban area in North America. It has a considerable international reputation as a world-class research university, which is due to the reputation of its faculty (several have been awarded Nobel prizes in several disciplines), and the quality and production of research. The urban area in which the university is located has seen a considerable influx of immigrants in the past 20 years or so, and as such, the metropolitan region is rapidly diversifying, which is attracting more people from around the world.

The program is housed in a for-profit division of the university. Its enrollment is approximately 300 students with the normal fluctuations depending on the school year. The program faculty staff numbers approximately 35 instructors, most of whom are non-tenured and are on a contractual basis depending on enrollment. During the course of my research, the participating instructor was granted a permanent position on the faculty, securing her tenure at the program. She had started teaching at the program in 2005; prior to this she had taught at several ESL schools and community colleges starting in 1999.

The student participants came from a variety of countries: China, Latvia, Iraq, Mexico, Peru, Russia, Saudi Arabia, Japan, Taiwan, and the United Arab Emirates. They ranged in age

from 18 to the mid-30s. They had a variety of educational and work experience, with some

hoping to enter undergraduate level and others planning to pursue a doctorate. All had English

language education experience in their home countries, as to be expected since they were in the

advanced-level classes.

Data Sources

My theoretical framework informed the multi-tiered methodological approach in my data

collection:

1. Two EAP textbooks used in the instructor's classes, one in the winter 2009 term and

   the other in the fall 2009 term, and the instructor's handouts;

2. collection of photocopies of various curriculum materials and access to websites used

   as part of the curriculum in the spring and summer 2009 terms, and handouts;

3. on-site classroom observations of the instructor teaching these EAP textbooks and

   other curriculum materials and her classroom interactions with students all of which

   were audio-recorded and 3 classes were video-recorded;

4. fieldnotes on my classroom observations and the meetings with the instructor;

5. semi-structured one-on-one interviews with the instructor that solicited her views on

   teaching methodology, language education, EAP curriculum content and literacy

   demands, the readings we did together, the students' performances, and for her

   analysis on the classroom interactions that she viewed on video-recordings conducted

   during my classroom observations;

6. semi-structured interviews with students to understand their individual motivations and to survey their literacy practices in their everyday life;

7. the students' writing assignments;

8. transcripts of the classes and the interviews;

9. photos taken by some students of their literacy practices outside of the classroom; and

10. my photos of the classroom interiors. These data collection methods generated the data sets that will address my research questions.

Overview of Data Collection Sources

1. Classroom observations:

   a. 74 audio-recordings – digital files (WMA)
   b. 3 video-recordings – on secure digital (SD) flash memory cards, MOD format
   c. Fieldnotes

2. Interviews:

   a. Students: 20 audio-recordings, digital files (WMA)
   b. Instructor: 18 audio-recordings, digital files (WMA)

3. Class handouts from winter, spring, summer, and fall 2009 terms

4. Curriculum materials:

   a. Photocopies of units from various textbook sources from winter, spring, summer, and fall 2009 terms
   b. Textbook for winter 2009 term: *Learning English for Academic Purposes* (Williams, 2005)
   c. Textbook for fall 2009 term: *Essay Essentials with Readings* (Norton & Green, 2006)
   d. Websites used in spring, summer, fall 2009 terms

5. Photos from students on texts in their lives: textbooks, newspaper, notices, letters, IM, etc.

6. Website for the program

7. Students' writings

8. Photos of classroom: Posters, notices, schedules.

Stages of Data Collection

Winter 2009 Term

During the winter 2009 term, I observed a total of 7 classes, all audio-recorded and one video-recorded. The length of my classroom observations was from 90 minutes to close to 2 hours. I took extensive fieldnotes during my classroom observations. I interviewed 9 students. These interviews lasted approximately 25 to 45 minutes each. During these interviews with the students, I asked about their English language learning experiences in their home countries and at the program. 3 students took photos of their outside literacy practices such as websites they usually read, and books they read for leisure. I did not interview the instructor at this point because the term had only 4 more weeks to go when I started observing, and I thought I would observe more classes before interviewing the instructor. I also took several photos of the classroom. I collected a few writing samples from the students, which were very short essays, one page in length each. In addition, I bought the textbook that was used in this term's class, *Learning English for Academic Purposes* (Williams, 2005), and collected all the handouts and photocopies of other curricular materials.

Spring 2009 Term

During the spring 2009 term, I observed a total of 33 classes, all audio-recorded and two were video-recorded. The length of these classroom observations was from 90 minutes to over 2 hours and I took extensive fieldnotes during my observations. In this term, I interviewed 10 students. These interviews lasted approximately 25 to 48 minutes each. During these interviews with the students, I asked about their English language learning experiences in their home countries and at the program, their career goals, and their perceived needs in academic language competence. Five students took photos of their outside literacy practices such as websites they usually visited, and books they read for leisure. This class did not use an assigned textbook; however, I collected all the handouts that included exercises, word lists, photocopies from various materials such as writer's guides and EAP textbooks. I also bookmarked the websites that were used in the classes: videos posted on YouTube, Google, and MIT World. I collected the students' essays and research papers (not all the students did their writing assignments). I also took several photos of the classroom. During this term, I started interviewing the instructor; I soon called these 'research meetings' because the collaborative inquiry research had started this term. I met with the instructor eight times, and the meetings ranged from 30 minutes to close to 2 hours each.

Summer 2009 Term

During the summer 2009 term, I observed a total of 20 classes, all audio-recorded; none were video-recorded thereafter. This was due to the instructor's somewhat self-consciousness about being video-recorded, as expressed to me after the video-recordings in the spring term. We had a research meeting in which we viewed a video-recording playback of one of her two classes I had video-recorded. While she was viewing the playback of her teaching, she repeatedly

expressed discomfort at watching herself, and was critical of her own mannerisms and style. She also expressed that she might become self-conscious during her teaching if I continued to video-record her classes. Although she did not request for me to stop video-recording her classes, I decided to stop it all together. Another reason was because her two students in the summer 2009 class also looked somewhat apprehensive when I mentioned possible video-recording of the class in my introduction to them. The length of these classroom observations was from 90 minutes to over 2 hours and I took extensive fieldnotes during my observations. In this term, I interviewed only one of the students; the other was unavailable to be interviewed due to scheduling issues. This interview was approximately 40 minutes. During this interview with the student, I asked him about his English language learning experiences in his home country and at the program, career goals, and his perceived needs in academic language competence. This class also did not use an assigned textbook; however, I collected all the handouts that included exercises, word lists, photocopies from various materials such as writer's guides and EAP textbooks. I also bookmarked the websites that were used in the classes: videos posted on YouTube, Google, MIT World, and TVO. I collected the students' essays and research papers (one of the two students did not complete his writing assignments). I also took several photos of the classroom. I continued my meetings with the instructor for a total of 7 meetings this term, and the meetings ranged from 60 minutes to close to 2 hours each.

Fall 2009 Term

During the fall 2009 term, I observed a total of 14 classes, all audio-recorded. The length of these classroom observations was from 90 minutes to over 2 hours and I took extensive fieldnotes during my observations. In this term, I did not interview any of the students. This was because at this point I was focusing more on the classroom interactions and the research

meetings with the instructor as my main focal point of analyses. There was a textbook assigned to this class, *Essay Essentials with Readings* (Norton & Green, 2006), and I obtained a copy as a data source. I also collected all the handouts that included exercises, word lists, photocopies from various materials such as writer's guides and other EAP textbooks. I also bookmarked the websites that were used in the classes: videos posted on YouTube. I collected several students' essays (other students did not complete their writing assignments). I continued my meetings with the instructor for a total of 3 meetings this term, and the meetings ranged from 60 minutes to close to 2 hours each.

Data Management, Selection, and Analysis

During the whole data collection timeline, I was thoroughly engaged with it in various ways. After each class observation, I wrote up the fieldnotes I had taken during the class observation before that day ended so as to ensure a more complete recollection of the events on that day's class. In these fieldnotes, I also wrote my impressions and further observances of the interactions I witnessed in the class, with several questions that prompted more inquiries that found their way into the research meetings with the instructor. I also listened to the entirety of the classroom audio-recording after I had downloaded the digital file from my digital voice recorder onto my computer. As a precaution, I also downloaded these files onto several back-up drives, including an external hard-drive, all kept in secure locations. While listening to these recordings on the same day of the observations, I made further notes in my writing up of my fieldnotes, and noted the times of the recording which I found to be of interest. These included discourses about language, literacy, language learning, culture, society, and the topics covered in the text materials. I listened to these classroom recordings several more times after my initial listening. While transcribing them, I listened to them repeatedly. I started making preliminary

analyses of these classroom interactions, seeing early themes emerge that drove further analysis and served as topics for my research meetings with the instructor. After the transcripts were completed, I printed them out and color-coded both the word documents on the computer and on the printed copies separately, and then compared if I had noticed the same things or coded different sections of the transcripts. I went back to the audio-recordings repeatedly to compare with the transcripts, and to hear the themes emerge rather than merely read them on the page.

With my interviews with the students, I essentially followed the same procedure. On the same day I conducted a student interview, I listened to the recording after downloading onto my computer. I also wrote up notes based on the notes I took while the interview was taking place. After transcriptions of these interviews were completed, I followed the same procedures as with the classroom recordings and transcriptions. This also applied to the research meetings with the instructor: writing up notes based on the notes written while our meetings were being conducted, listening to the recordings several times, and checking and comparing these with the ensuing transcripts.

I carefully categorized all the printed materials I collected from the classes, which included all the handouts and photocopies, and the students' writings. I put them accordingly in marked folders for easy retrieval and reference. I also kept the 2 textbooks with these materials. The photos and websites were stored on my computer.

All these processes drove the analysis of my data in an iterative and recursive manner. After our research meetings started, I would talk about the issues I noticed in these observations, recordings, fieldnotes, and transcripts with the instructor, who was not always aware of them. However, there were other issues of which she was very aware and raised these herself in our meetings. These usually dealt with how the students responded to the materials she used in her

classes. As mentioned previously, my focus is centered on the analysis of classroom discourse. This is because "classroom discourse is the medium by which most teaching takes place and in which students demonstrate to teachers much of what they have learned" (Pappas, 1997, p. 219). In this regard then, the validity of my analysis not only rests on the triangulated methods I employed but also the instructor's own interpretation of the classroom data, which has shaped the analysis presented in this dissertation. To not ask for her interpretations of the classroom data presented in this study would invalidate the collaborative research, and the critical stance articulated throughout this dissertation. In true Bakhtinian fashion, there are multiple voices presented here as I have attempted to avoid a monologic, authoritative discourse in my analysis. My analysis of the classroom extracts utilized the various methods mentioned previously; these included looking at intertextuality in the various interactions, the multimodal and mediated discourse formations, and the real-time interactional co-constructions of various subject positions of both the instructor and the students as they engaged in their mediated classroom actions.

However, a caveat is in order here. I agree with Leung, Harris, and Rampton's (2004) view that "working with naturally occurring data is inevitably a messy enterprise, but one that many researchers find difficult to fully acknowledge or account for in the presentation of their research data" (p. 242). This raises the question: Is the data presentation the representation of reality, or the 'reality' of the representation? Inasmuch as my classroom data presented is my own reconstructed representation of the realities 'captured' on audio-recordings, only to be then transcribed (and all the complexities involved therein), reformatted, and represented as 'data', I aim to acknowledge the problematic of these processes throughout my dissertation. As they noted, "naturally occurring data of the kind that we have seen do not lend themselves to easy representations of classroom reality" (p. 260). Yet, there is another issue that Leung, Harris, and

Rampton raised, which is "what constitutes 'relevant' or 'irrelevant' data?" (p. 244). This of

course leads to the question, "is it possible that the so-called irrelevant data may also be

inconvenient in that it complicates, complexifies, or even undermines the arguments or points of

view being advanced by the researcher concerned?" (p. 244). One obligation of a critical

researcher then is to acknowledge and take into account these very complications, complexities,

and undermining from so-called irrelevant data; to ignore these otherwise would deny the social

contradictions that are a fundamental part of critical theories. In fact, as Leung, Harris, and

Rampton suggested, "we might begin to acknowledge that educationally oriented research should

use messy qualitative research data to question the empirical basis of theoretical constructs"

(p. 264). Therefore only by paying attention to the "messiness" of any classroom data, will

theory be renewed, regenerated, and re-imagined.

This messiness of the classroom data I collected is evident in the thousand or so pages of

transcripts of the classroom interactions. From these pages and repeated listenings to the

recorded classroom interactions, I sought to select the extracts I thought amply illustrated and

demonstrated from differing angles how discourses about language, literacy, and the everyday

were recontextualized and resemiotized in the context of these specific classroom encounters.

What constituted 'relevant' data in my selecting what will follow in the analysis chapters is seen

from my stated purpose and perspective in tracing these discourse itineraries from the 'outside'

world to the 'inside' world of this classroom. This entailed recognizing the most significant

socially-mediated actions in the instructor's classroom. As such, the specific social actions in this

classroom that constituted the aggregate of discourses most germane to this research (on

language, literacy, the everyday) guided the selection. This also involved looking at the stretches

of classroom talk in which specific subjectivities were being co-constructed, negotiated, and

resisted via the intertextual engagements with the material objects of the assigned readings, websites, and videos. Another reason why I selected these data was to show how the instructor's views and practices evolved (or not) stemming from our discussions of her classes. The final criterion in selecting the specific extracts that follow is based on the moments I thought exemplify the instructor using a more critical approach to the various texts, and a comparison with her classroom approaches with the same texts with either different students at different times during our collaborative, mediated encounters, or the same students at a subsequent point in time.

There was also the issue of length. Although more classroom interactions were of interest according to the guidelines outlined above, to include these as well would have pushed the length of this dissertation to well over 500 pages. Thus, I have tried to select the ones I considered to highlight the issues and objectives of this research. In addition, the 'irrelevant' data consisted of classroom interactions that did *not* complicate, complexify, and or undermine the arguments I am making in this study. That is to say, the 'irrelevant' data either added very little to the highlights in that they were somewhat repetitive, or were not in keeping with the themes of this dissertation, but may well serve as the basis of a future, alternative focus.

Chapter Four:

Initial Classroom Practices and the Beginnings of a Collaboration

Introduction

The main purpose of this chapter is to document some of the classroom practices and discourses in the EAP instructor's winter 2009 term and the ensuing researcher-mediated practices in the spring 2009 term, and examine the effects of particular discourses on language and literacy and the mediated classroom practices on making meaning in her classes.

I also present the beginnings of a collaborative research with the instructor as it unfolded, how it was designed, the latitudes and parameters that were negotiated over the ensuing weeks and months, the difficulties when two language educators have sometimes varying views on what constitutes effective language teaching and learning, the co-construction of knowledge about pedagogy, and what outcomes were envisioned. I discuss the instructor's initial skepticism and doubt about research being implemented in the classroom in practical and concrete ways, as expressed in the meetings with her.

The following data were selected from an advanced level reading and writing EAP class, which took place during the winter 2009 term (January-March 2009), a post-advanced level reading and writing EAP class in the spring 2009 term (April-June 2009), and several research meetings between the instructor and me during spring 2009. The classes had a different set of students, except for one student who took both the winter and summer term classes with the instructor. Over the course of the spring 2009 term class, I initiated a collaborative research inquiry with the instructor. This entailed having research meetings in which the instructor and I read articles on functional grammar research as one way to explore how to teach the students to

develop deeper understandings of the existing forms of texts and discourses (Hyland & Hamp-Lyons, 2002).

An EAP Classroom

Figure 1. **The instructor's classroom, winter 2009 term.**

This is a classroom – my titling of this section and the accompanying caption have already alerted the reader to read the photo as such. What are the semiotic cultural discourses in place (Scollon & Scollon, 2003) here that help to characterize it as a classroom? There a few indications that might guide us. First, there are individual tables that are placed next to each other to form a larger 'U'-shaped table. There are chairs on both sides of this U-shaped table. A file cabinet and an overhead projector are in the corner. There is another table by itself, with a single red swivel chair facing the open side of the U-shaped table. This arrangement most likely marks it as the focal desk. The whiteboard immediately behind this chair reinforces this reading, as the mounted boards on which its surface is to be written function as another focal point for people in the room. In the left side of the photo, one can see another board on the adjoining wall. There is a

pull-down projection screen mounted above this green chalkboard, which points to this board serving as another 'front' of the classroom. However, there are several chairs at the tables in front of this board, so it is unlikely that these desks serve as the focal point. The tables have been re-arranged so that the whiteboard is made to be the focal point of the classroom. The placement of the objects of the tables and the chairs determine in part which is to be teacher's desk. The desk itself does not actually become the teacher's desk until the social actors involved in this space decide which desk will serve as the focal center, and which desks will be for the students. A desk becomes the teacher's desk when the person who is recognized by others as the teacher chooses which focal point, which desk will be hers.

Similarly, this room does not become an actual classroom until social actors enact specific practices that are recognized by them as constituting 'schooling'. The presence of writing boards, tables, and chairs in this room alone do not determine that this is to be a classroom; one can easily imagine that people could use this same space for a variety of other social interactions: poetry readings, business meetings, or social club gatherings, for example. These objects of the boards, tables, chairs, and textual materials at this site of engagement were mediated daily (Latour, 1996; Scollon & Scollon, 2004) by the involved actors to constitute a socially-constructed reality known to them as an English language classroom. It was this space into which I entered with the expectation and assumption that this was an EAP class I was intending to observe for my data collection. I read this mediated space as such, and the actions of the participants reinforced my reading; yet to say that this is an EAP class at this point tells us very little because a question that comes to mind is: Exactly what was this EAP class like?

One clue that might help us in answering this question is to further examine the discourses in place of this classroom, or what Scollon and Scollon (2003) called "geosemiotics,"

which is "the study of the social meanings of the material placement of signs and discourses and of our actions in the material world" (p. 2). These signs and discourses mainly achieve their meanings from how and where they are contextually situated or placed. For example, a "no-parking" sign hanging in a living room in one's own home has a very different meaning than if it were placed on a commercial street nearby. Scollon and Scollon also point out that our own bodies make different meanings in particular contexts and places. They give an example in which a person at a public beach who decides not to wear any clothing will be regarded as a 'nude bather'; yet the same person preparing to shower in the privacy of a bathroom would not be considered as a 'nude bather' in the same sense.

If one looks more closely at the photo above, one can see there is a sheet of paper hanging next to the green chalkboard. Here is a closer look at this sheet:
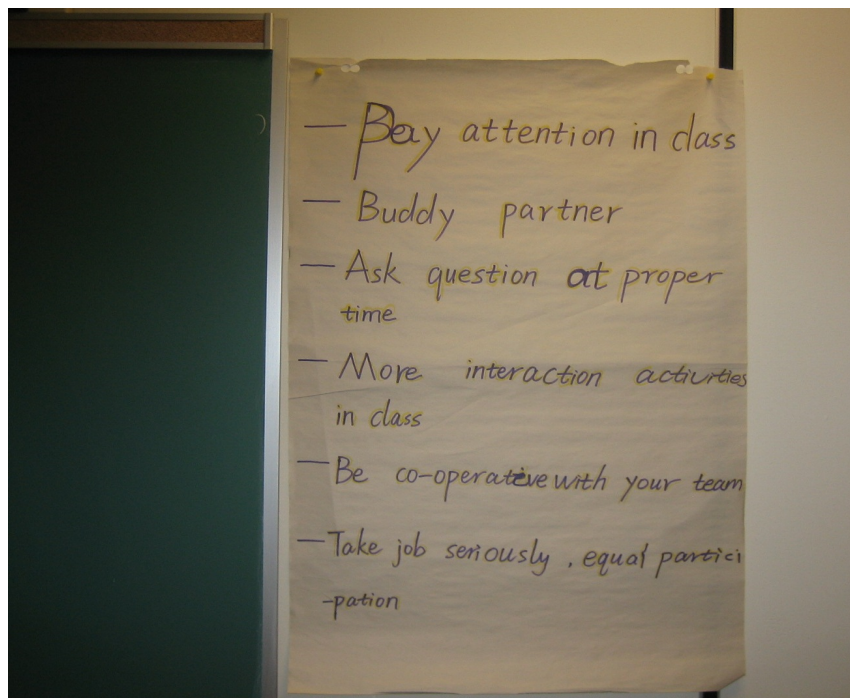
Figure 2. **List of rules in classroom, winter 2009 term.**

In the context of the visual semiotics of this space, this object's meanings can be read based on four questions (Scollon & Scollon, 2003): Who has authored or 'uttered' this? Who is the viewer? What is the social situation? Is it part of material space relevant to this object? On this sheet, there is a list of rules, as indicated by several of the sentences in the imperative form: "Pay attention in class," "ask question at proper time," and "be co-operative with your team." Its placement by the green chalkboard is not coincidental, as it serves as a type of added extension to this board, a permanent writing that cannot be erased. To that effect, its message is clear: "pay attention in class." The question might be, though, pay attention to what? Is it the traditional meaning of the need of students to pay attention to what the teacher is saying and or doing and what is happening in class, or does it encompass something broader, such as paying attention to what the students need?

In fact, these rules were written by the students in this class and its intended audience was the students themselves, and in particular one student who, according to the instructor, "interrupted the class for his own instruction and entertainment." This behavior irritated the other students (I witnessed it several times), which prompted the instructor to have the students establish their own classroom rules to alleviate these disruptions. This is evident in the third listed rule: "ask question at proper time." The fourth and fifth rules deal with requests to have "more interaction activities in class" and "be co-operative with your team." These requests might speak to the students' needs to be more engaged with each other, rather than having the teacher be the sole focal point of all classroom activity, the one controlling and directing the flow of classroom talk. Finally, the last rule states, "take job seriously, equal participation." Does "job" in this context mean for the students to be 'good' students, or is it meant for the instructor? Equal

participation seems somewhat self-evident; however, how would this be implemented if several students are initially reluctant to participate more?
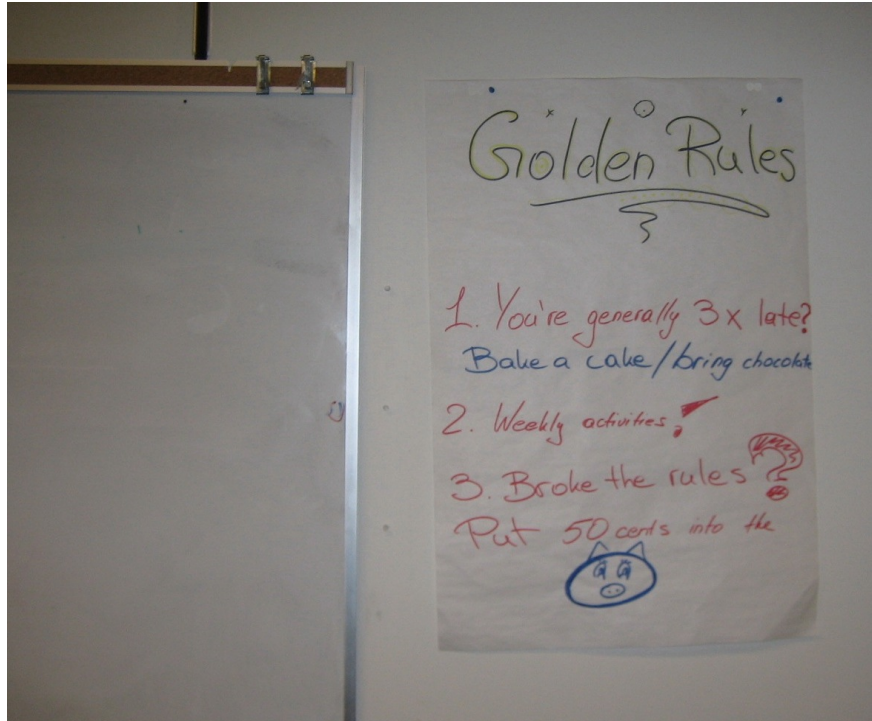
Figure 3. **Another list of rules in classroom, winter 2009 term.**

Above is another list of rules in the same classroom. This one was posted on the right side of the whiteboard (from the perspective of the students facing this board and the instructor's desk). These "golden rules" were named after the instructor's rules (cell phones turned off in class, being on time for class) and intended for one or two students who were habitually late to class. "Bake a cake" was included as a joke; however students did bring chocolates of their own volition when they were late to class the third time. Putting money into the 'kitty' was supposedly for not speaking English in the class; however, I did not observe this rule being enforced, nor was there a jar in the classroom. These visually displayed rules constitute a certain discourse advocating a regulative behavior to be followed by students in this particular EAP

classroom. What is at stake for these students to follow or even ignore these rules? Why does there exist a perceived need for these rules to be in place for students here? During the course of my observations during this winter 2009 term, several students habitually came to class more than 10 minutes after the start of class. One student in particular came to class late several times and each time would announce his presence by requesting his favorite chair, which was an extra red swivel chair (this was the same student for whom the first list of rules was intended). This of course disrupted the class lesson that was underway and several students seemed to resent it judging by their facial reactions at his actions. Do EAP students' behaviors need to be regulated? If students follow these sets of rules, will this facilitate their learning of academic registers, discourses, and texts in any meaningful way? And if so, how, and if not, why?

This regulatory discourse was but one of an aggregate of discourses that were in place, and only one element as such as part of the nexus of the social action taking place in this classroom (Scollon & Scollon, 2004). The other elements of course were the interaction order and the historical body of the social actors involved – the life experiences of the instructor and the students. It is these elements of the nexus of social action which I examine in the following extracts.

Winter 2009 Term

Extract 4.1

Winter term, Thursday February 26, 2009: Class exercise on vocabulary handout and quiz

Start: 01:18:16

This class lesson was centered on a handout on finding word roots in a dictionary, and then a follow-up quiz with 23 word items with their roots listed. The students had to fill in the blanks of the meanings of these roots and then the meaning of the word itself. For example, the

first word item was "amphibian" with "amphi" and "bio" as the two roots for which the students had to find the meanings, and the word meaning itself. This was designed to help the students decipher unfamiliar vocabulary by learning the meanings of particular roots. During the following exchange, the word item number 9 was "chronometer" with "chron" and "meter" as the two word roots. 'T' is the instructor, 'S1' is the first student speaking, and 'Ss' is the class.

01. T: OK, 'chron' means what?

02. Ss: Time.

03. T: Time, and meter is [the same as

04. Ss: [measure=

05. T: =measure. OK, so we're measuring time.

06. S1: Timer. Exact measure=

07. T: =It's a [kind of

08. Ss: [xxxx timer.

09. S2: Clock.

10. S3: Watch=

11. T: =Yeah, it's like a watch. It's like a stopwatch, a chronometer, right? So they use chronometers in races and for diving, I think underwater, no?

12. Ss: Yeah.

13. T: But definitely for races, a chronometer. You and I need a watch. Race-car drivers, you know, and gymnasts and, you know, people who work in nanoseconds, you know, hundredths of thousandths, little tiny bits of a second, um, I guess thousandths of a second, they need chronometers, OK, you and I don't usually.

14. S4: Terrorists.

15. T: Terrorists, yes. Did you say *terrorists*?

16. S4: Yeah, terrorists.

17. T: For planting bombs and that kind of thing?

18. S4: Yes.

19. T: A-ha, OK. Spies as well.

20. S4: Yeah.

21. T: They're not the only ones, I suppose. Number 10, 'circum' – what does 'circum' mean?

In turn 1, the instructor asks the class about the next word item on the quiz, "chronometer" and its two word roots, "chron" and "meter." The following turns between the instructor and the students take the usual Initial-Reply-Evaluation sequence (IRE) with the students responding correctly and the instructor acknowledging this in turn 5 with repeating one answer – "measure" as an affirmation, and then with "OK, so we're measuring time." In turn 6, Student 1 offers an example – "timer," which is followed by a more detailed illustration of what he means: "exact measure." In turns 7 and 8, both the instructor and several students affirm this contribution in their co-constructed meaning of chronometer as being "a kind of timer." In the next turns 9 and 10, Students 2 and 3 give specific examples of timers: "clock" and "watch," to which the instructor says, "yeah, it's like a watch, it's like a stopwatch, a chronometer." She goes on to contextualize the uses of a chronometer in specific fields of activity such as races, underwater diving, race-car drivers, gymnasts, and "people who work in nanoseconds." This specialized meaning of chronometer, as opposed to the more general meanings of "clock" and "watch" is indexed by her reference to "they need chronometers, you and I don't usually."

This sequence might have ended at this point as it is evident the students had no questions about the meanings of "chronometer." There were no indications of any confusion about its uses in specialized fields of activity, although perhaps a student could have challenged the instructor's working definition of a "nanosecond" ("thousandths of a second") by looking the word up in their electronic dictionaries, which were plainly in sight and which were used regularly by the students despite the occasional admonitions by the instructor not to use them. Yet it did not end quite at this point because in turn 14, Student 4 says, "terrorists." This was clearly in response to

the instructor's preceding turn in which she cites examples of people needing chronometers. In turn 15, the instructor seems to repeat the word unthinkingly in acknowledging the student's contribution, but catches herself immediately when she says, "did you say *terrorists*?" The student replies, "yeah, terrorists," and this answer is contextualized by the instructor in her response, "for planting bombs and that kind of thing?" with apparent reference to the uses of a timer. In turn 19, after the student affirms his answer, the instructor adds, "spies as well." In turn 21, she goes on to say, "they're not the only ones, I suppose" before moving on to the next word item on the quiz.

Student 4's utterance did not go unnoticed by his classmates. At Student 4's first mention of the word, "terrorist," one female student from Saudi Arabia exchanged glances with another Saudi female student. In this case, her expressions simultaneously constituted a shaking of her head and a wry, disapproving smile. Several other Saudi students who had previously been whispering to one another fell silent. At this nexus of historical bodies of these particular students present in the class that day, this brief interaction between the instructor and the student, and the media discourses of fears of terrorism tarring certain people with the brush of suspicion based on their religion, nationality, clothing, and or physiognomy that were resemiotized by the visible discomfort shown in some of the Saudi students during this exchange, it is noted here that in the context of an ordinary exercise on word roots and their meanings well devoid of any overt political content, an ideological discourse appears. It appeared because of the student's comment to be what he thought was a clever or perhaps provocative connection with chronometers and a certain activity in an attempt to garner attention (it was the same student who would draw attention to himself upon arriving late to class). It succeeded in drawing the attention of the instructor and several classmates, but in different ways. Although it was not seemingly

acknowledged as such in any verbally articulated form, the physical gestures of several of his Saudi classmates were significant in their uptake of the discourse that continues to circulate. Despite the instructor using content that can be considered neutral insofar as this word root exercise lacks any direct reference to social or political issues, as Janks (2010) noted, teachers "cannot predict which text will erupt in class" (p. 221).

Extract 4.2

Winter term, Tuesday March 10, 2009: Class exercise on a reading handout on Wikipedia

Start 1:33:50

This lesson was on a reading handout entitled "Wikipedia," which dealt with the historical context and rise of the Internet-based encyclopedia, Wikipedia. The handout, which was a page and a half long with eleven paragraphs and accompanied by eight multiple-choice comprehension questions, was selected from the textbook, *Advanced Reading Power* (Mikulecky & Jeffries, 2007). The instructor's objective in selecting this reading was to help students understand simple on-line search methods, and what constitutes academic research in North American universities. This lesson was part of unit aimed to introduce students to skimming and scanning a text, and reading for critical analysis. After giving the students time to read the handout, the instructor begins:

01. T: OK, so if you read the first sentence in each paragraph, does that give you a general idea of what's happening here?
02. Ss: Yes.
03. T: OK, so that's one way you're going to do research. That's one way that you're going to actually attack your reading for first-year university is by skimming and scanning, getting an idea of what is generally it's about, OK? So for instance, if this is a chapter in a textbook that you have to read and you have 50 pages to read, you're not going to just start at the beginning and read 50 pages, OK? You need to

get a general idea of what the 50 pages says. And one of the ways to do that is to do a quick skim-scan of the headings, the titles and then read, like, let's say the first sentence in a few paragraphs to get an idea, OK, because you don't have time. You won't have time to read everything in depth so sometimes you're going to find yourself skimming and scanning, and looking through it quickly, getting an idea of what is said in the first sentence of each paragraph will quickly give you a general idea of what's going on, OK? OK. Now, I want you to go to the first paragraph. And I want you to find the words "unlike" and "however," because there are some words you need to start noticing: connecting words, transition words that you need to start noticing in a text. And "unlike" and "however" are two that you need to notice because they're going to give you an opposite point of view, OK, and they're going to give you a contrast, and we need to see those. So paragraph one, look for the words "unlike" and "however."

04. S1: The same, the same line.

05. T: Same line, line what?

06. Ss: Fourth.

07. T: Four, OK? So "Unlike other encyclopedias, however, Wikipedia is not written by experts but by ordinary people." See how important that sentence is?

08. Ss: Yes.

09. T: That's why they put those beautiful transition words in there to tell you, "Hey, hey, notice me, notice me." OK? So start noticing those words. They're important. Paragraph number two. The word "in fact," OK? Again, it's an introduction of something that is=

10. S1: =third line.

11. T: Yeah, third line, something that is true and that could be interesting to read. So "The early encyclopedias were not used as reference books as they are today, but served as textbooks for learning." So that's different from today, OK? Paragraph number three, I want you to find the word "so".

12. Ss: Second line.

13. T: Second line. And what does it tell you after "so".

14. Ss: Expensive and rare.

15. T: Expensive and rare. OK, so we're talking about 1600s in Europe, Middle East and China, encyclopedias were expensive and rare. OK, next paragraph. I want you to find the words "by", the word "by".

16. Ss: Second line.

17. T: Second line. OK, that's a time word and that's also signals some kind of change, OK? So it's important. So "by the twentieth century, it was common for middle-class families." What do they mean by "middle-class families"?

18. S2: xxxx

19. T: Families have income in the middle. That's right, not too rich, not too poor, just in the middle, OK? "To buy a multi-volume encyclopedia to keep in their home." So now, all of the sudden it's not expensive and rare. It's normal to have it at home. OK, so that's a change. So we know that in paragraph number four, now we have the change to middle class. It's not expensive and rare anymore, now it's a middle class thing to have an encyclopedia at home. How many of you have encyclopedias at home that your parents bought once upon a time?

20. S3: Yeah.

21. T: A few? Yeah, me too. And now, not so common, but they're still very useful. I don't know if you use yours but I use mine all the time.

22. S1: Not all the time=

23. T: =Yeah, it's very useful=

24. S1: =Sometime, especially if you like, you have an English, a topic in English and you would like to take a background in=

25. T: =Not only that, it gets you a vocabulary.

26. S1: Yeah=

27. T: =You get the background vocabulary. It's very useful. Plus, it's much easier than looking it up online. You'd think it's easier to go online, but it's not. It takes a long time to look up something online, whereas in a book, it's like looking it up in a dictionary. You just find the page, you know, 'Africa', 'Af' is going to come after 'Ae', A, B, C, D, E, and then F, 'Africa.' And it's there, everything is there: the population, the, you know, it may not be up-to-date like the latest, latest, but it gives you a pretty good general idea, you know? So don't just think about the Internet

alone. It's not a bad idea to have access to, and encyclopedias can be very specific. They can be about people only. They can be about particular, they can uh, be more geographic, they can be political, they can be literary=

28. S1: =Yeah, how many, how many series=

29. S4: =Sometimes=

30. T: =Well, there are general dictionaries, there are like the Encyclopedia Britannica, Columbia, um=

31. S1: =Certain books?=

32. T: =The Canadian, uh, I don't know. Go to a library, for instance, the Metro Reference Library has, like, lots of different sets of encyclopedias. And they're beautiful books=

33. S1: =Yeah=

34. T: =you know? So if you like books, they're beautiful. OK, fifth paragraph. "At first", look, find the word "at first", or the phrase "at first".

In turn 1, the instructor cues the students by asking if reading the first sentence in each paragraph gives them "a general idea of what's happening here." The students respond with a "yes" and then the instructor tells them "so that's one way you're going to do research." The reading passage on Wikipedia is from *Advanced Reading Power* (Mikulecky & Jeffries, 2007). Its length is 11 paragraphs, the longest of which totals 7 sentences. The other paragraphs average between 4 and 5 sentences long. A typical topic sentence of one of the paragraphs reads, "Wikipedia serves as a good example of the best and the worst of the Internet" (Mikulecky & Jeffries, 2007, p. 295). Each of the paragraph's topic sentences is indeed the first sentence.

Yet to what extent does this reading passage mimic or replicate the academic texts the students will encounter in their undergraduate and graduate schooling? Hyland (2004, 2009) has argued that academic conventions and discourses are specific to their respective disciplines. Thus, ongoing EAP curriculum issues are once again highlighted by this classroom encounter

with this particular text. First, how do instructors find suitable EAP texts that approach the lexico-grammatical density level of specific academic discourses and genres (e.g., Byrnes, 2006; Halliday, 1993; Schleppegrell, 2004; Schleppegrell & Colombi, 2002)? This of course is a recurring problem for many EAP instructors to find suitable materials. Some use authentic texts in their classrooms in addition to their program-mandated curriculum materials, but of course this is an added burden on already overworked and underpaid non-tenured EAP faculty.

Second, in their attempt to present a generalized text in the belief that this will appeal to the greatest number of students and that rests on the idea that teaching academic English "involves teaching general skills and forms that are transferable across contexts and purposes" (Hyland, 2002, p. 389), do authors and publishers of these types of texts do a disservice to both instructors and the students? In publishing these types of texts as a way to acquire academic competence, publishers are in a sense promoting the idea that "there is one general 'academic English' (or 'business English', etc.) and one set of strategies for approaching reading and writing tasks that can be applied, in a painting-by-numbers fashion, across disciplines" (Hyland, 2002, p. 392). This is the discourse the instructor seems to be drawing on in her extended comment in turn 3; a discourse that in "divorcing language from context," presents "an autonomous view of academic literacy (that) misleads learners into believing that they simply have to master a set of rules which can be transferred across fields" (Hyland, 2002, p. 392). This is not to fault teachers who have to rely on and are in some ways guided by their textbooks' presentation of readings and accompanying assessment questions, but to call into question the nature of such practices.

This is indicated by the instructor's suggestion to the students in her turn 3 where she says, "read, like, let's say the first sentence in a few paragraphs to get an idea, OK, because you

don't have time. You won't have time to read everything in depth so sometimes you're going to find yourself skimming and scanning, and looking through it quickly, getting an idea of what is said in the first sentence of each paragraph will quickly give you a general idea of what's going on, OK?" The instructor could hardly be faulted here for advising students to skim the first sentence of each paragraph to give them a general idea of the paragraph because this reading passage, like many others in ESL and EAP textbooks, is structured precisely this way. For example, in an advanced-level EAP textbook used in this EAP program's upper level reading and writing classes, it advises its readers that "for most of your academic reading, you will want to read fast and remember what you read" and "in order to accomplish this, you should 'read smart'" (Williams, 2005, p. 47). The textbook's strategy of "reading smart" consists of telling students to skim headings and topic sentences of each paragraph. When paragraphs have their topic sentences as their first sentence, then this reading strategy might work well for the students in this particular EAP class (and in fact, judging by their responses to her questions, it did), but it would seem unlikely to benefit students who are "reading for first-year university," and much less for the students aiming to enter graduate studies, in which readings feature complex and dense language contained in paragraphs that may not necessarily feature their topic sentences as the first one.

In turn 17, the instructor asks the students for the meaning of "middle-class families." Student 2's response in the following turn is inaudible but it appears he knew the answer because in turn 19 the instructor says, "that's right, not too rich, not too poor, just in the middle, OK?" In this turn, the pedagogical emphasis shifts from one of highlighting elementary grammatical features as a reading method to one of a discussion on literacy practices associated with a social class that is foregrounded in the text. After turns 20-26 in which the instructor and the students

discuss the usefulness of encyclopedias, in turn 27, the instructor positions the use of

encyclopedias as being easier to use than "looking it up online...it takes a long time to look up

something online, whereas in a book, it's like looking it up in a dictionary." However, a point

could be made that for those whose only access to encyclopedias is in public libraries, making

the trip there would also involve a certain amount of time.

       The instructor seems to be privileging a literacy practice that may not be as dominant

with students who came of age using search engines online to find information quickly. Her

feelings regarding technology were generally made clear to her students throughout the classes I

observed in the winter term. As she put it one week later in class, "I hate technology, honestly."

This was in the context of a student's cell phone vibrating; so perhaps an alternate interpretation

could suggest that this disruption enabled by electronic noise (rather than students' physiological

noises such as whispering) was the cause of her irritation. However, her comment in turn 27 that

looking something up in an encyclopedia is "much easier" and "you'd think it's easier to go

online, but it's not" speaks to an adherence to a literacy practice – looking things up in an

encyclopedia, using physical books as the still dominant form of knowledge – that may not

resonate with students who now do the majority of their information retrieval online. And in a

sense, it is also an issue of aesthetics: in turns 32 and 34, the instructor makes the claim for

encyclopedias as "beautiful books" and "if you like books, they're beautiful." This perhaps is an

indexing of the realization (or anxiety?) that books might become an antiquated technology in

the face of developing electronic devices that display entire contents of the same books. What

then are the implications of these rapid changes in the ways different people want to read text in

desired modes, how we privilege dissemination of information, and legitimate new technological

forms of delivery?

Extract 4.3

Winter term, Tuesday March 10, 2009: Class exercise on reading on same handout

Start: 1:53:24

This was approximately 13 minutes after turn 45 in the above extract. After going over the rest of the reading using the same method of highlighting specific words such as "however," "until," and "thus," the instructor goes over the reading comprehension questions at the end, which are multiple-choice items. She and the students have just finished this exercise when she says:

> T: OK, now. That is efficient reading, OK? I know some of you are a little bored. You're yawning, you're tired. Uh, reading is really going to be your best friend in university and you've got to start doing it efficiently, OK, like a surgeon. Don't read as though you're reading a novel, this is not for pleasure. Don't start at sentence number one and just go until you finish. You will *never* be able to complete your reading for one course if you do that. You need to read in a very systematic, surgical way, OK? Make it general, look it over, make you know, make notes, think about how long it's going to take you to read this thing, you know? Then decide how much time you've got, read it quickly over paragraph by paragraph, or section by section, and then when you have time, read it in depth. If you don't, maybe that's all you can do is just skim, scan, skim, scan over it before you go to class, OK? Remember, you're going to have to be realistic about your time. So if you do not have time, skim, scan, skim, scan, get the general idea, OK? It's enough to answer these questions, so it's going to be enough for you to go to class and understand the lecture, OK?

The lack of engagement with this reading passage might be indicated by the instructor's observation that "some of you are a little bored, you're yawning, you're tired." Whether this sign of several students' fatigue was due to their being in class for two hours (this was right before their mid-class break for 15 minutes), or their being disinterested with the reading is open to

conjecture. However, in my subsequent interviews with several of the students in this class, many expressed a general lack of interest in reading and in particular academic reading, and for the ones who did like to read, they preferred to read popular fiction. This attitude is set in contrast to the instructor's comment that "reading is really going to be your best friend in university." Her discourse on reading practices here replicates to a certain extent the reading practices privileged by many of the structured ESL and EAP readings: "you've got to start doing it efficiently, like a surgeon...you need to read in a very systematic, surgical way." Her medical metaphor discourse about reading practices needed to succeed in the university ("read it quickly...skim, scan, skim, scan...get the general idea") is promulgated by ESL and EAP textbooks that exhort readers to get the main idea quickly by skimming for these ideas embedded in topic sentences and titled subsections.

This catch-all reading method practice focusing on rather elementary signposts such as transition words and clausal connectors promotes a technicist reading of the material that further disengages many students from connecting with the content and positions them as mere decoders of text (at a somewhat superficial level) instead of encouraging the practice of knowledge co-constructors engaged in dialogue *with* the text. In addition, many of these ESL and EAP reading textbook exercises in their focus on these elementary signposts substantially ignore how academic registers and language in specific disciplines are structured in ways that will not be easily recognized or comprehended with the simple use of finding clausal connectors. In drawing upon the work of Martin (1991) and Unsworth (1999) on Australian middle school history textbooks, Schleppegrell, Achugar, and Oteíza (2004) noted that several key linguistic features of this academic discipline include "nominalization, reasoning within the clause through choice of verbs, and ambiguous use of conjunctions" (p. 74), all of which are almost never mentioned in

the advanced ESL and EAP textbooks I have taught or encountered over my teaching career spanning 18 years. Furthermore, Schleppegrell, Achugar, and Oteíza (2004) argued that "each of these features presents major challenges to students unfamiliar with academic registers and makes it difficult to understand the meanings being constructed" (p. 74). And since these specific linguistic features such as nominalizations are central to particular academic registers and the attendant meanings being constructed, "getting the general idea" of linguistically complex and lexically dense academic texts from skimming and scanning topic sentences, and looking for transition words will be difficult for students who are unfamiliar with the language and registers in their planned academic disciplines.

However, as the instructor pointed out to me, reading selections can be problematic in that each class has a different personality – some may be more social and boisterous, others more quiet and mature. In selecting texts for a class, to what extent do the personal dynamics play a role, and should it?

Collaborative Beginnings

After the winter 2009 term concluded, there was a break before the start of the spring 2009 term. I would be observing the classes in the spring term from the beginning and so would get a better sense of the overall course and classroom trajectory in terms of class dynamics and classroom practices. I decided to approach the instructor with the idea of a collaborative inquiry in her upcoming spring term class for several reasons. First, it was due to my burgeoning interest in how functional grammar approaches could be utilized in teaching "the language of schooling" (Schleppegrell, 2004). A functional grammar approach can help students learn how academic language and discourses are structured through its focus on the linguistic features while also serving as a practical tool for understanding and critically appraising these texts. Second, I

wanted to explore how students could become more deeply engaged with the sometimes culturally alien texts they face, with the aim of making reading more meaningful and connected to their identities as knowledge producers in their own right. Finally, I was seeking how both EAP teachers and students could add to their resources in making meaning by equipping them with an expanded social semiotic tool-kit that would help develop their skills to function in a university setting on their way to achieving their academic goals.

In our beginning discussions, she discussed what she perceived her strengths and weaknesses in her pedagogy to be – she felt very confident in her ability to teach grammar but was less sure about her reading pedagogy. I thought that introducing her to the concepts and teaching tools of functional grammar would draw on her strengths in formal grammar and address ways in which these tools could help her students to not only better decode academic language but also reconstruct it in their writing. The instructor was receptive to learning more about a functional grammar approach and in collaborating with me. This collaboration entailed several components. The first was meeting several times a month (whenever our schedules allowed it) to discuss the readings (see Appendix A) I had selected. These articles and select chapters encompassed: 1) a general overall introduction to the concepts of functional grammar; 2) the theoretical framework of systemic functional linguistics; 3) empirical articles that demonstrated the efficacies of this approach; and 4) material pitched more toward practitioners with practical examples from which the instructor could immediately grasp (without the at-times intimidating mediating factor of complex theoretical frameworks with which she was unfamiliar) and could directly employ in her classroom practices following this type of reading material.

At first, the dense and complex theoretical articles proved to be a bit of challenge for both of us. Because I was not trained in systemic functional linguistics as part of my graduate studies

(I was self-taught and the questions I had were answered primarily through email contact with several scholars conversant in the field), and she was coming from a formal grammar and second language acquisition background, we were both novices finding our way together to put this into practical effect into her classroom. I was initially concerned that I was overburdening her with theoretical articles that made it difficult for her to see how they could be implemented in her classes. This was evidenced in her comment at one point, "how the heck can I put all this stuff in the classroom?" However, in our subsequent conversations, the instructor expressed that these articles eventually gave her the theoretical background necessary to understand the approach toward language functional grammar takes and its connections to practical classroom applications.

With this in mind, I started to adjust the flow and direction of the articles we were reading together. The sequence outlined above was not planned in advance, but rather done on an ad hoc basis that was determined by the reactions and feedback from the instructor who would comment and evaluate the articles she found useful and the ones she found to be more theoretical than practical. I found more practically oriented ones (e.g., Coffin, Donohue, & North, 2009; Ravelli, 2000; Schleppegrell & Go, 2007) that we could discuss how to use in addressing the specific issues and needs of her current students that term. These gave clear illustrative examples and models that she could utilize in expanding her teaching repertoire.

A second component of our collaborative inquiry was the implementation of this functional grammar approach in her classroom after discussing the readings. In what will follow below are several examples of how we worked together to construct lessons using aspects of functional grammar to highlight the linguistic features that both construct academic discourse and discourses that are at times impenetrable to some EAP students. The third aspect of the

collaboration was my observations of these classroom practices which I audio-taped and took notes on for further discussions. The fourth dimension of our collaboration was the ensuing meetings in which we discussed how the lessons went, what could be learned from them for future practices, and suggestions based on both my observations and the instructor's own self-reflections on her teaching and classroom practices.

As with any collaborative endeavor, this was not without its occasional tensions and disagreements. I was acutely aware of the power dynamics involved in this collaborative relationship between me, a male academic researcher working on his doctorate, and the instructor, a female practitioner who was starting her graduate studies in language education. I did not want to position or present myself to her as one who 'knows', or who would 'empower' her with the theories or research that carry with them academic and cultural capital to be deployed from one who has the capital to do so. Instead, as we negotiated our roles in navigating a comfortable working relationship, we strove to co-construct knowledge together as we discussed our EAP teaching experiences, our frustrations and successes in the classroom, as will be evidenced in several of the following extracts of our research meetings.

Spring 2009 Term

Figure 4. **The instructor's classroom, spring and summer 2009 terms.**

In the spring 2009 term, the instructor was assigned to what was a new class for her: a post-advanced level class of students who had successfully passed the advanced level and its accompanying exit exam that would allow them to matriculate at the university if they were admitted. Thus, this was optional and in a sense served in some ways as a way station for these students who were waiting to hear from their various schools to which they had applied. This class was also mandated by the program to include an integrated use of technology in the classroom. This entailed having a class wiki on which the class could post photos, comments, and their papers, and extensive use of online videos as curriculum material in addition to the print-based texts covering the same topic, such as marketing and motivation.

In this classroom, the tables were arranged in pods (Figure 4). This was because another teacher who had the room before this class preferred this arrangement. Several times, the instructor had the students rearrange the desks into a 'U'-shape, but mainly left the tables as they

were. This pod arrangement was also to facilitate group work in this class, but it also at times engendered private, whispered conversations among some of the students, particularly at the pods furthest away from the instructor. A few students would have their laptops open, and either search the Internet for relevant information that was being discussed at the time, or check their Facebook page. The room itself was equipped with a ceiling-mounted AV projector for the instructor's laptop computer, and had Internet access, both cable and wireless. However, the Internet wireless access in this room was unreliable due to the room's location in relation to the transmitter's signals. This sometimes proved to be an impediment to the instructor's lesson plans as the cable option also did not always ensure access due to the occasional problems connecting to the university server and the overloaded capacity of the bandwidth availability in the building. This was a stark reminder that although telecommunications infrastructure might be in place in schools, easy and rapid access on demand is not always possible for a multimodal teaching and learning environment to be created. Until this primary issue can be resolved in classrooms so that teachers will have up-to-date equipment that can be supported by unlimited bandwidth and fast, reliable access to online materials at will, a more comprehensive multimodal teaching and learning environment remains out of reach for many public classrooms and schools.

The instructor had effectively used a 'smart' classroom and an online system at her other schools where she had taught; however because the technology did not always work in this room, she did not exclusively rely on it. In her view, it is the institution's responsibility to make technology easily accessible for teachers to use; otherwise, as in her words, "it's like giving an instructor chalk, but no blackboard to write on." However, due to the aforementioned program mandate for this class, her teaching had to incorporate multimodal teaching for this spring term.

A subsequent significant shift in the instructor's practices was through our collaborative inquiries on the uses of functional grammar in her classroom. A first step was taken when I highlighted a passage on micro-marketing in which I identified key linguistic features (see Figures 5 and 6):
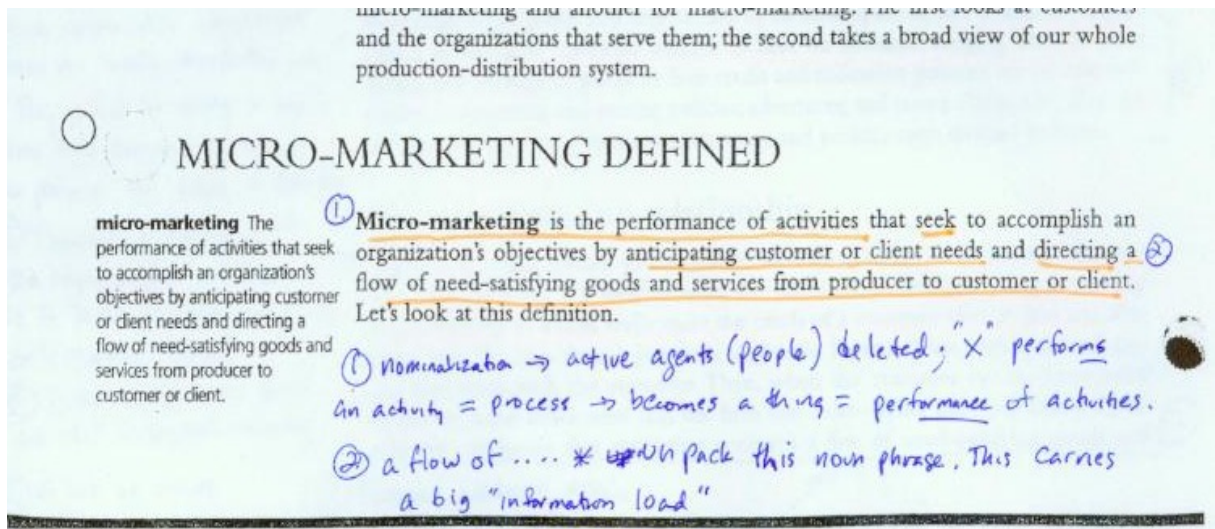

Figure 5. **My grammatical analysis of a reading unit on marketing.**

8   Chapter 1

Applies to profit and nonprofit organizations

To begin with, this definition applies to both profit and nonprofit organizations. Profit is the objective for most business firms. But other types of organizations may seek more members—or acceptance of an idea. Customers or clients may be individual consumers, business firms, nonprofit organizations, government agencies, or even foreign nations. While most customers and clients pay for the goods and services they receive, others may receive them free of charge or at a reduced cost through private or government support. Sometimes, as in the case of MEC, "profits" from one aspect of a nonprofit's operations are used to support other valued areas of activity that could not otherwise be performed.

More than just persuading customers

You already know that micro-marketing isn't just selling and advertising. Unfortunately, many executives still think it is. They feel that the job of marketing is to get rid of whatever the company happens to produce. In fact, the aim of marketing is to identify customers' needs—and then meet those needs so well that the product almost sells itself. This is true whether the product is a physical good, a service, or even an idea. If the whole marketing job has been done well, customers don't need much persuading. They should be ready to buy.

Nortel understands this and has moved its people from thinking of sales as marketing to thinking of marketing as meeting customer needs. As a result, Nortel understands its competition better. It also understands its customer requirements better and can translate them into functions and features in its products. It realizes that this is a necessary step to achieving the goal of becoming the preferred telecommunications equipment company of customers, suppliers, and professional talent around the world.³ Nortel's recognition of the central importance of its buyer's view is well-communicated in its recent advertisements where, instead of telling customers what Nortel sells, it asks its customers "What do you want the Internet to be?"

Nortel Networks
www.nortelnetworks.com/

Begins with customer needs

Nortel knows that *marketing should begin with potential customer needs*—not with the production process. Marketing should try to anticipate needs and understand customer behaviours—and then marketing, working with production and other functional areas (as opposed to working in isolation or under those departments), should determine what goods and services are to be developed. In this sense, marketing's role is to bring its customer insights to bear on decisions ranging from product design and packaging; prices or fees; credit and collection policies; use of intermediaries; transporting and storing policies; advertising and sales policies; and, after the sale, installation, customer service, warranty, and perhaps even disposal policies.

Builds an ongoing relationship

If you have a best friend, you probably don't go scouting to find a replacement. Why? Because you are satisfied with the relationship. Similarly, when marketing helps everyone in a firm really meet the needs of a customer both before and after a purchase, the firm doesn't just get a single sale. Rather, it has a sale and an ongoing *relationship* with the customer. Then, when the customer has the same need again—or some other need that the firm can meet—other sales will follow. That's why we emphasize that marketing concerns a *flow* of need-satisfying goods and

Handwritten marginal notes (left column):

③ Why is 'profit' the subject here? Would the meaning be any different if the sentence were "Most business firms' objective is to make a profit."?

④ Passive Construction. Why?

⑤ Why does the author use "you" here? What is his/her purpose in doing so?

⑥ "get rid of ..." → "job of marketing is to"
↳ Whose job?

⑦ Notice "job" in ⑥ has now become "aim" of marketing. What is the difference? and why?

⑧ Discuss phrase "product almost sells itself". How? "has been done well" – another passive construction – highlight focus on "whole marketing job." "They should be ready to buy". Note this concluding sentence in the paragraph and what it conveys.

⑨ Toward a critique of the logic of this argument: is it 'meeting' customers' needs or 'creating' them?

⑩ Discuss italicized part and "its" intended meaning..

⑪ A lot of nouns.

⑫ Personal address again.

⑬ Use of pronoun "we" ... "a flow" repeats ② on previous page.

Figure 6. **More grammatical analysis of a reading unit on marketing.**

I underlined the sentences containing the key linguistic features such as nominalizations, which are indicative of academic writing (Schleppegrell, 2004) and are often difficult for EAP students to unpack, passive constructions that obscure agency, and word choices that require analytical engagement for its construction of argument and logic. After underlining these in orange-colored highlights, I annotated each with numbered comments in the margins. I then proceeded to scan my annotated copy and emailed this to the instructor. In the following two extracts, 4.4 and 4.5, the instructor underscores these features to the students.

Extract 4.4

Spring term, Wednesday April 22, 2009

Start: 1:54:55

This class lesson was from a reading section "Micro-marketing defined," in a chapter entitled "Marketing's role within organizations," which is from a marketing textbook, *Basic marketing: A global managerial approach* (Shapiro, Wong, Perreault, & McCarthy, 2002). This reading was chosen because one student's intended major was Business, and the class syllabus called for an article and a video related to each of the student's planned studies, with a presentation by each student for that particular week. The instructor's objective here was to introduce academic tone and a closer look at how academic language is constructed. The instructor and the students had been discussing numbered 3 and 4 comments in the subsection "Applies to profit and nonprofit organizations." The extract begins with her drawing the students' attention to the next subsection, "More than just persuading customers":

01. T: OK, if we look at the next paragraph, the sentence begins with the word, what's the first word?
02. S1: Uh, "you."
03. T: You. Who is "you"?

04. Ss: The reader.

05. T: Oh, the reader. OK, so it doesn't look like he's used "you" a lot anywhere else or, well, maybe later on a little bit. Why would the read-the writer, uh, begin that paragraph with the word "you"? Why use "you"?

06. S2: To uh, appeal to [yourself that you make a conscience of what is he telling in the, in the paragraph?

07. S3:   [It's impersonal?

08. T: OK, so that you're more *conscious*?

09. S2: Yes.

10. T: You're more aware of what the writer is saying?

11. S2: Yes.

12. T: OK, so by using the word "you," he's making you conscious of what?

13. S2: That you, you, that it's more than just persuading customers, that you have to be conscious of, it's not just convincing the customers to buy your stuff.

14. T: OK, so it's, it's focusing on an idea that the author wants you to pay attention to?

15. S2: [Yes.

16. S4: [xxxx

17. T: OK. Sorry?

18. S4: I think maybe the author, uh, the author, the sentence in this, uh, the meaning of this sentence is the author want to, want the reader to know something and if they don't know, they want you, they want the reader read the, the passage before.

19. T: OK, yeah, those three words at the beginning, "You already know," how does the author know that?

20. S5: Because he mentioned it before.

21. T: Oh, he mentioned it before? (laughs) And so, by saying you already know that=

22. S5: =He assumed that you read it.

23. T: He's assuming that you read it.

24. S1: He reminds you that if you don't know this information you need to go and read about that.

25. T: Exactly. It's reminding you that it was said before. This is a review. So this is, the author is now stepping *out* of the text and saying, "Hey reader! I already told you this. Do you remember?" So that "you" has a very specific purpose.

26. Ss: Yeah.

27. T: It makes you aware that you're a reader and it reminds you, "Hey, hey, I told you this before, do you remember?"

In turn 1, the instructor has the students focus on the opening word in the section, "More than just persuading customers." Student 1 replies "you" and then the instructor asks, "who is 'you'?" When she asks why the writer uses "you" to address the reader, which the students identified the addressee in turn 4, Student 2 in turns 6 and 9 says it is to make the reader "more conscious" (the instructor's recast of "make a conscience" in turn 6) of "what the writer is saying" (the instructor's phrasing in turn 10). In the turn 12, the instructor asks Student 2 to expand his answer by asking "making you conscious of what?" He replies in turn 13 that "it's more than just persuading customers, that you have to be conscious of, it's not just convincing the customers to buy your stuff." The student responds to both the instructor and the text itself by borrowing the subsection title, "more than just persuading customers" for part of his answer. The second part of his answer, "not just convincing the customers to buy your stuff," is a rephrase of part of the first sentence in the subsection, "micro-marketing isn't just selling and advertising." Student 2's and instructor's intertextual co-construction of meaning regarding the author's intention in using "you" to focus the reader on a particular idea (the instructor's reiteration in turn 14) is challenged by Student 4 in turn 18 when she presents a different reading of "you": "the author want to, want the reader to know something and if they don't know...want the reader read the, the passage before." Student 4's reading of the addressivity of "you" seems to suggest this isn't so much of an authorial demand to focus on the thematic ideas but rather more of an

assumption that the reader has been dutifully following the readings up until this particular point. Here, the author is resituated as a prototypical teacher lecturing to the students; the reader is assumed to be a student, and therein lies the audience for this text.

The instructor acknowledges this different reading in turn 19 with an "OK, yeah..." and this is reinforced in turns 22 and 23 with Student 5's assertion, "he assumed you read it" and the instructor immediately repeating this. This is picked up by Student 1 in turn 24: "he reminds you..." and the instructor in the following turn affirms this interpretation again with "exactly" and repeating part of Student 1's answer, "it's reminding you that is was said before." She then ventriloquizes the author: "hey reader! I already told you this." The co-constructed meanings of "you" now takes a definitive cast with the instructor's final comment in turn 25, "so that 'you' has a very specific purpose." The students seem to all agree in turn 26. The instructor concludes this final interpretation of "you" in turn 27 with her comment, "it makes you aware that you're a reader."

This exchange reveals how "you" is resemiotized through the intertextualized co-constructions and reshaping of meanings associated with the authorial intentions of the passage. Instead of the instructor offering knowledge in a monologic manner to the students, the meaning of "you" is negotiated and co-constructed by both students and instructor dialogically with the text, and with each other in arriving at their own interpretations. In doing so, the students seem to become more aware of how the language is specifically working in creating a subject position for them. This attention to language goes beyond the mere highlighting of specific words such as "unlike" or "however" in the winter term class; this pedagogical focus here is a move toward heightening a meta-awareness of language and the role it constructs for the students as readers. That the students are more engaged throughout this exchange is evidenced by more turn-taking,

and more participation (five students offering comments). Not only is "you" understood differently at the end, but in its continual recontextualization by more participants in the dialogic process, it also becomes an entry point for the students to engage with and understand language and its intentions, its motivated interests, and the effects it can have on their understanding of what the text is doing as they read it.

Extract 4.5

Spring term, Wednesday April 22, 2009

Start: 2:14:18

The class had been discussing whether or not a 12 year-old child needs a cell phone, and the role of the marketing department in a telecommunications company in either meeting or creating (or both) the needs of customers. This perceived need is tied to safety and parental concerns and the marketing and selling of cell phones to children to alleviate those fears and or "instill confidence for the family," as one student put it. Another student remarks that marketing phones to children is for "expanding the customer groups." The instructor then says:

01. T: OK so, well let's go back to the text for a sec-for a moment, OK? In that second paragraph, under "More than just persuading customers," where it starts with "Nortel," and it says, um, that, there, line two, "marketing to thinking of marketing as meeting customer needs," is that true? Is marketing always *meeting* a customer need or are they sometimes creating it as well?

02. Ss: Sometimes creating=

03. T: =Sometimes creating it as well. Now, you as a reader, are you thinking about that when you read these words or did it take my asking you questions to make you think about that=

04. Ss: =(laughter)

05. S1: Too uneducated about this topics so=

06. T: =OK, so you may or may not be educated about the topic but do you analyze the words that are being used and think critically about it and say to yourself, "Oh, wait a minute, is this true? Do I really believe what this guy is [saying about marketing?"

07. S2:   [I don't believe.

08. T: Or do you just kind of read and say, "OK, what does he think? What's he trying to tell me?"

09. S3: Well, he's writing about marketing as a, in an academic approach.

10. T: So he's writing about marketing in an academic approach [and therefore?

11. S3:   [So he even so, and therefore he has to say, "OK, marketing is here to meet the needs of customers," instead of saying, "OK, you can, you can have an excellent career in marketing if you just begin to create necessities to your customers."

12. T: OK.

13. S2: Teacher?

14. T: Yes, that's quite possible. Uh-huh?

15. S2: I suppose because it's a textbook so, and for the beginner, most of they are student in undergraduate school, they cannot have too much about the negative, the negative, uh, aspect of marketing so they can=

16. T: =Maybe=

17. S2: =So they cannot talk the grey area, so they use "meeting the need" to avoid it.

18. T: OK, so your textbook is actually, as we say, *dodging* the issue. Dodging the issue means like, uh, [don't hit me!

19. S1:   [Would someone consider making a need as a [bad thing?

20. T: [so, it's a xxxx, I'm sorry what?

21. S1: Would someone else consider making a need as a bad thing?

22. T: Maybe not, but the textbook doesn't tell you. So you, as the reader, I want you to think about how often you, as a reader, are critical of the sentences you read. How many times do you say, "OK, do I really believe this? Is this true?" Or do you keep going along and just believe what the author said because the words are pretty?

23. S1: I very often critical=

24. T: =OK, so=

25. S1: =In the topics I'm really interested in.

26. T: As an academic student, what is your job when you're reading?

27. S2: To be critical.

28. T: To be critical.

29. S1: To analyze.

30. T: To analyze. Huh!

31. S1: But it's very difficult to analyze if you read about the topic the first time in your life.

32. T: Hmm, maybe. Maybe this is the second time you read it, it's easier to be critical. So maybe the first time you read it through for information and the second time you're [more critical.

33. S1:   [Probably to be critical enough we need to read different opinions.

34. T: Ah, different opinions. OK, now, you don't have different opinions here. You only have your own and the author. The author, do you think the author has an opinion?

35. S2: No.

36. Ss: Yes.

37. T: Yeah, usually every author has some kind of [opinion.

38. S1:   [Every person has an opinion.

The instructor in turn 1 redirects the students' attention to the second paragraph in the same subsection, "More than just persuading customers." In the preceding paragraph, the last two sentences read: "If the whole marketing job has been done well, customers don't need much persuading" and "they should be ready to buy" (Shapiro, Wong, Perreault, & McCarthy, 2002, p. 8). The sentence to which the instructor is referring is "Nortel understands this and has moved its people thinking of sales as marketing to thinking of marketing as meeting customer needs" (p. 8). In turn 1, she asks the students if marketing is always meeting a need or creating one. Her re-voicing of "creating a need" is from my comment number 9 in the margin, where I wrote "is it

'meeting' customers' needs or 'creating' them?" Here we can trace the itinerary of a particular discourse and its mediated steps: First, the textbook itself adopts a discourse on marketing in its statement, "thinking of marketing as meeting customer needs." Second, I then choose to interpret this discourse through my specific ideological lens, which perhaps in this instance projects a meaning not wholly intended by its authors – that of *creating* a need. My interpretation is then written down in blue ink in a margin next to the printed text, and thus creates a critical intertextual commentary that is in some ways legitimated by the additional written form itself onto a printed page and my position as academic researcher, as one who 'knows'. The third step is when the instructor read this commentary (she did not have a chance to discuss it with me prior to teaching the lesson), and then chooses to reproduce it in her question to the class: "are they sometimes creating it as well?" The fourth and final step in this discourse itinerary is in turns 2 and 3 where the students repeat part of the instructor's question ("sometimes creating") and the instructor bringing it to a close with her repeating their repeat – "sometimes creating it as well."

Through these series of mediated actions both inside and outside the classroom, which entailed my interacting with the textual content and in the ensuing critique of it in the form of literally writing back to the authors on their published text, the instructor reading my comment and then articulating it in the class, both directing the students' attention to the ideological aspects of a particular word choice *and* foreclosing other paths, other possible readings due to my constructed binary choice between "meeting" and "creating" needs, and finally, the students taking up this offered choice of "creating" (which had been prepared by the preceding discussion on the marketing of cell phones to children that utilizes common parental concerns about safety and protection), the discourse of marketing is recontextualized and thus resemiotized in different

spaces of actions, and in different modes (written, read, and spoken). My written remark questioning if marketing merely meets people's needs or actually creates them shapes the trajectory of the ensuing mediating actions and thus raises a question: How different would the class discussion have been if I had written only, "meeting customers' needs or...," leaving it blank so that it would be open to the instructor's and the students' own contributions to alternative readings of, with, and against the text?

This issue is highlighted in turn 3 when the instructor asks the students, "now, you as a reader, are thinking about that when you read these words or did it take my asking you questions to make you think about that?" Several of the students laugh and one replies that he's "too uneducated about this topics." In turn 6, the instructor frames the issue as analyzing the words being used and believing "what this guy is saying about marketing." Student 2 overlaps her comment with a quick "I don't believe" while Student 3 in turns 9 and 11 argues that the text on marketing is employing an academic register to legitimate its discourse on marketing meeting customer needs: "he has to say...instead of saying..." The instructor in turns 12 and 14 acknowledges this with an "OK" and "yes, that's quite possible." Student 2 expands this reframing in turns 15 and 17: "they cannot have too much about the negative...aspect of marketing" and "they cannot talk the grey area, so they use 'meeting the need' to avoid it." The instructor then introduces a term to the class, "dodging the issue" to explain what the textbook is doing (or not doing as the case may be).

Student 1 asks an interesting question that challenges the assumption that for everyone, "making a need" is "a bad thing?" in turns 19 and 21. Perhaps this could have opened up a new dialogic pathway through which the textbook discourse on marketing would have again been resemiotized in potentially productive discussions on who would consider creating ("making") a

need a good thing, others who might regard this as "a bad thing," and still other people who may think of this as a neutral process – just 'the way it is'. The instructor replies in turn 22, "maybe not, but the textbook doesn't tell you." She then goes on to tell the students to think about "how often you, as a reader, are critical of the sentences you read" and not to be swayed because "the words are pretty." Student 1 in turns 23 and 25 then says, "I very often critical...in the topics I'm really interested in." This turn might have also served as an entry point for another alternative dialogic pathway that could have initiated a discussion on what makes particular material interesting to some students, why the effects of this engagement would lead to being critical (or not), and or why other material is not engaging, and so on. However, the instructor in the next turn (26), does not follow up on this comment but instead reiterates her earlier comment in her question, "what is your job when you're reading?" Student 2 responds, "to be critical" and the instructor affirms the answer by repeating it.

Student 1 has a different take on his job as an academic student while reading: "to analyze." He then makes the point in turn 31 that "it's very difficult to analyze if you read about the topic the first time in your life." His perceptive comment raises an important issue for critical literacy practice in the EAP classroom. Often students will point out that it is difficult for them to contribute in class because they have no idea about a brand new issue with which they are unfamiliar or even being intimidated by the material. This difficulty is also exacerbated by their sometimes being hampered in engaging in discussions due to a lack of specialized vocabulary that is characteristic of a specific academic discourse. The instructor acknowledges this difficulty in the ensuing turn 32 by giving Student 1 encouragement: "maybe...the second time you read it, it's easier to be critical." She then gives the class a two-step reading method; the first to read for information, and then to be critical the second time. Student 1 in turn 33 makes the crucial point

that "probably to be critical enough we need to read different opinions," which in fact is the second dimension of critical literacy as defined by Lewison, Flint, and Van Sluys (2002): "reflecting on multiple and contradictory perspectives" (p. 383). The instructor recognizes this, and points out that there is a lack of alternative viewpoints in the textbook reading passage. She then asks if the author has an opinion. While Student 2 says no, the other students say yes. The instructor concludes with "usually every author has some kind of opinion" while Student 1 in turn 38 claims that "every person has an opinion." Perhaps this classroom articulation of differing opinions (or the lack thereof) could have been extended by the instructor to address the complex ways in which the textbook authors' opinions may be presented as 'neutral' information devoid of any ideological content, or how it may shape the presentation of information known as 'facts'. This issue is alluded to by Student 1 when he says that everybody has an opinion.

There are several conflicting meanings of the critical in select instances throughout this classroom interaction. In turns 6 and 22, the instructor links it to one of belief in or skepticism toward the author's words. For Student 1 in turns 23 and 25, being critical is activated when engaging in material and topics that he finds appealing. In turn 33, the same student cites the need to read different viewpoints in order to be critical. These interactions highlight the ongoing concern of who gets to decide what the critical is, what they mean by the 'critical', and in what context. The instructor, in relating the critical to being skeptical of an author's words ("do I really believe this?"), seems to follow Willinsky's (2008) observation that several popular approaches to critical literacy include focusing on determining an author's point of view and to detect bias, particularly in the mainstream media. Willinsky noted that "identifying *bias* as the issue can make these acts of misrepresentation and distortion appear as no more than a passing prejudice, a slight unconscious tendency, among certain media people who should know better"

(p. 6). However, the instructor's use of the term 'critical' is perhaps aligned more with critical thinking or critical reading, which comes from "the liberal-humanist philosophical tradition" and "emphasizes such skill-based tasks as distinguishing fact from opinion and, at a more advanced level, recognizing propaganda in texts" (Patel Stevens & Bean, 2002, p. 310). In contrast, the 'critical' in critical literacy "views textual meaning making as a process of construction" and focuses on "elements of context, historical, social and political dimensions of power relations" (p. 310). This in part involves having readers name "power groups with an interest in its message" and recognize "that all texts are ideological" (p. 311). We will see in the instructor's evolving classroom practices in the following chapters the continuing tensions between these two meanings of the critical, and how they affect meaning making in her classroom.

Extract 4.6

Tuesday May 5, 2009 meeting with the instructor

Start time: 12:09

Prior to this meeting, I had emailed the instructor several articles on systemic-functional linguistics, or SFL, (e.g., Byrnes, 2009a; Hood, 2008), which I hoped to serve as an introduction to its theoretical frame of reference in foregrounding "a theory of language that understands language as being fundamentally about meaning-making, that is, about language *and* content" (Byrnes, 2009b, p. 1). Set in the context of the instructor's attention to a focus on form I repeatedly observed in her teaching, these articles presented an alternative view of "the meaning-making or functional quality of language as a *semiotic system* and of contextualized language *use*" (p. 2), which is particularly important for advanced language learners, as Byrnes (2009b) argued.

In underscoring the "dynamic meaning-oriented approach of SFL" (Byrnes, 2009b, p. 2), in an email to the instructor the night before, I demonstrated how two students' sentences could be transformed into academic prose through the nominalization process. In the class on May 4th, 2009 (the day before this meeting), the instructor had the students paraphrase sentences from a reading on biotechnology (Sherlock & Morrey, 2002) as in-class exercise. When they were finished, she then had them write down their paraphrased sentences on transparencies that she subsequently showed to the class. Here are the original sentences followed by the two students' paraphrased sentences:

The original sentence: "There are a couple of features of the sugar molecules that explain how all parts of the single-stranded DNA molecule are held together in a line" (Sherlock & Morrey, 2002, p. 3).

Student 1: "Two traits of sugar molecules describe the process of combining the parts of the single-stranded DNA molecule in a line."

The original sentence: "Many pharmaceutical drugs, including insulin, are already genetically engineered in the laboratory" (Epstein, 2002, p. 49).

Student 2: "Numerous pharmaceutical drugs, one of which is insulin, have (been) engineered in the laboratory." The instructor added "been" to the student's sentence on the transparency.

One of the main issues facing EAP students is learning how to properly paraphrase without plagiarizing. As an EAP instructor myself, it has been at times difficult to teach this skill to my own students. Even a preliminary glance at both the original sentences and the two students' paraphrased ones will reveal the sentence structures to be intact. The students employ the method of substituting words for one another: (a) "a couple of features" becomes "two

traits"; (b) "explain" becomes "describes"; and (c) "many" becomes "numerous." How then can teachers move students beyond this type of paraphrasing? 'C' is me and 'T' is the instructor:

01. C: So I copied down the sentences from both students on their transparencies?

02. T: OK.

03. C: Right?

04. T: OK, Mm-hmm.

05. C: And I didn't correct, that was the uncorrected one, I think. You had corrected a little bit. Um, but I thought, now that they, you know, they have this kind of basic concept of nominalizations, so I thought this, as an example=

06. T: =Mm-hmm=

07. C: =as an example, to scaffold it to the next step, that, if you would, if you showcase it somehow, showing that, how this whole sentence=

08. T: =Mm-hmm=

09. C: =can be turned into=

10. T: =OK. That's what you and I need to talk about because this is what I don't understand. I don't know enough about the, what nominalization actually means, you know? To be able to, you know, so, for me, in order to teach that, OK? I need to give them a little bit of theory here, you know? So that's why I began with [smaller elements like sentence.

11. C: [Right, right, right.

12. T: But we didn't really talk about that as, you know, how this was going to work in its minutiae, you know, so have I taken you off track?

13. C: No. What happened is there's just time constraints.

14. T: [Yeah.

15. C: [Totally not off track [because I, you know

16. T: [It's a nightmare!

17. C: The theory that you can find is in those articles I, I emailed you. One was the Heidi Byrnes article which is "Grammatical metaphor." She lays [it out very nicely.

18. T: [And that's the one
    I've started. Yeah. So that's the one I'm reading. Right. Yeah.

19. C: And then the other one that we talked about together last week was Sue Hood, she
    does a little bit.

20. T: Right.

21. C: But, basically, they're not the same.

22. T: Right.

23. C: So nominalization is *the* resource that grammatical metaphor uses.

24. T: OK.

    (*several turns later after discussion of metaphors, I highlight academic noun usage*):

39. C: Yeah, so it's the nouns. Here, I kind, I wrote something like um, 'cause Student 1
    writes, well, her main verb here is "describe," right? So here, I switched it to this
    "sugar molecules two-trait descriptions," so two traits, description, "of the," and then
    switched it; "combination," turned that into a noun, right? "Combination process of
    the single-stranded DNA molecule particle." Now, granted, that's a mouthful=

40. T: =What a nightmare!

41. C: It's a mouthful, but [that's exactly what

42. T: [But that's what they do. Yes. And that's why academic
    language is difficult to [understand. That's so interesting.

43. C: [Exactly, exactly.

44. T: OK, so, yeah. I can use that as a good example.

45. C: See? And then when, 'cause that makes it sound academic, which it is, that's
    within the discourse and then when profs read that, they go, "OK, this person knows
    how to write." Right?

46. T: Yeah.

47. C: Um, now, Student 2, she wrote, which is a perfectly fine sentence, and you had
    added the "been", which was the small, um, OK, so that's the subject and then she
    has the little clause here, and then, "have been engineered in the laboratory," so,
    what that does is, according to functional grammar, is, OK, that ends the sentence,
    right? But what you can do is=

48. T: =[Change all that into a

49. C: [Change the whole thing into subject and then, so that you can add more information within one sentence, right? So that you don't have to keep writing another sentence.

50. T: (laughs) I love that!

51. C: See? Yeah, yeah, right. See, that's the whole thing.

52. T: Never thought about that at all.

53. C: Right.

54. T: Never thought about it. Isn't that interesting? (laughs).

We started off talking about how I wrote down the two students' sentences and then rewrote them using the nominalization process. In turns 7 and 9, I start to show her how I did it, but she interjects to tell me to explain further the SFL notion of nominalization and its role in complex constructions. In turn 12, she reminds me to show the mechanics of it ("how this was going to work in its minutiae"). This prompts me to refer her to the theoretical basis in the various articles in turns 17 and 19; rather than spending too much time talking theory, I decided to discuss with her how to teach it in practical ways students would be able to grasp quickly. Turns 25-38, which are cut here for expediency, covered a few exchanges on metaphor and how it might be explained to the students. I then emphasize students need to know how to write extended noun phrases from various verbs since academic English features heavy use of nominalizations. Following this, in turn 39, I then show her how I did it with the students' sentences (the sentences are shown in Extract 4.12 below). At first, while the instructor in turn 40 exclaims that the new sentence featuring the densely nominalized subject (somewhat exaggerated in length for effect) a "nightmare," it seems to resonate with her because upon seeing how the sentences became more complex through the nominalization process, she says in turn 42, "that's what they do" – "they" meaning academic writers, and "that's why academic language is difficult to understand."

It was very gratifying for me to hear her say in turn 44 that she could use that "as a good example." At that moment, I felt the immense practical usefulness of functional grammar helping EAP instructors to teach students how to decode academic prose. In turns 47 to 49, I again demonstrate how I changed the second sentence into a subject to which more information could be added. The instructor seems pleased in her exclamation, "I love that!" in turn 50 and "isn't that interesting" in the last utterance. This meeting proved beneficial in that it provided the instructor with a new tool to teach students in their need for acquiring linguistic resources beyond simple error correction and vocabulary:

> T: You see, that's why, when I'm talking to you and I think about where they *need* to be, and then, when I read their, their homework, their assignments, and I think, "This is where they are," you know, then I, because I'm teaching it for the first time, I realize, "Oh my god, like, how do I get them from that low level to a higher level and build that awareness?" But I can't get them to the higher level, what I need to do is just build awareness of, so that they understand, they like, they really *do* need to be working very hard at this English thing, you know? And I feel like I'm giving them scare tactics but I'm not really giving them mechanisms to do something with it right?

Many students in general, and particularly EAP students find academic texts to be difficult to read and process because of its dense structure, which is partly a result of the use of nominalization. Because nominalization "allows a lot of information to be packed into the Theme/Subject position which otherwise needs a whole clause to express" (Harvey, 1993, as cited by Schleppegrell, 2004, p. 72), these noun phrases carry an intense informational load which then has be deconstructed and processed by students, which is no easy task for EAP students. Schleppegrell (2004) explained that

> nominalization is also a resource for *grammatical metaphor*, a construct of functional grammar that is key to understanding the nature of academic registers. Grammatical metaphor is the expression of concepts in an *incongruent* form (Halliday, 1994, 1998).

>*Congruent expression* refers to the "everyday" use of language, where, in a clause, "things" are realized in nouns, "happenings" are realized in verbs, "circumstances" are realized in adverbs or prepositional phrases, and relations between elements are realized in conjunctions. With grammatical metaphor, the choice of elements for these grammatical categories is incongruent, as other categories are used...Grammatical metaphor...uses different *wording* to refer to the same *meaning*...Since grammatical metaphor is a linguistic process through which meaning is construed in the grammar in a form other than that which is prototypical, it is key to understanding the linguistic challenges of schooling. Through grammatical metaphor, "everyday" meanings are construed in new ways that enable the abstraction, technicality, and development of arguments that characterize advanced literacy tasks. (p. 72)

Schleppegrell illustrated this with an example of congruent expression, or the "everyday" use of language: "The telephone was invented," which is a clause. She then presented the incongruent expression or "specialized" use of language of this in a noun phrase: "The invention of the telephone." The simple illustration demonstrates how academic registers are achieved. Verbs, which many ESL and EAP students can easily categorize as being 'action' or 'process' words, are now changed into nouns. Schleppegrell pointed out that what might be a lengthy description of process now becomes a single nominal element. Using these nominal elements, writers can employ chains of reasoning within one sentence, bypassing conjunctions that are usually emphasized in many ESL classes. These sentences thus become much more complex due to their increased load of more ideas packed into these noun phrases. Teaching nominalization is one such concrete mechanism that EAP instructors can use in helping students learn "the language of schooling" (Schleppegrell, 2004). The exchange between the instructor and me demonstrates that the divide between theory and practice needs to be bridged more with researchers and practitioners working closely together to find the tools that can help students recognize the constructions of academic discourse. Of course this was but a first stage as part of the scaffold toward a critical literacy in which the students could use this tool as part of their learning how to read with the text *and* against the text (Janks, 2010).

Extract 4.7

Spring term, Wednesday May 6, 2009

Start time: 30:42

The following day after the research meeting with the instructor, she planned to introduce the nominalization process to the students. Before she began this lesson, she solicited from the students what they thought written academic language to be. They gave many examples: avoiding humor, use of graphics such as charts and graphs, "boring, repetitious," more detail, more complex language, redundant, passive voice, changes in sentence structure, more reduced clauses, more precise language, more grammar structures, and more formal vocabulary. It is clear that EAP students know academic language when they see it; however, it is less clear that if they understand the mechanisms by which this type of language is created. I had suggested that the instructor use Schleppegrell's (2004) examples of congruent and incongruent expressions to help illustrate and explain the nominalization process to the students that day. She did so, and proceeded to write on the board:

"<u>The telephone</u> was invented by Alex G. Bell

versus

....the invention of the telephone by A. G. Bell"

She also wrote:

action

<u>invented</u>

V

a thing

the <u>invention</u>

After giving an explanation of how verbs are easily nominalized, and asking the students questions regarding the focus of each sentence, she then asks:

01. T: OK, so, in a sentence, what is this whole thing here, "The invention of the telephone by Alexander Graham Bell?" How can I use it in a sentence?

02. S1: It's a noun.

03. T: It's a noun? OK, it is a noun. But I want to think about the whole thing, here, how can I use that in a sentence? What part of the sentence could that be?

04. S2: Subject?

05. T: It could be the subject, yes. So if this entire phrase, 'cause there's no verb in there, it's not a clause, so, if this is, it starts with a noun, then, basically, it's what we call a noun-phrase.

06. S3: Maybe everything except the first part.

07. T: So, if you look at what we did here, the entire sentence, up here, starting with the capital, ending with the period, nice, simple sentence even though it is passive voice, right? You have an entire sentence that becomes a noun-phrase subject. Do you think that that's kind of an idea you can use in your own writing? To take an entire idea and make it into the subject of a sentence and, that way, expand on your idea?

08. S1: Yeah.

Student 1 immediately recognized that "the invention of the telephone by...Bell" is a noun (phrase). The instructor then asks how this could be used in a sentence. Student 2 says as a subject, and the instructor affirms this answer and reminds the class that this is a noun phrase. In turn 6, Student 3 says something interesting: "maybe everything except the first part." It is not clear what this student meant by "the first part." The instructor perhaps did not hear this comment because it was never addressed or raised again in the ensuing thread of dialogue. She does go on in turn 7 to point out to the students that a sentence in its own right – "The telephone was invented by...Bell" can now become a noun phrase subject – "The invention of the telephone

by...Bell." She asks the students if they could use this method in their own writing to develop and expand their ideas, to which Student 1 says "yeah."

After asking a student to copy down everything she had written on the board so she could use it for later reference, and a short lecture to the class about the dangers of complacency stemming from their being satisfied that they are in the highest leveled class in the program, the instructor turns her focus back to nominalization, and uses the two examples we went over in the research meeting the day before:

Extract 4.8

Spring term, Wednesday May 6, 2009

Start time: 36:00

01. T: So, what I want to talk to you, I'm going to give you another example from sentences that students wrote (*begins to write on the board*):
"*Two traits of sugar molecules describe the process of combining the parts of the single-stranded DNA molecule in a line.*"
"***The sugar molecules' two trait description of the combination process of the single-stranded DNA molecule parts in a line*** + *verb...*"
"*Numerous pharmaceutical drugs, one of which is insulin, have (been) engineered in the laboratory.*"
"***The laboratory engineering of numerous pharmaceutical drugs including insulin*** + *verb*"
OK, so we had, from microbiology, there, OK, we had the sentence, "Two traits of sugar molecules describe the process." OK. I'm going to give you an example of another way to say this and you tell me which one is clearer, which one's more easy to understand. It's a difficult idea, anyway. OK, so even here, it's not that simple an idea. I'm going to write it a different way, and you tell me which one you think is easier to understand. OK? (*finishes writing the sentences on the board*)
02. S1: It's not a sentence?

03. T: No, it's part of a sentence. That's why it has an ellipsis here, the dot-dot-dot. Telling you something's missing. But it's OK. Is that the same idea, do you think?

04. S1: Maybe yes.

05. T: Is that the same meaning?

06. S1: Yes.

07. T: OK, so the meaning is the same?

08. S1: Yes.

09. T: Which one's easier to understand?

10. S2: The second [one?

11. S1:   [The first one?

12. T: How many of you think the first one's easier to understand? There's a lot of information there. First one is, is easier? How many of you think the first one's easier? One, two, three, four, five, six. Seven of you. And then rest of you think that the second one is easier? Which one more academic?

13. S1: The [second one.

14. S3:   [The second one.

15. T: The second one? Want to vote for the second one? How many of you think the second one is more academic? OK, (*asks Student 4*), why do you think it's more academic, the second one?

16. S4: Maybe like, not too much nouns?

17. T: Where?

18. S4: Like, in the first sentences?

19. T: So they're=

20. S4: =More than the first sentences, I think it's more academic than the first one=

21. T: =OK, so it's more academic than the first one=

22. S4: =Yeah=

23. T: =Because?

24. S4: It has a lot of nouns?

25. T: A lot of nouns. OK, so there are more nouns in the second one.

After writing both sentences on the board, the instructor asks the class which sentence is easier to understand. Student 1 in turn 2 is at first puzzled by the instructor's use of the ellipsis in the first bolded example above where she wrote "+ verb..." After quickly explaining this convention, she asks the class if the pair of sentences express the same idea, the same meaning. Student 1 in turn 4 says "maybe yes" and then in turns 6 and 8, says "yes" as he is processing the information on the board. The instructor then asks in turn 9 which sentence is easier to understand and Student 2 tentatively says the second one while the Student 1 suggests it is the first. The instructor then asks for a show of hands to see how many think the first sentence (each done by the two students) is easier and 7 students (out of 10 present) indicate they find the first one to be easier. When she says, "and then the rest of you think that the second one is easier?", the remaining 3 students are silent and do not raise their hands nor do they nod their heads. This lack of response may indicate their not being sure or somewhat confused. She quickly asks, "which one is more academic?" Both Students 1 and 3 in turns 13 and 14 say the second one is, and then the instructor again asks for a vote. Several more raise their hands and the instructor asks Student 4 why she thinks it is more academic. In turns 16 to 24, Student 4 astutely points out that there are fewer nouns in the first sentence and because the second contains more nouns, this feature marks the sentences as "more academic."

This lesson demonstrated how a more conscious, heightened awareness on the part of the students can be brought about through the foregrounding of specific linguistic features using a functional grammar perspective. In this case, the linguistic feature commonly used in academic registers – nominalizations – were brought to the attention of students, who were shown how this was achieved through the instructor's clear explanation of this process and the comparison between the two students' sentences and my heavily nominalized renderings of them. During this

stretch of time while the instructor was giving this lesson, the students were paying close attention; all eyes were on her and the board. In contrast to other moments in the class and throughout the term, none of the students was looking at each other, or whispering and giggling, or stealing glances at their open laptops (one or two had the habit of checking their Facebook accounts during the lessons). These signs seem to indicate that the students were fully engaged by this lesson as it made clear to many of them, perhaps for the first time judging by their reactions, how academic English could be rendered clear and accessible, and within their grasp.

The lesson ended shortly thereafter the above extract due to the end of class. The next morning, May 7th 2009, the instructor continued her lesson on nominalization as a resource for grammatical metaphor, but unfortunately I was unable to observe that morning lesson. However, after arriving to the classroom later that day, a student from Russia expressed to me how "helpful and useful" these lessons were, and seemed quite happy. Another student took a photo of the board on which they had written their new sentences that morning:
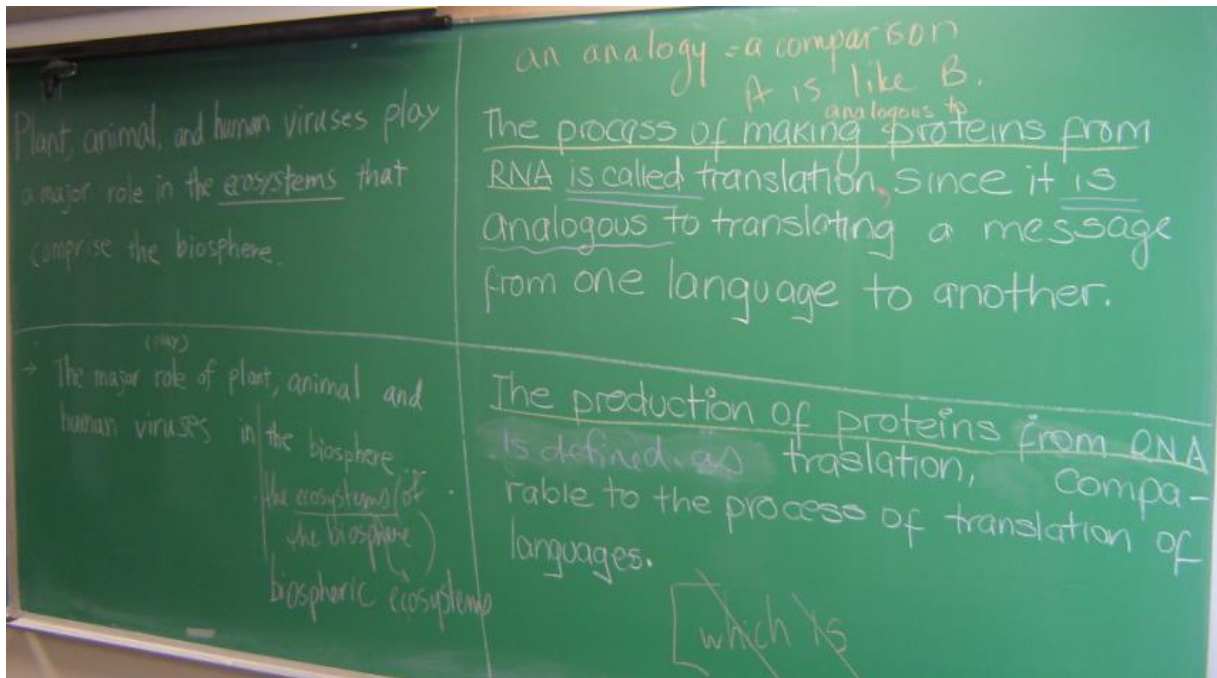
Figure 7. **Student examples of their writing, May 7th, 2009, spring term.**

Judging by the sentences in the right side of the board, we can see evidence of how these students were able to produce the incongruent, specialized expressions characteristic of (scientific) academic registers. In the first sentence, a student was able to nominalize the verb "made" (are made from) into "the process of making proteins from RNA." In the second sentence, another student nominalized the verb "produce" into "the production of proteins from DNA." By constructing the sentences this way, the students were able to pack more information into the subject of the sentence, which allowed them to increase the lexical density of the sentence as well as construing a more technical meaning appropriate to scientific registers.

Extract 4.9

Spring term, Thursday May 28, 2009

Start 00:27

This exchange was close to the start of this day's class; I had arrived a few minutes later. The students' assignment for this class was to have read a chapter entitled "Personality factors" from *Principles of language learning and teaching* (Brown, 2000). This material was chosen to support two students' planned presentations on foreign language learning. A discussion worksheet was prepared by the instructor. It included comprehension questions, as well as having the students apply the knowledge to their own EAP learning environment – their classroom. In the chapter, "Personality factors," Brown (2000) frames personality and language learning according to a schemata that includes affect, inhibition, risk-taking, anxiety, empathy, extroversion, all of which are presented to explain why these factors can facilitate or interfere with second language learning. Myers-Briggs' character types are also introduced to help explain why some are successful in a second language and others less so. This 'scientific' discourse is taken up by the instructor:

01. T: The kind of student you were in high school, uh, or in other university classes – if you are at the post-graduate level – is probably the kind of student you're going to be here. So if you were a loud student, enthusiastic, always talking in your classrooms back home, you will probably be that kind of student here. If you were very quiet in your classrooms back home, you will probably be very quiet here. We do not change our personalities too much, you know, a little bit, when we learn a new language. So would you say, if you look back on your own behavior, do you think you are the same sort of student here that you were there?

02. S1: I think I am completely different.

03. T: Really, completely different? So in Russia you were=

04. S1: =I was quiet, and not too active in the class.

05. T: Oh, interesting. So, why the change? What do you think caused it?

06. S1: Now I am interested in the stuff that I study.

07. T: So it is your level of interest? It's not your personality so much, but your level of interest and the material. OK, that's interesting. (*Student 2's name*), you would say the same thing, that it's slightly different?

08. S2: Uh, about my country? Here? No, I think it's the same. I think that the factors are the, the aptitude of the person and it is true that if you are interested that the students show about on some topic.

09. T: Right. Yeah, absolutely. Do you find that for all of you if you are more interested in the topic you are more likely to speak?

10. Ss: [Yes.

11. T: [Yep, yep, for everybody? Are any of you just really quiet? It doesn't matter how interested you are, nobody knows because (laughs) (*Student 3's name*), really quiet? *Really*?

12. S3: Quiet.

13. T: (laughs) OK. (*Student 4's name*), you're very quiet in class, do you think?

14. S4: Yeah, depends on topic. Actually when in Taiwan, I was in Taiwan, actually I'm fine; active in the class.

15. T: OK. Yeah, so it depends on=

16. S4: =The topic.

17. T: The topic, OK.

The instructor starts off the lesson by seeming to adopt the ideological position of static identities, irrespective of contexts in her opening remark that "the kind of student you were in high school or in other university classes...is probably the kind of student you're going to be here." The discourse of Myer-Briggs' classification is mediated here by the instructor to include the present embodied histories of her students that would seem to be rendered one-dimensional in their static 'personalities' that characterize and explain their performances in class. If one is

quiet in classrooms back home, then one will probably be quiet in this EAP classroom, or so the discourse that the instructor is taking up seems to suggest. There does seem to be a tacit admission, however, when she says people do change "a little bit" when they learn a new language.

Student 1 immediately says in turn 2, "I think I am completely different." The instructor is caught off guard by this revelation that the student was quiet and "not too active" in Russia. This is particularly noteworthy because this student was one of the most vocal participants in the class. He had to be restrained at times by the instructor because he had the tendency to dominate conversations, which impacted his classmates being able to participate and contribute to the discussions. When she asks why the change in turn 5, he simply replies, "now I am interested in the stuff that I study." His explanation appears to contradict notions of "character types" that ignore social contexts, structures, and of course actors' own agencies in reshaping and redefining their performative selves in public spaces. The instructor finds it "interesting" that it is level of interest and the material that can influence how one behaves, or rather, performs in a class, rather than some essentialized, fixed personality.

While Student 2 in turn 8 says "it's the same" for her, she also agrees with Student 1 that it is the topic that engages students, not necessarily their engaging personalities. When the instructor asks the class if they agree, all of them say yes ("Yep, for everybody?"), which seems to surprise her a bit. This surprise prompts her to ask Student 3 if he is quiet all the time. He nodded no, which led to her saying "Really?" at the end of turn 11. In my own conversations with this student, he also reiterated that he was quite talkative in classes in his home country, but was quiet in this EAP class. The instructor then asks another seemingly 'quiet' student in turn 13 to affirm that in fact he is quiet (all the time), but he also says "depends on topic...when I was in

Taiwan, actually I'm fine; active in class." The instructor starts to repeat his first remark ("so it depends on") to acknowledge this shift in thinking about personality, and the student in turn 16 completes it, which the instructor repeats in the last turn ("the topic").

By contesting this ideological positioning of static identities irrespective of context, the students challenged assumptions legitimated by social science discourses such as the ones found in the textbook on language learning by Brown (2002) that emphasize psychological aspects of motivation to the exclusion of other factors such as external ones. The students' responses echoed the research done within the past 10 years or so on second language learning and identity (e.g., Block, 2007a, 2007b; Norton, 1997, 2000) that address the complex interplay among language, learning, and social identities. The instructor comes to realize through this dialogic encounter in which the students plainly made clear that their engagement with materials and topics they find to be of interest determines to some extent their performative identities in the classroom, and not their inherent 'personality type.' This will be highlighted again in the next chapter, in which there are extended silences from all but one student in a class two weeks later.

Discussion

In documenting some of the classroom practices and discourses in the EAP instructor's winter 2009 term and the ensuing researcher-mediated practices in the spring 2009 term, I have attempted to highlight several issues that are interrelated in their mediated effects on making meaning in this class.

In the winter 2009 class, the classroom geosemiotics (Scollon & Scollon, 2003) materialized in the visual displays of the various rules regulating student behavior call into question why these EAP students at this IEP need to be disciplined and punished (Foucault, 1979). The instructor informed me that for many of her students, this was their first time away

from home, and so they might not have always been focused on their studies due to the distractions of living in a large urban area without many of the restrictions to which they had been accustomed. Although the instructor admitted that her rules may not have necessarily facilitated language learning, if her students left their cell phones on, neglected their homework assignments, and continued to speak their first language in the class, these behaviors would leave her "worn out, demoralized, and annoyed." As a long-time EAP instructor myself, I can sympathize with her concerns regarding cell phone use in class, and students not taking their EAP studies all that seriously. However, in my role as a researcher I have the luxury of being able to step back as it were, and think about how these student practices impact their potential to make meaning in class.

One very obvious indication of the divide between research and practice is the prevalent attitude among many EAP instructors regarding their students speaking their first languages in class. Although much work has addressed the benefits of students using their first language as an important resource in learning additional languages (e.g., Cummins, 2000, 2001), many instructors continue to see this as detrimental to their students being able to learn academic English. This is one example of how research has not yet fully influenced everyday classroom practices. What may be forgotten at times by many teachers is that students who share the same first language will often use this resource to help each other if one does not understand the class lesson or activity in progress. Of course, students will also speak to one another about non-related issues in their first language in the classroom, but whether this has any negative bearing on their ability to make meaning in academic English has not been proven. Perhaps a question many instructors could ask themselves would be if any of these student practices actually hinder their meaning-making in concrete measurable ways, and derail pedagogical objectives for the

class. If not, then what is at stake for instructors to discipline, regulate, and punish these behaviors?

A second issue concerns several classroom discourses in the winter 2009 term. In particular, the instructor's resemiotizing the EAP textbook (Williams, 2005) discourses on what constitutes effective reading for university studies is somewhat problematic. It is debatable that practices such as skimming and scanning for main ideas and topic sentences, and reading quickly and "smart" (Williams, 2005) will help students to decode and comprehend dense academic language, registers, and discourses in facilitating their reading with the text. This also speaks to the problem of suitable materials for an advanced-level EAP class – are the students being exposed to the texts that they will encounter in their undergraduate and graduate studies? Do these type of materials such as the textbook – *Learning English for Academic Purposes* (Williams, 2005) – parts of which were used in the winter, spring, and summer terms, serve students in developing and expanding their meaning-making potential in an academic context? Or do these textbooks merely serve the publishers who hawk their wares to English language programs across the continent? This is also a program issue in the administration's decisions on designing and mandating curriculum for the instructors to follow. Are the students' needs and the teaching objectives being met here?

An interrelated matter is the literacy practices of instructors and students, which may differ at times. The instructor's caution to the students to not exclusively rely on online searches to find suitable information or for their research, and her suggestion to also use encyclopedias may not really resonate with a generation who has grown up with the Internet. Although the early years of online searching did not yield easily organized information, the advances in search engine algorithms and the rise of open-source venues disseminating published articles are

rendering long-established and recognized sources of information such as encyclopedias increasingly obsolete. However, this is not to fault the instructor, but instead to call for ways in which many EAP instructors who have not grown up with the Internet can be trained in and exposed to the myriad online resources that can help EAP students in meeting their academic goals.

As was evident in the selected extracts presented in this chapter, a functional grammar approach helped both the instructor and her students to expand their meaning-making in reading the texts and producing academic language. Although these lessons were preliminary and non-systematic due to time constraints, lesson planning, the instructor's own agenda and pedagogic habitus (Grenfell, 1996), and my inexperience in implementing systemic functional approaches in my own classroom, the instructional focus on the linguistic feature of nominalization proved to be beneficial to the students, as evidenced by their anecdotal reports and some of their sentences written on the blackboard in the featured photo. Here, my objective aligned with the instructor's teaching objective in that this approach went beyond the teaching focus on surface errors, and laid the groundwork in exploring ways to highlight specifically how academic discourses achieve their effects. Since the goal of EAP is to have students become conversant in academic English, a functional grammar approach can help them to deconstruct and then reconstruct academic language in a manner that goes beyond a focus on form and or technicist approaches to reading.

However, with regards to the students learning how to use academic discourses through exposure to functional grammar, the final issue in this chapter is one that asks: is this sufficient on its own? My answer is: it is not. It is not sufficient because learning academic discourses without a knowledge of how the ideologically integrated Discourses (Gee, 2004, 2005, 2008)

operate in and through these academic discourses (and everyday discourses) does not fully meet all of the EAP students' pragmatic needs. Functional grammar, while an extremely useful tool in helping students to read with the text, does not address how to "read against the text" (Janks, 2010). For example, in the functional grammar lesson on nominalization, students were exposed to how verbs can be nominalized so that the resulting noun phrases could increase their informational load and enable more complex sentences to be produced. But what can be left out is how nominalization can obscure agency and leave out contributions by social actors deemed to be less than important. This is one example that demonstrates a need for a critical literacy approach in the EAP classroom that would highlight for the students how to recognize the ideological work done by nominalizing processes in their readings they come across, in addition to their using the same process to produce academic text. This important dimension that integrates functional grammar as a concrete tool in an instructor's critical literacy tool-kit can enable students to see how academic discourses are intertwined with ideological Discourses. This equips them so that they will able to read against the text in a manner that will not only help their academic performance in class by producing thoughtful and insightful critiques and thus expand their meaning-making abilities in academic English, but also aid them as they attempt to understand and navigate the powerful institutional discourses of their chosen schools, and of the new societies in which they now reside.

Chapter Five:

The Multimodalities of Globalization Discourses:

Teaching Two YouTube Video Texts

Introduction

The word 'globalization' has become a prominent feature of what Bourdieu and Wacquant (2001) called the "new planetary vulgate." This 21st century vulgate is noteworthy for what it both ideologically excludes and includes: familiar terms such as capitalism, exploitation, and domination are either absent or conveniently omitted, and in their place the far more palatable and pleasant phrases of 'flexibility' and 'the knowledge economy' now abound in public discourses. The domains and dimensions in which 'globalization' is characterized as a metonym for accelerating capitalist expansion and integration without government regulation, and or a catchword in an attempt to characterize time and space compressions of the mobile flows and practices of cultural and social interactions operating on a world scale have given rise to an ideologically charged and contested keyword. Inasmuch as these conflicts of belief involve defining, locating, and naming a deeply complex set of highly uneven heterogeneous processes operating in both local and global situations, the exact nature of which is in fact disputed within and across the disciplines of economics, anthropology, history, geography, and cultural studies, there is "in a sense...no such thing as globalization *per se*" (Kellner, 1998, p. 24).

Although recent work has addressed the interconnections between globalizing cultural processes and various forms of English (e.g., Pennycook, 2007), how and what people actually have to *say* about globalization and its representations have largely been absent in TESOL/Applied Linguistics research. The aim of this chapter is to examine how two multimodal texts (YouTube videos) on globalization and business, and the ensuing discourses on what

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constitutes globalization were mediated and taken up in the instructor's summer and spring term classes, and how these affected the students' meaning-making potential in specific ways. It also considers how EAP classroom practices can be reshaped to facilitate more (inter)active engagements of the multimodal texts that are now an integral part of many students' lives, whether these are academic materials that increasingly employ visual modes to carry the informational load and multiply meanings (e.g., Kress, 2003, 2010; Lemke, 1998, 2002b), or market-driven websites including YouTube and Facebook. In particular these globalized spaces such as YouTube have become embedded in our daily rituals (or at least for those who have access to these spaces), and thus help shape how we see and define for ourselves everyday life in Lefebvre's (1984, 1991) sense of the term (outlined in Chapter Two). Therefore, these multimodal texts, which themselves are embedded in globalization processes, necessitate a critical engagement from viewers (Morgan & Ramanathan, 2005). What is at stake is who gets to define, represent, and claim representations of the everyday. In addition, the pedagogical need to understand and address students' practices and epistemologies as they interact with these globalized, multimodal text productions requires a critical multiliteracies pedagogy.

The first class took place during the program's spring 2009 term, and the second in the following summer 2009 term. The spring and summer classes each had a different set of students. In comparing selected excerpts from the spring and summer classes, I examine how notions of globalization were recontextualized in the instructor's classroom, and how the students and instructor co-constructed various frames of references that resemiotized globalization discourses. The following section discusses the various and highly contested meanings of 'globalization' to contextually frame them in their historical and present specificities.

What Is 'Globalization'?

Although globalization is often presented in the mainstream media as "an entirely new phenomenon arising from the conditions of the immediate present" (Edwards & Usher, 2000, p. 14), others situate this complex and uneven development within a much larger time horizon extending back to at least 500 years ago with the Columbian invasion of the indigenous peoples in the 'Americas' that signaled the advent of European imperialism and colonization (Amin, 2004). Arrighi (2000), in adopting a similar time frame, claimed that "much of what goes under the catch-word 'globalization' has in fact been a recurrent tendency of world capitalism since early modern times" (p. 125). Frank (1998) argued that globalization originated even earlier; moreover, in contrast to many scholars who adhere to the Eurocentric globalization narrative, he viewed its origins not in the 'West' but in the 'East', specifically the global economy of ancient China. These Braudelian *longue-durée* perspectives of capitalist world economies (Wallerstein, 2004a) that historically contextualize violent struggles for control, coercion, and domination act as counter-balances to the more celebratory media discourses that paint a recently fashioned and seamlessly interconnected world humming a quasi-Disney theme song of "it's a small world, after all."

Although these historically evolving economic and political processes that now go under the name of 'globalization' have been unfolding for quite some time, "the patterns of representation (including the use of the very term 'globalization') are recent innovations" (Blommaert, 2008, p. 260). These patterns of representation may be misleading and thus poorly understood due to their convenient omissions of unpleasant pasts. Are the phenomena that we call globalization actually features of the modern world-system in crisis since the late 1960s as evidenced by its "economic delocalization, the destabilization of old social structures, new migrations, growing gaps between rich and poor, and 'terrorism'" (Blommaert, 2008, p. 257), as

Walllerstein (2004c) suggested? Blommaert (2008) thus claimed that globalization in all its manifestations "cannot effectively be understood when it is dehistoricized" (p. 257).

Whether one is talking about globalization as standing in for capitalism's historical trajectories over the past 500 years (Arrighi, 2000), or Saad-Fiho and Johnston's (2005) naming of globalization as "the international face of neoliberalism" (p. 2) to signify its hegemonic status as a catchword to camouflage capitalism's ongoing crisis in the past 40 years that has produced neoliberal policies and practices, scholars who historicize political economy not surprisingly consider the construct of globalization mainly through an economic determinist lens. In addition to the longue-durée view of the world-systems theorists (e.g., Wallerstein, 2004b), there have emerged three key and overlapping cultural conceptualizations of globalization, as outlined by Kumaravadivelu (2008). The first school of thought (e.g., Ritzer, 1993) sees globalization as a culturally homogenizing process on a global scale in which American media and culture industries are the main agents in imposing their versions of consumerist culture on the rest of the world through their various products such as Hollywood blockbusters, Nike, and Starbucks. The second school of thought (e.g., Giddens, 2000) alternatively views globalization as a complex set of heterogeneous processes operating on a local scale in which local cultural identities are renewed and recreated in response to the threat of a dominating center. The third view (e.g., Appadurai, 1996) conceptualizes globalization as both homogeneous and heterogeneous processes happening simultaneously. These result in what has been termed "glocalization" (Robertson, 1992) in which "the global is brought in conjunction with the local, and the local is modified to accommodate the global" (Kumaravadivelu, 2008, p. 45).

To address the often confusing and conflicting ways globalization is used, Blommaert (2008) makes a useful distinction between what he called "geopolitical globalization" and

"geocultural globalization." The former refers to the much older social, political, and economic processes of globalization reflected in its historical effects on societies. The latter is the more recent events "*within* globalization, largely an effect of the emergence of new communication technologies, increasing and intensified global capitalist processes of accumulation and division of labour, increased and intensified global inequalities resulting in new migration flows" (p. 258). Despite the fact that these geocultural globalization processes are more recent than the aforementioned geopolitical ones, Blommaert contended that there is "very little *fundamentally* new to them" (p. 258), citing earlier inventions such as the telegraph, radio, and telephone which all brought not only the feeling of something new at the time, but also the very real material effects of compressing time and space that are typically used as examples to characterize the present geocultural globalization processes. Blommaert argued that this demonstrates "the current globalization phase is therefore another stage of development *within* globalization" (p. 258).

As such, it is imperative then to situate any understandings of geocultural globalization processes within the larger and longer timeframe of geopolitical globalization, and address how both these processes shape and mediate one another in ways that are not always acknowledged by those who are solely focusing on either the economic or cultural dimensions. Pennycook's (2010) observation that viewing "culture and language in terms only of reflections of the economic is to miss the point that new technologies and communications are enabling immense and complex flows of people, signs, sounds and images across multiple borders in multiple directions" (p. 114) is certainly valid and indeed commendable in its attempt to avoid the risks of a simplified economic reductionism. However, the larger question of how these immense and complex flows are themselves mediated by the economic: the production, distribution, and

consumption of neoliberal policies, practices, and cultures (which are ideologically encoded as 'globalization') may be left unaddressed. One cannot be understood without the other.

Indeed, as Jameson (1998) argued that in contrast to the celebratory theorizations of difference in cultural analyses of globalization, in addressing how the economic enables, mediates, produces, and is produced by the cultural, one then finds the concept of this globalization "darkening and growing more opaque" (p. 57). In this conceptualization, what is marked is the "increasing identity (rather than difference): the rapid assimilation of hitherto autonomous national markets and productive zones into a single sphere, the disappearance of national subsistence (in food, for example), the forced integration of countries all over the globe" (p. 57). It is worth noting how the discourses of globalizing neoliberalism align with and easily adopt the postmodern discourses celebrating cultural plurality and difference:

> The baleful vision of Identity can be transferred onto the cultural realm: and what will be affirmed, in some gloomy Frankfurt School fashion, is the worldwide Americanization or standardization of culture, the destruction of local differences, the massification of all the peoples on the planet. But you are equally free to do the inverse, and to transfer the joyous and celebratory Difference and multiple heterogeneities of the first, cultural dimension onto the economic sphere: where, as you may well imagine, the rhetoricians of the market pop up and feverishly reassure us as to the richness and excitement of the new free market all over the world: the increase in sheer productivity that open markets will lead to, the transcendental satisfaction that human beings have finally begun to grasp exchange, the market, and capitalism as their most fundamental human possibilities and the surest sources of freedom. (Jameson, 1998, pp. 57-58)

This is an important point insofar as the "economic discourses of globalization are closely tied to assumptions of technological determinism, and to a powerful ideology of techno-utopianism, in which technological metaphors of networking are used to demonstrate the inherent democratizing possibilities of the new economy" (Grossberg, 2005, p. 148). This ideology of techno-utopianism is evident in the multiple and seemingly disparate discourses that champion the affordances of an Internet-connected world. These discourses range from the more

business-oriented ones extolling the virtues of new technologies facilitating commerce and trade

to the ones that see websites such as Facebook and Twitter enabling the promise of democracy to

flower in autocratic regimes, as witnessed in the June 2009 demonstrations in Iran. Some claim

that these technologies "have not only created the conditions for the possibility of exchange on a

world-wide scale, but will also eventually democratize the distribution of knowledge,

communication, and even wealth and power" (Grossberg, 2005, p. 148). It is worth noting that

this discourse heralding new technologies as signifying the positive aspects of globalization and

being inherently emancipatory is espoused by certain right-wing demagogues in the U.S.,

notably Newt Gingrich, the former House Speaker, who has advocated the neoliberal dismantling

of government regulation and its social safety nets in order to 'liberate' these supposedly

emancipatory technologies from their political constraints (Harvey, 1995).

For those who might choose to contest the premise (and promise) of democratizing

knowledge and power via these new technologies by pointing out the infrastructure needed for

expensive telecommunications access is still lacking in many parts of the world, they face an

ideology that paints a portrait of an inevitable and unstoppable globalization. This concept of

globalization, or "its ideological structure" (Jameson, 1998), is embodied in the material

practices attempting to realize this invented inevitability, which are carried out by powerful

constellations of governments, corporations, transnational institutions, and other institutional

agents (Grossberg, 2005). Indeed, in addressing and theorizing the complex dimensions of

globalization and culture, the aforementioned culture theorists attempt to articulate "the very

nature of contemporary lived experience" (Grossberg, 2005, p. 149). It is perhaps this sense of

shared contemporary lived experiences created from interactions on the interactive Web 2.0

(such as Facebook or YouTube) that may lead some to consider themselves as being part of the

globalization dynamic. And yet, as Grossberg (2005) pointed out, "while more people may have an awareness of the world and of other peoples, cultures, and places, there is little evidence that this is producing a more harmonious world-society or a more tolerant environment for differences" (p. 150).

These issues raise the questions that Harvey (1995) asked: "why is it that the word 'globalization' has recently entered into our discourses in the way it has? Who put it there and why?...How has the conception of globalization been used politically?" (p. 1). If, as Harvey suggested, globalization has become "a key word for organizing our thoughts as to how the world works" (p. 1), how is this "communicational concept, which alternately masks and transmits cultural or economic meanings" (Jameson, 1998, p. 55) used in various attempts to organize our thoughts?

The Local:
An EAP Classroom in an Urban North American University

Rather than entering the debate in an attempt to empirically locate one of the many contested cultural meanings of globalization, my purpose here is with how these patterns of representations embodied in multimodal discourses of and about globalization are mediated, addressed, and reconstructed by the local actors of students and the instructor in two EAP classes, or how these discourses are "brought home so to speak" (Blommaert, 2008, p. 261). The EAP students in these classes in fact play a double role, both as local actors in this classroom (functioning as students in an English language program), and as culturally and historically embodied agents as part of a global network that stretches from this specific locale of the EAP program in a large city in North America to points beyond. It is this network through which globalized flows of immigrants, expatriates, refugees, and international elite students are

channeled, which allows these varied cultural and historical experiences to be carried by EAP students into this particular classroom at this particular juncture in history.

The dynamic interactions produced from the encounters between the global and the local in an EAP classroom are mediated in part through the mediational means of ESL and EAP curriculum content as material objects. These curriculum materials sometimes serve as a potential impediment to the learning process inasmuch as they attempt to interpellate particular kinds of identities and values leading to possible student resistance (e.g., Apple, 2004; Benesch, 2001; Canagarajah, 1993, 1999; Chun, 2009a; Cummins, 2001; Kumaravadivelu, 1999; Morgan, 1998). To the extent that "EAP, and foundation preparatory programs can be theorised as global education contact zones" (Singh & Doherty, 2004, p. 11), EAP students are often called upon to represent and perform a type of 'global' subjectivity through English language curriculum materials that showcase a 'globalized' world of business, commerce, and culture (Block & Cameron, 2002).

Analyzing the cycling process of resemiotization is crucial in an EAP classroom due to how specific semiotic systems are materialized through curriculum materials, instructors' embodied experiences articulated via their pedagogies, students' own meaning-making processes, and the institutional discourses that help create the context in which these actions take place. Furthermore, the process of resemiotizing does not end there, but continues in my own data analysis that enters into the dialogic intertextual cycle in incorporating my own multi-accentuated words and their meanings. Thus, "the semiotic transformations produced by the analysis are subsequently resemiotized into 'new actions' or new ways of doing things or seeing things, both on the part of the researcher, and on the part of the participants" (Norris & Jones, 2005, p. 203).

Included in my analysis are the EAP instructor's and students' classroom practices and discourses, the multimodal material objects of the *Globality* and *Futurewise* video, and my own role as researcher engaged in collaborative actions that mediated ensuing classroom practices. I first draw upon multimodal discourse analysis to discuss the encoded meanings from selected images from the *Globality* video, which is represented here by selected 'screen grab' shots from the video. I then employ a mediated discourse analysis to discuss how both videos' contents were resemiotized in this EAP classroom context, and how the ensuing classroom discourses reframed and recontextualized meanings of globalization with the aim of considering how these discourses impacted the meaning making of the students in specific ways.

In examining how these discourses are "brought home" to this EAP classroom, I believe it is productive to see how the keyword 'globalization' is used in specific contexts and how this contextual usage reflects *and* refracts the various authoritative discourses and their accenting of this keyword (Voloshinov, 1973). Since "the word has the capacity to register all the transitory, delicate, momentary phases of social change" (Voloshinov, 1973, p. 19), how does 'globalization' function as an ideological signifier through which one meaning is authorized, legitimated, and enacted, and other meanings ignored or silenced? Voloshinov (1973) maintained that the true object of inquiry is the dynamic interrelationship of "the speech being reported (the other person's speech) and the speech doing the reporting (the author's speech)." These two "do exist, function, and take shape only in their interrelation, and not on their own, the one apart from the other. The reported speech and the reporting context are but the terms of a dynamic interrelationship" (p. 119). It is this dynamic relationship between how the word 'globalization' is reported in the curriculum materials and the reporting by the instructor and the students in this particular EAP classroom that is the object of inquiry here; who decides what is meant by

'globalization', and in what ways do these meanings constrain our understandings of the term 'globalization'? What follows is an examination of the interactions, mediations, and possible new constellations produced from the encounters between the global and the local in an EAP classroom.

The data were selected from the spring and summer 2009 terms, each with a different set of students. The instructor chose the topic of globalization because she saw it being related to Business, which as mentioned in Chapter Four, was one student's plan of study, and in the summer term, another student's as well. The pedagogical objective here was for the students to watch two videos on globalization (*Globality* and *Futurewise*), and in the effort to simulate on-line lectures, the students would practice taking notes, answer, and discuss related issues. A student was assigned to summarize and present the main themes to the class to engage the classmates in a critical discussion of the video in the context of globalization discourses.

A YouTube Video:
Globality

Figure 8 is the opening shot of the video *Globality*, based on the book of the same title (H. L. Sirkin, J. W. Hemerling, & A. K. Bhattacharya, 2008). The video was posted on YouTube by Knowledge@Wharton, an online business journal affiliated with the Wharton School of Business of the University of Pennsylvania (Wharton School of Business of the University of Pennsylvania, 2009): http://www.youtube.com/watch?v=8jI8XKJI5rU&feature=channel_page

Figure 8. **Opening shot of YouTube video, *Globality*.**

Kress and Van Leeuwen (2006), in their multimodal analysis of images and page layouts and their attendant semiotic messages, dissected both horizontal and vertical axes in (western-based cultural) image constructions. In contrast to the horizontal axis in an image, the vertical axis is likely to have more of a sense of contrast or opposition between the upper section and the lower section. In an image, the upper section "tends to make some kind of emotive appeal and to show us 'what might be'; the lower section tends to be more informative and practical, showing us 'what is'" (p. 186). In their formulation of the tensions and possible contradictions between the two sections featuring their respective information values, Kress and Van Leeuwen observed that

> if, in a visual composition, some of the constituent elements are placed in the upper part, and other different elements in the lower part of the picture space or the page, then what has been placed on the top is presented as the Ideal, and what has been placed at the bottom is put forward as the Real. For something to be ideal means that it is presented as the idealized or generalized essence of the information, hence also as its, ostensibly, most salient part. The Real is then opposed to this in that it presents more specific information (e.g. details), more

'down-to-earth' information...or more practical information (e.g. practical consequences, directions for action). (pp. 186-187)

After providing multiple examples that illustrate this Ideal/Real contrast, they also observed that this opposition mediates the complex relationship between text and image. Whatever occupies the upper section of an image or a page layout, be it text or image, then this Ideal plays the lead role in an ideologically foregrounded manner, whereas the lower section, the Real, serves to elaborate on this message.

In the opening shot of the video, the Ideal is a combined text-image of the title "Globality" and the accompanying image of the planet with what appears to be binary code forming a Saturn-type ring encircling it. The Real in this case is the text which reads "competing with everyone from everywhere for everything," followed by "a special report from Knowledge @Wharton." If the Ideal image of a planet, which in this context appears to be a metonym for a globalized, uniformly interconnected society, is the emotive appeal, or what might be, then what ideological messages might be inferred from an image of a planet encircled by binary code, which is a product of highly sophisticated technology designed in advanced regions mainly located in the center? Are the video makers' (and the institutions represented by the Wharton School of Business located at a nexus of academic and corporate research and knowledge production) idealized representation of 'one' world the world that might be, or is hoped for, and for whom? Clearly, the visual representation of this image of the planet is a reproduction of 'reality', but it is also a refraction of reality since this particular representation is "bound up with the interests of social institutions within which the images are produced, circulated and read" (Kress & Van Leeuwen, 2006, p. 47).

The lower section of the image – the Real – is encoded in text that functions either as a description of the Real of economic struggles for power and control, or as explicit directions for

action for those bold enough to take heed: competing with everyone in the world for everything. What exactly entails "everyone," "everywhere," and "everything" is not clear from this immediate (con)text but is eventually elaborated throughout the rest of the video. "Everyone" in the video's social semiotic context means several so-called 'emerging nations' whose economies have displayed rapidly rising growth rates: China, India, and Brazil. Clearly three or four countries do not constitute "everyone" from "everywhere." Who are the unspoken agents who are competing with these countries? It would seem that the implied readers in being addressed, or hailed (should they choose to do so) by this video constitute a specific audience for the admonition intoned in the video by one of *Globality*'s authors: "Going global, participating in the world of globality is no longer a choice. It's a must for survival." Is the author addressing the audience of companies based in North America and other developed regions? Or is the video addressing up and coming players located in the 'emerging' and 'developing' nations who want to stake out a position in the global markets? Or is it both inasmuch as "everyone" and "everywhere," which are articulated via textual titles and aurally throughout the video, index these particular social agents who have the means to compete (with omitted reference to ones who do not merit being included as "everyone" from "everywhere")? Finally, the "everything" in the context of *Globality* perhaps does refer to literally 'everything' that is valued by some, i.e., the world's resources of commodities, money, market share, and power.

The intersemiotic messages of the visual Ideal of the world encircled by binary code and the textual Real reinforce the ideological notion of a 'one' globalized world interconnected in its practices. However, they also, perhaps inadvertently, contradict each other: The planet, albeit circled by a (soon-to-be outdated?) code, appears in placid tones with its atmospheric halo while

the command to compete (presenting itself as a 'fact' of reality) suggests an inevitable and unavoidable conflict.

At 1 minute, 33 seconds into the video, the opening shot is repeated, this time with the narrator speaking in what sounds to be a British accent, "In this report, we examine how the world's largest firms from the most powerful nations are increasingly being threatened by emerging challenges with lower costs, innovative products and global ambitions." The audience for this video is now made clear – multinational corporations who "are being threatened." Here, it is not the multinational corporations from "powerful nations" who are doing the threatening, but "emerging challenges" of companies based in China and India. This text, or what I term *aural captioning* of the images we are watching, serves to frame how we see this particular image of a world encircled by a technology that is all encompassing and in fact, inevitable. Events such as the long and complex historical trajectories of political economies must "become a 'story' before it can become a *communicative event*" (Hall, 1980, p. 129).

Both the image composition and aural captioning work together in encoding particular discourses and meanings of globalization. This construction of a "preferred meaning" of globalization demonstrates Hall's (1980) argument that "the domains of 'preferred meanings' have the whole social order embedded in them as a set of meanings, practices, and beliefs: the everyday knowledge of social structures, of 'how things work for all practical purposes in this culture'" (p. 134). This raises the question: does a preferred meaning become a dominant meaning, and if so, how?

Figure 9 is the image that follows the repeat shot of the opening frame of the video. This occurs at 1 minute, 48 seconds into the video.

Figure 9. **Screen shot from YouTube video, *Globality*.**

While this image is being presented, the viewer hears the narrator saying, "During the earlier phases of globalization, many companies saw going global as a choice. They could make a decision to participate in the phenomenon by operating in low-cost countries, seeking out foreign markets and availing themselves of global supply chain resources or not." Subsequent to this, one of the book's authors, Harold Sirkin, then appears in the video, and asserts, "Going global, participating in the world of globality is no longer a choice. It's a must for survival." Set in the context of these aural captionings, the image of the crossroads of the world acts as a signifier for both 'choice' and a directional guide for survival. The various signs pointing to well-known cities may be read as a 'menu' from which companies could 'choose' to expand their business. Another reading suggests that this image functions as a roadmap for directions to the most favorable route that would increase the odds of surviving in the world of "globality."

The video concludes with the opening shot of the planet encircled by a revolving binary code and the viewer hears the narrator intone, "And if you learn to compete with everyone from

everywhere for everything, you may find globality offers you greater opportunities than you could have ever imagined."

Resemiotized Discourses in an EAP Class

How the social semiotics of the *Globality* video were mobilized in the classroom practices of the EAP instructor are analyzed in the following extracts. I examine how the *Globality* discourses were resemiotized in the specific contexts of the spring and summer 2009 classes. I track how these recontextualizing shifts in the video's meaning making are actualized, understood, decoded, and recontextualized in these classes and the instructor's practices over the two terms. The first two extracts are from a class on June 4, 2009. In the first extract, the instructor ('T') had asked the class if the video's presentation of the increasing global competitiveness from companies in India, China, and Brazil was true or not. One student, from Mexico, responded with an example of two Mexican companies that recently made inroads in the U.S. market. He discusses it at some length until the instructor turns her attention to the rest of the class:

Extract 5.1

Spring term, Thursday June 4, 2009: Class discussion on the video *Globality*

Start 14:06

01. T: What about the rest of you? What do you think?
02. S: Where is your laptop computer?
03. T: Uh, I don't know, is it supposed to say somewhere on the laptop?
04. S: I think it's somewhere in China or Asia or something like that.
05. T: One would think. And=
06. S: =I guess it's *not* made in Canada or the United States?
07. T: No.

08. S: So that's a great example.

Here, the student ('S') points to the instructor's laptop as a concrete example that demonstrates the global flows of products and commodities. Since this EAP classroom is located in an urban area in North America, the presence of an object that was manufactured elsewhere in the world is construed by the student as proof that global competition has been brought home to this particular locale of the classroom. In this case, where the laptop was made is clearly not the "everywhere" the video maintains, but rather "China or Asia or something like that." The student's formulation of "something like that" possibly points to that particular area as the locus of economic activity, which is seconded by the teacher in turn 5 when she says "one would think."

The student seems sure of his position in his presumption that it was not made in North America when he interrupts the teacher in turn 6. This presumption indicates that competitive practices materialized in the object of a laptop (an almost ubiquitous feature on many university campuses in North America) to a certain extent empirically prove that emerging countries' economies are spreading, or rather garnering market share – as the student's statement in turn 8, "that's a great example" attests. His deictic referencing recontextualizes the discourse in the *Globality* video in reframing his classroom as a space of commodities. In this case, the laptop is rematerialized by the student as standing in for the veracity of video's claims. This deixis in effect names the object of the laptop as the linkage between the global and the local, the macro and the micro. This interobjectivity (Latour, 1996), which helps create the stage known as the classroom (along with other objects such as desks, chairs, a blackboard, chalk), is then addressed by the instructor who goes on to ask, "But the fact that it says "Made in China", does that mean that the company is owned in China, by Chinese people?" The instructor here poses a question in

an attempt to include in the discussion not only the flows of products – the laptop – but also the global flows of capital and profits. By reframing and recontextualizing the laptop as an object of production and who owns the means of production rather than an empirical 'proof' of globalization brought home, the instructor departs from the reported speech of *Globality*:

Extract 5.2

Spring term, Thursday June 4, 2009

Start 15:11

01. T: = OK, but the fact that it says "Made in China", does that mean that the company is owned in China, by Chinese people?
02. S1: No.
03. S2: [Yeah.
04. S3: [Probably it isn't.
05. T: Probably it isn't? What makes you think that?
06. S3: Probably it's not but I don't think that's important, actually. The [people
07. T: [Where=
08. S3: =in China getting jobs, the people in China getting money anyway.
09. T: OK, so the Chinese economy is prospering, but...is it important to own the industry?
10. S4: Depends.
11. T: It depends?
12. S4: Depends. If you are the one that is developing the technology?
13. T: Mm-hmm?
14. S4: And you have a good uh, business system? You can own the business, but, if you don't, it's senseless you own the business
15. T: OK, but that's a, that's a whole other, uh, issue is maybe uh, but in this case, I just want to get back to the labor aspect for a moment, right? If you have an entire country that's used as labor, right, look at it from the Chinese perspective. Is it a good idea for China to have so much foreign ownership? Uh=

16. S3: =Yes=

17. T: =within the country so that, yes, your workers make money, if we look at what's happening to the U.S. economy right now, right? So, if the U.S. economy is in crisis, and I'm not an economist, I'm just sort of looking at this from my layman's point of view=

18. S3: =(chuckles).

19. T: Um, the layman's point of view is, you know, you and me, Joe Public, as we say. Uh, OK, the layman is not an expert, just an ordinary person, OK? So, from the layman's point of view, it seems to me, because Canada has gone through this as well, so I look at it as a parallel to the Canadian situation probably now and some time ago. Uh, we have a situation in Canada where we have a problem with a company that is foreign-owned, the workers are here, but the ownership is in the States. Does that ring a bell?

20. S4: GM.

21. T: GM.

22. S4: Chrysler.

23. T: Yeah, the car companies, right?

24. Ss: Mm-hmm.

25. T: So if, let's say, we're talking about China, and China has a huge workforce because of the population, but they don't um, they provide the labor, but they don't own their own industries=

26. S3: =Yeah.

27. T: Is this a problem for an economy?

28. S3: I don't think so.

29. T: Don't think so?

30. S3: No.

31. T: OK, so you can, but what if the other economies start to collapse? That means your labor force is gone, and you=

32. S3: =But if they, it's like if there are no...foreign companies in the first place, so the foreign company will make situation better and now it's gone.

33. T: Yes, but now it's gone.

In turns 4 and 6, Student 3 (who is the same student in Extract 1), in response to the instructor's question if the laptop's manufacturer is Chinese or not, says "probably it's not but I don't think that's important, actually." He seems to imply in turn 8 that if people there are working and receiving money, whoever is employing and paying them is of no concern or consequence for the employees. In turn 9, the instructor concedes the point that the Chinese economy may be "prospering" but then reiterates the question if it is important who owns the industry. Student 4 in turns 10, 12, and 14 says it depends on if the company develops the technology and has a good business model ("good uh, business system?").

The instructor shifts the focus back to "the labor aspect" in the following turn. After asking the question in turn 15 if it is a good idea for China to "have so much foreign ownership," she continues her line of inquiry in turn 17 (ignoring for the time being Student 3's affirmative to her question) by comparing the situation to Canadian workers who work for foreign-owned companies such as GM that are in danger of collapse. In turns 17 and 19, she positions herself as speaking from a "layman's point of view," which can be seen as a pedagogical and dialogical response to the 'experts' showcased in the *Globality* video. Her adopting the persona "Joe Public" as the everywoman, "an ordinary person" who speaks back to the experts about the costs of mobile global capital leaving is an interruption of the narrative that *Globality* is attempting to establish. By bringing the globalization discourse home to her country of Canada, she draws attention to how this local works "as a parallel to" (in her words) another local that is perceived as the global, which in this case is China. The possible interconnections between the two, and how this is obscured in the *Globality* discourse on the "emerging challenges...and global ambitions" of China (and other countries such as India and Brazil) is articulated in the instructor's move to examine the impact of globalization on those who have little stake in its

competition "with everyone from everywhere for everything." Here, what do the global ambitions of either the nation of China, or its relatively new companies have to do with the local everyday concerns of people who may not have the mobility to the extent that foreign capital possesses? The *Globality* narrative of "how the world's largest firms from the most powerful nations are increasingly being threatened by emerging challenges" obscures this ability and mobility of these firms' capital to seek and extract profits from those very locations in which challenges are emerging.

When the instructor asks if this is a problem for an economy in turn 27, Student 3 picks up the thread of his argument that as long as people are "getting money anyway" in turns 28 and 30 when he answers "I don't think so" and "no." At this point, the instructor continues by asking a related question in turn 31 on what would happen "if the other economies start to collapse?" Here, was there a potential teaching and learning moment lost when instead of asking this question, the instructor had simply asked "why not?" to Student 3's "no" in turn 30? Would the dialogue have taken a different turn or trajectory? Perhaps. But in turn 32, Student 3's response to her question reiterates his earlier position when he says "if there are no...foreign companies in the first place, so the foreign company will make situation better and now it's gone." His comment suggests the positive effects of capital in the local possibly creating different subject positions for the populace in making the "situation better." The instructor goes on to repeat his last phrase, "now it's gone," to remind him of the precariousness of capital mobility, but the student says "there would be no company at the beginning" before being interrupted by another student.

Approximately nine minutes after the exchange in Extract 2, during which time the students and the instructor discuss the 2008-2009 world economic crisis' impact on the students'

lives and families, and their job prospects and futures, the instructor shifts the attention back to the video's theme of "globality," which supposedly comes after globalization:

Extract 5.3

Spring term, Thursday June 4, 2009

Start 26:25

01. T: OK, so the video yesterday was about globality. Do you believe that globality exists? That we have become a global marketplace, or are we still kind of uh, you know, separated by=
02. S1: =I think we're going towards globality.
03. T: Mm-hmm. What makes you say that? What do you think?
04. S1: Oh, we have more and more interactions between different countries and different businesses.
05. T: Mm-hmm. We do. You're here. That's proof. Um, where did the video come from? What did uh, what was the basis of this video, do you remember?
06. S1: Uh, a book *Globalities*?
07. T: That's right. It was a book. So, based on the video, would you buy the book?
08. S1: Mmm, no.
09. T: If you were interested in economics – because most people who are not interested in economics are never going to buy an economics book – but, if you *are* interested in economics, would you buy the book? Do you think it's an important topic?
10. S1: Could be.
11. T: Could be? OK. What makes it important and what makes it insignificant? Obviously, to some of you this is not important, right? So you really don't care. You're trying to be interested because it's a class. Come on computer…but there=
12. *Globality* Video: *=During the earlier phases of=*
13. T: =There are going to be a lot of issues in university where you're not that fascinated but you still have to create interest, right? You have to be interested because you're studying it, so uh, if we're talking about this, where do you think this

fits in the whole area of economics? Why would somebody show a video like this and what is the usefulness of it? Is there any usefulness to it?

14. S1: They show this video to sell this book? (*some students laugh*)

15. T: They show this video just to sell this book? Well, but it's, it's also shown…it's from the, the Wharton School of Business, right? So it's not just a sales pitch. It's uh, it's a talk, and they are looking at a particular issue, right?

16. S2: Yeah, some students studying international communications?

17. T: Mm-hmm.

18. S2: They will get benefit from this.

19. T: OK, so it's good for international communication. It's also uh, economics, finance, OK. But how do they benefit? What do we actually learn?

20. S1: Uh, that it's good to invest in foreign markets?

21. T: OK. So it's good to invest in foreign markets, why?

22. S1: Because they are growing?

23. T: Because they're growing.

In this exchange, the same student in Extract 1 here aligns himself with the video's message in turn 2 – "we're going towards globality." When the instructor asks him to expand upon his statement, he offers in turn 4 the observation that increasing interactions among countries and businesses as supporting evidence. In turn 5, the instructor agrees with his observation – "we do." She then cites the student himself as "proof" of this since he's "here." Her citing the student as "proof" functions to *dialogically link* him to the material object of the laptop mentioned in Extract 1, which was also "a great example" (in the student's words) of "globality." Both the commodity and the student are perceived, represented, and named as resemiotized and recontextualized material manifestations of "globality." However, this is not to dispute the fact that the student is indeed from another country, Russia, and is now in a North American city attending an expensive English language program located at a prestigious

university (which attests to global flows of capital in addition to this particular human trajectory), or the existence of a laptop made in Asia and now sitting on a desk in this program's classroom.

The larger point I think, involves how the video's multimodal representations of an Idealized world with its Real injunction to compete in order to survive are mediated through the student's and instructor's deictic references to conveniently present objects such as the laptop and embodied selves. The dialogic intertextuality here is notable inasmuch as the speech being reported ("going global, participating in the world of globality") and the speech doing the reporting ("going towards globality"; "you're here, that's proof") are aligned perfectly. The dynamic interrelationship between these speeches (Voloshinov, 1973) in the above extract suggests in this instance a monologic discourse on globalization, one that speaks with a uniformly consistent voice. In this socially situated context of the EAP classroom, the meaning-making process of naming "globality" in the object and student adopts the same semiotic strategies in the video that offers baby carriages and porters as manifestations of a world named "globality."

In turns 9 and 11, after asking the class if they would buy the book which the video was promoting, the instructor poses the question what makes the topic "important and what makes it insignificant." She goes on to say that "obviously, to some of you this is not important...so you really don't care." She seems to be aware of the lack of class interest, aside from one or two of the same students who respond to her questions in her statement, "You're trying to be interested because it's a class." During this time, one student was typing something on his laptop and another was looking off in another direction. A few minutes prior to this exchange, the students seemed to be more involved when the instructor was asking how the global financial crisis of

2008-2009 had affected them and their families, and their career plans. In turn 10, only one student responds, with a "could be" to her framing of the topic as "important." In turn 13, the instructor seems to be assigning responsibility to the students in her admonition that "you still have to create interest, right?" even though they may not be "that fascinated" by an issue. This raises the familiar issue of engaging material (or lack of it): is it a teacher's job to make it so, or do students have to create their interest in it?

Student 1 in turn 14 shows a certain awareness when he suggests that the video is shown to sell the book, which prompts several students to laugh. The instructor counters with the source of the video – the Wharton School of Business, which she cites as a legitimating authority. The fine line between "a talk" and a "sales pitch" is not clear in the context of the corporate genre known as the 'infomercial'. Student 2 in her turns 16 and 18 suggests that students majoring in international communications will benefit, to which the instructor in turn 19 then asks how, and "what do we actually learn?" Student 1 again seems to highlight the marketing aspect of the video by answering what he learned was that "it's good to invest in foreign markets" because "they are growing." The class conversation then continues mainly among the instructor, the same Student 1, and another student on the topic of starting companies in developing nations and the obstacles they face: the intransigence and incompetence of the bureaucracy. When the instructor asks the class if they know what a bureaucracy is, a student answers "A group of people that don't let you work?" The student's adoption of the neoliberal discourse of government interfering with the workings of the market is aligned with the discourse in the *Globality* video.

A few days later, the class watched another YouTube video, entitled *Futurewise: The future of paper and cardboard*, presented by the business futurist Patrick Dixon, who runs a

company called Global Change Ltd. This video was also part of the instructor's objective in having the class analyze globalization narratives in the context of the global economy.

Extract 5.4

Wednesday June 10, 2009: Class discussion on Patrick Dixon & *Futurewise* video on YouTube

Start time: 1:35:39

01. Patrick Dixon: This as these countries in Asia and Africa continue to generate economic growth, as the number of middle class people in these countries aspires and gradually develops Western-style lifestyles, you will see that their use of paper and cardboard will increase dramatically. Now, I'm not saying that in India you're going to get populations using 300 kilograms of paper a year as in the U.S. After all, the U.S. is becoming more efficient with recycling. The U.S. is on a downward curve, as is the European Union, as is Australia, New Zealand, Canada and the rest. What I'm saying is that India will, at the top end, eh, in its wealthy population, will certainly achieve a likely target of 100 kilograms per person of paper per year, maybe even 150, maybe even 200 kilograms of paper a year. And that's going to be a very different scenario than today when it's played out in the global market. Now, when we look at (*instructor pauses the video*)

02. T: Is that information valuable?

03. S1: Yes.

04. T: Why?

05. S1: We have to invest in Kimberly-Clark.

06. T: OK.

07. S2: This guy must be really, really rich.

08. T: You must be?

09. S2: *This* guy must be=

10. T: =Really, really rich?

11. S2: If he can predict trends like that, he must be rich.

12. T: So why is it important, for the rest of you now, what do you think? How would you profit from this information? Why is it important information? Why is it useful?

13. S2: If you would consider=

14. T: =Wait, wait, wait. Don't. The rest of them. Let's give everybody else a chance. (8) Maybe a better question is to *whom* is it useful? (6)

15. S2: To anyone who invests money?

16. T: To anyone who invests money? So just investors. The rest of you, you have anything to say? What do you think? (23) OK. (*the instructor resumes playing the video*)

In a similar fashion to the way she framed selected parts of the *Globality* video ("important" and "usefulness"), the instructor here asks the class if they find Dixon's forecast about paper consumption "valuable." Student 1 in turns 3 and 5 immediately suggests that "we have to invest in Kimberly-Clark," an American corporation that sells paper-based products such as facial tissues and toilet paper. From his response, the student appears to interpret "valuable" in this context to mean its utility for profitably forecasting investment trends. The instructor may not have intended or anticipated this direction as she responds in turn 6 with only an "OK." Student 2 in turns 7 and 11 seems to reinforce this by presuming Dixon "must be really, really rich" based on his ability to "predict trends like that." The instructor, in turn 12, seems to continue these students' framing (which her question "is that information valuable?" in turn 2 may have initiated) by asking "how would you profit from this information?" and "Why is it useful?" Her choice of the word "profit" seems to be positioning her students as potential investors in a business class, although only three of her students present in that day's class intended to major in business-related fields (marketing and management).

This exchange raises the familiar issues of both EAP content and how EAP instructors relate to and position themselves with regard to content (see Hyland, 2006 for an overview of the related controversies in EAP). Is the instructor here positioning herself as someone who is

knowledgeable about business in her question to the students on how they would profit from the video's information? Is she attempting to position students, not all of whom were interested in pursuing business-related degrees, as knowledgeable and savvy businesspersons? In working with ESL and EAP content material that features a globalizing world of business and commerce (Block & Cameron, 2002; Chun, 2009a), how do teachers address the subject positions the readings sometimes attempt to create through these discourses of entrepreneurship and economic mobility? And to what degree are these EAP students receptive to these very discourses since some of them intend to become global players in their own right, while others express alternative ambitions?

However, in her turn 14, the instructor appears to recontextualize the issue when she asks "maybe a better question is to *whom* is it useful?" This comes after her "give everybody else a chance" in response to Student 2's immediate answer to her question in turn 12. After this comment, there is an eight second silence in which the students say nothing. After her question ("...to whom is it useful?"), there is a six second silence. Although she attempts to shift the focus to whose interests this video information might be of use, no student offers a response until Student 2 says in turn 15, "to anyone who invests money?" Her response in turn 16, "so just investors" seems to make a move to address the potential audiences for this video, as indicated in her earlier query, "to whom is it useful?" When she says, "the rest of you, you have anything to say? What do you think?", there is a 23 second silence that follows before the instructor resumes playing the video. In some classes, a 23 second silence might not be all that long, and for others it might seem an uncomfortably long pause in the room. There is also to be considered the difficulties some students may have in articulating responses in an academic discourse field in which they may not be familiar. As mentioned previously, there were three students in

attendance that day who were planning to pursue business-related degrees. Two of these students responded in this exchange, Students 1 and 2. The other did not, nor did the rest of the class. In the context of this particular class in which a few students tended to dominate the discussions, it is noteworthy that none responded to the teacher's question in turn 16, other than Student 2. In this particular classroom context, a 23 second silence seemed to be significant in that there were no comparable silences of that length during my observations of her classes that spring 2009 term. There is also the issue of how this video text is constructed, received, and understood in this particular EAP classroom context: to what extent are these silences indexing a resistance to this text's addressivity, and the instructor's mediated framing? Were the students resisting the subject positions of being an "investor" or a "forecaster" created in part by the mediated moves by both instructor and students?

It is difficult to say if the instructor achieved her pedagogical objectives with regards to the viewing of these two videos. Due to space limitations, the extracts I selected do not show the full range of discussions taking place. The students seemed the most forthcoming when the instructor asked them how the 2008-2009 global economic crisis affected their families, which was mentioned briefly at the end of my analysis following Extract 5.2. However, this was because the instructor asked each student for their responses. In Extract 5.2, there is a more critical reading of the video, but this is mainly offered by the instructor. There are just two students (S3 and S4) who challenge the instructor's reading, but the others are mainly silent. The difficulty in talking about globalization must be acknowledged here as well, and perhaps for the other students who were not planning to pursue business degrees, they may have not been interested in addressing some of the elements in the video, such as global product marketing and investing. This appears to be the case in Extract 5.4, where the majority of the students were

either not interested in the topic of paper consumption, or silenced in some way because of how the classroom discourses framed it.

The following extracts are from the subsequent summer term class. Because one of her students was planning to pursue a graduate degree in Business, the instructor chose to show the *Globality* video to this class as well. At this point, I and the instructor had already had seven more sessions together in which I began to introduce several articles on critical literacy (e.g., Luke & Freebody, 1997), which built on our earlier work on functional grammar. During these sessions, we explored how to implement a critical literacy approach in her classroom, with an ensuing discussion on several instances in her classroom practices and discourses in which this could take hold. In this class, she had only two students, both male, one from the United Arab Emirates, and the other from Saudi Arabia. Although continuing a class with only 3 enrolled students, two of whom actually attended, might seem unusual for an IEP administration, there seemed to be a decision to not cancel it due to these students requesting the continuation of this class.

Extract 5.5

Summer Term 2009: Wednesday September 2, 2009: Class discussion on *Globality*

Start time: 4:47

01. T: OK, so 'global' means what?
02. S2: World, worldwide.
03. T: Worldwide, OK. Does worldwide really mean worldwide? Does global really mean global? So when we use the word 'globality' or 'globalization,' *are* we talking about the entire world? 'Cause, you know, the world is a globe, right? It's a circle. So globality should mean the entire world, the entire circle of the Earth. Is that true?
04. S2: No.
05. T: No?

06. S1: The meaning is, it have, have influence globally, or they have spread widely, so that mean not the whole world but they have almost the whole world.

07. T: OK, so if we have *almost* the whole world, who's not included? Like we talk about globalization all the time. We talk about, you know, the uh, global economy, we talk about uh, global problems, you know, the environment around the globe, but when we're talking globally are we really talking globally?

08. S2: I thinks no because some countries, they are so far from globals, for example in some African countries, they are so far what's global, or they don't know what's happening in the world sometimes.

09. T: And why don't they?

10. S2: Because they lack, uh, communications. They lack environment to, to encourage other countries to come to their country. Sometimes the political system in that countries, uh, try to avoid any, any other countries to come to countries like Cuba or Iran or something like, like this.

11. T: OK, so they're not opening up.

12. S2: Yeah.

13. T: OK, so, uh=

14. S1: =Can I add something there?

15. T: Sure! (laughs)

16. S1: I think the definition for the global, or the differences between the word 'global' and 'international', that's 'international' it's something that's related to two countries or few countries. But 'global', that's related almost, many countries or almost, there is percentage for, uh, uh, who's involved or who's related to the population. Should be more than 85%, thus we can call the issue or the phenomenon; it's global or global. But if it's not for fifty-eh, 85% or it's not more than two or three, uh, uh, actors=

17. T: Mm-hmm=

18. S1: =let's see the actors, then=

19. T: =Participants maybe?=

20. S1: =Yeah. Then it's will be international.

21. T: OK, so...

22. S1: For example=

23. T: =Uh-huh?

24. S1: If we have this companies, we can call it, uh, also, eh, multi-multi, eh, culturalism? Or multinationalism?, eh=

25. T: =Multi

26. S1: Multinational corporations=

27. T: =OK=

28. S1: =which means has uh, branches in each country or almost whole the world, so it's become global.

In this class, the instructor's mediated (through our collaborative discussions, the critical literacy texts she read, self-reflections on her teaching practices, ongoing interactions with a different set of students) action of historicizing and critically resemiotizing "globality" can be seen here in her opening moves in turns 1 and 3. In turn 3, her questions, "Does global really mean global?" and "so when we use the word 'globality' or 'globalization,' *are* we talking about the entire world?", problematize notions of 'globalization' equaling "the entire world." Instead of initiating the conversation from the starting point that globalization is a given, unquestioned reality as she did in her spring class, here the instructor chooses to start the dialogue by having the students begin to examine 'common-sense' words such as "worldwide" and "global." Her pedagogical move to appropriate and re-accentuate the words "globality" and "globalization" in her question "are we talking about the entire world?" opens up an alternative path of inquiry, of thinking about what 'globalization' in its various ideologies and practices include and excludes.

In contrast to her spring class in which the intertextual mapping of "globality" onto material objects and people close at hand was employed throughout the class discourse, her de-linking the "circle" (whether it was an indirect or direct intertextual reference to the image of the planet encircled by binary code in the opening shot of the video is not clear) of the world from

"globality" challenges its truth claims – "is that true?" Her use of the word "true" was used in the moments before Extract 1 when she asked the students if the competitive threat from Chinese and Indian companies was "true" or not; here "true" is accented differently in its re-contextualization of challenging the notion of globalization somehow including "everyone." The social multiaccentuality of this ideological word (Voloshinov, 1973), "true," is evident in her previous use of the word when used to query if the economic threat was real or not. That line of inquiry opened up an avenue through which both students and teacher attempted to 'prove' the truth claim by pointing to the laptop.

In this summer class, though, the avenue takes a different route as shown in turns 6, 7, and 8. Student 2's "world, worldwide" in turn 2 shifts subtly to a more qualified admission in turn 8 in which he acknowledge areas of the world such as some countries in Africa "are so far what's global, or they don't know what' happening in the world sometimes." From the instructor's prompting "why don't they?", Student 2 in turn 10 expands upon his position when he mentions some countries "lack communications" and "lack environment to, to encourage other countries to come to their country." His observation that not all countries have the infrastructure to participate in and have access to globalizing flows of information belies the image of seamlessly interconnected world. In addition, his point that some countries "lack the environment" refers to the specific political systems in Cuba and Iran being resistant to globalization, which here might mean unwanted social, political, and cultural influences and ideas. Student 2's seems to indicate that "the whole world" is not necessarily "whole." In turn 11, the instructor's comment that affirms Student 2's response, "OK, so they're not opening up" is ambiguous in this context. Does the phrase "opening up" mean culturally, economically, socially, or all three? In Student 2's example of Cuba, did he and the instructor co-construct the

meaning of "not opening up" to signify an unwillingness to open up their economy and domestic market to international capital integration? The Cuban government's refusal to allow any perceived outside threats to its political order? Is this a case of the local refusing to accommodate the global in its more benign cultural and social dimensions, which in any event cannot be ultimately extricated from the economic? In the Iran example, "not opening up" seems to refer to the country's government policies and stance toward the 'West', and or its economic market that has been subject to sanctions. In any event, this exchange troubles the notion of "globality" that promotes a world devoid of politics and culture in its attempt to construct the world as one big marketplace unfettered by the inconveniences of political and social conflicts.

A more open dialogic space seems to have been created in this summer class in which both students made meanings that read against the video text at times. This was facilitated by the instructor's teaching practices that involved the students to a greater degree than in the spring term in their co-producing knowledge in interrogating globalization's many contested and conflicting meanings. Their deeper engagement, in contrast to many of her students' extended silences in the spring class, is evident in Student 1's "can I add something here?" in turn 14. He goes on to elaborate what he sees as the differences between "global" and "international," assigning a quantitative factor ("two...or few countries" and "85%") to determine what is meant by each. His points in turns 16, 18, and 19 seem to suggest that "international" signifies a more political aspect when he says "two or three...actors." His interpretation of the differences indexes the complex realities of realpolitik in which the current power players have a disproportionate share of influence and control over the rest of the world. Student 1 then offers his reading of the world in turns 24, 26, and 28 in his definition of multinational corporations as having "branches in each country or almost whole the world, so it's become global." Here, he situates the meaning

of 'global' in a specific context. His locating a specific, contextual meaning of a complex and complicating keyword is an important contribution to the dialogic spaces being created in this classroom. One might contest his contextualizing framing of 'global' as being merely reductive; however, the point is that this student, in this summer class, was able to perform as a more active, critical reader of both the word – 'global' and the world of the video – *Globality* by citing different implications of the seemingly similar words, "international" and "global." The dynamic interrelationship between the reported speech and the speech doing the reporting in this extract evinces a more dialogic, critical intertextuality in play here. The Ideal visual image that ideologically foregrounds the message of a planet that is 'one world' is undercut by the instructor's and students' more critical Real contestation of the video's message.

In the following extract, approximately five minutes elapsed after the previous extract. During this time, the instructor and the students discussed the first author of the book and video *Globality*, Harold Sirkin, his nationality, his affiliation with the company, the Boston Consulting Group, and their vested interests in disseminating and selling particular forms of information. The video is put into this context of whose interests it might serve, and the access to the information they claim to possess. The instructor now has the students examine how language is used in the video with the aim of having the students interrogate the text's claims of "globality":

Extract 5.6

Summer Term 2009: Wednesday September 2, 2009

Start time: 15:46

> 01. T: OK, so let's have a look at the language that uh, Sirkin uses. So in the second paragraph, first of all he gives a definition of 'globality,' right? OK, is that clear to you?
>
> 02. S1: No, it's not. It's, uh, eh, vague (*mispronounces the word*) or...?

03. T: Vague (*gently corrects his pronunciation*).

04. S1: Vague, yeah, vague, it's vague=

05. T: =Yeah, it's vague. Why is it vague?

06. S1: 'Cause it's, uh, it tell us nothing. It's obvious.

07. T: (laughs)

08. S1: It comes after globalization, but what's the nature of [globalization? What its, eh, causes, what is, eh, we need some more details.

09. S2:   [If you eat.

10. T: OK.

11. S2: We need to define both concepts: globalization and globality.

12. T: Yes, right. If you say A comes after B, that's easy=

13. Ss: =Yeah=

14. T: =But what's A and what's B?=

15. S1: =Yeah.

16. T: OK, so, yeah, because watching the video, I realized, OK, well, their book is about globality, so the entire book is about globality, but they don't provide a very good definition of what globality is. So if you look at the language, it says, it, it's what comes after. So if we, if we look at those words, it's what comes after, that kind of talks about time, right? So something happens, then something else comes after that. It's a time issue. But is it a time issue or is it a cause and effect relationship? Is it uh, just a natural progression? Uh, is it a process? Is it just based on time? Is it always the way this is? So if you have globalization, are you always going to have globality after that?

17. S1: It's depend what the aim of the, the way if you define the concept. Because maybe, eh, why they choose globality, we can eh, instead choose post-globalization.

18. T: Sure=

19. S1: =Yeah, but, maybe, maybe it's issue of eh, create new concept or, because they say the book, they need something new to market the book.

20. T: Right.

21. S1: Say they choose globality, it's not clear but maybe it will help to marketing their book.

22. T: OK. So it's, it's a catchphrase, what we call a catchphrase=

23. S1: =Yeah, catchphrase=

24. T: =Kind of a, "OK, this is what we're going to call it, a brand new label."

25. S1: Yeah.

The instructor starts this exchange by saying "OK, so let's have a look" at the language in the video, specifically what "globality" exactly entails. Student 1 immediately says it is not clear and that it is "vague" because "it tell us nothing, it's obvious." "Vague" and "obvious" would seem to contradict each other, but the instructor does not address this. However, the student goes on to clarify a bit what he means when he says in turn 8, "it comes after globalization, but what's the nature of globalization?" Again, the student creates a space in which he questions the video's stake in controlling the interpretation of the meaning of globalization. As he says, "what its causes...we need some more details." Student 2 concurs in turn 11 by stating the need to define both globalization and globality. One interesting interjection occurred as Student 1 asked the nature of globalization, Student 2 says something curious – "if you eat." The instructor either did not notice this remark or chose not to pursue it, but it would have been interesting had this remark been addressed by either her or the student's classmate.

In turn 16, the instructor poses a series of questions that challenge the video's claim that 'globality' is happening now:

> Globality is what comes after globalization. For the last 20 years we've heard about the global economy emerging, but for the first time we're seeing it happen. We're seeing companies from India, China, Russia and Brazil emerging to become real competitors. That's the sign we've entered the era of globality (Wharton School of Business, 2009, *Globality*).

She calls attention to the *Globality* authors' strategy of painting a picture of a phenomenon being born without historical precedent, without historical context. By asking questions such as "is it a time issue or is it a cause and effect relationship?" and "is it always the way it is?", she

intervenes and interrupts the *Globality* narrative that "for the last 20 years we've heard about the global economy emerging, but for the first time we're seeing it happen." Here, "global economy" seems to take on a different cast in that 'global' now appears to be a threat *to* the center, rather than one that is characterized by historically concentrated capital deployed *from* the center to around the world. Student 1's response in turn 17 suggests the somewhat arbitrary choice of the word "globality" when he says "we can instead choose post-globalization." At first, this appears to be an acceptance of globalization as a given state, an unproblematic use of the term; however he goes on to suggest that "globality" is a type of gimmick, "something new to market the book" in turn 19. The instructor follows his lead in co-constructing a different text for "globality": "it's called a catchphrase." Student 1 agrees by repeating the word in turn 23, and then the instructor ventriloquizes the authors by saying "OK, this is what we're going to call it, a brand new label." The word "globality" is now rendered by both as a marketing tool, rather than as the intended meaning by the video to signify an unprecedented phenomenon. Both the instructor and the students re-accentuated this word with their own intentions, or as Voloshinov (1973) argued, "meaning belongs to a word in its position between speakers; that is, meaning is realized only in the process of active, responsive understanding" (p. 102).

Prior to the following extract the instructor had examined the addressivity of Patrick Dixon's video, in particular his use of the word "we" – who it is meant to include or exclude. She raises the issue of social class and her own background growing up poor in an eastern European country (at that time part of the Soviet bloc). I had given the instructor a transcript of the video *Globality* so that she and the students could look at the language more in depth. The extract picks up at the point where she asks the students to look at the narrator's words – his

aural captioning – that accompanied the image of the revolving planet encircled by binary code with the Real text of "competing with everyone from everywhere for everything":

Extract 5.7

Summer Term 2009: Wednesday September 2, 2009

Start time: 1:13:23

01. T: If we could go back just one second to the first page of *Globality*. And when the narrator, so in the middle of the page we have the narrator in this report. Do you see where I am? And he says, "We examine how the world's largest firms from the most powerful nations are increasingly being threatened by emerging challenges with lower costs, innovative products and global ambitions." Whose point of view is he speaking from?

02. S1: America.

03. T: Yeah, yeah. Um, and how do we know that?

04. S1: 'Cause eh, he express the, eh, the most powerful economy in the world, so they would like to still be the most, eh, economy and they don't want to be, another one to be eh, competitive with, with them.

05. T: Yeah, and I think it's also interesting that he used the word "threatened."

06. S1: The position of the country.

07. T: Yeah.

08. S1: The country as the States.

09. T: Yeah, and he doesn't use the words, um, "developed" or "changed," or uh...you know, somehow "altered," uh, he uses "threatened." And there's a sense of danger in the word "threatened."

10. S1: Seriously.

11. T: Yeah. It's like, threat, "Give me your money or I'll shoot you." You know, that kind of thing. So threats, the word "threat" has an association with violence, with uh, negative behavior, you know, when, when, uh, somebody says, "Do this or something's going to happen," you know, you say, "Oh my god, are you threatening me?" That's a warning, you know? So all of a sudden there's danger involved. And

when there's danger involved it means somebody's position is going to change and obviously he is looking at this from the point of view of the leader of the global economy, which until now has been the U.S. One could argue that it's not the U.S. because of how much debt they have, but it seems to be the U.S.

12. S1: Yeah, the power, yeah.

13. T: Yeah.

14. S1: Yeah.

15. T: And at the end of that sentence he also says, uh, you know, "If by emerging challenges with lower costs, innovative products and global ambitions." That word "ambition" is also an interesting choice. Is ambition always positive? If I say, "Oh, he's a very ambitious person," do you, do you see, you know, like a positive idea in your mind, associated with ambition?

16. Ss: Yeah, yeah.

17. T: You do. OK I think, um, why do you see it as positive? What do you associate it with – ambition?

18. S2: They try to develop their skills, or services.

19. T: So they're trying to develop, which is a good thing?

20. S1: Or their goals, they hit the target.

21. T: OK, so you're reaching the goal. You're hitting the target. OK, and again another violence – shooting kind of thing. Interesting, eh? Uh, or archery, that kind of thing. Sports analogies are often common in business. Um, OK so we have global ambitions. I think those, 'ambitious' to me is not always, not always positive.

22. S1: It's positive for the uh, who want to be ambitious (*mispronounces the word*).

23. T: Ambitious (*corrects his pronunciation*).

24. S1: Ambitious, yeah. But it's not be eh, positive for another, another one.

25. T: (laughs).

The instructor incorporates a critical literacy practice in turn 1 when she asks "whose point of view is he speaking from?" This seemingly simple question asks of the students to consider the multiple viewpoints contained or omitted in any text, and the viewpoints that are

obscured so as to appear 'objective' or 'neutral'. This is a primary concern of critical literacy in its attention to the vested interests and or ideological assumptions and motivations that author a text, and how this text achieves its 'objectivity', or factual appearance. Although the students in the previous extract re-accentuated the word "globality" to highlight its marketing appeal, this emphasis does not make the video and its constructs any less ideological. In fact, by their act of re-accentuating "globality," the class brought to the foreground the not so hidden ideology of *Globality*: the anxiety of a superpower saddled with debt and thus in possible decline in the face of rising economies. "Globality" can be seen then as a condition, a warning, and a call to arms, so to speak, in its fear of "emerging challenges" with their "global ambitions." This is clear from Student 1's quick response in turn 2 that it is "America" whose point of view Sirkin (the lead author) is speaking. Student 1 defends his claim by saying "they don't want to be, another one to be competitive with, with them."

The instructor again follows the student's lead when she focuses on the word "threatened" in turn 5. Student 1 picks up on this immediately by saying "the position of the country" to mean that it is under threat from competitive economies. The instructor continues this dialogic engagement by citing possible words not used, and by claiming "there's a sense of danger" in the word "threatened." Student 1 in turn 10 says "seriously," which in this context, he most likely meant that this threat is serious, real, not to be underestimated. An alternative reading might be that he was challenging her by saying "seriously?" but his intonation suggested a statement, an agreement rather than contesting the interpretation.

In turn 15, the instructor draws attention to the authors' linguistic choice of "ambitions." She first frames the intent or the meaning to the students by saying "do you see, you know, like a positive idea in your mind, associated with ambition?" Perhaps here she might have shown her

hand in first asking for a positive association (which would then lead to its opposite), rather than simply asking what they associated "ambition" with. The students affirm that they do, saying "yeah" repeatedly, which seems to catch the instructor a bit off guard when in turn 17, she says "You do. OK, I think, um, why do you see it as positive?" Her response might indicate that she was possibly expecting them to say "no" initially. She starts to say "I think" before she asks them to explain the positive associations. Her "I think" might have been a move to disagree with the positive as evidenced in turn 21.

After the students give their explanations of positive examples of ambition in turns 18 and 20 – "they try to develop their skills" and "or their goals," the instructor does indeed show her hand when she says "I think those, 'ambitious' to me is not always, not always positive." Student 1 offers an knowing, humorous observation when he responds with "it's positive for the uh, who want to be ambitious...but not be, eh positive for another, another one" in turns 22 and 24, which prompts the instructor to laugh.

Discussion

As demonstrated in this extract, there is also the issue of the instructor doing the majority of the talking during this exchange. In turn 9 for example, when she says, "there's a sense of danger in the word 'threatened'," she frames its meaning before the students have the chance to deconstruct and then construct their own meanings. In turn 11, she proceeds to give several examples that illustrate her own meaning of "threat," in effect limiting a dialogic space in which the students would be able to co-construct and produce their own knowledge and discourses of what constitutes a "threat," who is doing the threatening, and how this might be perceived. Something similar happened with her foregrounding to the students a certain connotation of the word "ambition." Perhaps this is a potential pitfall of a critical literacy practice in the classroom.

In the intention to have students focus on specific linguistic features, in this case the lexical choice of "threatened", are there dialogic moments lost when a preferred reading becomes a dominant reading in the classroom? How does one avoid having a critical literacy reading become the sole dominant reading in the classroom, which in effect negates the idea of the critical itself? Furthermore, how does one promote the critical in the classroom without making it the only option for students? How does a teacher facilitate classroom processes so that EAP students can co-construct, make, and recontextualize their own meanings that might be contested? And in light of their own struggles to learn vocabulary and academic discourses, what approaches might address the difficulties in doing all of these at the same time?

Observing these classes in which the instructor began to incorporate the elements outlined in the research on functional grammar and critical literacy that we read and discussed together in our meetings taught me several things. First, I was forced to reconsider and reflect on how my own embodied histories of practices and accompanying theories of what constitutes critical approaches would be rendered problematic when I stepped into another teacher's classroom. Critical pedagogy should be reinvigorated and re-imagined with each new class, and whether the text materials are new or familiar to the practitioner, these too will have to be resemiotized and recontextualized with different students and in different classes.

Another valuable lesson from this collaborative process and observations is that I found the approaches outlined in functional grammar and critical literacy research and adopted by the instructor can both enable and constrain students' meaning-making potential in specific ways. In the previous chapter, the instructor highlighted to the students the nominalization processes common in academic language, and how these were achieved. The students were fully engaged in the class during this lesson, and were subsequently able to produce nominalizations that

increased the density of their sentences. They also expressed satisfaction and pleasure in the following class about this particular lesson as it unlocked a key part of what makes academic language 'academic' in a way they had not been taught previously. This validated the research on the utility of a functional grammar approach in classrooms (e.g., Schleppegrell, 2004), and was handled masterfully by the instructor – she showed it could work in her classroom, and this after a very brief time in which she became acquainted with functional grammar and its concepts.

However, an approach that strives to incorporate elements of a critical literacy classroom practice may not always enable the students' meaning-making potential, and in fact, may constrain it at times. As indicated in the last extract, although the instructor attempted to highlight specific word choices and their implications, the resulting interactions that evolved out of this pedagogical move in this context did not seem to suggest any expansion of the students' meaning-making potential but perhaps served as a constraint on it instead. This is an important reminder that it is not always feasible to adopt wholesale the practices of a methodology from established research, but that interested practitioners must explore ways on their own to find what works in their own classrooms with specific histories and experiences.

And yet, as Hyland and Hamp-Lyons (2002) asked, "is the EAP teacher's job to replicate and reproduce existing forms of discourse (and thus power relations) or to develop an understanding of them so they can be challenged?" (p. 9). There exist practical classroom challenges of combining both the functional grammar approach enabling students to learn how to reproduce the academic discourses they will need to succeed in future courses, and the critical literacy approach that would help them develop deeper understandings of these discourses leading to critique and design (e.g., Janks, 2010; Kress, 2010). How can we ensure the meaning-making potential of students is utilized and expanded, not constrained or restricted?

These concerns speak to the difficulties in any classroom dialogues about what globalization may mean to us at this historical juncture. Although there were moments in the instructor's teaching practices in the spring term where she queried the meanings of globalization with her students, dialogic spaces were created and expanded to some extent with more frequency during the summer term. Yet we have seen that these spaces were tenuous at times and not always ongoing. There is also the factor that she had only two students in her class, and this may have prompted a more participatory engagement inasmuch as these students had more chances to talk (although as evidenced in the last extract, this was not always the case), and the fact that they may have been more inclined to talk more due to the pressures of their being the only two students in the class.

In my meetings with the instructor, she cited our discussions as having a direct impact on her teaching practices, and how she started to mediate the language, discourses, and texts in the curriculum in different ways. In examining how the students responded and contributed to the class discussions, and the way they started to contextualize and locate meanings in their specificity, it is clear the instructor at times helped to expand the students' meaning-making potential through a more interactive, co-constructed process of knowledge production and inquiry. There still remained moments when the instructor offered her increasingly critical take on globalization in extended utterances; however, the moments where students were enabled to construct their own interpretations are also evident in the other extracts.

It is also noted that the instructor did not specifically engage with the multimodality of the *Globality* video, especially how the visuals interrelated with the textual and aural. During the course of our meetings, I suggested incorporating more analytic engagement with the students on how the visual and aural codes helped to construct and frame the discourses in this video and

others she had the students view in class. However, I did not observe her doing so. This may have been due to severe time constraints in that she had only 12 contact hours a week with her students and there was a lot of material to be covered, assignments to be done, lessons to be learned, and so on. It may have also been due to her not being sure where to begin, or how to proceed to incorporate a more focused attention to how the visual, textual, and aural work with each other to convey information and messages. This raises the important issue of how to work with teachers who are unfamiliar with multiliteracies pedagogy and are only beginning to incorporate multimodality in their classrooms to become more conversant and comfortable in addressing the multiple modes of delivery with the students.

The globalizing cultural processes themselves have impacted semiotic representations and productions (Kress, 2010). Websites such as YouTube have become a global nexus in and through which local actors (at least the ones who have access to online computers) can participate in viewing, designing, producing, and sharing their multimodal video texts with the world at large. The myriad cultural semiotic representations that spring forth from humanity's diverse meaning-making capabilities in all their sacred and profane manifestations are now witnessed second by second by millions on the planet. These representations, which encompass everything from mundane images of the minutiae of our lives (Lefebvre's "everydayness") to the extraordinary (the possibility of Lefebvre's "the everyday"), should not be underestimated for their potential to reshape and reorganize our perceptions and ideas of social life and society. Of course it is up to viewers to decide how they choose to interpret, consume, and take up the complex multimodal discourses of these videos. However, these multimodalities in their multiplying meanings (Lemke, 2002b) also multiply the ideological discoursal effects through these very intersemiotic and intertextual processes in play, as I have shown in the analysis of the

Globality video. Thus, it is incumbent upon EAP instructors, who are and will be increasingly faced with implementing multimodal texts into their curriculum, to utilize a multiliteracies pedagogy as part of their classroom practices to address these texts coming at their students, both inside and outside the classroom.

This is evident in the struggle to define 'globalization' throughout the multiple planes of discourses: public, academic, and the personal. In the attempt to control one meaning to restrict it to a process of capital accumulation and corporate competition in rendering it as a natural fact of reality, an incontrovertible pre-ordained, already-realized order, the *Globality* video's representation and interpretation of globalization is fundamentally a political project, which attempts to connect individual viewers to motivated, invested interests (Freebody, 2008). In the face of this, however, any teacher in the classroom has options (at least in a North American classroom). Since a main aim of critical literacy education is to interrupt and name these types of projects (Freebody, 2008), it is even more necessary to find ways to expand the dialogical spaces in which students might become more active readers of the proliferating multimodal texts that not only saturate our everyday lives but also in a sense threaten to overwhelm us through the potentially passive positions we face in their reception and consumption. This is important because these multimodal texts not only "comment on social organization: they materially constitute relations of power, embody those relations, and can naturalize or legitimate them" (Freebody, 2008, p. 116). Kress (2010), in advocating a social-semiotic approach to representation, has suggested asking several questions, which can be discussed with EAP students:

> *Whose interest* and *agency* is at work here in the making of meaning?, *What meaning* is being made here?, *How* is meaning being made?, With *what resources* in *what social environment*?, and What are the *meaning potentials* of the *resources* that have been used? (p. 57)

There are numerous theoretical and methodological questions in implementing the critical in a multiliteracies pedagogy regarding multimodal texts such as the *Globality* video. In particular, with respect to talking about, and critiquing notions of globalization, how does one, in developing a critical language, avoid relying on the very metaphors of globalization used to legitimate this social and economic order, as Gibson-Graham (1996) noted? Gibson-Graham contended that spaces can be created in which globalization can be thought of and discussed not as the capitalist monolith as it is so often portrayed (whether worshipped or dreaded) in what they termed the "globalization script," but rather as "many, as other to itself, as inscribing different development paths and economic identities" (p. 146). In these spaces, "globalization need not be resisted only through recourse to the local (its other within) but may be redefined discursively, in a process that makes room for a host of alternative scriptings" (p. 147), which can function as counter-hegemonic re-articulations of the globalization script promulgated by the *Globality* video.

Finally, in the attempt to use the very same multimodal instruments and strategies to reach students, how can teachers interrogate the use of such technologies so that they will not be uncritically adopted and reproduced? As Luke, Luke, & Graham (2007) asked, "how we will teach in and around, with and against the new registers, discourses, and texts of corporate multimediated 'hypercapitalism' that reshape social and ecological worlds as we speak" (p. 2)?

Chapter Six:
Who is "Jennifer Wong"?
(Re-)constructing Cultural, Immigrant, and
Consumer Identities From an EAP Textbook

Introduction

This chapter examines two class lessons, which took place during the summer 2009 term, on an EAP textbook chapter that dealt with notions of immigrant cultures, constructions of national and social identities, and the linking of multiculturalism with consumerism. I also present and comment on the dialogues between the instructor and myself during our collaborative inquiry meetings, which addressed several topics that included immigrant identities, introductions to critical literacy pedagogy and its practicalities in the EAP classroom, and if politics should and can be taught in the EAP classroom.

The aim of Chapter Six is to document the collaborative praxis of the instructor's expanding tool-kit of functional grammar and critical literacy pedagogy and the accompanying challenges of implementing these approaches in her class in the context of this particular textbook reading. The analysis of the classroom practices reveals the tensions, contradictions, and slippages of ideological positions in the various discourses that were taken up and mediated by the instructor and her students in their textual engagements with the views and representations presented in a chapter entitled "Consumer behaviour and innovation," from an EAP textbook, *Learning English for Academic Purposes* (Williams, 2005). This reading was chosen by the instructor because there is a dearth of EAP material with Canadian content, and this textbook (published in Canada) was written by a Canadian author. Her teaching objective here was to use the chapter lessons to focus on paraphrasing and short-answer questions. Her intent was also to use the reading as a basis for the students to develop their discussion and analytic skills in class.

On the textbook chapter's opening page, the introductory text highlighted in the right margin reads:

> In the world of business, nothing is more important than knowing what the consumer will buy. Companies may spend a significant amount of time and money trying to figure out how consumers behave, and why they will purchase one product but not another. A business must understand the behaviour of its consumers if it is to be successful. Once a company really knows its consumers, it can create new products, or innovate, in order to motivate its consumers to buy. (Williams, 2005, p. 42)

The chapter's main reading passage, entitled "Characteristics affecting consumer behaviour," portrays a hypothetical Canadian consumer who is considering buying a motorcycle: "Jennifer Wong." "Jennifer Wong" is a socially constructed identity meant to reflect a new generation of young, mobile Canadians whose ancestral heritage and visage supposedly reflect and embody an increasingly multicultural Canadian society. This imagined consumer is examined through the lens of four influential factors, which the EAP textbook cites from a marketing textbook, that are claimed to predict and explain consumer choices and purchasing behavior: psychological, personal, social, and cultural. These factors are outlined to help answer the chapter's opening framing questions: "Why do people buy DVDs? What desire are they fulfilling? Is there a psychological or sociological explanation for why consumers purchase one product and not another?" (Williams, 2005, p. 44).

A central feature of the construction of neoliberal subjectivities has been this creation and continual manufacture of desire for imagined lifestyles that are now marketed internationally to globalized-conscious consumers (Rofel, 2007). Indeed, the intensifying modes of a dominant consumer culture have overlapped with the emergence of neoliberal ideologies, policies, and practices in North America in the past 35 years or so. Critics have pointed out that mediated representations of democracy have been re-articulated by a neoliberal ideology as freedom of consumer choice, which functions as a guarantor of this democracy so that "the ideal citizen is

the purchaser" (Apple, 1999, p. 204). This ideal citizen is now constructed to be a consumer nonpareil purchasing from a wide range of goods in the commodified spaces of malls and shopping arcades rather than as an active and vocal participator in the public spaces of governing. Drawing on my previous research on how EAP classes can function as ideologically contested (and complex) spaces of neoliberal discourses (Chun, 2009a), I explore further how the "layered simultaneity" (Blommaert, 2005) in discourses of consumerism and socially-constructed identities merge and inter-animate each other in the mediated spaces of this particular EAP classroom.

Who Is "Jennifer Wong"?

The summer 2009 term students had to read the passage, "Characteristics affecting consumer behaviour" in class. Here is the opening paragraph by Williams (2005):

> Consumer purchases are influenced strongly by cultural, social, personal, and psychological characteristics, shown in Figure 6-2. For the most part, marketers cannot control such factors, but they must consider them. To help you understand these concepts, we apply them to the case of a hypothetical consumer – Jennifer Wong, a 26-year-old brand manager working for a multinational packaged-goods company in Toronto. Jennifer was born in Vancouver, but her grandparents came from Hong Kong. She's been in a relationship for two years but isn't married. She has decided that she wants to buy a vehicle but isn't sure she wants to buy a car. She rode a motor scooter while attending university and is now considering buying a motorcycle – maybe even a Harley. (p. 49)

The reading then discusses culture as a factor that exerts "a broad and deep influence on consumer behaviour" (p. 50). In the left margin, the textbook offers a definition of culture: "The set of basic values, perceptions, wants, and behaviours learned by a member of society from family and other important institutions" (p. 50). Raymond Williams (1985) observed that the concept and keyword 'culture' is "one of the two or three most complicated words in the English language" (p. 87), and in fact its meanings have evolved and shifted significantly over the course of the past two centuries. Williams (1977) himself preferred to regard the concept of culture "as

a constitutive social process, creating specific and different 'ways of life'...(with) the emphasis

on a material social process" (p. 19). Throughout this chapter, the concept of culture is

elaborated to provide an explanatory frame through which the textbook paints a portrait of a

society that is seen as rapidly changing to a globally-connected, multicultural landscape in which

consumer identities now provide additional threads to stitch together an imagined national

identity.

The reading cites a poll in which "the majority of Canadians noted that our flag, the

achievements of prominent Canadians such as artists and scientists, our climate and geography,

our social safety net, our international role, and our multicultural and multiracial makeup are

symbols of our uniqueness" (p. 50). The discourses of nationalism and these constructions of

imagined communities (Anderson, 1991) work to present a seamless entity despite the internal

contradictions and socially motivated tensions: "Canada is a country that, for all its diversity, has

shared values" and this diversity is respected, which "has also long been part of our heritage"

(p. 50). This diversity is verified by the textbook's citing of statistics showing various

percentages of minority groups now comprising a Canadian society that "is becoming more

multicultural and multilingual" (p. 50).

These minority groups are subsequently recontextualized a few paragraphs later as

"Canada's ethnic consumers," which "represent some of the fastest-growing markets in Canada"

(p. 51). As such, the reading states that marketers "must track evolving trends in various ethnic

communities" such as "Chinese-Canadians, for example" (p. 52). It goes on to say that these

> Marketers must also be aware of the differences between new immigrants and those who
> are "integrated immigrants" – people who are second-, third-, fourth-, and even sixth-
> generation Chinese-Canadians. Although marketing information often must be translated
> into the language of new immigrants, integrated immigrants communicate mainly in
> English. Although Chinese-Canadians are influenced by many of the values of their

adopted country, they may also share some values rooted in their ethnic history: trust family, work hard, be thrifty, save, and have liquid and tangible goods. (p. 52)

The use of this fairly recent term, "integrated immigrants," can be seen as an example of what Chun (2009a) characterized as an "ideologizing collocation" (p. 114). There are several dimensions that are operating through the use of this ideologizing collocation of "integrated" and "immigrant." First, it demarcates this 'type' of immigrant from so-called 'new' immigrants, which by its very highlighting of this term, "integrated," casts into relief that 'new' immigrants have yet to be 'integrated' into society and thus are presented as not being full, participating members of society. The textbook's discourse positions the notion and practice of a multilingual and multicultural society as indexing a national "uniqueness" (suggesting its tolerance and acceptance of Others as a good thing), yet its contradictory use of "integrated immigrant" signals an unintended display of anxiety about immigrants *who need to be integrated*. This ideologically constructed binary opposition of "new" and "integrated" therefore sets in motion an operating frame through which social tensions can be conveniently explained away.

A second ideological dimension is the racializing labeling of some Canadians (and not others) as "integrated immigrants." The text cites those "who are second-, third-, fourth-, and even sixth-generation Chinese-Canadians" (p. 52) as being integrated, and are thus marked as such. In the text's earlier citing of statistics showing that Canada has a "rich mix of people from around the globe" (p. 50), it mentions that in addition to people of Chinese ancestry, there are also millions of Scots, Germans, and Italians comprising part of Canadian society. Yet these second-, third- (and so on) generation European-Canadians are not included in the textbook's labeling umbrella term "integrated immigrants." At what point will Canadians of Chinese ancestry be seen as simply 'Canadian', and not as "integrated immigrants"? The textbook's positioning of Asian immigrants and their descendants in Canada echoes the racialized

positionings of Asian immigrants and their descendants in the U.S; for as Takaki (1989) noted in the context of the Asian American experience, "Asian immigrants could not transform themselves as felicitously, for they had come 'from a different shore'" (p. 12). Being "strangers from a different shore" (Takaki, 1989) meant arriving from the 'wrong shore' – the shores of the Asian Pacific rather than the European Atlantic.

The textbook assumes that new immigrants cannot read English – "marketing information often must be translated into the language of new immigrants" (p. 52). It also states that "integrated immigrants communicate mainly in English," a claim that belies the realities of many Canadians of Asian descent who cannot communicate at all in the languages spoken by their ancestors. The textbook further reinforces the stereotype of the so-called 'model minority' (see Louie, 2004 for an excellent critique of this contested and egregious labeling of Chinese-Americans, and other Asian Americans): Chinese-Canadians may share values such as "trust family, work hard, be thrifty, save, and have liquid and tangible goods" (p. 52). These values, which are supposedly "rooted in their ethnic history" (p. 52) and which can easily be projected onto any other imagined community similarly positioned as being 'model citizens', typify what is thought to be a exemplary model of this minority. However, in addition to these so-called ethnic-historical values being part of "an invented tradition" (Hobsbawm, 1983), the listing of these values are meant to illustrate the tensions between new(er) immigrants, or rather 'non-integrated' immigrants such as Jennifer Wong's parents who supposedly value thriftiness, and Jennifer Wong herself, who is constructed to typify the upward-mobile "integrated immigrant" who is integrated into a culture of consumerism that would eschew such antithetical values:

> Let's consider our hypothetical consumer. How will Jennifer Wong's cultural background influence her decision about whether to buy a motorcycle? Jennifer's parents certainly won't approve of her choice. Tied strongly to the values of thrift and conservatism, they believe that she should continue taking the subway instead of

purchasing a vehicle. However, Jennifer identifies with her Canadian friends and colleagues as much as she does with her family. She views herself as a modern woman in a society that accepts women in a wide range of roles, both conventional and unconventional. She has female friends who play hockey and rugby. Women riding motorcycles are becoming a more common sight in Toronto. (pp. 52-53)

The parents are represented as embodying values of thrift and "conservatism" (which is at first somewhat ambiguous in this context but will soon be made clear) and thus in the ideological logic of this cultural discourse, "certainly won't approve" of Jennifer's choice to buy a motorcycle. Instead of framing it as other possibilities such as safety concerns about winter road conditions in Toronto for example, the textbook presents a mythologized portrait of the 'good (new) immigrant' parents who want their daughter to save money (take the subway – it's cheaper!), and entertain old-fashioned views of how women should behave in society – implied by Jennifer viewing "herself as a *modern* [italics added] woman in a society that accepts women in a wide range of roles, both conventional and unconventional." These unconventional roles of women are defined by their playing hockey and rugby, and indeed, riding a motorcycle through the streets of Toronto. This supposed feminist rendering of Jennifer Wong as being a "modern woman" serves to imbricate notions of freedom of lifestyle choices unrestrained from socially conservative parental concerns within a neoliberal culture of consumerism that disseminates imaginaries of commodities as standing in for a freer, more tolerant society.

Extract 6.1

Summer term, Thursday July 23, 2009

Start time: 32:45

The instructor ("T") reviewed the passive construction with her two students (called here "A" and "A2" since both share the same given name). Using the first sentence of the reading passage, "Consumer purchases are influenced strongly by cultural, social, personal, and

psychological characteristics" (Williams, 2005, p. 49), she asks the students about the author's linguistic choices that privilege either processes or results. She also asked who the audience this reading is serving, and one student answered, "ESL students."

01. T: OK, so in this, uh, in this sentence as well we have passive voice, so we're starting off a little bit more formally with passive voice and, um, OK, and our subject is "consumer purchases." Now, what else is participating in this sentence? So if we have the verb, which is the, you know, the process, so something is being influenced, OK? So who's influencing?

02. A2: Consumer.

03. T: The consumer is *influenced,* OK? But what is doing the influencing? What is doing the action?

04. A: Culture.

05. T: Culture, uh-huh. Only culture?

06. A2: No, culture, [social, personal, and uh, psychological characteristics.

07. A: [social, personal, and uh, psychological characteristics.

08. T: Characteristics. OK, so we have quite a bit there. It's not just culture, but it's society, personality, uh, or the personal, and psychology. OK, now, um, that sentence, does it show any kind of bias? Why would the person choose cultural, personal, social and psychological characteristics? Isn't there anything else? Is something missing or, what do you think?

09. A2: Yeah, there is something like bias because just he mention that the, this affect, this characteristics affect the, like, an opinion, there's no evidence of it or not.

10. T: OK, so it's an opinion so he's not really giving any more, um, proof of that?

11. A2: Yeah.

12. T: OK, so we don't know where the proof is from. OK, so even though, don't you think it's proof? Look there's a figure, Figure 6.2 down below. There's a bar and a graph, and everything looks very official. Shouldn't I believe that? I mean it says, "Cultural, social, personal, psychological issues," and there's a buyer over here and all kinds of little words and stuff. It seems to be very technical.

13. A: It's a fact.

14. T: That's a fact?

15. A: Factors.

16. T: OK, so under cultural factors we have culture, sub-culture and social class. So that's a fact. Everybody knows that, right? And there's nothing else to culture. All of it is just sub-culture, social class.

17. A2: So you mean, because, because it has, like, graphs, and that means more, I mean?

18. T: Uh-huh, what do you think? So if I, if I put a graph there, does it make it seem more true?

19. A2: No.

20. A: No. But the, the=

21. T: =Oh, it doesn't? Why would they put the graph there?

22. A: No, no=

23. A2: =Just explain.

24. A: Yeah.

25. T: Is this a graph?

26. A2: No.

27. T: What is it?

28. A2: It's a figure.

29. A: Diagram.

30. T: Yeah, it's some kind of diagram you could say. I suppose it's a=

31. A: =It's kind of table.

32. T: Like a table, [yeah. OK. So it's just a bunch of lists really.

33. A2:   [a table, yeah.

34. T: OK.

35. A2: Like to summarize, to give more clear idea of what's the topic.

36. T: OK. So it doesn't really prove anything though.

37. A2: No.

38. T: So it's still somebody's opinion, right?

39. A2: Yeah.

40. T: OK.

We can see in turn 1 the beginnings of the instructor incorporating more of a functional grammar approach in her question, "What else is participating in this sentence?" A few minutes earlier she had written on the board:

Structure

S (who, participant) V (action, process) O (who/what participating) Adv (circumstance)

By using meaning-oriented constructs of functional grammar (participant, process, and circumstance), the instructor introduces a metalanguage to the students to aid them in seeing the choices the textbook author made in constructing a specific representation of experience. Schleppegrell (2004) argued this method of analyzing the choices a writer makes in representing experience can help develop better reading comprehension, and that the use of Halliday's (1994) functional terminology focusing on grammatical processes can aid EAP instructors to teach academic English. Schleppegrell and de Oliveira (2006) have found in their research with secondary school history teachers that these teachers

> readily take up the notion of identifying the process that is central to the clause, the grammatical participants, constructed in nominal groups, and the grammatical circumstances, constructed in prepositional phrases and adverbial adjuncts. Because the focus is on the larger constituents in the clause, and not on individual words, the sentence is broken into meaning-based elements that fit well with the history teacher's focus on what happened, who did it and to whom, and under what circumstances?...teachers can learn to identify these functional constituents and help students also recognize them as they engage in discussion about the text from a meaning-based perspective. (p. 259)

Using this metalanguage, students can unpack and then analyze the text's complex and at-times obscured meanings. This allows the instructor to ask "who's influencing?" through this framing of participants. In turn 2, Student A2 replies, "consumer," and the instructor reminds him that it is the consumer who is influenced, and then first repeats the question (with a "what" instead of a "who") and then asks a second question, "what is doing the action?"

Student A says that it is "culture" doing the action in turn 4 and then when prompted, offers, along with Student A2, the additional factors listed. In turn 8, the instructor proceeds to frame her question by asking if the sentence shows "any kind of bias" and if something is missing from the particular choices listed as influencing consumer behavior. Student A2 takes up this framing by replying that "there is something like bias" because the author provides "an opinion" and "there's no evidence" to support the claim that these four factors affect consumer behavior. The instructor in the ensuing turn 10 asks Student A2 to reaffirm his position that this is an opinion because "we don't know where the proof is from" (turn 12). Perhaps the instructor missed a previous section in which the textbook author cites a marketing textbook as the source of information listing the four factors influencing consumer behavior since the class started on this subsequent section. In any event, after the student stands by his position that this is an opinion, the instructor points to a figure shown below the first paragraph in which the four factors are displayed in descending order from left to right: cultural, social, personal, and psychological, all leading to a black rectangle labeled "Buyer." Under each factors are listed several components such as social class and subculture for cultural, and motivation and perception for psychological.

In this turn 12, the instructor seems to challenge Student A2's claim these four factors reflect only opinion when she points to this figure ("Figure 6.2 down below") as proof – "don't you think it's proof?" She says "there's a bar and a graph, and everything looks official." However, she then asks, "shouldn't I believe that?" in a tone that suggests otherwise. She points to the figure that in its presentation and structure legitimates its knowledge claim through its seemingly "very technical" use of "all kinds of little words and stuff." Student A responds in turn 13 that "it's a fact" but then when asked to clarify, he says "factors" in turn 15. The instructor

then attempts to have the students take a more problematic view of the figure's knowledge claims when she says in turn 16, "and there's nothing else to culture, all of it is just sub-culture, social class." Student A2 in turn 17 challenges her when he says "so you mean because...it has...graphs...that mean more?" The instructor in the next turn, asks him if a graph makes the knowledge claim "more true." Student A2 replies with a "no" and so does Student A. Student A2 goes on to state in turn 23 that the graph is there to "just explain" and Student A again agrees.

In turn 25, the instructor changes the direction of conversation when she asks the students if this figure is in fact "a graph." Student A2 says it is "a figure" and Student A replies, "diagram." The instructor agrees that "it's some kind of diagram" and then Student A suggests that "it's kind of table" in turn 31, and the instructor and Student A2 immediately agree with this observation as well, with the instructor adding "it's just a bunch of lists really." Student A2 frames the figure as one of a summary in giving a clear idea of the topic rather than proving anything ("No" in turn 37) and that it is still somebody's opinion ("Yeah" in turn 39).

This exchange indicates a more critical move on the instructor's part to foreground how charts and figures can play a role in legitimating truth claims. The students themselves question the use of this figure to substantiate these four factors as the sole explanatory references for consumer behavior.

Extract 6.2

Summer term, Thursday July 23, 2009

Start time: 52:14

After further discussing the various factors the textbook names as influencing consumer behavior (cultural, social, personal, and psychological), one student observes that "they missed media factors here." The instructor concurs, and then notes, "this list of four...are the only factors

that this author puts in" and that this is "sort of an interesting choice, don't you think?" After her asking what might be added to the list, the same student suggests, "we can add advertisements as a tools for marketing, it's important tool." The instructor then observes that this list is "incomplete" and this is "overly general, and yet...this is in my textbook, so should I believe it?" The student replies, "You can't, be critical," to which the instructor asks, "so what does that mean, be critical when I read?" Being critical here is then defined by the student as "you can disagree with that, you can add some reason from your point of view." When prompted by the instructor to expand upon this answer, the student answers, "raise questions, and try to...why, maybe there is a reason why (the author) choose only these four." The instructor and the students then toward their attention to the hypothetical consumer, Jennifer Wong:

01. T: Yeah, so if, if in fact she is an example of cultural, social, personal and psychological characteristics, can we find something in there to talk about her cultural, um, her cultural influences? So if we look at Jennifer Wong, what's her culture?

02. A: Asian.

03. T: She's Asian.

04. A: She's, she's Canadian but she's influenced by Asia.

05. T: OK, so she's Asian but she's born in Canada, OK. Um, OK, where is she from?

06. A2: Hong Kong.

07. T: Yeah, who was from Hong Kong though? 'Cause she was born in Canada.

08. A: She born in Canada, xxxx, [her parents.

09. A2:   [her parents.

10. T: OK. So what nationality is she?

11. A: Canadian.

12. T: Canadian-Chinese, OK? Because she does have a culture, right? What's her culture?

13. A: Yeah.

14. T: What is her culture?

15. A: Asian, Chinese.

16. T: (laughs) And then again, if you use these words in a research paper, all that is going to get very technical. Is she Asian?

17. A: Mm-hmm.

18. T: Is she Asian-Canadian?

19. A: Mm-hmm.

20. T: Is she Chinese, right? So to say she's Asian, I mean, she could be Filipino, she could be, well, that's Southeast Asian – she could be Japanese, right? yeah, Korean, yeah. Um, so the thing is, by saying Asian, we don't know, right, by saying Chinese, it's very specific.

21. A: Yeah.

22. T: Um, but it's Hong Kong, right? Is that really China or is that Hong Kong? You know, if you're really into the politics=

23. A: =Yeah=

24. T: =Right, then that's a whole different ballgame too. So even just the choice of words is very, very difficult in a research paper. You have to be *so* careful, right? OK, so that's her culture. Now what about the Canadian angle? Can we say that she's half Canadian? Does she speak English?

25. A: Yeah, she's born in Canada.

26. T: She's born in Canada so she probably speaks English.

The reading passage asks its readers to consider how the hypothetical consumer named "Jennifer Wong" will be influenced by her cultural background in her deciding to buy a motorcycle or not. The instructor begins this exchange by asking the students if they can find something in the text to allow them "to talk about her cultural...influences." But before they can discuss these influences, both the instructor and the students begin a co-constructing process in which they attempt to delineate and locate what Jennifer Wong's culture is. In turn 2, Student A says "Asian" is her culture, and then instructor seems to construct Jennifer Wong: "she's Asian." Student A then seemingly backs away from this umbrella term in turn 4 when he immediately

modifies his statement by saying, "she's, she's Canadian but she's influenced by Asia." In turn 5, the instructor acknowledges that Jennifer Wong, although "she's Asian," was born in Canada. She then asks where Jennifer is from. Student A2 says "Hong Kong" in turn 6 and the instructor asks him to clarify in turn 7, reminding him that Jennifer was born in Canada. Both students repeat that she was born in Canada and then it appears they may have suggested her parents were from Hong Kong, although this was inaudible on the audio-recording.

The instructor then asks in turn 10 what her nationality is and after Student A replies, "Canadian," the instructor then says, "Canadian-Chinese...because she does have a culture, right?" Here, the instructor seems to be divorcing Jennifer's nationality from her culture, and privileging seemingly one culture over another by hyphenating her nationality – "Canadian-Chinese" and by asking the question, "she does have a culture, right?" She proceeds to asks the question, "what's her culture?" and then repeats it in turn 14. Student A replies that Jennifer Wong's culture is "Asian, Chinese."

The instructor in turns 16 and 18 seeks to clarify what Student A means by "Asian" by asking him if Jennifer is Asian and "Asian-Canadian." After Student A's affirmations, the instructor explains that the umbrella term "Asian" does not locate her particular ethnicity – Chinese. However, she then mentions "Hong Kong" in turn 22 in reference to the text mentioning Jennifer's grandparents are from Hong Kong, and then asks "is that really China or is that Hong Kong?" Here, being "Chinese" is articulated not as an encompassing term to include diverse peoples, dialects, regions, and ethnicities but as particular identities tied to the power dynamics of post-colonization, identification with the West, and the resurgence of national pride seen in its reclaiming of lost territories. The instructor, in acknowledging Student A's planned studies in political science, says, "if you're really into politics...then that's a whole different

ballgame too." In turn 24, after telling the students, "you have to be so careful" in choosing words when writing a research paper, she says, "OK, so that's her culture." Yet, it is still unclear whether "her culture" refers to Hong Kong or Chinese culture, or if these are collapsed within one subsuming category.

In this same turn, she then asks, "what about the Canadian angle?" The instructor does not explore with the students how Canadian culture might be something with which Jennifer identifies and exactly what this might entail, but instead asks, "can we say that she's half Canadian?" Before the students can answer, she goes on to ask a third question – "does she speak English?" Student A in turn 25 replies that Jennifer does because she was born in Canada (the textbook mentions her place of birth as Vancouver), and the instructor concludes that since Jennifer was born in Canada, "she probably speaks English." Several issues emerge here. First, there may be some confusion regarding the term "half Canadian" – does this mean one parent is a Canadian citizen, and the other not? Or does it refer to the textbook's hyphenated identity of Jennifer Wong: Chinese-Canadian? The instructor, in asking if Jennifer is "half Canadian," seems to be drawing upon the latter, and appears to be considering that Jennifer's culture is not restricted to being 'Chinese'. It is interesting to note that the instructor, who is an immigrant herself, does not address the often complicated relationships second and third-generation North Americans may have with their ancestral cultures, in particular the ones that do not allow them to escape from being seen as "strangers from a different shore." A second issue is that the instructor draws upon the discourse of nationalism, culture, and language in her question if Jennifer speaks English. Her speaking English is evidenced here as indexing her Canadian identity; however, being born in Canada does not necessarily mean one will speak English.

The issue of national and cultural identities and their interrelationships is an extremely complex one. In what has been called "the dislocation or de-centering of the subject" that points to a "set of double displacements – de-centering individuals both from their place in the social and cultural world, and from themselves" (Hall, 1996b, p. 597), Hall (1996b) argued that the structural changes in late twentieth century societies have fragmented "the cultural landscapes of class, gender, sexuality, ethnicity, race, and nationality which gave us firm locations as social individuals" (p. 596). Hall cited the Lacanian notion that contests the construct of 'identity' as a unified, homogeneous whole, and instead sees this concept as a fantasy and an imaginary in that identity "always remains incomplete, is always 'in process', always 'being formed'" (p. 608). Instead, he suggested that "rather than speaking of identity as a finished thing, we should speak of *identification*, and see it as an on-going process" (p. 608). Indeed, one could ask in this context, which culture does Jennifer Wong identify with – Canadian or Chinese, or both? There seems to be an underlying assumption in this classroom discourse that because her ancestry is Chinese, her culture must be Chinese (an imagined unity?) and not Canadian – however defined or not, as in this case.

As Anderson (1991) argued, national identities are intimately connected with ideological notions of "imagined communities" in which disparate groups of people are imagined (and imagine themselves) to be part of the same community subsumed under the name of the nation-state. This is accomplished through a system (or systems) of cultural representation (Hall, 1996b). Inasmuch as "national identities are not things we are born with, but are formed and transformed within and in relation to representation," people are "not only legal citizens of a nation: they participate in the *idea* of the nation as represented in its national culture" (Hall, 1996b, p. 612). Thus, "national cultures construct identities by producing meanings about 'the

nation' with which we can *identify*" (p. 613). These meanings are produced through various discursive devices including national narratives and foundational myths in which social differences are flattened out (and in some cases, were literally wiped out) into representations of unity and identity. One particular mechanism to produce meanings about the nation is the spectacle of the Olympic Games, which is staged every four years. The vast spectacles of national representation manifested in costumes, flags, national colors, pageantry, exhibits, and so on all index and reproduce what it means to be a member of that particular nation-state.

However, attempts like the Olympics to produce a powerful, coherent narrative representation of the nation are often troubled by tensions and contradictions within these narratives. Citing Laclau's (1990) work on the concept of "dislocation" in modern societies, Hall (1996b) noted that society is "constantly being 'de-centered' or dislocated by forces outside itself" and "if such societies hold together at all, it is not because they are unified, but because their different elements and identities can, under certain circumstances, be articulated together" (p. 600). It is in these attempted articulations that ideological tensions and contradictions emerge that call into question precisely how these identities are articulated together, and the degree to which these articulations are coherent or not. Part of the confusion in the instructor's and students' efforts in 'locating' Jennifer Wong's cultural identity stems from both their own notions of what constitutes someone's culture, which draws upon of course the social discourses discussed above, and the textbook's own discourse in naming and marking Jennifer Wong as an "integrated immigrant" in Canadian society. How then is her Chinese ancestry, which is foregrounded in the text by this indexing of her as an "integrated immigrant," articulated with the element of her identifying "with her Canadian friends and colleagues," who are not identified in the text as having the same and or different backgrounds?

The textbook draws upon the discourse of the metaphor of Canadian society as a mosaic in positioning Jennifer Wong as being between two 'worlds': her Chinese ancestry and parents, and her Canadian friends (whose cultures are absent here). One traditional narrative representation of the U.S. was a 'melting pot' in which immigrants were supposedly 'melted' (read: assimilated) into an American identity, free of 'Old World' encumbrances and past prejudices (the construction of 'Whiteness' of disparate Europeans in allowing them to 'melt together', and the 'mixing' of 'other races' is another issue). In contrast, the narrative of the Canadian 'mosaic' represents Canadian society as a space in which immigrants are free to exercise and perform their preferred cultural identities or rather, identifications within a tolerant and 'multicultural' society that stitches all these groups together into a quilted fabric: separate patterns and squares, but all connected somehow to form a coherent society.

There is another matter to consider here. Although the textbook presents 'culture' as being defined in terms of national and ancestral identity, to what extent is the consumer identity of Jennifer Wong an influential cultural factor in its own right? Hall (1996b) saw what he termed the "global post-modern," which describe the current conditions in which the

> cultural flows and global consumerism between nations create the possibilities of 'shared identities' – as 'customers' for the same goods, 'clients' for the same services, 'audiences' for the same messages and images – between people who are far removed from one another in time and space. (p. 621)

In this scenario, these globalizing consumer identifications in specific contexts may displace national identities that still rely on 19th century notions of the nation-state, culture, and language. In contrast to this discourse of nationalism, "within the discourse of global consumerism, differences and cultural distinctions which hitherto defined *identity* become reducible to a sort of international lingua franca or global currency into which all specific traditions and distinct identities can be translated" (p. 622). However, the logic of consumerism in its continual push to

create, promote, and purchase ever new commodities in all its manifestations (products, lifestyles, and so on) has also exploited "a fascination with *difference* and the marketing of ethnicity and 'otherness'" (p. 623). To what extent then is the textbook marketing Jennifer Wong's constructed ethnicity and hence 'Otherness', however defined or located by the instructor and the students, in the context of this discourse of global consumerism? Thus, the construction of Jennifer Wong as "hypothetical consumer," "Chinese-Canadian," and "integrated immigrant" as part of the "multicultural and multiracial makeup (that) are symbols of (Canadian) uniqueness" (Williams, 2005, p. 50) can be read in the nexus of attempted articulations between global imagined communities and local ones, be they of language, culture, consumer, or the nation.

Dialogues With the Instructor

What follows are a series of conversations with the instructor on the topics of critical literacy, curriculum, the notion of "integrated immigrants," and the EAP textbook representation of "Jennifer Wong."

During our meetings the instructor and I discussed how it was important not to overload the students with too much of the terminology of functional grammar. It seemed to resonate with her when I asked if all those formal grammar rules she kept stressing such as the third-person singular helped the students, and she admitted that they seemed to have little effect on their reading and writing. She expressed that she found functional grammar to be "fascinating" and found it "very insightful." In my exploring the practical utility of functional grammar as an addition to her teaching repertoire, I eventually revealed my own additional motivation for doing so. Although the instructor in one of her spring term classes stated, "that's politics so I won't go there" in response to a student talking about the promises Barack Obama and John McCain made

during the U.S. presidential election in 2008, she had just spent the previous twenty minutes discussing it. Clearly, politics entered into her spring term classes repeatedly, often initiated by the students themselves.

After her spring term ended, for a workshop on June 30th, 2009, in which we examined how to implement functional grammar exercises in her upcoming summer term class, I brought a copy of Luke and Freebody's (1997) "Shaping the social practices of reading" for her to read. I chose this reading because functional grammar's attention to how linguistic choices construe particular meanings dovetails in many ways with critical literacy. The instructor urged her students numerous times to be "critical thinkers" and "critical readers." However, being critical in this context was often meant to critique an author's reasoning or logic of the featured argument, and identifying bias. And yet, there were numerous occasions in her classes when the students themselves initiated discussions that addressed issues of power and questioned "the rules of exchange within a social field" (Luke, 2004, p. 26). After building a rapport with the instructor over the previous three months, which started to deepen after the success of the nominalization lesson described in Chapter 4, I thought it was an opportune time to start a dialogue with her on critical literacy pedagogy in the EAP classroom:

> The reason why I think functional grammar is interesting because it does give particular tools to actually start to do critical literacy. Because in the field right now, where a lot of people are doing critical literacy, not everyone is linguistically or grammatically grounded. And so when I, when I read the literature and I was like, "OK, how do you actually do critical literacy other than just saying, "Well, what's this article about?" or "do you agree with the writers opinion?" You know, people like you and me, who have been in the trenches for a long time, and we know what the students' needs are, which is basically fine, fine, we can talk about it for hours, debating about this, but *show me* the specific tools that I would need to not only succeed, but also *now* I can get to that next step.

I then gave her a copy of the Luke and Freebody (1997) chapter. She immediately started to peruse it and seemed to find it interesting. She then stressed to me the need for critical literacy pedagogy and its theoretical framework to be practical:

> Yeah, and to tell you the truth, one thing that is good about me as a participant, not to toot my own horn, but just to characterize it, is that I like the practical approach. Like, don't give me all the airy fairy stuff, or give me the airy fairy stuff, but I need to make it practical for them. Like how are they going to use it? Because I'm not teaching theory here, right? So, um, I think it's not a bad way to do it, because I will make it useful. Because if I can find a way to use it, I'll use it. And they need to, to find ways to use it. So I just need, I need to be the bridge between this and the, the methodology between this and the methodology for them. So I have to create a nice, simple process for them as much as possible, OK?

It was a good reminder to me that as a former EAP practitioner and current critically oriented researcher, I needed to fully engage in praxis – the nexus of theory and practice, and its realization in her classroom. Practitioners are less impressed with complex theories they may regard as "airy fairy" if these theories do not lend themselves to being implemented easily by instructors so that they are accessible and clear to their students. I also realized from the concrete circumstances of my extensive classroom observations of her class, and our lengthy (often approaching two hours) discussions that critical literacy pedagogy approaches had to be considered in the specific, immediate context of the instructor's class.

A month later, on July 28th, 2009 we met to discuss the Luke and Freebody (1997) chapter. I started the conversation by asking her what her overall take on the reading was. She replied:

> Well, to tell you the truth, it's a new idea for me, slightly, you know? So, I mean, the idea of reading culture and reading as a social construct is, is, well, the idea of reading as a, as a sociopolitical event is kind of interesting, which I, you know, we do talk about that

in reading, anyway, when you read about, you know, culture, politics, or something else. But we don't normally look at it as, like, the practice of reading, right? So it's very new to me, this. Part of me was like, "Oh, yeah, really? I don't think so. Come on." You know, like, it seemed very radical, um, and very, sort of, 1960s, you know, coming out of that liberalism thing, because, fine, the, the, and part of it is I haven't worked through the whole thing yet. So part of my initial reaction is, "OK, great, but how the hell do you bring this to bear in a classroom?" Like, because, um, because of the time, right?...A reading has content, and you want to make sure that the students understand the content. And, yes, you want them to understand the subtext, but if they don't have the language skills to understand the subtext, because so much of English, um, vocabulary, and even the way we construct the meaning, is in the grammar, right?...So if they don't understand the grammar and they don't understand the nuances of the vocabulary, how can we help them to appreciate (laughs) the social construct of it? Um, because you have to have the words to, um, well, I mean, the idea can be in your head and you can't express it if you don't have the words, but you really do need the, the vocabulary to actually look at the reading this way. And I think you need a certain level of vocabulary awareness and distinctions and, you know, tone, to actually appreciate the nuances of a text this way. So I think it's easier to do if the text is simpler, you know, like, more to the point. Um, and it's also easier to do if the classes are more advanced, because the students will have a higher level of language. But, assuming they reach a higher level of language, um, you know, then I understand it 'cause there's lots to talk about. But, even then, my concern is the time.

The instructor raises an important issue facing teachers everywhere. The issue of time constraints in implementing critical literacy in an EAP class needs to be considered in the context of program mandated curriculum goals, institutional testing, and the pressures to 'get through' the assigned textbook. The instructor also expresses concerns about the complexity of critical literacy and its perceived requirements – as reflected in her assessment that her students may not possess the necessary language and linguistic skill-level to engage in critical literacy. Is there

enough time to provide supporting information so that students will understand the historical and social context of the readings? How do you get the EAP students to understand the social construct? Is it easier for advanced students? What are the ways to scaffold critical literacy approaches? These are all important questions for both researchers and practitioners to address and think through, and which call for more collaborative inquiries between critically oriented researchers and practitioners open to expanding their teaching tool-kits.

In addition to these common concerns as expressed by the instructor, she also raised another important issue of introducing critical literacy to teachers:

> So, if you begin with teacher training, you're teaching them about, uh, the sociopolitical, you know, point of view in reading, or the perspective, and the way we construct meaning with that. But if somebody doesn't have an awareness of politics, are we having to teach politics, then? Are we going to have to teach political theory? Are we going to have to make teacher aware of politics? I really have not much interest in politics, to tell you the truth. I mean, in, over a dinner conversation, Sunday night, if I get stuck, you know, fine, I'll talk about politics. But, um, in terms of academic teaching, I don't know where you'd begin...Because, I mean, you're basically fomenting unrest (laughs). Do you know what I mean? Like, if you make students completely aware of their political situation all the time, or, you know, that you're constantly pointing it out, um, it, it creates a politician of the teacher, to some degree, or at least an observer of, of politics and the political system and the constructs of society. So, if we, as teachers, teach students through reading, uh, awareness of political thought and awareness of political structures, what are we hoping to do, by doing that? Are we hoping to change the political system? Because awareness is the first step in change. So, if you are going to, so I'm thinking this long-term, you know, as a theory, how practical is this? And, if you can get enough adherence, I suppose it would be fine. But what are the ultimate effects of this going to be if you make everybody aware of the political they're in? Which is, of course, the opposite of what most governments try to do. They try to make you totally unaware of the situation you're in so that you're just, like, (laughs) living your life and happy, and

they don't have to worry about it. But, you know, as soon as there's a, a total awareness, how do you deal with that when everybody's aware of the inequalities in the system?

The instructor echoes a common concern of many ESL and EAP teachers who do not wish to get mired in the politics of the everyday, and avoid what they may see as social controversies that involve complex cultural histories which may not be readily available or accessible to either the teacher or the students, or both. For teachers who have ventured into discussions on historical conflicts and the politics in a region that involve several cultural groups present in the classroom, the results can alienate some students and risk disrupting a delicate balance in the class dynamic, as some can attest. But there is a far more deeper reason why many ESL and EAP instructors tend to shy away from addressing the political in their classrooms. Morgan (1998) argued that "to a remarkable degree, our profession has historically constructed itself as a closed system: a body of theories, methods, and research techniques largely disconnected from the local contexts where language instruction takes place" (p. 25). As he noted, ESL instructors "are informed by a research tradition" (p. 27) that tends to privilege the psychological at the expense of the social so that "language learning appears to take place in a social vacuum" (p. 26). Often informed by this research tradition in their training, and mindful of some EAP institutional program constraints and pressures to please and mollify their 'customers' – the international students – many EAP teachers may be reluctant to engage in what seems to be 'risky' teaching in the classroom. And for teachers who do not have much interest in politics, what is at stake for them to engage with the everyday in their classrooms?

As the instructor points out, how do we incorporate critical literacy approaches with teachers who may not have "an awareness of politics"? How do you get them to adopt critical literacy in the classroom? Do you have to teach teachers "political theory" for them to

incorporate critical literacy in their teaching? There is also the perception that teaching critical literacy may be "fomenting unrest" in the classroom, as the instructor put it. In her words, by "constantly pointing out" the students' "political situation," does this create "a politician of the teacher" in the EAP classroom? She makes the astute observation that making everybody "aware of the political" is "the opposite of what most governments try to do." Yet, Morgan (1998) observed that "for many ESL students, politics is a lived experience constructed in many ways" (p. 24). For these students, the political is something they do not necessarily have to be made 'aware' of; it may be in fact something of which they are all too aware, having come from war-torn countries such as the student in the instructor's spring term class who left Iraq with her family a few years earlier. Texts in the classroom will necessarily be read differently by students who carry their own lived experiences and lived identities. Thus, teachers should ask a simple question: "Who is in my class?"

Her asking what the ultimate effects of this will be illuminates a central issue – what precisely is the function of education, of second language education, and of EAP education in particular? In the ensuing conversation, I was curious about her phrase, "creating a politician of the teacher," so I asked her to define what she meant by "politics." She replied, "I guess politics, to me, is the, the, the thought, the practice, the ideology, the systems of power structures, economically, socially, culturally, in each country." Using her definition, I then asked her if she thought teachers "are in a sense...already politicians" in the classroom. She replied:

> To some degree, yes. And I think it depends on the teacher. But, by and large, I think we are. Because we represent a country, almost. You know, we are the representative of the political, social, you know, country we live in. Right, the system that we're in. So, part of my job, I think, in teaching these students, is also to help them understand, like, what the ethos of the Canadian political system is, to some degree. You know, so we teach

liberalism, we teach what's in the, in our, um, you know, code, and what the, what Bill of Rights we have.

She went on to relate to me that when the subject of homosexuality invariably comes up in her classroom, which elicits "titters and guffaws and all this stuff," she "gets serious" and tells her students that its acceptance is part of the Canadian social contract, and then frames the issue to her students as "you want other people to understand you and be tolerant towards you, you must be tolerant towards others." It seems that despite her insistence that she is not concerned with politics, and her claim that she steers away from political discussions, the instructor in fact has engaged in the political of the everyday repeatedly in her classroom. Her observation that teachers are representatives of the political and the social illuminates the inescapable realities of the EAP classroom being imbricated in the complex ideological fabric of everyday life. For both the students and the teachers who perform and experience their daily classroom rituals of "everydayness" in the repetitive drills and exercises, explicitly acknowledging and reclaiming the everyday from being an object of social organization is indeed a political act, as shown above in the instructor's inclusion and embrace of all possible subjectivities. It is in these moments, in which the everyday becomes abundant in possible subjectivities rather than as mere objects of social organization (Lefebvre, 1988), that engage both students and teachers alike.

However, the instructor expressed concern that too much talk about politics can lead to disagreement and that it is difficult to keep abreast of current political situations:

> If we're talking just about analysis of a text, then, immediately, you're going to have disagreement in the class because politics is a personal issue. It's, it really is. We all have different ideas about what we think we want to see, politically. I don't think anybody really understands the political they're living in. I mean, you know, look at the garbage strike, right? See it on the news every single day. How much do I really know about the garbage strike? Diddly. I know nothing. I know that they want sick days, right? Is this

all? I mean is that all we get? So, with a, you know, a, a dearth of analysis from the media, you know, there's a personal onus to go out and get the information. How do I get unbiased information, if I'm going to teach it? What kind of texts will I choose to instigate political thought? Then I'm the politician, then I'm choosing the system just by even choosing a text. I'm forcing them to think in a certain way. You know, I could be accused of, you know, politicizing education. Do I want to do that?

Pointing to "a dearth of analysis from the media," she conveys the concern that it is her onus to "go out and the get the information...unbiased information" to teach her students. For teachers who want to look for sources beyond the curriculum, it can be a daunting task to choose texts presenting alternative viewpoints. Her example of the garbage strike is indeed a local political situation about which she may know little, and which the media will most likely not discuss to any insightful degree to aid the casual viewer; however, drawing on one's own lived experiences and knowledge can lead to make connections in the classroom between the local and the global, the micro and the macro. Her comment and concern in choosing the kinds of texts "to instigate political thought" and that by doing so leaves her open to possibly being "accused of politicizing education" prompted this exchange:

> C: But yeah, however, the argument, yes, I understand, but the argument, a counter-argument would be, but the curriculum that you're already forced to teach, [that's mandated for you, is already politicized.
> T: [Right, right, right, yes, true!
> C: Right? So that, you know, if, if you're worried about, "Well, if I get these other texts, people will say, 'Well, you're just fomenting an agenda,'" the argument is, this curriculum, this particular curriculum, already has an agenda.
> T: It does, but we hide it, right? And we don't focus on it.

Inasmuch as institutions have their agendas, and curriculum materials are ideological in nature and politicized in its institutional, publishing, and authorial choices of who and what are included and represented, and who and what are omitted and absent (e.g., Apple, 2004; Gair & Mullins, 2001), teachers are already ideologically engaged in the EAP classroom, whether they accept this role or not.

A few minutes later after this exchange, the instructor conveyed another concern about critical literacy pedagogy in her classroom. She was afraid that she would end up "trying to get them to agree politically with the teacher." I stressed to her that is not a goal of critical literacy; instead, one of its aims is to interrogate all viewpoints and not necessarily privilege one over the other. Rather than seeking a uniformity of its own interpretations, one of critical literacy education's core concerns is articulating how dominant social and cultural practices attempt to impose interpretation on society's members (Freebody, 2008). However, she then raised another important point: "But, you know what, a lot of students come from a culture where you have to agree with the teacher." In addition to cultural experiences, in the increasingly high-stakes environment of tertiary schooling, we also discussed the possibility that students will 'parrot' their teachers' opinions to get a good grade in order to 'play the game'. We then discussed how to create spaces in the classroom to encourage divergent interpretations, diverse opinions and ideas, and to reassure students they will not be penalized in the form of a poor grade if they openly challenge and or disagree with their teachers.

In the ensuing conversation, I then made a move toward addressing the chapter, "Consumer behaviour and innovation" she had planned to revisit later in the week:

01. C: Since you did raise the issue about the other experience, in terms of being positioned as this immigrant, in terms of what the teacher said to you...I was reading this, Chapter 3, yesterday and came across this phrase, and I wanted to see what your

take on this was, because I, frankly, I had a very strong reaction to it, that was on page 52, where they're using the hypothetical model, which, which in itself is, in some ways, problematic, of Jennifer Wong, so-called "Jennifer Wong," person of the consumer, targeted consumer, but on page 52, where, line 113, "Marketers must also be aware of the differences between new immigrants and those who are," and they have quotes around it, "integrated immigrants"=

02. T: (laughs) =Uh-huh!=

03. ="people who are fourth, fifth, and even sixth generation Canadian, Chinese Canadians." Now this is the first I've ever come across this phrase.

04. T: Integrated.

05. C: So I don't know if this is a phrase that's endemic to Canadian discourse? 'Cause I have never seen this phrase in the U.S., but it set off a whole chain of reactions, and I was wondering if you had any, now that I have already foregrounded, yeah (chuckles). When you came across this phrase, what was your, kind of, take on that?

06. T: Well I guess mine was a little bit more positive, right? I didn't think of it as a, I thought the quotes were interesting, and no, I don't really see that as a, a, a very common Canadian way of looking at things. But I think he's, you know, I think, actually, that shouldn't be a double quote, I think that should be a single quote. Because I think he's using the term in a very, sort of, you know, he's changing it, or using it in a very specific way. He doesn't say where it comes from. Or she, I can't remember who wrote this. But the, to me, it was interesting that the distinction between, like, first generation or brand new immigrants, you know, would not be integrated, (laughs) which is kind of interesting. So it means that author's point of view, just by, you know, according to language, you know, or by birth, there's no way that they can be integrated Canadians if they're first generation. So it means any of these students here, who are coming to Canada for the first time, they're just, there's just no way they can be integrated. Because=

07. C: =Right, but=

08. T: =Go ahead.

09. I: No, no, and then, but what about third, fourth, fifth?

10. T: Yeah.

In turn 1, I make my own feelings explicitly known to the instructor about the phrase, "integrated immigrants." In doing so, I drew attention to a phrase that triggered a resentment regarding how as a grandchild of "strangers from a different shore" (Takaki, 1989), I am still not seen in many ways as simply an 'American' but a hyphenated one, one that I may choose to use at will but bristle at others who insist on labeling me as such. Although it was meant in the Canadian context in this textbook, it rankled me. The instructor seems to immediately pick up on the implications, as evidenced by a laugh and an emphatic "uh-huh!" in turn 2. Since she had already shared with me her immigrant experiences in Canada, and I in turn related several anecdotes about my being racialized in both the U.S. and Canada, I felt comfortable in asking her reaction to the phrase in turn 5. She proceeds to point out how the term "integrated immigrant" is used in the text to distinguish first generation immigrants who "would not be integrated," and that from the "author's point of view...there's no way that they can be integrated Canadians if they're first generation." Anxious to make my point about how subsequent generations are still regarded as "immigrants," at the moment, I quickly acknowledge her important point without taking time to discuss its implications by cutting her off in order to ask her in turn 9, "but what about third, fourth, fifth?" I went on to ask her if her nieces, who were born in Canada, if they were to be considered "integrated immigrants." She replied:

> Yeah, no, I don't feel totally, I guess I don't even feel integrated. Like, what does integration mean? You know, like, are you linking, he's linking, the author is linking integration to, you know, whether you're born in a country or not, right? And, and then, if you're second generation, are you an immigrant? You're not an immigrant anymore. Like, you know, so...Yeah, that's a very strange thing.

Toward the end of our conversation on this day, she spoke about how a teacher's own attitudes borne out of lived experiences influence what parts of a text she or he may have the class focus on:

> And when you think about applying, like, let's look at this, and if I ask the students about this tomorrow, right? Let's say I ask them about that. You know, "When will you be, are your children first generation Canadian, how would you consider that," right? A lot of that has to do with my own attitude. Like, you see, the fact that you picked that, says something about you. Right?...and the fact that I didn't says something about me...So, even in the choice of what we choose to highlight in a text, it's going to be personally, um, you know, skewed, by the teacher.

I told her I agreed, and said that Luke and Freebody (1997) were not advocating a 'catch-all' approach to critical literacy practices where a specific method can be used by everyone, but rather providing a set of heuristics as a guide for instructors and students. I also stressed to her that what I would focus on in my classroom might not be what she focused on, and she added or "what the students would focus on." Thus, there are necessarily multiple readings of any text and not one uniform reading, or the convergence of interpretations. At that point, she asked me the following question:

> T: So, looking at the text, are there, are there, is there any that you want to, uh, specifically think about including in the class that maybe I haven't talked about? Because=
>
> C: =Well, right, I mean, I don't want to advocate what, you know, again, I think there's a danger of my pushing, you know, someone could say, "Hey, well, Christian, you're fomenting your own agenda on the instructor's class."
>
> T: (laughs)
>
> C: So I want to be, but, you know, this, for myself, you know, one thing that, my overall reaction was that it was interesting how they left out of the equation any influence by marketers themselves.

T: That's in another chapter. (laughs)

So although I insist to her that I was not advocating any agenda in her classroom, or pushing something onto her that I wanted to see 'done' in her teaching, I do end up commenting on what the text "left out of the equation" regarding influences by marketers themselves. She then explained to me that consumer response to branding is covered in a subsequent chapter, but that she understood that "they left it out" at this point. Although I hedged with "this, for myself," the mere mention of my own reaction to the text perhaps suggested that in fact this was something I would probably address in the classroom, and by implication, for her to think about discussing in her classroom. However, of course the instructor had her own agency, her own say in the matter, and I was careful not to adopt a position in which I would advise her or tell her what I thought she should be doing in her classroom.

This was verified in our last research meeting together on December 9th, 2009. She had been talking about our collaborative partnership, and the materials on functional grammar and critical literacy I had introduced to her. She told me that the dynamic of our working relationship was such that, in her words, "I felt I had a choice in the matter" on what to use or not use, and on what to address or not in her own classroom. In talking about the readings, and teaching and learning issues in our conversations over the course of the previous 9 months, she observed that our discussions "made me sort of think about my class then and when I ask them to do things and how I ask them to do things."

These conversations on consumer and cultural identities that drew upon particular discourses and counter-discourses were subsequently resemiotized in her class two days later.

Who Is "Jennifer Wong" Now?

Extract 6.3

Summer term, Thursday July 30, 2009

Start time: 54:36

The instructor started off the class by asking the two students to look at the text again and discuss the author's choices in writing the text. She reviewed the four factors listed as influencing consumer behavior, and then asks, "do you think there are more or are there only four?" Student A suggests these are the major factors. The instructor then turns toward the use of the passive in the opening sentence, "Consumer purchases are influenced strongly by cultural, social, personal, and psychological characteristics" (Williams, 2005, p. 49). After discussing when to use the passive in the students' writing, she turns back to the choice of the four factors and asks if the students agree with these choices. Student A2, who was planning to pursue a graduate degree in business, says yes, but Student A says, "we can add the media because it is a major factor for marketing issue." Student A2 later says, "the media affects the personality, our personal...then lead us to buy something or to do something." They discuss a bit more about the four factors and the instructor says, "so sentence number two tells you why (the author) chose those four" in reference to "for the most part, marketers cannot control such factors, but they must consider them" (Williams, 2005, p. 49). She then asks the students the meaning of "hypothetical" (consumer), and afterward, asks about the nationality of Jennifer Wong. Student A2 says, "Canadian," and Student A says, "Chinese-Canadian." After Student A tells the instructor that Jennifer Wong was born in Vancouver, the instructor asks, "does that make her Chinese-Canadian, or Canadian?" Student A says, "she's Canadian" and Student A2 says, "she's Canadian because she was born here." After asking the students if they plan to stay in Canada

after their studies are completed, she says, "but you would never call yourself a Canadian,

right?" She then asks:

01. T: OK, so, so what do you have to be to call yourself a Canadian?
02. A2: To have Canadian passport, or=
03. T: =Canadian passport?
04. A: Change your identity.
05. T: Oh, to change your identity, what does that mean?
06. A: That's mean your, uh=
07. T: =That *means*=
08. A: =that *means* your nationality, or your, uh, loyalty, it's belong for this specific part of the territory or country or, to be Canadian, for example=
09. T: =Uh-huh=
10. A: =To be American. Like this.
11. T: OK, why would he choose, um, a hyphenated Canadian, and why didn't he call her a Chinese-Canadian? Why do you think he didn't say, you know, Jennifer Wong is a 26 year old Chinese-Canadian?
12. A2: Because here, how can see the culture affect, his background culture is Hong Kong.
13. T: Her.
14. A2: Her.
15. T: Are we talking about Jennifer Wong, or the author?
16. A2: No, for Jennifer,
17. T: For [Jennifer Wong?
18. A2:   [Jennifer, Jennifer.
19. T: OK, so she=
20. A2: =She=
21. T: =What about her? Her background is what?
22. A2: She is, she, his background=
23. T: =Her background.

24. A2: Her background culture uh, is Hong Kong. So still that's background affecting. Even if he, she lives, she lives in Canada.

25. T: OK, now, who's from Hong Kong though, is she from Hong Kong?

26. A2: No, her parents.

27. T: Her parents are from Hong Kong, so *she's* not from Hong Kong.

28. A2: No.

29. T: OK, so why did=

30. A2: =But still, this person, there's a little, there's relation with, um, her background. It's [culture background.

31. T: [OK. And do you think it's going to be strong for everybody who's born, let's say, you know, all the Canadians that are, all the, all the people living in Canada, whose parents come from a different culture, right? But they're born here.

32. A2: Yeah.

33. T: Right? Um, do you think they're equally affected by their home culture? They're, everybody's affected in the same way to the same [extent?

34. A2:   [No, no, sure.

35. T: No? OK, so when you hyphenate your name, right? Does that say anything about the person? So if I say-not hyphenate the name but hyphenate the, the Chinese-Canadian, if I say I'm Croatian-Canadian, right? Um, is that going to affect all of the people equally? Or is there a lot of variation in how much people are affected by their culture?

36. A: Of course there is variation, but they will affected somehow, but=

37. T: =OK=

38. A: =Yeah but maybe it's huge effect. Maybe it's separate. It's depend about their personality of, if they're citizen.

39. T: It does, but let's say, if an author says that a woman is Chinese-Canadian, or if the author says, "Jennifer Wong, a Canadian." Would that be different for you? If there's Jennifer Wong, a Chinese-Canadian, and Jennifer Wong, a Canadian. [Would you?

40. A: [It's different.

41. T: It's different?

42. A: Yeah, sure.

43. T: So how is it different? Because you know she's Chinese anyway, her name is Wong, isn't it?

44. A: Yeah but maybe the, you have two aspects here.

45. T: Uh-huh.

46. A: When we call the Chinese-Canadian=

47. T: =Mm-hmm=

48. A: =maybe, eh, we admit that, that, she, she was a Chinese.

49. T: Mm-hmm.

50. A: And now she's Canadian. Or=

51. T: =OK, so maybe she was born in China.

52. A: Yeah. [And

53. T: [OK.

54. A: She, she has, um, Chinese nationality.

55. T: Right.

56. A: And after that she transferred to the Canadian.

57. T: OK.

58. A: Another aspects, maybe we will include this person to the specific group of people; Chinese- uh, Canadian community, if I can say that. Or uh=

59. T: =OK=

60. A: =Chinese-Canadian people, specific community. So we have two aspects here.

61. T: OK, also, I think we have a third aspect.

62. A: Yeah, um, but if we call it Canadian, maybe that's, I would think it's, it's uh, ordinary Canadian, or it's not belong to another, to another ethnic groups or=

63. T: =Uh-huh, so what are you going to do about the last name, "Wong?" Because Wong is definitely a Chinese name.

64. A: Yeah, this is, um, what, what, what I meant by another, eh, the second aspects. You, um, contain this person to that specific group of people, or [specific community.

65. A2:   [But then again, like, she born in Canada, and she like, uh, completely affected by Canadian culture.

66. T: OK, so that she's not really Chinese, much, [anymore at all.

67. A2:   [Yeah.

68. T: So the Chinese um, influence is very small=

69. A2: =Small=

70. T: =OK, I think that's possible too. Um, and also she could actually, Jennifer Wong doesn't have to be Chinese at all. Yeah, Jen-Jennifer is a North American name. Wong is a Chinese name. So she could be Canadian.

71. A2: Yeah, his husband.

72. T: Marrying a Chinese man, right? That's not the case here, but if you call her Jennifer Wong, uh, a Canadian, then we don't know, right? Maybe she's white, and you know, from Britain, or from Australia, or from, you know, originally her, her grandparents were from Scotland or something. And now she just calls herself Canadian, but she married a Chinese and she still will be called a Canadian, right? And we don't know, so do you think the author has chosen to give this specific information and *not* call her a Chinese-Canadian because it's too complicated, is this more clear? So to say that "Jennifer Wong, a 26 year old brand manager, um, a brand manager, working for a multinational packaged foods company in," now, it goes into specific details. She "was born in Vancouver, but her grandparents came from," oh, it was her grandparents who came from Hong Kong!

73. A: But it's easy to understand by two ways: if he's, if he's said, Can- Chinese-Canadian, we would know it's Chinese and Canadian together.

74. T: Right.

75. A: If he said her-her grandparents from China or from Hong Kong, we will know, as well it's from, uh, would be half Canadian and half Chinese, or Canadian.

76. T: Yeah. What about her parents, where do they come from? Where were they born?

77. A2: Hong Kong.

78. A: Canada.

79. A2: They both came from Hong Kong=

80. A: =Because um, but here it's not clear, [there's no, not, uh, isn't enough information.

81. T: [Yeah, isn't that funny? Yeah.

82. A: Maybe their grandparents come here for little while, and after=

83. T: =Yeah, well they're=

84. A: =he's- they will come back, go back=

85. T: =Her parents, you mean?

86. A: Grandparents.

87. T: Oh her grandparents.

88. A: Grandparents. So we cannot know, uh=

89. T: =Well they stayed. It says they came from Hong Kong, so they must have stayed here. But it doesn't say anything about her parents. So I don't know if her parents were born there, and then came here, I don't know if her parents were born here. It's, it's kind of odd to talk about her grandparents, or maybe she lost her parents.

90. A: Or maybe, uh, the author try to focus on her roots.

91. T: Yes, possibly, absolutely. Yup. And why would the author want to focus on her roots?

92. A: To, to express the Chinese part of her personality?

93. T: Yeah, absolutely. Because what's the first influence that he said, [or the authors said, come to bear?

94. A2:   [Culture.

95. T: Yeah, culture. Exactly, OK. But the thing is, if you say that culture is huge, you know, a huge influence, then I think you need to explain when you give an example. I think that example needs to be much more clearer than this. Because really, if you first example, your first influence is culture, and you say, culture greatly influences something then don't you need to tell me exactly how, how much her culture means to her? And I can not tell from this, it's very unclear, yeah. Yeah, also in terms of political science and in terms of accounting, which is going to use all kinds of language, you have to be very careful with hyphenated names, right, that sends a message. Um, and actually I should give you a reading, uh, I read an article by, uh, it was a, uh, book which included writings from new Canadians, right? Immigrants to

this country, or refugees, or landed immigrants, whatever status they were. And uh, a Korean writer, she came from Korea, she was not born here, but she came here very early in her life. And so she considered herself mostly Canadian. But her father worked for a, uh, or uncle, no, I think it's father, worked for a uh, Korean newspaper here in Toronto. So for the summer she worked for him at the newspaper, and she would be the Korean girl, right? And um, but everybody at work would be speaking in Korean about her because she didn't really *fit*, right? She was too *Canadian*. And then when she would talk to her friends, right, and they would go out for Korean food, or other types of ethnic food, they would ask her about her name, and about her background and everything else, then, she was very *Korean*. So she said this thing of, you know, "Do I call myself a, a Korean-Canadian, am I Canadian, am I Korean, what am I?" She said it's very funny to think about this hyphenated Canadian thing, you know. It's a very, very interesting, you know, topic about how we label people, too. And you're going to have to be very careful about that.

96. A: OK.

For Student A2 in turn 2, holding a Canadian passport allows people to call themselves Canadians. Student A in turn 4 says it's "change your identity," which the instructor asks to clarify. He replies "that's mean your, uh" but the instructor interrupts him with her recast, "that means," and after using the correct form, he defines "change your identity" in turn 8 as "your nationality, or your loyalty...to be Canadian, to be American, like this." His definition suggests claiming a Canadian or American nationality entails not only being born there, or holding a passport, but also a frame of mind reflected in *changing* one's identity to *choose* to become a Canadian or an American. Calling oneself a Canadian in this case means literally to name oneself as such; for in the act of this self-expression, choosing one's allegiance or "loyalty" to a particular country is an act of reinvention, a remaking of the self.

And yet, others may not completely accept or recognize this new sense of self, as the instructor seems to suggest in turn 11 when she asks why the author would choose the label of a

"hyphenated Canadian" for the so-called "integrated immigrants" and not explicitly name Jennifer Wong as such. In fact, there are slippages of the term "Chinese-Canadian" in the textbook itself. In lines 106-107 in the chapter, the author writes, "Consider Chinese-Canadians, for example. In the past most members of this ethnic group came from Hong Kong. Today they are arriving from Taiwan and mainland China" (Williams, 2005, p. 52). Here, the term refers to those who emigrated from separate (and one autonomous) regions lumped together under the classification "Chinese," a term that some Taiwanese may reject. As mentioned in the beginning of this chapter, the author's definition of "integrated immigrants" extends to generations born in Canada, who she also labels as "Chinese-Canadians." However, two sentences later, the author writes, "Chinese-Canadians are influenced by many of the values of their *adopted* country" [italics added] (p. 52). Which group of people is the author referring to when she uses the term "Chinese-Canadians" in this sentence – those who emigrated from regions named "Chinese," and have settled in Canada, or the second-, third-, and so on generations of Canadians who can trace part of their ancestry to those regions?

In turn 12, Student A2's response to the instructor's question seems to cause several levels of confusion; his remark that "because here, how can see the culture affect, his background culture is Hong Kong" prompts the instructor to at first correct him by saying in turn 13, "her," to refer to Jennifer Wong, a female. After Student A2 says, "her," the instructor seeks clarification when she asks, "are we talking about Jennifer Wong, or the author?" (throughout this class, the instructor mistakenly referred to the textbook author as a "he" – the author is a female). After turns 16-19 in which it is established that Student A2 is referring to Jennifer Wong, the instructor asks in turn 21, "her background is what?" After Student A2 uses the wrong gender possessive pronoun again, and is corrected in turns 22-23, the second confusion arises

when he says that "her background culture is Hong Kong...even if she lives in Canada." This prompts the instructor in turn 25 to ask Student A2, "now, who's from Hong Kong...is she from Hong Kong?" He replies that it is her parents who are from Hong Kong, and the instructor then says in turn 27, "so she's not from Hong Kong" to make sure the student understands, which he does by his saying "no" in the following turn.

The instructor then asks, "so why did" but is interrupted by Student A2, who maintains that there is a "relation with her background...culture background" in turn 30. She responds in turns 31 and 33 by attempting to have Student A2 examine his construct of "culture background" and its blanket application by asking him if he thinks that this culture background would equally affect in the same way and be "strong for everybody who's born...all the Canadians that are...born here." He replies, "no, no, sure" to signal his agreement, and then in turn 35, she asks both students if hyphenating says anything about the person, or if affects everyone equally. Before the students can respond to this issue of hyphenation and its labeling, she returns to the previous issue of cultural background influence and asks if there is "a lot of variation" in its impact. Student A in turn 36 says there is variation of course but people will invariably be affected in some ways, and in 38, suggests that culture could have a "huge effect" or be "separate," depending on "their personality" or if "they're citizen."

In the ensuing turn 39, the instructor acknowledges his point, but makes a move to refocus the conversation on the author's distinction between "Jennifer Wong, a Chinese-Canadian" and "Jennifer Wong, a Canadian." Student A says that there is a difference in turns 40 and 42, and the instructor asks him to explain this difference in turn 43, "because you know she's Chinese anyway, her name is Wong, isn't it?" Here, the instructor seems to construct Jennifer Wong as being "Chinese" due to her family name being "Wong." "Wong" is seen here (and

perhaps by many others) as a signifier that one is "Chinese" regardless of one's place of birth and upbringing, and or one's own chosen identifications. The discourses of racialized essentialism that circulate through the textbook and were addressed in the research meetings with the instructor and in this classroom can be seen in all its complex resemiotized forms of being at times problematized and critiqued, and in other moments (even within a span of an utterance) unconsciously reproduced at will.

Student A in turn 44 answers her comment with a "maybe" and then states there are "two aspects here." His first "aspect" is that "when we call the Chinese-Canadian...maybe we admit that she was a Chinese, and now she's Canadian" (turns 46, 48, 50). The instructor makes sure she understands him correctly in turn 51 by saying, "OK, so maybe she was born in China." He confirms this, and reiterates his first point in turns 54 and 56: "she has Chinese nationality...and after that she transferred to the Canadian." He then goes on to make his second point in turns 58 and 60 that the term "Chinese-Canadian" might refer to the person's inclusion to a "specific group of people" – "Chinese-Canadian people, specific community" in Canada. The instructor in turn 61 says that there is a third aspect; the student briefly acknowledges this in turn 62 with a "yeah" and then moves on to make the claim that "if we call it Canadian, maybe...it's ordinary Canadian, or it's not belong to another ethnic groups." Here, the student adopts the position that the unhyphenated term "Canadian" may signify "ordinary" Canadians, which in this context means those who are not categorized as being 'ethnic'. The appellation "Canadian" then becomes the sole property of those (in this case, northern Europeans) who colonized and dispossessed the First Nation peoples, and through the construction of 'Whiteness' escaped the category of being 'ethnic'.

The instructor in the next turn (63) asks him about Jennifer's last name and says that it "is definitely a Chinese name," to which the student says this is what he meant by "the second aspects" – "you contain this person to that specific group of people." At this point, in turn 65, Student A2 rejoins the conversation by pointing out that Jennifer Wong was born in Canada and she has been "completely affected by Canadian culture." The instructor shifts a bit from her previous positioning of Jennifer Wong when she accepts Student A2's claim by saying in turn 66, "OK, so...she's not really Chinese, much, anymore at all." Student A2 confirms this with a "yeah" and when the instructor says that the "Chinese influence" on Jennifer Wong is "very small," he repeats "small" in agreement. Here, both the student and the teacher draw upon a cultural container metaphor in which a person is seen having some proportional parts of a particular cultural 'ingredient' (influence) in relation to other proportions of another cultural 'ingredient', depending on the mix. This is indicated by the instructor's comment that Jennifer Wong is "not really Chinese, much, anymore at all" and both the student's and instructor's view that the Chinese influence "is very small." These comments suggest that somehow the cultural ingredients of being "Chinese" 'in' Jennifer Wong have been 'diluted' over time due to the "Canadian culture" ingredients being 'poured' in over time.

In turn 70 the instructor raises the possibility that Jennifer Wong "doesn't have to be Chinese at all" and that "she could be Canadian" (meaning a Canadian of northern European ancestry?), and this is immediately understood by Student A2 in turn 71: "his husband" (he meant to say "her husband"). The instructor confirms his understanding by saying in the ensuing turn 72 "marrying a Chinese man, right," based on the shared assumption that Jennifer Wong took this man's family name in marriage, and that Jennifer married a man and not a woman (same-sex marriage is legal in Canada). The instructor continues the discourse of the

unhyphenated appellation "Canadian" belonging only to those who are "white" – "from Britain, or from Australia, or...from Scotland." This apparently gives the now "white" (married) Jennifer Wong the right to "just call herself Canadian" and be recognized by society who will call her Canadian with no hyphen attached.

In the same turn, the instructor then asks if the author chose not to call Jennifer Wong a "Chinese-Canadian" because it is "too complicated." Before the students have a chance to respond, she starts reading the text and then realizes that it is Jennifer Wong's grandparents who emigrated from Hong Kong. In the next turn (73), Student A does respond to her question regarding the author's choice by saying, "if he's said, Chinese-Canadian, we would know it's Chinese and Canadian together" and then in turn 75, "half Canadian and half Chinese, or Canadian." The instructor goes on to ask where Jennifer Wong's parents were born, and Student A2 says, "Hong Kong" in turn 77, and Student A says, "Canada" in turn 78. In turn 79, Student A2 insists they're from Hong Kong, but Student A in turn 80 points out that there "isn't enough information" in the text for the reader to decide. In turns 82 to 88, the class debates about the grandparents' going back and forth between the two continents and then in turn 89, the instructor confirms Student A's observation that the text does not provide any information about Jennifer Wong's parents' origins.

In turn 90, Student A raises the possibility that the text's omission of the parents was to solely focus on Jennifer Wong's roots, and the instructor then asks why the author chose this strategy. In his reply in turn 92, the student suggests that it was "to express the Chinese part of her personality," once again drawing on the cultural container metaphor. The instructor agrees – "yeah, absolutely" and then reminds the students about the first influence cited – "culture," as Student A2 correctly replies in turn 94. In the penultimate turn in this extract, the instructor then

gives a lengthy response in which she critiques the text for not presenting clearer examples of how Jennifer Wong's culture (in this context, meaning her "Chinese culture") influences her. The instructor then goes on to tell the students about a Canadian author's experiences as a Korean immigrant growing up in Canada and finding herself in specific contexts having to identify with and perform as either being "Canadian" or "Korean," and thus asks herself, "do I call myself a Korean-Canadian, am I Canadian, am I Korean, what am I?" The instructor ends with cautioning the students to be "very careful" about "how we label people." In turn 96, Student A replies with an "OK" and then the class moves on to another section of the text.

Discussion

The ideological constructions of the EAP textbook's "hypothetical consumer" named "Jennifer Wong" attempt to assemble together a coherent portrait of an idealized representative of a nation. "Jennifer Wong" is meant to embody notions of multiculturalism, multilingualism, and immigration, all of which are intimately connected to a national sense of self seen in the current context called 'globalization' by some. The textbook chapter, which presents an academic disciplinary content without the requisite specific language, articulates essentialized and facile conceptions of what constitutes a 'culture' of some people lumped together under the term "Chinese" that include disparate peoples, some of whom may reject this appellation outright. Furthermore, in presenting the supposedly defining traits of this culture, which include working hard, saving money, and trusting family, the textbook in fact reproduces the 'model minority' myth of certain immigrant groups. The racializing discourse of the 'model minority' in its seemingly celebratory embrace of these selected immigrant groups seen as 'positive' recent members in a community imagined as the nation actually functions to position other community

members who are termed 'minorities' as something less than 'model' citizens with the implicit accusation: these people have succeeded, what's your excuse now?

Yet, there is another cultural dimension in addition to the essentialized notion of a racialized culture meant to construct the identity of "Jennifer Wong" in this textbook. This dimension is articulated via the constitutive social processes that have created a way of life known as 'consumer culture'. In addition to Jennifer Wong being "integrated" into a national identity that is portrayed as being multicultural (as if this heralds a new feature of societies formerly regarded as 'monocultural'), the construct of her consumer identity that is indexed by her desire to buy a globally branded commodity – a Harley motorcycle that needs no introduction to the EAP reader as evidenced by the lack of a footnote or parenthetical explanation – is both the link between the local and the global imaginary and the now integral element that makes up an imagined national identity priding itself on upwardly mobile youth literally changing the 'face' of the nation.

Jennifer's desire to buy a motorcycle, which is an obvious metaphor for the freedom of consumer lifestyle choices that now act as markers of a democratic society, also signifies a facile feminism that is supposedly demonstrated in the mere act of riding a motorcycle, and which is used in an opposition to the "conservatism" of an immigrant culture that the textbook implies is somehow inimical to women living without constraints. However, beneath this gloss of consumerist identities tying together a community, an anxiety over national and its ideologically attendant cultural identity is expressed through the use of the collocated "integrated immigrant" status that is bestowed upon certain Canadians who happen to possess a skin color and visage other than what is imagined to be the unhyphenated 'Canadian'.

In this chapter, I wanted to demonstrate the pedagogical challenges in implementing a critical literacy approach based in part on a functional grammar framework. The extracts show the students making meaning by reading with the text, which of course is fundamental to any EAP class to ensure the students comprehend the assigned readings. The extracts also indicate that the instructor's classroom practices have started (as also shown in the latter extracts in Chapter Five), to incorporate a more critical literacy approach. This approach is defined by Janks (2010) as being the "interrogation of texts, *reading against the text*...and implies that readers recognise texts as selective versions of the world; they are not subjected to them and they can imagine how texts can be transformed to represent a different set of interests" (p. 22). Following our conversations, in the ensuing class the instructor attempted to have the students read against the text in Extract 6.3. To the extent that the instructor's objective was to have the students analyze the text is a class discussion, this was achieved. It would be interesting to see how the instructor and the students might have imagined the textbook chapter transformed to represent different interests.

The discourses mediated by the instructor and the students in some ways also suggest an unproblematic engagement with the textbook's ideological construction of the various identities. This is evident in how the students make meaning from this textbook chapter, which at times reproduce the essentialized notions of national, cultural, and immigrant identities. Their reading *with* the text points to the difficulties in discussing and defining notions of 'culture' and claims to an imagined national identity. The instructor does initiate however a reading against the text with her students in her addressing the contradictions and disquieting tensions of the term "integrated immigrant" with her caution that the students should be "careful how we label people" and in the retelling of the Canadian author's experiences growing up in multiple communities. She stated in

our meetings that she herself does not "feel integrated" in Canadian society, and this biographical detail must also be considered as a possible factor in how she read the text's discourses. The discourse of an identity as being a cultural container is a prevalent one. Like the metaphors that we use to describe and critique what we call 'globalization', metaphors about cultural identities are difficult to avoid when trying to dissect what is meant by 'culture'.

An EAP instructor who wants to use interesting texts that will engage the students faces an ongoing dilemma in finding and choosing appropriate EAP texts. A textbook such as this one, which was mandated by the EAP program, only compounds the problem. It provides content the publisher and author think will appeal to EAP students' interests (for example, the chapters that feature marketing, business, and psychology). However, this particular content not only features problematically constructed discourses that reproduce racialized and gendered stereotypes, but it also lacks the academic discourse and linguistic features of specific academic disciplines, as correctly noted by Student A in his comment that the reading is pitched to "ESL students."

As the instructor reminded me, unless a teacher initiates a self-study of the latest research in TESOL/Applied Linguistics (in this case, functional grammar, critical literacy, critical applied linguistics covering identity, race, and language education), how does current research "trickle down" (in her words), or reach the classroom? In addition, she asked, "how many EAP teachers are willing to investigate their own teaching methodologies and the proceedings in their classrooms unless an observer/researcher obliges them to?" Her observation echoes Janks' (2010) point that "redesigning ourselves and others" might be "too risky to attempt on our own" and so "this is why some teachers prefer to experiment with a researcher in their classrooms" (p. 201). The instructor also asked, "how can materials be created that will make manifest these topics for both instructors and learners?" In the instructor's ongoing assessment of her students'

interests and needs, she herself sought other texts that would engage her students, other materials that would feature both academic language that the students need, and content that would speak to both their concerns. This is the subject of the next chapter.

Chapter Seven:
'Bringing' the Political Into an EAP Class:
What Is the Role of the Teacher?

Introduction
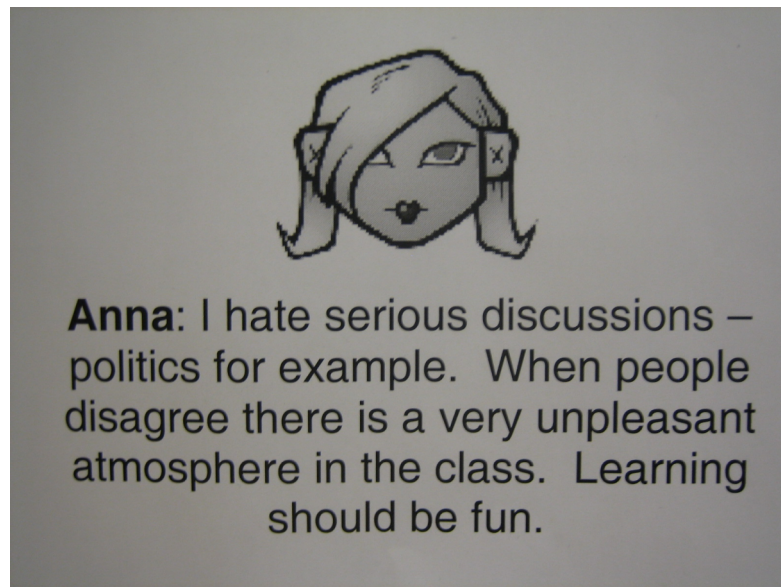
Figure 10. **One of several student generated comments from another class, posted in the classroom during the summer 2009 term.**

In the preceding two chapters, we have seen how discourses of globalization, culture, consumerism, and immigrant identities were resemiotized in the context of the instructor's classes over the spring and summer 2009 terms, and how this shaped the students' meaning making in varying ways. The "layered simultaneity" (Blommaert, 2005) of these discourses was further deepened by the mediating and mediated role I played in the discussions on language, literacy, and pedagogy with the instructor. This chapter addresses the issue of the political, named as such, in an EAP classroom, the role of the teacher in the classroom, and the evolving stance of the instructor toward her own EAP pedagogy.

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During our numerous conversations on critical literacy, the instructor had expressed reservations about bringing in and discussing any content that explicitly dealt with political issues with her students. Yet, she also often expressed frustrations about teaching the usual banal topics featured in so many ESL and EAP textbooks targeted for the North American market. She found one topic to be particularly trite:

> Do you know how tired they are of talking about their own culture? And comparing their culture to North America? Oh for god's sake, can we talk about something else? Like, they want to talk about more content, as opposed to constantly comparing cultures, right?

Culture is often narrowly defined in most ESL textbooks by the usual featured practices of marriage customs, holidays, and food. Seen in this way, culture becomes less of a contested terrain of complex constitutive social formations in which embodied histories, lived identities, belief systems, and ways of life are interanimated, and more of a prosaic description of superficial differences. No wonder then that students may be tired of talking about their cultures. This also points to what Morgan (2009) saw as "a persistent ideological bias in second language education – a tendency to trivialise and simplify thematic content in many ESL and EAP settings" (p. 312). Morgan argued that this bias stems from the dominant discourses in Applied Linguistics in which EAP students are infantilized by positioning them in "a kind of cognitive limbo, in which they are seen as 'partially formed' learners in need of linguistic remediation before they can be taken seriously as either producers of legitimate academic knowledge or worthy participants in public life" (p. 312).

In addition to this banal textbook practice of comparing one's own culture with American or Canadian culture as encoded in marriage customs, holidays, and so on, with which many an ESL and EAP instructor are all too wearily familiar, an argument can be made that ESL and EAP textbooks are already politicized and ideological in their choices of what they include and

exclude as appropriate topics for ESL and EAP curriculum and students. The exclusion of such topics as religion, violence, racism, and politics in these textbooks (Gray, 2002) is no mere accidental oversight, but rather a carefully calibrated attempt by publishers to avoid what they deem as 'controversial' issues in order to reach the widest possible market worldwide. In their stead, the commonly featured topics such as consumerism and marketing (discussed in the previous chapters), business ethics and emotional intelligence (Chun, 2009a), psychologically-framed notions of motivation, and recent advances in science such as cloning and genetically modified foods are themselves ideological in their constructs, assumptions, definitions, and representations of culturally mediated practices and relationships in society.

As many ESL and EAP instructors can attest, these commonly featured topics do not necessarily generate an engaging discussion among the students. For some, these topics can be alienating by their addressivity; for example, as we have seen in Chapter 5 there were possible indications that many of the students were not willing to adopt the role of the video's positioning them as future entrepreneurs or investors. If the majority of students in a class are not interested in a topic, they will most likely not be intellectually engaged. Another argument is that topics such as comparing one's culture with another (in the way it is often presented in ESL textbooks) are unlikely to be found in an undergraduate or graduate course, and thus students who spend precious class time discussing these types of topics in either group work or in a full class discussion are not learning the necessary disciplinary discourses and registers required for their planned studies.

All of these issues raise the question: What is an EAP curriculum? In many of the EAP textbooks I have had to teach, and in the advanced-level EAP textbook, *Learning English for Academic Purposes* (Williams, 2005), parts of which the instructor used in the winter, spring,

and summer 2009 terms, the featured content attempts to mimic academic content in its choices of 'suitable' topics such as the ones outlined above. However, these textbooks often do not highlight the academic language, discourses, registers, and conventions that are characteristic of the specific disciplinary content. The end result is that these type of textbooks are aligned with those who view "academic literacy practices as something abstract and decontextualised" (Hyland & Hamp-Lyons, 2002, p. 6). If advanced EAP students are not being exposed to content materials that feature the complexity of academic language and discourse, then these EAP textbooks are doing little to serve their target audience. By not challenging students with engaging content that provokes lively discussion and reflection, an EAP curriculum that relies on banal content positions EAP students as something less than knowledge producers, something less than thinkers and intellectuals who have something to say. Although it is admittedly difficult at times, and given the heavy workload for many already overburdened and underpaid non-tenured EAP instructors, a somewhat time-consuming task, finding content material that is of interest to students and in which they may already have extensive knowledge is a worthwhile endeavor. Expanding an EAP curriculum that goes beyond publishers' textbooks to engage students requires a willingness to also expand one's pedagogical practices. Morgan (1998) argued that "this sense of going beyond a fixed body of methods and techniques, responding to the needs of a specific group of students, particularly when their values challenge your own, all the while questioning one's own assumptions, is what I now see as the most important approach to being an ESL teacher" (p. 5).

This sense of going beyond a certain method or technique and responding to the interests and needs of specific students was increasingly evident in the instructor's classroom practices as the summer term progressed. She began to question her own assumptions about EAP teaching

and learning, and indeed seemed willing to learn from her students who had much to offer. This was clearly indicated in the latter weeks of the summer term when she sought material that not only reflected her summer term students' interests, but also in which they had considerable expertise since both held advanced degrees relevant to the selected material. Trying to find material that went beyond the usual EAP textbook topics of superficially comparing cultures and business success stories, she increasingly used multimodal texts in the form of online videos from sources such as MIT World, TVO, and Democracy Now websites. In addition to her willingness to be seen by the students as a 'novice' on these subjects, the instructor seemed to feel more comfortable addressing these formerly excluded topics in her class such as economic underdevelopment: *Why is the whole world not developed?* (TVO, September 15, 2009), the interconnections between Middle Eastern and global politics: *Islam and the challenge of democracy* (MIT World, September 16, 2009), and radical critiques of U.S. financial and foreign policies in an interview with the linguist and political dissident Noam Chomsky on Democracy Now: *Noam Chomsky on the global economic crisis, healthcare, U.S. foreign policy and resistance to American Empire* (Democracy Now, September 21, 2009).

This chapter examines one class near the end of the summer 2009 term in which both the instructor and the students explore what the role of a teacher should be in the classroom. In this class, we will see how the instructor's evolving teaching practices create a more open dialogic space in which the students shift from being mere receivers of knowledge to active co-producers of knowledge in her classroom, thereby expanding their meaning-making potential. The class extensively discussed the issues that were raised in an online video that the instructor selected as part of the summer term's multimodal curriculum, entitled *Politics in the classroom* (TVO, September 2, 2009), which was produced by TVO, a public educational media organization

based in Ontario, Canada. *Politics in the classroom* addresses the nature of a professor's role in the classroom. The question posed on the podcast website asks the viewer to consider if a professor's role is to transmit knowledge without bias, or additionally to be a driver of social change. Featured on the TVO program *The Agenda with Steve Paikin*, the video podcast presents a panel of six academics who present and debate varying views of what they see as their duties and responsibilities toward their students in the classroom. In addition, several conversations between the instructor and me on teaching politics in the EAP classroom are presented.

During this summer term, she had only two regularly attending students. One was bound for a Master's program in Political Science at a Canadian university, and already held a Master's degree from another university. The other planned to pursue a Ph.D. in Business or Marketing. Both were from Arabic-speaking countries in the Middle East. The instructor had previously expressed to me in our meetings leading up to this term that she was not politically inclined and that she had shied away from political discussions in her classes in the past. That she chose to teach these texts based on what she perceived to be of interest to these students speaks to her re-conceptualizing an EAP curriculum content during the course of the spring and summer 2009 terms.

Disrupting Stereotypes of Non-Western Pedagogy Practices:
A Prologue

Before examining the class exchanges on the aforementioned lesson based on the online video, the following extract is from a class two weeks earlier in which the instructor and the two students were discussing if there were any differences in the teaching methods between the students' Arab professors and the Western ones they had encountered either in their home countries or in North American university settings. This was in the context of the instructor

asking them about their learning experiences in their schools in the Middle East. After pointing out a few differences such as Western instructors making use of discussion groups and PowerPoint software in their lectures more often than their Arab counterparts, Student A then has this to offer:

Extract 7.1

Summer term, Thursday, August 27, 2009

Start time: 1:00:53

01. A: It's not, eh, for me, one of my experience, there is eh, stereotype or tradition in Middle East in general, student cannot disagree with teacher eh, opinion.

02. A2: Yeah.

03. A: You always believe that the teacher has, uh, uh, huge knowledge. Sure, you will be eh, correct, never will be, that's the stereotype. I had a professor, eh, my undergraduate, he used to make mistake on purpose to let us to eh, disagree with him, and eh, he tried once to encourage us to be critical and eh, because, uh, because all people in Middle East fear to talk about politics. So he encourage us to be crit-criticize in our midterm exam, and he told us, "My guarantee, write whatever you want." And after that, the next day, he collect the exam and destroy the paper in front of us.

04. T: Oh really?

05. A: Yeah.

06. T: Just to say it's [secret, don't worry.

07. A: [Yeah, yeah, to, I think he tried to send a message, try to say whatever you want and don't fear the limits, you can.

08. T: Right.

09. A: Try to use all your freedom until that eh, red lines, as we say, or don't be fair. Don't be fair.

10. T: And do you think that was shocking for a lot of students? [Was that kind of

11. A: [Yeah, yeah.

12. T: Everybody talked about, "Oh my god, [what's he doing?"

13. A: [Yeah, yeah, for course=

14. T: =Interesting. So can I ask you a question – sorry, I don't mean to interrupt – but I'm very curious about that exam. Were you, did you push the limits on that exam? Were you critical?

15. A: Yeah, a little bit. But still some student eh, don't take this opportunity. And some of them, yeah, they directly criticized in this exam and, uh, he give them A+.

16. T: Right, interesting. And do you think the students who were sort of afraid still were thinking, "Oh, it's just a trick. He's=

17. A: =Maybe, but maybe it's trick, or maybe some, some of them, "I don't care, what, what's the benefit?" They, they didn't get it. But, uh, for me and some other colleagues, until now, when we talk about this professor, we mention about this event.

18. T: Ah, you see, so it [stayed in people's minds.

19. A: [Yeah, yeah.

One aspect of the historical body (Scollon & Scollon, 2004) of Student A is revealed in his recounting of a classroom experience with his undergraduate professor. He challenges the "stereotype or tradition in Middle East in general" that a student cannot disagree with a teacher (turn 1). Student A2 agrees with this ("yeah") and in turn 3, Student A tells of one professor who "tried once to encourage us to be critical" by encouraging his students to "write whatever you want." Mindful of the possible repercussions feared by the students if their views were to be made available, the professor proceeds to "destroy the paper in front of us." More than just a "secret" as the instructor puts in turn 6, Student A interprets in turns 7 and 9 the professor's actions as sending the message to his students that "try to say whatever you want and don't fear the limits, you can" and "try to use all your freedom." "All your freedom" in this context meant that the students had the opportunity to exercise their agency in exploring and expanding the limits of what is possible and what may be.

After the instructor asks if this was shocking to the students, she asks in turn 14 if Student A in fact pushed the limits on the exam. Her question, "were you critical?" here takes on a specific meaning in this context – being critical here involves speaking truth to power, with possible consequences. Although the professor protects his students from possible consequences in the event their exams were released, his encouragement and "guarantee" that their honest views would be able to be expressed opens up an important space in which the students could do *something different* from the everydayness of their schooling. For some, as Student A describes it in turn 17, they could not see the benefit of doing so ("they didn't get it") but for others like Student A and a few of his colleagues, this event made a lasting impression: "until now when we talk about this professor, we mention this event." Student A's anecdote disabuses the notion that critical pedagogy is a privileged Western construct, something that only takes place in the West, and that non-Western teaching practices are more 'authoritarian' or less forgiving of disagreement in the classroom.

Defining the Role of a Professor in the Classroom

Extract 7.2

Summer term, Wednesday, September 9, 2009

Start time 01:00

The instructor had shown the TVO video, *Politics in the classroom* (TVO, September 2, 2009), to the students the week before. She subsequently sent them the link to the video so that they would be able to watch it again over the weekend. The class began with her reminding the students about their research paper assignment since the term was drawing to a close in two weeks. The instructor then passed out a handout with questions for class discussion:

1. What do you think a professor's job is? Do you agree with Stanley Fish or Rinaldo Walcott? (two of the six featured panelists in the discussion)

2. Should a professor teach values, or have a political agenda?

3. How can you as a student identify the professor's bias, if there is one?

4. Is there a difference between the role of a professor in an undergraduate or graduate setting?

5. As a grad student, are you aware of your own biases, and those of your professors?

6. Would you choose a professor or course based on a known bias because you share it or disagree with it?

After the students had a chance to look over the questions, the instructor started the class lesson:

01. T: It was Professor Stanley Fish who had written a book about what the professor's role should be in the classroom. So I thought that it would be interesting to have a look at that, um, and a professor's bias, particularly in terms of the other video we watched, which was *Islam and Democracy*, um, because of course each of the panelists – or the two panelists at least – and probably Beatty as well have an agenda. And uh, so I wanted to kind of link those two together and talk about some of the issues in both videos. So, um, I thought we'd start with number one. Now, do you remember what Stanley Fish said about what the role of the, uh, professor is in a classroom? What was his book about?

02. A: The name of the book, or?

03. T: Uh, yeah, I can't even remember the title. Do you remember the title?

04. A: Yeah, he used, *Save the World by your, in your*=

05. T: =*on Your Own Time.* Yes, *Save the World on Your Own Time.* Do you know what that means, "on your own time"?

06. A: Yeah.

07. T: What does it mean?

08. A: It involve uh, uh, your personal interest in, uh, personal time. So use your, uh, your, with your aims or uh, your goals, achieve your aims in your time, not in class time or anything.

09. T: Yeah, your own time is when you're not being paid.

10. A: Yeah.

11. T: Um, so that's your free time, so whatever you do on your own time, that's your business. But, now, his theory was, and he said that it was based on craft, that you're being paid to do a certain job and that's what you need to do, is to just do the job, right? Um, OK, and what did Rinaldo Walcott say, the guy with the dreadlocks, uh, who was sitting on the far left, which is symbolic.

12. A: He against the theory book and believe the professor should be eh, more than provide, uh, more than that in class. So he can bring his ideas and try to eh, activate it in class.

13. T: Yeah, one of the things he mentioned in fact was the, what we call the empty vessel theory. He criticized Stanley Fish for, um, for, for supporting this empty vessel theory. An empty vessel is an empty glass, an empty container and you fill it up. And, um, the whole idea of the empty vessel theory, (*writes it on the board*) OK? So, uh, it's like having students who are empty glasses, or empty bowls, or empty whatever, something that holds water, and pouring the knowledge into it. So the student has an empty brain and you just put whatever you want inside. And, uh, Rinaldo Walcott said that that's not true, that you cannot just fill their brains with whatever you want, that they already come *in* with notions and preconceived ideas, and they live in a culture and they all come from various cultures and various uh, traditions and beliefs and you can not ignore that. So if you don't ignore the, the culture it means you also cannot ignore the culture that the classroom is in, and uh, so he said that the culture outside and the students in the classroom are linked together, you can't just separate them apart, and so is the professor. So I don't know, I'm interested, you know, you've done some teaching, right? (*to A*) Have you taught? (*to A2*) OK, but if you're going for your Ph.D., right, then in the future at some point you probably will be teaching. Uh, so I'm interested in what you guys think about uh, those various ideas. What do you think is the role of the professor in the classroom with regard to, uh, making your personal bias known to the students or teaching that bias? You know, what's your responsibility?

14. A2: Uh, I thinks for me, uh, the professor should teach all the theory, all the ideas, uh, and then maybe decides I, my belief, this theory and in support and if includes bias, why he believes this theory is, uh, good or personal=

15. T: =OK, so it is, it is correct for the, or it is a good idea for the professor to actually state his or her, uh, bias or his or her beliefs in the classroom?

16. A2: Yeah, why not? Because he=

17. T: =That is the question, why not?

18. A2: (laughs)

19. T: Yeah.

20. A2: OK. Because he express all the idea in the theory or all theory=

21. T: =Mm-hmm=

22. A2: =then so he believes this. So it's the student can see all the theory and can decide to go with professor or to go with other theory.

23. T: OK, that's an interesting idea, that the student can decide whether to go with the professor's idea or another theory. So hold onto that for a second. Do you agree? (*to A*)

24. A: I agree that the professor should, as (*Student A2's name*) said, provide his opinion about the, any issue, any theory, but give the student the opportunity to criticize him, not to only see, eh, present one side of his beliefs. That would be bias. But if he provide us this, his opinion as an issue to what do you think, you agree, disagree, and why, I think that will be good opportunity for student to practice their personal, to create their personal idea. I disagree about the professor if he or she bring his or her ideology into class because ideology is different from bias and any opinion, because the ideology is, uh, when we describe ideology it's told that, eh, disagree about another thoughts.

25. T: Yeah.

26. A: So in this case, if the professor bring his ideology to the class, I think it's kind of dictatorship in the class. So, "my idea is eh, right and all these theory is nothing because I believe on that, and that why: one, two, three."

27. T: OK=

28. A: =but that's, kind you try to enforce, eh, force the student to take or agree. So there is no opportunity to eh, disagreement about your opinion or idea.

In the opening of the video, the host Steve Paikin begins the panel discussion by first asking Stanley Fish about the role of the professor in the classroom. Fish initially replies that he does not like to use the word "role" in talking about what professors do in the classroom, but goes on to say that if he had to use the word, then "the role of the professor is to do his or her job, that's it." Following up on Fish's statement, Paikin asks him if the job of the professor is to merely teach the curriculum and nothing more. Fish replies that he believes professors should be doing only two things in their classroom: "One, introduce students to bodies of materials with which they were previously unfamiliar, and two, equip them with the analytical skills of archival research or laboratory skills; any kind of skills that will enable them to move easily within those traditions, and perhaps if they choose to do so, to engage in research after a course is over; that's it, no more, no less."

The instructor begins the exchange by telling the class she wants to link the video *Politics in the classroom* (TVO September 2, 2009) with a video the class had seen earlier, *Islam and Democracy* (MIT World, September 16, 2009). This link is framed by the instructor through the issue of the various speakers' bias and agenda in both videos, and by contextual extension, "a professor's bias." She refers to the question handout when she says "I thought we'd start with number one" and then asks the students to recap Fish's view of professors in the classroom, and his book. In turns 2 to 5, Student A and the instructor prompt each other to remember the title of Fish's book. In turns 5 and 7, she asks Student A the meaning of the latter part of the book's title – "on your own time" – to which he replies in turn 8 that it means "your personal interest...personal time" and "achieve your aims in your time, not in class time." In the following turn, the instructor clarifies and expands Student A's definition of "your own time" as "when

you're not being paid" and in turn 10, Student A agrees with this definition with a "yeah." In turn 11, she continues to expand upon her definition of one's own time as not being paid with "that's your free time, so whatever you do on your own time, that's your business."

The instructor's comprehension check of the students' understanding of "on your own time" at first glance seems to be only a familiar routine practice common in an English language classroom: the instructor in turn 5 asks the students if they know the meaning of the phrase; Student A in the next turn says he does ("yeah"); the instructor in turn 7 then asks him to explain it to verify his understanding; he does so in turn 8 with an adequate definition; the instructor adds to it in turn 9; he agrees with it in turn 10; and finally in turn 11, she gives additional vocabulary to further delineate "on your own time" by using "free time" and "your business" that finishes this particular comprehension check.

However, there is also something else going on here which is more than just a comprehension check. The instructor and Student A's actions in co-constructing, interpreting, and recontextualizing the situated meaning of "on your own time" are also mediated through the complex relationships among the video modalities, its featured professorial views that attempt to legitimate these views both by their professional and institutional authority, and the simultaneous move to draw upon the larger discourses of common-sense notions of what constitutes one's 'own' time. Thus, a discourse of "one's own time" is filtered through the mediating dimensions of: larger symbolic processes that create specific cultural senses of time; this particular website addressing what a professor should do or not do in a classroom; the somewhat powerful (by virtue of his academic status and accolades) social actor who is voicing his idea of what 'professional' and 'personal' time means; and the final stop in this particular discourse itinerary, the instructor and her students who recontextualize the discourse in this class.

In their recontextualizing framing of "your own time" in their classroom, both the instructor and the student re-accentuate the term in several ways. Student A's imbues it with "personal interest in personal time." The instructor recasts it as "when you're not being paid" so it becomes "free time" and then "so whatever you do on your own time, that's your business." Thus, their intertextual dialogic interaction creates the context in which the following issue is then addressed. In turn 11, the instructor re-envoices Fish's stance: "he said that it was based on craft, that you're being paid to do a certain job and that's what you need to do, is to just do the job, right?" Here, "a certain job" means teaching students, "craft" means the technical skills being imparted (analytic, laboratory), and "just do the job" means "that's it, no more, no less." The instructor then goes on to ask the students about the views of Rinaldo Walcott, a professor at the Ontario Institute for Studies in Education of the University of Toronto, and refers to him as "sitting on the far left, which is symbolic." This move further frames the issue through a somewhat traditional political spectrum of what is considered "doing the job" of a professor in the classroom.

In his reply, Student A in turn 12 presents Walcott's view as being "against the theory book" of Fish, and that a professor "should more than provide than that" of just doing one's job of imparting technical skills; in fact, "he can bring his ideas and try to activate it in class." The instructor in turn 13 then explains the "empty vessel theory" in Walcott's critique of Fish's views, and asks her two students about their teaching experiences (Student A had taught before, and Student A2 had not). She solicits their opinions about the two professors' opposing viewpoints "with regard to making your personal bias known to the students or teaching that bias." Student A2 replies in turn 14 that "the professor should teach all the theory, all the ideas" and then he is free to decide his own belief in a particular theory that may "include bias." In turn

15, the instructor reiterates the frame of "bias" in her question to Student A2 if "it is a good idea for the professor to actually state her bias, or beliefs in the classroom." The student, in turn 16, does not seem to have a problem with this as indicated by his "yeah, why not?" and then begins to explain before being cut off by the instructor with her "that is the question, why not?" He laughs and then goes on to explain in turns 20 and 22 that if the professor presents all the ideas, all the theories, then she or he has the license, as it were, to inform the students of her or his own beliefs, and to allow the students to make up their own minds.

In her response in turn 23, the instructor seems to acknowledge students' own agency in "whether to go with the professor's idea or another theory," and then asks Student A if he agrees. In turn 24, he defines "bias" as the professor presenting only one side of a theory and the absence of the opportunity for a student to "criticize him" for his beliefs. Student A's view of good pedagogy involves professors offering their opinions on a particular issue as a method to invite the students to reflect and debate, and thereby not only develop their analytic skills but also facilitate their meaning-making potential – "that will be good opportunity for student to practice their personal, to create their personal idea." Student A then states he disagrees with a professor bringing "his or her ideology into class because ideology is different from bias and any opinion." He starts to define "ideology" at the end of turn 24 as "it's told that disagree about another thoughts." After the instructor replies with a "yeah," he states in turn 26 that if the "professor bring his ideology to the class, I think it's kind of dictatorship in the class." This dictatorship in the class is exercised when a professor tells the class that "my idea is right and all these theory is nothing..." In turn 28, for Student A, ideology is the "kind you try to enforce, force the student to take or agree, so there is no opportunity to disagreement about" one's "opinion or idea."

Here, "ideology" is interpreted and resemiotized as closing down of any space in which students would be able to exercise their own thinking, their own agency in deciding for themselves what they would prefer to believe. Ideology becomes something portable, extra baggage to be left behind when one enters the classroom, much like the notion that teachers should not bring politics into the classroom. Student A's presents a professor's ideology as an agenda, or rather a doctrine or dogma that students would be forced to accept.

This exchange is revealing in several ways. Stanley Fish's discourse of a technicist conceptualization of pedagogy is actively contested by both students. By "introducing students to bodies of materials" without allowing for classroom interrogation of these materials, Fish forecloses avenues through which his students would be able to exercise their agency in making meaning of their own accord, something that both students clearly reject in their discussions. Student A's stance on effective pedagogy is clear in his remark that it is important that students are allowed "to create their personal idea" in the classroom. Both students' insistence on professors presenting multiple points of views or theories, including their own, and offering them for critique by their students can be seen in action in this exchange. By co-constructing their own discourses of pedagogical approaches, the students in effect 'talk back' to the authoritative discourse of Fish. They also interact with the instructor in a similar vein, rebutting the idea that professors should not "state his or her bias...or beliefs in the classroom," as stated in the question the instructor posed. Their stance challenges the notion of 'neutrality' in the classroom, which is often presented as the antithesis of what some see as an agenda by critical pedagogy practices.

Extract 7.3

Summer term, Wednesday, September 9, 2009

Start time: 38:18

After talking at some length about the training needed for new teachers, Student A's own teaching experiences in his home country, the instructor's perception that more university professors should have at least some teacher training before being hired as full-time faculty, and the difficulties of being a good teacher, the instructor then asks the students:

01. T: I, if we look at that panel on TV Ontario, OK? And then you think about taking a class with Rinaldo Walcott and you're think about taking a class with Stanley Fish, who would you prefer to take a class with?

02. A: It's depend but=

03. T: =Yes=

04. A: =Yeah, but, the problem of Stanley, Professor Fish theory, it's kind, to, uh, make the professor only care about the technical job – only teach the material; don't involve an opinions.

05. T: No, he didn't say that. Uh, you remember he said that, um, it's the job of the instructor to, yes, to teach the material, but to teach the students to analyze the material. It's teach them how to think, not what to think.

06. A: OK, also that's the, uh, the, uh, the, another professor who bring his opinion, I think that will be good for student because always that students like to hear about the professor's opinion, not for, maybe for some of them, curiosity or but, uh, it's good to have this professor who has a knowledge how, how, uh, how he or she think about this opinion, and how you should think about that. And that's give the student opportunity to compare between two things, not to enforce to take the professor's opinion or to stand with the professor position, but to, uh, give him right to choose. Maybe the student will be wrong, or maybe the *professor* will be wrong in the point of view for student, for students.

07. T: What do you think? (*directed to Student A2*)

08. A2: Um, yeah, I thinks the professor should give the, the opportunity to compare. Because maybe if you, if you read a lot of opinion or theories, and then how can I compare between them. So if professor compare with them, they teach the students, they give an opportunity to see how he compare between them and how a student can future compare and=

09. T: =So the teacher should lead by example?

10. A2: Yeah.

11. T: By giving an example of how to compare between ideas.

12. A2: Yeah.

13. T: But in that case, the professor is not giving his or her own ideology or opinion, the professor is comparing between two sets of opinions or three opinions, or four, um=

14. A2: =But finally, he, he will give his, he, he finally he choose one idea and he support this idea. He give evidence why he should, why he choose that idea.

15. T: Right.

16. A2: So it's like if, um, if a student, how professor choose a theory or how professors choose this idea, how he, uh, how he believe that's the evidence is really, uh, is really right and really support this idea.

17. T: So once you know the professor's criteria for the, for the opinion, then it helps the students to understand=

18. A2: =Sure=

19. T: =how better to think. I think you might be, yeah, onto something there. At the same time, why can't we just leave the professor's opinion out of it? I mean, as Stanley Fish says, "Why do you need to know my opinion?" It's not necessary.

20. A2: I think, I think it's like couple of theory, when you write about, you write all opinions, and explain, and then finally you support your, or express your opinion and everything else.

This exchange is noteworthy in two important ways. The first is that both students, A and A2, argue against Fish's view that essentially presents the "banking" concept of teaching, as Freire (1970) first named it. As Fish would have it, according to Student A's interpretation,

professors should just teach the materials, and leave no room for debate or opinions about methods, theories, or ideas. Teaching, for Student A, becomes merely a "technical job" that would seem to negate any spaces in which students would be able to perform as intellectuals in their own right. Instead, what both students appear to be arguing for is a more dialogical, engaged pedagogy in which both the professor and the students are able to employ and expand their intertextual methods in comparing and discussing multiple texts and discourses. In this pedagogical space, learning is not something that is 'given' to the student from an all-knowing professor, but rather it is a dynamic interaction in which both student and teacher co-construct forms of knowledge in the Bakhtinian sense of heteroglossia comprising multiple voices and perspectives. The students also argue that a professor's role is help facilitate the students' rethinking the relations between their opinions and the dominant discourses and texts in society.

The second important aspect of this exchange is that both the students and the instructor are enacting the very dynamic process that the students are arguing is essential for real learning to take place: all the participants in this exchange are co-constructing knowledge as equal contributors, equal partners. For example, in turn 5, the instructor challenges Student A's claim in the preceding turn that Fish rejects opinions in the classroom by presenting her interpretation of Fish's position that the job is to teach students how to think but not what to think. Student A counters her challenge in the next turn by pointing out that in order to think about an issue, students must be presented with a range of opinions, which include the professor's, so that they may be able to compare and decide for themselves. Not only do students "like to hear about the professor's opinion," but also their "right to choose," as Student A observed, it is also integral to the learning process inasmuch as the professor might "be wrong in the point of view for students." In turn 8, Student A2 seconds A's view that part of the professor's role in the

classroom is to guide students in being able to critically compare texts, opinions, and differing viewpoints by demonstrating her or his own methodology in doing so – "they give an opportunity to see how he compare between them and how a student can future compare."

Student A2 goes on to say in turn 14 that the professor should, in a sense, show her or his hand in the end, and "give evidence why...choose that idea." This is not only an act of full disclosure in being open and honest with the students how one might feel about or view an issue being discussed in class, it also serves the purpose of sharing and illustrating one's epistemologies and methodologies in forming specific opinions, as Student A2 indicates in turn 16. The instructor appears to accept their argument, as indicated by her comment in turn 19 that "you might be onto something there." However, she then returns to Fish's argument that it is not necessary for students to know a professor's opinion as a final prompt. Ignoring the disingenuous aspect of Fish's argument, Student A2 in the final turn offers up the classic model of a persuasive essay so commonly taught in EAP classes as a rebuttal to Fish: "you write all opinions, and explain, and then finally you support your, or express your opinion."

One critique of critical pedagogy (Gore, 1992) has been to disabuse the notion that critical pedagogy 'empowers' students by 'offering' them powerful critiques of society. However what is sometimes forgotten is that students themselves may demand or desire that spaces be created in their classroom in which they will be able to contribute their own knowledge in questioning the world in important critical ways that address power and identity. For many students, 'doing school' is exactly that – doing it in the sense of repetition and the unimaginative reproduction of everydayness. The classroom as a space of students continually 'doing', whether it is reading dull textbooks or receiving knowledge without critical mediation can be transformed into a dynamic, dialogic space that helps students to expand and create ever new ways to make

meaning in a context that has traditionally been regarded as 'legitimate'. I say 'legitimate' because students are already engaged in creative meaning-making in alternative spaces in their daily productions of written and multimodal texts for their blogs, personal websites, online video-gaming, Twitter, Facebook, YouTube pages, and so on. These spaces are currently not accorded the same legitimacy as a classroom. It is significant that many students engage in co-constructing knowledge in these spaces but are often not given the opportunities to do the same in a classroom, as Fish would have it. The dialogic spaces seen in these extracts demonstrate that EAP students, if given opportunities, can employ their energies in making meaning in the classroom in the same way they do outside of it.

Discussing "Teaching Politics in an ESL Classroom" With the Instructor

Because the instructor had selected several online videos that featured issues of political economy, religion and democracy, U.S. foreign policy, and politics in the classroom on the basis of her students' interests and planned studies in political science and business, and the ensuing class discussions that were generated from these materials, these developments were addressed and discussed in our meetings. The instructor had often articulated concerns that she felt insufficiently informed to discuss politics in her classroom. Often in everyday discourse, the discursive indexing of 'politics' takes on a specific meaning. It is the narrow, everyday representation of the 'political' that tends to circulate most: a process that happens somewhere else; for example, in the corridors of institutional power in which the social actors we call 'politicians' craft their policies and enact their legislation. 'Politics' in this representational and discursive realm is seen, like 'ideology', as something that is alien or taking place *beyond* everyday life; if it is 'unintentionally' or 'accidentally' brought into a space like the classroom,

its presence is an uncomfortable reminder of the 'outside world', squatting there like the proverbial elephant in the room.

However, since the elephant was already in the room and if fact, intentionally acknowledged through the teaching of these videos, I felt this was an opportunity to help contextualize with the instructor the rapidly evolving curriculum she was developing this term for her students. I mentioned to her that there was literature on teaching politics in the English language classroom, and she expressed interest in reading about other teachers' experiences. This also was a logical progression from our discussions stemming from the Luke and Freebody (1997) chapter on critical literacy practices. Thus, I thought Morgan's (1998) book, *The ESL classroom: Teaching, critical practice, and community development* would be a good place to explore one teacher's experiences in teaching materials that were considered explicitly political in his English language classroom. When I mentioned the book, she responded enthusiastically and so we decided we would discuss in our next meeting Morgan's second chapter, entitled "Teaching politics in the ESL classroom."

Morgan (1998) observed that "many ESL teachers would reject considerations of social power or social conflict as appropriate for the ESL classroom" (p. 6). However, as he pointed out, "educational institutions value specific forms of knowledge over others – an unquestionably *political* act when considering the diverse experiences of culture, race, gender, and class in our communities" (pp. 6-7). In the sociopolitical context of schooling in society, 'neutrality' is an ideological construct and practice. Academic discourse, which EAP students are hoping to master, is itself a power-laden form of cultural capital with its specialized and privileged registers, conventions, and genres. Those who possessed this capital in the past usually presented academic language and discourse as being freely available for those who wanted it enough; yet

the use of such language and gaining access to the accompanying institutional sites in which this language is accorded recognition and power call into question the pretense of any such 'neutrality'. As Morgan argued, "the curriculum is naturally perceived as 'neutral' when other options and alternative perspectives are made invisible" (p. 11).

With these issues on the table, the instructor and I met on September 11th, 2009 (we noted the historical significance of the date) to discuss the chapter. I began by asking her what she thought of Morgan's teaching experiences. She replied:

> Well, it's inspiring, actually...Um, yeah, I didn't think it would be, because I opened the chapter, you know, "Teaching politics in an ESL classroom." I thought, "Ugh, teaching politics in an ESL classroom," I thought, "Oh lord, OK." Because I don't know much about politics. It's not a topic that particularly interests me. I've never been a political animal. So I thought, "OK, well, why would you want to teach politics in the classroom?" Because ultimately, unless you're teaching politics, it can often create, uh, you know, problems in terms of discussion. It depends what cultural groups you have in there and he's teaching adults in a LINC[2], um, setting and I'm teaching adults in a, you know, who are much, much younger; in an academic setting, prepping for university. So, um, I haven't necessarily always included politics as a particular, um, part of the curriculum, you know, in terms of content. So it was, but it was very, very interesting because I realized one of the things I can apply to my situation that, uh, really worked well with him is that the students became incredibly engaged not only in the topic, so he's talking about the, the invasion of Kuwait and the Iraqi war. Um, you know, and obviously the students, some of them had a vested interest because they come from that area. And, but it's the rest of the students that also became incredibly engaged in the whole process. And I started thinking about, you know, from his conclusions and, um, all the different sort of aspects that they talked about, um, it wasn't just the war from the political angle or the decisions that were made by government officials or, you know, so, it's not just the issue of powerlessness against the state. It was very personal issues about, uh, how, you know,

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[2]   LINC stands for *Language Instruction for Newcomers to Canada*, a government-sponsored program.

the students were touched in one way or another in their own lives by this topic, whether it was, you know, students from China that had remembered other incidents, or, you know, their grandmothers, grandfathers had talked about something. So it may not necessarily have been themselves who were completely affected but somehow, indirectly, through family members or through family history or through, um, some kind of, you know, tangential contact, they were affected. And that emotional response is really, really interesting in a classroom. Um, so first of all there was that, you know, and I thought, OK, so you never really know who your students are until you hit upon certain topics that really, really touch their lives in a profound way.

Continuing a theme she expressed in our earlier meeting that was featured and discussed in the previous chapter, the instructor reiterated that she was not interested in politics and that she "doesn't know much about politics." Yet, as we have seen in classroom practices highlighted in several extracts, the instructor engaged quite actively in political discussion with students, who often raised these issues on their own initiative. Her students sought her opinions, and at times, some of them energetically expressed their own views on politics, the economy, and culture. In so-called democratic societies such as Canada and the U.S., certain mediated, privileged spaces have been constructed in which 'experts' are accorded both the recognition and the right to speak about 'politics', as a discourse that is beyond the 'ordinary' citizen who is deemed to possess neither the 'credentials' nor the 'expertise' to weigh in on such matters. However, with the recent rise of the blogosphere, new mediated spaces have been created in which 'ordinary' people have articulated their viewpoints and critiques in the realm of the political.

My point here is that people have all kinds of political opinions and views about society, whether these are explicitly recognized as such, and in fact are often much more knowledgeable about the connections between their everyday lives and society than the so-called media 'experts' who speak in the public forums monetized for corporate profit. This socially-

constructed division between those who are called 'experts' and thus become accredited 'intellectuals', and many people who are not recognized as 'experts' but are "organic intellectuals" in the Gramscian sense serves to denigrate the forms of knowledge people have through their engagement in the everyday, through their lived experiences embodied in their historically lived identities.

And it is these historically lived identities to which the instructor refers in her observations that Morgan's students became engaged in a topic that other teachers might have shunned: the Persian Gulf war. As she notes, that although many of them in the class were not directly connected to the region, "the students were touched in one way or another in their own lives by this topic." In contrast to the banal topics that so many of the students are exposed to in many ESL and EAP textbooks, this topic did not distance them in creating alien subjectivities; for as the instructor noted, because of the students' emotional response to the topic, they "became incredibly engaged in the whole process." Although the instructor points out that Morgan had older adult immigrant students in a LINC setting, and she teaches younger adults who are preparing for either university or graduate school, the topics and issues in which these EAP students will be expected to engage once they enter tertiary schooling will most likely touch upon some aspects of their lives in some way. So why not have these types of topics in the EAP classroom since this is part of their academic training? She also drew connections between Morgan's students, who were immigrants and had in many cases, suffered a loss of status, and her own EAP students, some of whom also suffered a loss of status in their new roles which were different in their home countries. This speaks to the need for EAP instructors create spaces in their classroom in which students can exercise their lived identities; otherwise there is the risk

that, as the instructor put it, one may "never really know who the students are until you hit upon certain topics that really, really touch their lives in a profound way."

It is these topics, such as war and politics, that are usually carefully avoided in many ESL and EAP textbooks. But as the instructor noted, Morgan's students were engaged in precisely this type of topic. However, this is not to suggest that a topic on war will automatically elicit a deep engagement from all EAP students, or that there should be only 'serious' topics such as politics, social conflict, and environmental destruction taught in every EAP classroom. It worked in Morgan's classroom because that particular topic resonated with their lived identities in profound ways, and so they had many things to say about it. It is also drawing connections from seemingly unrelated topics to the everyday concerns of students that can facilitate engagement. As presented in Chapter Four, one student in the spring 2009 term observed that he was only active in the class when he was interested in a topic. This speaks for the need for teachers to sometimes go beyond a planned curriculum to find material that would meet the students' present and future academic needs. In addition, it is not always a 'what' method (what topic can I find today that my students will find appealing), but perhaps more importantly, also a 'how' in terms of the ways in which an instructor can activate dialogic spaces so that students can make meanings with and against whatever texts are presented in the classroom.

A few minutes later in our meeting, I circled back to her comment that she never considered herself a "political animal." We then began discussing what is meant by "political" and addressed broadening the delineation of the word to include other meanings, other practices, and particularly her own classroom practices that had shifted in the ensuing months since our collaborative inquiries began. I told her that I had observed her increasingly foreground with her classes the social relationships among people, text, and language. She replied this was due to our

readings on critical literacy, and in particular, the Luke and Freebody (1997) chapter. She then

acknowledged how power dynamics affect the EAP classroom, and raised the question of who

creates the constructs that are taught, and why. She then added:

> Are we aware of what the language is saying and are we aware of what the text says and
> the critical approach to the text? And, um, becoming aware of the intention behind the
> words and the way that the phrasing is completed and, you know, the use of certain
> vocabulary as opposed to other vocabulary. Um, the, the bias of the author, how aware
> are we of the bias and how does it sneak in between the lines or in the vocabulary? So I
> think in, there are a couple of, um, components to this. One is some of the research I've
> been reading because of the sociopolitical aspects of language. Second is that both of
> these guys in some way or form – one is doing an MBA but he wasn't sure whether it
> was going to be accounting or business, uh, or what exactly. And, you know, the other is
> doing political science, and particularly with a focus on democracy. So a lot of our
> discussions and, have been, you know, about that...I have a problem adhering all the, all
> the videos to, let's talk about business. And even business is political, you know, because
> you get down to power structures and who's in charge and which economy is burgeoning
> and which one's not. That's why when we talked about globalization and the Third
> World and emerging economies, I mean you immediately get into that. Um, and, but I
> think it's also happened, if this were a class of 20 people, I don't think it would have been
> as prominent. I think I would have varied the topics more but I think because of their two
> majors it's going to be about business, which is about power, and um, and we talked
> about economics. And it's been about politics. So some of it has been driven by their
> own, uh, interests and majors and some of it has been driven by, uh, yeah, my interest in
> what we've been talking about as well. So but no matter what, what a teacher does in
> terms of research about, you know, pedagogy or anything else, is going to somehow
> sneak into the classroom.

Here, the instructor attributes her evolving pedagogical approach and stance toward the EAP

curriculum and her developing new materials for this summer term class in part to the readings

on functional grammar and critical literacy we covered in our meetings, and her growing interest

in finding ways to practically implement critical literacy approaches in her EAP classroom. But another important dimension in contributing to her evolving curriculum is the class composition. As she pointed out, her two students' interests also drove the directions in her selection of the materials, and because of their planned graduate studies in political science and business, topics on politics and the economy naturally were chosen, most likely much more than they would have been had the students had other interests and fields of study.

There is also the fact that she had only two students in her class for the summer term, as compared with a much larger class, that she was able to focus solely on these topics and have the time to delve deeper into the material:

> If I go off on a little tangent I think it's, um, it's interesting, particularly in a class of two. Maybe in a class of 20 it's, you know, you have to really control that more because you don't have time but, um, you know, that's been really kind of interesting. And because I've become really, truly much more aware of the idea of teaching critical thinking, um, at an earlier point in language education. I used to think, "OK, you can't really handle all the complex issues until they have the language to discuss it." I think that's totally wrong, you know? With children maybe, but not with adults. And, yeah, you know, that's kind of been a huge awakening for me, that I really don't care, um, anymore, uh. It's not that I don't care. I do care (laughs). But I'm not so focused on, you know, if their grammar's bad we shouldn't be discussing this because it's too complex. I mean to hell with that. They're going to have to figure out a way to communicate.

Her evolving stance signals a shift from previous classroom practices during the winter and spring terms in which she seemed intent on focusing solely on the students' grammatical form at perhaps the expense of their meaning-making potential. Here, she indicates her new acceptance of the importance of integrating critical thought with language education with the aim of expanding and utilizing her students' meaning-making abilities.

Discussion

It would not be difficult to miss that the very nature of the debate on what the classroom role of a professor or teacher should be, which is featured in the video, *Politics in the classroom* (TVO September 2, 2009), is indeed itself political. The attempts to advocate and implement a politics-free zone in the classroom to avoid what is framed as a professor's bias are ideological in its claims to a neutral body of materials, bereft of any concerns with conflicting opinions, disagreement, and critiques that would interfere with this presentation of factual knowledge. Fish's discourse dovetails perfectly with the same discourses that underlie the content featured in so many EAP textbooks. This issue highlights the notions of what constitutes suitable content and knowledge in EAP text materials, curriculum, and in the classroom. These ideological notions of knowledge also involve learners' identities as the two are inextricably linked.

For Kress (2010), identity is "seen as the outcome of constant transformative engagement by someone with 'the world', with a resultant enhancement of their capacities for acting in the world" (p. 174). This is interconnected with knowledge, because knowledge "is seen not as the outcome of processes regulated by power and authority but of everyday, entirely banal processes of meaning-making by individuals in their engagement with the world" (p. 174). These two are interrelated due to the fact that "the augmentation – in the processes of learning – of the individual's capacity is at the same time a change in *identity* of the person" (p. 174).

Whose knowledge counts, and why? An important dimension of critical literacy pedagogy is to value knowledge constructions and contributions from sources usually not accorded the authority that is traditionally bestowed upon sources such as mainstream books. These alternative knowledge producing sources include online sites such as blogs and wikis, graphic novels (Chun, 2009b), diaries and journals, photographs taken by 'amateurs', and of course, the students themselves, who bring into the classroom a wealth of knowledge that may

go untapped. I would disagree with Kress (2010) describing knowledge as an *entirely* banal process of meaning-making by individuals because, first, what could be more banal than the content posing as knowledge featured in EAP textbooks such as the one discussed in the preceding chapters? And secondly, processes of meaning making by people in their various engagements with the world are often dynamic by nature, and have the revolutionary potential to transform the everyday.

A second important dimension of the critical in an EAP classroom is the facilitation of expanding students' abilities to make meaning in a variety of social semiotic contexts, which promotes their transformative engagement with the world, as well as the potential to act. What is at stake, as Kress (2010) implied, is the embodied dynamic of an evolving, potentially radical transformation of people's identities *and* identifications as they learn more how to expand and develop their capacities to make meanings with and against textual productions of their own and the textual productions of other social actors.

This knowledge-producing process of meaning-making by individuals in their multiple, historically lived engagements with the world is rightfully claimed by the two students in the summer term class. Their insistence on a pedagogy that co-constructs dialogic spaces with them is a reminder that students themselves sometimes call into being a critical pedagogy to address and articulate the complex issues and realities that constitute their lived identities. Their roles in the shaping of a critical pedagogy dynamic should be recognized. In addition, their powerful contestation of a pedagogy that would deny them their agency in seeking alternative viewpoints and ideas, and in their being able to make meaning partly based on their own bodies of knowledge they bring into the classroom is a compelling argument against those who insist on shutting the classroom door to prevent the entrance of the political. As we have seen, it is already

present in the historical bodies of teachers and students, and in the discourse itineraries that wind their way from outside the classroom walls through the curriculum materials and the historical bodies themselves as students and teachers mediate, recontextualize, and resemiotize the social semiotic representations of our everyday life, be they of language, literacy, globalization, consumerism, or schooling.

Chapter Eight:

Conclusion

> So, to me, it's always, how can I put it into practice? So what does all this mean to the language classroom, right? (The instructor)

If there is one crucial lesson I have taken from this nearly one-year long research endeavor, it is the importance of putting theoretical approaches to practical work – the ongoing activity of praxis in the classroom. As the instructor reminded me repeatedly, critical literacy as it looks on paper and how it is actually materialized in pedagogical practice can be quite different at times, and especially so with each new set of students with their own lived identities in their readings of the class texts. Although I had been an EAP practitioner for many years, the time I spent in the past few years as a doctoral student and researcher – immersed in books, theories, and methods – tended to make me forget the lessons I had learned from my own critical literacy classroom experiences with my students. The collaborative nature of this research with the instructor taught me what I had forgotten, what I had temporarily lost, only to be found again in the everyday encounters in the instructor's classroom as she sought to find ways to put critical literacy into practice with her students.

In telling any story, there is always something left out, some things left unsaid. In selecting both the classroom exchanges and the instructor's comments in our research meetings to be represented in this dissertation, I have tried to highlight what was essential in what I observed in her classroom practices as they occurred over the course of 3 terms, and in our dialogues on EAP, academic discourse, functional grammar, and critical literacy that found their way through the instructor's mediated actions with the texts, discourses, and historical bodies of the students. To that end, I hope that the reader, by learning about what happened when an

outside researcher hoping to explore critical literacy pedagogy in practice came into contact with this EAP instructor, has found part of the answer why she put up with this researcher in her classroom for nearly one year.

In this study I have documented the praxis of the instructor's developing critical literacy classroom practices as it unfolded over the course of several terms. I also explored how specific classroom practices and discourses were enacted and mediated through dialogic intertextualities, material objects, and social actions, the contours (and detours) of the classroom practices and ensuing discourses after the mediated collaborative inquiries, and the effects of all these on making meaning processes in her EAP classroom. I examined several issues from an integrated theory and practice perspective: a) how classroom practices can be reshaped to facilitate more (inter)active readings of the multimodal texts that saturate students' lives – both in the class and outside; b) what counts as the 'critical' or the 'uncritical' in this EAP classroom and why these distinctions matter; and c) the role of a critical literacy education in EAP in meeting pragmatic needs of both students and teachers.

I believe my study of a collaborative critical literacy praxis in a specific EAP classroom is an important contribution to the much-needed dialogue between critically oriented researchers and practitioners in the field of TESOL/Applied Linguistics. The lessons learned from this praxis, embodied in the collaborative explorations and implementations, point the way to help both EAP teachers and students realize their meaning-making potential in the classroom. As we have seen, the tool-kit of functional grammar and critical literacy expanded the instructor's teaching repertoire. However, this was not intended to be, nor was it actualized as "a fixed body of methods and techniques" (Morgan, 1998, p. 5) for the instructor; instead, I believe this tool-kit facilitated classroom practices that better addressed the needs of her students through more

meaningful engagements with texts and their social purposes. In addition, her evolving classroom practices stemming from our mediated encounters will be positioned to also address the complex demands of the multimodal texts that are increasingly part of many academic disciplines and curricula, and with which the students, although quite familiar in their everyday encounters in market-driven spaces such as YouTube and Facebook, need to be engaged more critically if reading is to be "an active process of sign-making, and not just information retrieval" (Morgan & Ramanathan, 2005, p. 158).

In this conclusion, I first revisit my research questions and present concise summaries of the findings to help answer them. Second, I offer several observations based on this research in discussing the research directions for EAP that are outlined in the Introduction. Next, I discuss what an alternative EAP curriculum might look like, with suggestions for curriculum and textbook writers. I then scrutinize my own role as researcher in a critical self-reflexive manner, and problematize the hierarchical relationship between me and the instructor, despite its collaborative nature. I discuss the contours of the research with the instructor, its impact on theory and practice, and the implications and directions for future research. I reflect on the practices and discourses that have changed over the past 11 months, and the practices and discourses that continue. I discuss what I have learned from the instructor, and how this has enriched my own research. Next, I examine the limitations of my research, and suggest future directions for research in critically engaged EAP pedagogies for the early 21st century. Finally, the last word belongs to the instructor, who in a series of interview comments will conclude the dissertation.

Research Questions and Answers

1. How do the dialogic intertextualities in this EAP class enact classroom practices and mediate representations about language, literacy, and what Lefebvre called "the everyday"?

Over the course of the year, the instructor's classroom practices noticeably shifted as reflected in her increasing utilization of her students' meaning-making processes in co-constructing knowledge. This was achieved through a more dialogic approach in which the instructor and her students engaged in the social exchange of intertextual meanings. Rather than offering knowledge as something to be imparted as indicated in the winter and spring 2009 terms, the instructor during the summer 2009 term seemed to strive toward facilitating a more equal footing with the students as knowledge producers in their own right.

In the winter and parts of the spring term, the intertextualities constructed from the discourses in the text materials and the instructor's own discourses were recontextualized and resemiotized in her classroom discourses to create a monologic text at times that privileged a stable, static, and reified form of knowledge. These monologic classroom texts were manifested in various representations of what constituted literacy practices (e.g., using Wikipedia versus encyclopedia books, and the 'skim and scan' technique of reading), notions of language use connected to specific identities, discursive positioning of classroom identities constructed solely by psychological constructs of motivation, and ideologically invested accounts of globalization.

These mediated representations of language, literacy, and identity were achieved through the intertextualities of the everyday that are continually being recontextualized and resemiotized by both the instructor and the students via the texts and discourses in the curriculum materials, their own lived identities with embodied discourses and language practices, and the social and

institutional discourses and texts that create the classroom context through which these discourse itineraries are traveling. Part of a critical pedagogy practice is to interrupt and disrupt these discourses from their unimpeded itineraries. By questioning the ways in which these intertexts are formed and put together, and involving students to interrogate their own interactions with texts, these monologic texts can be split apart. In opposition to the ongoing project of creating seamless representations of the everyday, classroom practices can create spaces in which more dynamic forms of knowledge can contribute to not only contesting these representations but also creating their own sense of the everyday, their own texts that reflect the tensions within the dominant intertexts, and that draw upon alternative texts and discourses that are omitted, excluded, silenced, and negated in EAP text materials and in the classroom.

In the instructor's winter 2009 class lesson on Wikipedia, her objective was to help students understand simple on-line search methods, and the demands of academic research in North American universities. Their purpose in reading this article was learn how to skim and scan, and analyze the article. The students, from my observations, learned how to skim this particular text; however, as I discussed in Chapter Four, the text was constructed to be skimmed easily by EAP students. Whether this technique will serve them as they encounter denser texts remains to be seen. In the instructor's spring 2009 class lesson on marketing, her beginning functional grammar approaches helped highlight for the students how particular meanings were construed through language. In the spring 2009 class lesson on globalization (Chapter Five), the instructor-mediated intertextualities of varying globalization discourses limited in some ways the students' potential to produce readings of and against the videos, which led to one-sided discussions at times.

As the summer 2009 term progressed, the classroom practices moved in a more dynamic direction in speaking back to the texts. The Bakhtin Circle's work in dialogic intertextualities has much to offer in our thinking through ways of teaching more productively in the EAP classroom so that students in the classroom can become "not only objects of authorial discourse but also subjects of their own directly signifying discourse" (Bakhtin, 1984, p. 6). Rather than the texts being constructed monologically, the classroom practices in this term facilitated a more critical, dialogic intertextuality in which representations of the everyday in the classroom discourses of consumerism, globalization, and religion and democracy were opened up, deconstructed, and problematized in the shifting of their (inter)contextual frames. This was evident in the more active student engagement with the *Globality* video in the summer 2009 class. New dialogic pathways were created and taken so that the students had more opportunities to realize their meaning-making potential in co-creating counter-hegemonic texts, such as when Student A2 in the instructor's summer term class challenged the dominant discourse in Western mainstream media that Islam and democracy are somehow antithetical.

2. What subjectivities are co-constructed, negotiated, addressed, and or resisted in the classroom interactions around textual engagements?

For many EAP students enrolled in an IEP program in North America, the EAP classroom is most likely to be if not one of the students' first direct encounters with values associated with the dominant English language speaking cultures, then their most sustained encounter for the time being. Therefore, it is important to examine how these students' embodied lived identities are given voice in the classroom, and how their sets of cultural, social, and ideological values are acknowledged, heard, or ignored by others in the class. Are they able to

'talk back' in productive ways to their English language instructor so that these instructors' own subjectivities can be influenced and changed in the process? Are dialogic processes operating so that mutually constitutive subject formations can arise in which new texts may produce new contexts and meanings? And will their subjectivities be dynamically changed from the classroom-mediated augmentation of their learning and meaning-making processes?

The EAP learner subjectivities in their various negotiations, co-constructions, resistances and agencies that are created in part through their intertextual engagements in the classroom have to be seen in both the micro and macro context of this particular EAP classroom occupying a nodal point in the network connecting disparate lives, identities, and discourses. The extent to which certain discursive practices and not others became an ideological, organizing frame of reference (Pachler, Makoe, Burns, & Blommaert, 2008) can be seen in the various positionings created, adopted and or rejected by the instructor and her students over the course of the 3 terms analyzed in this dissertation.

As we have seen, the subject positions created by some of the discourses taken up by the instructor in the winter and spring 2009 terms were markedly different from the subject positions in the summer 2009 term. In the spring term particularly, several instances seem to position students as less than competent speakers of English. In addition, through the various engagements with the discourses in the videos *Globality* and Patrick Dixon's *Futurewise*, many of the students seem to reject the interpellation of being future investors and or marketers. This raises the issue of how teachers may engage with the very common theme of entrepreneurialism in many EAP textbooks, which may not always resonate or appeal to students not planning to pursue degrees in business-related fields.

In the case of the constructed consumer and immigrant identity of "Jennifer Wong," as discussed in Chapter Six, the intertextual engagements showed the complexity and difficulty in addressing how the textbook presented identities of essentialized cultures, nation, language, and gender. And as seen in Chapter Seven, the students were able to construct active subject positions in opposition to Stanley Fish's positioning of them as "empty vessels," and to other discourses that would position them in the context of a currently charged atmosphere in which religion is seen as a determining force rather than as a platform for social and global discontent.

The instructor's objectives for the post-advanced level classes in the spring and summer terms were for the students to perform at an academically acceptable level required by their future planned studies, as measured by their classroom discourse productions (since their written textual productions were not required for them to graduate from the program, it was not easy for the instructor to get the students to write). It is difficult to determine with any certainty that the learner identities were more dynamically enabled due to the transformations in the instructor's classroom practices in the summer as compared with the spring term students, or whether this was simply a case of a more active class with better interpersonal relations. Of course, this is impossible to know since there was no possibility to compare a 'before' and 'after'. My only baseline of comparison was with the instructor's classroom practices themselves, and the observation of how these utilized her students' meaning-making. What was evident is that the summer term students, through their engagement with the texts the instructor selected for them, were able to share their own bodies of knowledge in a manner I did not see happening in the spring term.

The instructor's own subjectivity followed a trajectory over the course of our collaboration as her engagements with different and new texts helped transform her role in the

classroom. Kumaravadivelu (2003a) outlined three perspectives on the function and role of

teachers: "as passive technicians, as reflective practitioners, and as transformative intellectuals"

(pp. 15-16). These perspectives are not meant as "absolute opposites but as relative tendencies,

with teachers leaning toward one or the other at different moments" (p. 17). Furthermore,

Kumaravadivelu argued that "what is crucial to remember...is that passive technicians can hardly

become transformative intellectuals without a continual process of self-reflection and self-

renewal" (p. 17). Indeed, as Ramanathan (2002) urged,

> encouraging TESOLers to reflect on and question the discipline's practices and norms in
> terms of their locally evolving professional identities is crucial if we want them to
> become critically astute teachers; only through such reflection will they be able to effect
> necessary changes in the discipline. (p. 10)

These "relative tendencies" of the three roles were evident as our collaborative research

unfolded over the winter, spring, and summer terms. Although the instructor's roles cannot be

singularly mapped onto each of the terms in a conveniently tidy fashion, it is worth noting that

there was a general arc to the instructor's various subject teaching positions throughout our

collaboration. These encompassed all three roles: from being somewhat of a passive technician

in the winter 2009 term classes I observed to engaging in sustained reflections during our work

together in the spring and summer terms, which then led to her promising emergence as a

transformative intellectual with the help of her students as the summer term progressed. Of

course, as Kumaravadivelu (2003a) shrewdly observed, the instructor would lean toward each of

these tendencies in a single class and even within a span of a lesson in the summer term.

However, once she started to become engaged with the texts featured in our research meetings,

and which challenged many common assumptions and practices, there was no going back

completely.

3. How are the instructor's teaching and classroom practices mediated and subsequently reshaped throughout our collaborative inquiry meetings and the discussions about functional grammar and critical literacy approaches that address both academic language and complex discourse formations?

There were two main areas in which the instructor's classroom practices shifted during the observation, mediation, and collaboration period. One was that the instructor started to change her focus on the modes of academic discourse rather than concentrate exclusively on surface errors. Teachers invariably have their pet peeves with regards to students' errors, and this instructor was no exception. However, as pointed out in our discussions, the question was raised as to what extent did individual students actually benefit from her repeated focus on form corrections and recasts. It would seem that a closer attention to how academic language operates through the use of nominalizations, reasoning within a clause, to name only a few, might prove more beneficial to the students' academic literacies. And yet, the instructor can scarcely be blamed for her prior classroom practice in this area because this is the dominant method in North America, as evidenced by EAP and grammar textbooks commonly used in many IEP programs, and which are published for the market here. For various reasons, functional grammar has been slow to take hold in North American EAP and ESL classrooms, although I hope this will change as more researchers and practitioners begin to turn to systemic functional linguistics as a major resource in language education classrooms (Byrnes, 2009b).

The instructor stated that critical literacy had a significant impact on her thinking about teaching. This was immensely gratifying to hear because of my own investment in critical EAP pedagogy practices and theory. It has been richly rewarding to both parties in this research endeavor. For an instructor who was not satisfied with her previous reading instructional

practices, critical literacy opened up new ways of looking at texts and their social purposes. Although she repeatedly expressed concern that she thought her perceived lack of political knowledge would prohibit her from engaging critically with texts that had overt political themes, this did not prove to be the case. This supports the argument that one does not have to be well-read in all matters political and or social to use critical literacy approaches in the classroom, or that doing critical work is solely the province of scholars and 'experts'. In the summer term class, the students were a rich resource of knowledge on history, religion, and culture, and because of the changes in the instructor's classroom practices, were able to demonstrate and contribute this knowledge about areas in which the instructor was less knowledgeable. To me, this is a key point of critical literacy – it does not mean the teacher has the 'expert' knowledge of society, politics, and history, but rather it helps create the spaces in the classroom in which students are knowledge producers themselves, and in doing so, creates positive identities as thinkers and intellectuals in their own right.

This has an important bearing on the instructor and students meeting the course objectives for the post-advanced level classes in the spring and summer terms. These EAP students, instead of being 'infantilized' in some ways by the content material and the perceived need of "linguistic remediation" (Morgan, 2009), can rehearse and perform the complex academic identities required to succeed in university classes in the relative safe zone of an EAP classroom. Although class discussion is non-existent for large undergraduate classes, students will be expected to perform at an acceptable level in their subsequent seminar classes, be they in undergraduate or graduate courses. However, unless EAP students are exposed to texts rich in intellectual content and featuring complex language in vibrant dialogic classroom spaces augmenting their meaning-making abilities, and have instructors to help them read with and

against these texts using a variety of approaches, it is questionable if EAP programs are doing enough to prepare them for the academic rigors that lie ahead.

4. What counts as the 'critical' or the 'uncritical' in this EAP classroom and why do these distinctions matter?

To repeat earlier questions in Chapter Two, who gets to decide what the critical is? Is it only the researchers who speak from a certain privileged vantage point? Do practitioners have a say in deciding what the critical is? With this in mind, I step lightly into discussing what counts as the critical or the uncritical in this classroom.

First, there is no uniform 'look' to a critical literacy pedagogy. Each is unique in how it is materialized in the situated praxis in any given classroom. This is crucial inasmuch as the critical should never be domesticated so that it becomes another reified, static methodology to be cooked up from a recipe book. Instead, the critical must be reinvented anew with each new class, articulated with an instructor's historically lived experiences, and in dialogical response to the students' own unique lived identities that will shape particular readings of the texts in ways that may not be familiar to either the instructor or the students. Together, they can work in tandem in co-constructing and deciding the various contextual meanings of the critical in their classroom.

And once more, it is important to reiterate that critical literacy or critical EAP pedagogy should not privilege western culturally constructed epistemologies at the expense of EAP students' own cultural epistemologies. Being critical entails getting outside of one's usual habitual epistemological, discourse, and sociopolitical spaces (Luke, 2004), and this is not for the faint-hearted, for naming the world through alternative texts and discourses takes hard work.

Although this is hardly revelatory, it is worth repeating that the divide between theory and practice, between research and actual classroom practices need to be bridged in ways that take into account how and why practitioners choose to continue to do what they do in the classroom, and why researchers are seen most likely as interlopers, or at best, tolerated nuisances. The praxis that evolved over the course of three terms proved that these bridges can be built between researchers and practitioners in meaningful ways that mutually inform each.

Having been involved in this critical literacy praxis, as it played out in this particular EAP classroom, I can offer several observations on what counts as the critical, and why it matters. First, from what I interpret of the instructor's classroom practices, being critical entails a shifting of the contextual frame. In Chapter Five, the instructor shifted the contextual framing of globalization discourses in the *Globality* video in the summer term from her previous framing in the spring term. 'Globalization' was no longer an ideologically-constructed given as it was in the spring class. Instead, its very constructs began to be problematized by both the instructor and her students in the summer term. The assumptions underlying the ideological framing of *Globality* were questioned, as were its claims that globalization was an accepted reality for all. This shifting of the contextual frame is important because it equips the students with two things: it gives them the analytic tools to understand the discourses that situate such concepts as globalization, and secondly, it allows them to begin challenging them by constructing counter-discourses, as evidenced by the students in the summer term. This then is the marriage between the pragmatic and the critical disciplines in EAP, as I have argued previously that any in-depth understanding of discourse entails its deconstruction and critical appraisal. This is crucial for students' future academic performances because this understanding will aid them in becoming

more critical readers, which can lead to their designing and producing more complex, nuanced, and sophisticated texts.

This dimension is apparent in the moves the instructor makes in the spring and the summer terms. Using an introductory form of functional analysis, she begins to introduce to the students in the spring how the discourses of marketing are constructed and mediated. These moves continue to expand in the summer term as she addresses the discourses of immigrant identities in Chapter Six, and the notion of the political belonging in the classroom in Chapter Seven. By having the students engage in the curriculum material in significantly different ways from what was shown in the winter term, she not only teaches them pragmatic skills in seeing how academic discourses work, she also introduces a critical aspect in questioning to some extent and to varying degrees the nature of those discourses.

The EAP classroom can become more than a site of habitualized 'dead-time' of everydayness discussing the same topics from the same textbooks in the same way from one term to the next. If the everyday is conceptualized as the space and agency in which everydayness is transformed and critiqued (Roberts, 2006), then critical engagement with the everyday is to acknowledge, recognize, enlarge, and transform the lived identities of the students. Only in this way will the everydayness that constitutes many classrooms be disrupted. The transformation of the classroom into a space in which the critique of everyday life can happen through creative, critical dialogic processes will allow all those involved to begin imagining another world is possible.

Voloshinov (1973) argued that expression organizes experience. The distinctions between being critical and non-critical do matter because the motivated modes of expression attempt to organize our sense of the experiences of the everyday. What is at stake is how these very

experiences of what we see as the everyday are represented back to us, and in turn, how we articulate these lived experiences to those who may hear us or choose to ignore us. In this current neoliberal age that champions the 'free' market as the only social mechanism worthy of organizing and shaping our everyday experiences, I maintain that what it means to be critical now is to contest these myriad ways that attempt to infiltrate, dominate, represent, and shape our own experiences contrary to what we know and have lived.

Revisiting Research Directions for EAP

In this section, I address several issues stemming from this research with regards to the EAP research directions I discussed in the Introduction in Chapter One.

Hyland and Hamp-Lyons (2002) argued the need for disabusing those who hold "the view that the acquisition of academic literacy involves a few hours of fixing up grammar in the language centre," and the importance of challenging "the widely-held assumption that academic conventions are universal and independent of particular disciplines" (p. 6). From my experience as an EAP instructor and my research findings, part of the problem lies in the many EAP textbooks that do not feature the interconnections between the linguistic features and specific disciplines. As discussed in the previous chapters regarding the main textbook assigned to the winter 2009 term class, *Learning English for Academic Purposes* (Williams, 2005), and which was partly used by the instructor for her spring and summer 2009 post-advanced level classes, this textbook appears to give the impression that the academic conventions presented therein are indeed transferable across disciplines. Although the book is labeled for advanced EAP learners, the readings do not contain the lexical and grammatical density characteristic of academic journal articles and books the students will be reading in graduate school. For those who plan to pursue undergraduate studies, it serves them scarcely better. Either textbooks commonly used in

EAP classes will have to change from this perspective, or be jettisoned completely for students to receive a more appropriate EAP education.

Another challenge in establishing practices that will contest the assumptions that a variety of academic disciplines can be mastered through transferable skills is training EAP instructors more in the specific linguistic features that characterize specific disciplinary areas. The overwhelming majority of the EAP students I interviewed indicated they were planning to study in the sciences or social sciences. EAP programs such as this one need to go beyond having advanced level students write a five-paragraph essay, and have them learn the writing conventions for the sciences and social sciences. If EAP teaching is going to get beyond "an exercise in language repair" (Hyland & Hamp-Lyons, 2002, p. 6), then teachers will have to focus more on how academic discourse and language construes meaning (Schleppegrell, 2004) rather than concentrating solely on the surface errors advanced students sometimes make.

And because researchers, practitioners, and students alike are "increasingly required to understand and translate the progressively more complex interactions between verbal and non-verbal features of academic texts" (Hyland & Hamp-Lyons, 2002, p. 8), EAP teaching will have to incorporate more multiliteracies pedagogy in the classroom. This will entail more than just having students learn for example, PowerPoint, with which many are already well acquainted; it will require nothing less than establishing sound teaching practices that can address the increasingly complex delivery systems of multimodal information coming at learners. Since many EAP students are getting the bulk of their information in the online form of videos and moving images, how will they learn to critically appraise and analytically dissect this information in ways that benefit their learning? Again this calls for revising teacher education so

that EAP instructors will be better equipped to address the type of text-visual interactions that were operating in the *Globality* video discussed in Chapter Five.

A significant part of the instructor pushing herself in new directions for her EAP pedagogy included her using technology in this classroom to address the increasing multimodal aspects of academic curriculum. However, despite the growing importance of a multimodal classroom, often schools and programs lack the necessary infrastructure and or training to equip teachers who are unfamiliar with rapidly developing technologies and their uses for increasing the students' meaning-making potential and performance. On several occasions when I observed the instructor's classes in which she was using online videos as the central text for that day's lesson, the university's so-called 'smart classroom' failed to function adequately due to the poor design of the various interfaces and or the overload of the bandwidth capacity allotted to that particular building floor. The instructor also made the point that there was not enough training for the EAP faculty to become fully conversant with all the technological possibilities in the classroom. Although tempted to continue what she had been doing before, that is, essentially ignoring opportunities to use technology in her classroom due to institutional constraints and program curriculum, she realized from her engagement with a more multimodal curriculum in both the spring and summer classes that its affordances are noticeable:

> But visual medium now, it's just really, I notice how much more impact a lot of this has, and how, um, how wonderful it can be for students to react to a video as opposed to a piece of writing. So I'm going to try to use that much more and get out of my comfort zone, and really use the visual medium to marry with the, you know, and I've tried to it with some but I think I should try to be across the board. It should be a lot more, so, that's one thing I do plan to do. Um, and I think it will make my teaching more interesting...I need to actually be the teacher I want to be, not because of external, um, not because of external gratification or reward, but internally, you know? I think it's my

evolution as a teacher next. So that's one thing, you know, when I say I've been inspired I'm really grateful for reading all this material and kind of pushing myself to the next level. So I'm really hoping, for me, that I make that leap, right? So to kind of push the students and push myself.

The final issue is whether EAP is to be regarded and practiced as either a pragmatic or a critical discipline (e.g., Benesch, 1993, 2001; Hyland, 2006; Hyland & Hamp-Lyons, 2002; Pennycook, 1997). I have been making the argument throughout this dissertation that ideology is inescapable in the EAP classroom, as evidenced by its uninvited interruption of supposedly neutral and uncontroversial content and language exercises in the class extracts. The discourses circulating and being mediated throughout material objects such as the textbooks and videos used in the classroom, the social actors of the teachers and students who resemiotize these and bring of course their own embodied discourses into the EAP classroom, and the institutional discourses that frame and create the contexts in which all these mediated actions take place all call into question the very notion that EAP is solely a pragmatic discipline. Those who argue for teaching only the pragmatic and advocate the exclusion of the critical are either being disingenuous or presenting themselves as less than stellar educators, for academic discourses and conventions are *always* changing, evolving, and morphing into new forms, new ways of speaking and writing. It is a gross disservice to EAP students to merely teach them how to "replicate and reproduce existing forms of discourse" (Hyland & Hamp-Lyons, 2002, p. 9) because these forms of discourse are never static, and those who have the cultural capital to change these forms are in positions of power to deny access to those who are perpetually trying to catch up by merely reproducing the discourses of yesterday, instead of learning and understanding how to develop and create the discourses of tomorrow.

The instructor indicated in our conversations as they unfolded her ongoing, evolving shift from seeing EAP solely as a pragmatic discipline to one that incorporates the necessary dimension of examining the complex relationships between language and power, and how this ties into her own pedagogical repertoire:

> And now I need to expand my bag of tricks, you know, to other things. And that's what I think you've helped me with greatly, um, because it's really made me see the curriculum in a different way. And it helped me to see the practice in a different way, that it can be done, um, from many different perspectives. Um, and so the whole socio-politicization of language and the power constructs of language.

It is a testament to the instructor, who over the course of the previous 8 months had willingly opened up her classroom space and practices to an outside researcher, that she welcomed, and indeed, wanted to interrogate her own teaching practices and expand her pedagogical tool-kit in an ongoing self-reflexive manner borne out of a praxis that was created through our interactions and dialogues in our dual roles as both researchers and EAP practitioners.

Future Directions for Alternative EAP Curriculum

If the real goal of EAP programs is to prepare students to learn and sufficiently engage in academic discourse, then these issues I have raised need to be addressed in devising and implementing alternative EAP curriculum to meet the needs of students today. What would an alternative EAP curriculum look like? What would mainstream curriculum and textbook writers need to do so that their materials remain relevant? What would be some of the outcomes envisioned in this alternative curriculum? I sketch out a few proposals here.

First, the importance of prior knowledge in learning must be acknowledged more explicitly in EAP materials by locating content in students' life experiences. This can enable students to engage in critical discussions by bringing in their own perspectives; classroom

dialogue and knowledge production is that much more easily facilitated if the content is linked to students' lived identities (e.g., Benesch, 2001, 2009; Morgan, 1998). Due to publishing interests and constraints, textbook writers are not likely to feature complex and 'controversial' issues in EAP text materials. However, as we have seen from the students' reactions and statements, they are fully aware of the banal content positioning them in specific ways that are disengaging and possibly alienating. More of the content in these textbook materials should feature social issues and conflicts that students can relate to and that can be applied in the EAP classroom. Interwoven throughout the personal, the familial, the communal, and the social, conflict is an inescapable part of everyone's lives. Teachers can draw connections between these 'sensitive' issues and the students' lived experiences with conflict to promote classroom dialogue. It is also the emotional, not just the cognitive engagement, that makes learning more powerful and memorable. If an instructor finds her or his class to be too 'quiet', it is not the students' 'personalities' that are at fault but perhaps it is the material that is failing to engage their interest, as was evident in some of the student remarks in Chapter Four and the lack of response in one exchange in Chapter Five.

And since academic content is inseparable from language and discourse, the type of content currently featured in many EAP text materials do not adequately support the students' needs to learn the academic registers, language, and discourses they will be required to master in order to be successful in their tertiary studies. Therefore, connected with my call for more intellectually challenging EAP content is also the call for a focus not just on form, but also a focus on the systemic functionality of academic language and how its specific constructions construe meanings in particular ways. Curriculum and textbook writers need to present materials

that are more reflective of the lexico-grammatical density and complexity characteristic of the texts EAP students will soon encounter in their post-EAP studies.

Perhaps publishers and curriculum and textbook writers should work more closely with researchers so that disciplinary specific language and discourse can be highlighted in more of their materials, or risk becoming irrelevant, which of course translates into declining sales. I say irrelevant because now with the often easy accessibility to the plethora of suitable websites featuring academic content both in its traditionally written form and its increasingly multimodal forms, EAP instructors, like the instructor with whom I collaborated here, are increasingly turning to these online resources as an excellent alternative to and perhaps eventual replacement of the EAP textbooks that fall far short of deserving any serious attention from teachers and students who want and need more. In addition, EAP textbooks need to become much more multimodal in their content presentation because academic content in textbooks and journal articles, particularly in the sciences, is increasingly relying on sophisticated multimodal forms of information delivery (Kress, 2003, 2008, 2010; Lemke, 1998, 2002b). If these publishers and writers continue to ignore these essential concerns, they do so at their own peril, for an alternative EAP curriculum can be easily fashioned from free online content that is intellectually challenging in its rich social semiotic multimodalities that can enable and expand students' meaning making abilities far more than many impoverished EAP textbooks now on the market.

However, regardless of what any alternative EAP textbook or text materials might look like, what does a teacher do with it in the classroom? The outcomes an EAP instructor envisions for her students would necessarily have to include the students' being able to begin functioning comfortably in the modes of academic discourse and registers. This requires an understanding of how academic language works, and how it can be manipulated to serve conflicting agendas.

Therefore, to understand how these types of discourses and language operate in their complex social semiotic dimensions, students will also have to engage in appraising the various motivated interests reflected in why texts and discourses are constructed in particular ways. These two outcomes are inseparable, and need to be seen as such, for any de-linking of the two is not only an ideological act, it is also bad pedagogy that ultimately fails to serve the students' pragmatic needs.

Addressing the Nature of the Relationship Between the Instructor and Me

In this section, I scrutinize my own role as researcher in this research study, and problematize the hierarchical relationship between me and the instructor, despite its collaborative nature. In any researcher-practitioner relationship, there is an essential power differential in the very nature of the relationship, even if it is seen and practiced as a collaborative partnership. Most research is written up and published by researchers, not practitioners, and thus, half of the partnership's voice is often missing in the resulting artifact of a scholarly recognized article or book. Because of researchers usually (but not always) possessing a higher degree than participating practitioners, it is these researchers who are accorded more recognition, more authority, more legitimacy by those who 'count'. These are the various institutional gatekeepers who control: what (and who) gets published in high-ranking journals, the papers selected for prestigious conferences, and in the end, ultimately who gets cited more, and by whom, all of which are the forms of currency so treasured in academia.

The practitioner? Often they are not seen by those who 'count' as having 'useful' personal knowledge, much less producing new knowledge of any worth to the academy (Gitlin, 1990). Many EAP instructors are doubly positioned in this regard. First, they are often regarded by many in the affiliated university as merely serving the full-time faculty and this is materially

reflected in many of them having non-tenured status working on short-term contracts. The second way they are positioned is by researchers working in the Applied Linguistics/TESOL field, who may at times tend to omit the practitioners' viewpoints, experiences, and voices in their reporting, particularly if it is of a quantitative nature.

Mindful of this dynamic due both in part to my having been an EAP instructor for many years, and to my own ideological stance in an ongoing naming and critique of the operation of power in the social fields in which the rules of exchange are slanted in favor of one actor over others, and which needed to be addressed in actual everyday practice, I strove to keep in mind the three operating principles of "empowering research" outlined by Cameron, Frazer, Harvey, Rampton, and Richardson (1992). First, my participating instructor was never treated by me as an 'object' for my research purposes. Second, I continually reminded myself that she had her own agenda, and her own motivations and purposes in participating in this research and working with me. Third, I shared my observations and thoughts in our research meetings, and rather than seeing myself as 'giving' her knowledge, I viewed both of us as co-constructing it in our interactions with the texts on functional grammar and critical literacy, in the classroom with the students that I observed, and in our reflections on the practices that generated further knowledge and lived experiences.

Therefore, I did not regard myself as the all-knowing researcher who was 'empowering' the instructor; instead I viewed our working relationship as one of being between two English language teaching professionals seeking knowledge in our collaborations, and to that end transforming "knowledge-making practices" (Toohey & Waterstone, 2004) in the EAP classroom. The fact that I 'gave' the instructor articles to read can be viewed by some as constructing the very hierarchy between researcher and practitioner that is so problematic as

mentioned. However, in the act of 'giving' her articles to read, my intention was not to position her as someone less than 'knowing' or who had little to contribute on her own. Rather it was to find ways *with* her how to engage students more effectively and meaningfully in the classroom. In our joint exploration of trying to understand language, literacy, and language teaching in alternative ways, we searched for concrete tools for both the students and the instructor to use in deconstructing and reconstructing academic discourse. This search was partly due to my being excited by the potential of functional grammar and critical literacy in EAP classrooms as it was presented in these articles, and my wanting to share this excitement about its possibilities with the instructor. I think these acts of 'giving' her articles to read were read accordingly by the instructor herself:

> That's the whole thing about teaching, isn't it? It's not new in your head but it's totally new in my head, so how are you going to make it approachable to me? Some of the, when, you know, you're hoping that I start to use it immediately, um, and that's an interesting thing from the teacher point of view too, that uh, you know, you're trying to hit me with material that's completely, um, unfamiliar. And if you had just come in and taught it to me, um, like I would have to put myself into student mode then, you know what I mean? Then it would have been a serious mentor relationship. Then you would have been, ended up being my mentor and not just observing me. Then I think I wouldn't have felt equal. Then I would have felt like a student and you would have created a power relationship...You know, 'cause you have your job to do and I have my job to do. And I signed up for this voluntarily, you know, no one said to me, "Hey, you're doing this." Um, so but it does set up a power construct. So that fact that, you know, you know you came at it sort of collaboratively and offered me material and didn't, you know, say, "This is the material for this week and please read it and we'll talk." You know what I mean? Made me feel like I had a choice in the matter.

The fact that the instructor felt that she "had a choice in the matter" in our working relationship is testimony, I think, to the collaborative nature of this researcher-practitioner dynamic.

My working with the instructor has enriched my own research immeasurably. Time and time again, I was reminded by the instructor of the crucial need to fully engage in praxis, something that some academics tend to forget as they retreat further into the realms of theory increasingly divorced from practical contexts. Far from having the 'answer' to all the issues raised in this research, I was instead seeking along with the instructor a deeper understanding of the complex needs of the students as they work to become more adept in academic English. Relying on both our extensive EAP teaching experiences, I feel we were able to begin this important task. Often her insights about teaching and the nature of learning academic English aided in furthering the research, and were incorporated in the analysis presented here.

As discussed previously, practitioners are not impressed with complex theories if these are not easily implemented in practical ways in the classroom. Since teachers are the actual ones doing the hard work of teaching students academic English, their voices need to be heard and heeded more. Critical literacy as it is sometimes presented in the literature can seem to be somewhat of a seductive method. However, as the instructor taught me, critical EAP pedagogy has to be considered in the specific, immediate contexts of any class. This might be an obvious point to some, but at least for me, it was worth re-learning the lesson.

During the course of our collaboration, the instructor raised important issues facing teachers, which again served to remind researchers of the messy realities that may not be accounted for in their good intentions. The institutional constraints in implementing a critical literacy pedagogy in an EAP class can be a major obstacle given the pressures to 'get through' the assigned textbook. Another valid issue was the seeming absence of any practical guides for teachers who are receptive to critical literacy pedagogy approaches in their classrooms but are novices. What are the ways to scaffold critical literacy approaches, and how can interested EAP

instructors learn these scaffolding sequences? These are crucial issues for both researchers and practitioners to address and think through, and which call for more collaborative inquiries of this nature.

Limitations of This Research Study and Future Research Directions

There were several limitations to my research. One limitation was that I was unable to follow the instructor's students to see how they would be able to use what they had learned from her in their ensuing EAP classes, or in their planned studies at either the undergraduate or graduate level. For one thing, because the instructor taught the advanced and post-advanced level classes, the students did not stay in the EAP program (with one exception of one student going straight from the winter 2009 term advanced level class to the spring 2009 term post-advanced level with the same instructor), and thus were not available. And if they had, it would have required additional consent from their new EAP instructors, which was not feasible, or even likely given that the instructor who participated in this research was the only one from the program who consented to do so. Likewise, it would have been extremely difficult to follow them as they entered their undergraduate or graduate programs to see how they would use their training they received in the instructor's classes. Therefore, observing these students for only 12 weeks gives only a brief snapshot of their academic production in class.

Another limitation was that due to the nature of the courses, many of the students did not turn in their completed written assignments and so it was difficult to assess their written production to see if the teacher's lessons on nominalization and critical literacy had any measurable impact on their writing. Because the classes were non-credit, the students apparently did not feel compelled to fulfill the instructor's tasks of writing several essays and a research paper. This was particularly the case in the spring and summer term post-advanced level classes

in which the students had already completed the program and its requirements, and thus felt they did not need to do much more than attend the class while waiting to hear from their graduate schools or universities. Therefore, the extent to which these classes with this instructor in this particular EAP program are reflective of or can be generalized to other EAP programs where they are being assessed more systematically on the basis of textual productions is open to debate.

A third limitation was because there was only one instructor who consented to be involved in my research, I was unable to have other participating instructors to compare how they would have implemented the functional grammar and critical literacy approaches in their classrooms. This would have provided an interesting comparison and contrast in how other teachers take up (or not) elements of these approaches in their classroom practices as they see fit.

A final limitation to my research involved both time and my own position as a researcher. Although this research was conducted over an 11-month period, covering 4 terms with the same instructor (the fall 2009 term is not presented in this dissertation for reasons of space), I feel we had barely begun to scratch the surface with all the important issues that were raised as a result of the research. There simply was not enough time to do all the things we had discussed in our meetings and from the ideas we gleaned from the readings. The research, if the instructor had agreed, could have easily gone on for another year or so. One specific area that was not addressed due to time constraints was looking at how the instructor might incorporate critical literacy approaches in her classroom to examine the complex effects of the text-visual interrelations, or the increasing multimodality characteristic of academic literacy today. Additionally, my own status as a relative newcomer to functional grammar was also a limitation in that I could not rely on my past teaching experiences with functional grammar because I had none, and thus could not use these as a guide for other teachers to employ. Both I and the

instructor then were discovering on our own how to use the tools of functional grammar in the EAP classroom.

I plan to have these limitations addressed in my future research. Now that I have the beginnings of the practical experiences in working with an EAP instructor on exploring ways to utilize the tool-kit of functional grammar and critical literacy approaches, I aim to pursue research with teachers and immigrant students in EAP classes at either the secondary school level or in the community college programs. Although my research has been with mainly international students, it is now time to help address the needs of immigrant students who have been marginalized and oppressed in society.

Coda

I would like to end here with the instructor's thoughts and comments in our last meetings during the data collection phase, which concluded in December 2009. We met for a total of 19 meetings, and the transcripts of our conversations are hundreds of pages long. During our meetings, she had many astute observations on her own teaching, her students, her classes, our research, and all this entailed. Unfortunately, due to obvious space limitations, I have not been able to include all of her remarks during our conversations. However, as mentioned previously, I have striven to select what I think are the essential aspects relevant to the points I have argued in this dissertation. Rather than add more commentary to her comments, I will instead just contextualize the following excerpts from our conversations.

In a meeting on September 17th, 2009, we had been discussing Morgan's (1998) book, *The ESL classroom: Teaching, critical practice, and community development*, which, as discussed in Chapter Seven, the instructor found to be "inspiring." This prompted her to reflect

on her own teaching practices with regards to reading and writing, and the curriculum materials used in the program:

> When we teach things like writing – 'cause it's the academic portion so it's writing and reading – teaching and writing about cause and effect, persuasion, um, you know, now it's going to be problem-solution, um, and all the various types of writing we do, I have really I think not married the, the – I mean I have; I've trusted textbooks and everything else, but I really think, uh, I need to marry the readings to the writing. And I've never really done that before. I mean, yes, I've chosen, you know, um, let's say, texts about social problems or something, you know, specific, you know, so they can read about cause and effect and then they could write about it. But I think I'm going to change the way I do that and particularly the reading sections. I really, really want them to start analyzing texts. And I don't know that I necessarily use all textbook material. I think I really need to bring in some more, you know, quote, unquote, realia.

A few minutes later, she commented on Morgan's students in the book, and how their writing was more extensive than her program's stated goals in the curriculum. She then had this to say:

> I do think that we're not totally in this program preparing students for university, which bothers me a little, um, because I'm teaching the advanced level. Now, having taught the post-advanced level, and seeing the huge disparity between what is done in this class, which really is a bridging course to university, that's what the advanced-level class should be. The post-advanced level class is an elective; the advanced level class is the mandatory course. It's after the advanced level class that we give them the certificate and yet they don't even write like a two-page paper, which I find absolutely asinine. And there's all this talk and this is part of the problem. Other teachers who have always taught the advanced level class talk about the fact that well, if you can't write a paragraph, you know, you can't write an essay. Well, I think the problem is that most students know how to write a paragraph. You're never really assessed on your paragraph structure, you know? It's part of it but you're assessed on a gigantic paper...And I think in the advanced level class we need to raise the bar. So I'm going to raise the bar and I don't care what other people do. So we'll see how that works. I don't know, but it's really made me think

about that, um, you know, that you can't go from the advanced level class, writing paragraphs, you know, to writing a 15-page paper in the next course, like, that's just too huge a leap. And they need to rethink that if they're going to offer both courses 'cause students talk, you know? And I think it would be terrible for students to say, you know, "The advanced level class is kind of, uh, you know, too easy." And that's what my students have said.

In our last research meeting together on December 9th, 2009, I asked her for her reflections looking back on the previous 11 months she was involved in this research study:

I think I really appreciate your input into, um, your input as a sounding board for what happened in the class as a past tense, and then being able to build on that because you have the awareness of texts that are out there and research that exists on the topic. And then being able to, you know, from that, read sort of what's going on in my class and at the same time be able to incorporate, um, all that new material into my teaching which has really, um, developed my teaching and that's been incredibly useful. And I love to learn new things that I can use in the class. It just opens up my mind to a new way of thinking and um, that's been incredibly useful to, not to my philosophy of teaching, but to the way I teach, so to my actually pedagogical method, or methodology. Uh, so the idea of, you know, primarily what we discussed was what – critical literacy, functional grammar and, um, well, everything within those two sort of umbrella categories, right?...And uh, so the functional grammar has been, I don't think I would have found that on my own for a long time. And so to speed up the process of finding a very, uh, specific way, that's already out there that I didn't know about, of, uh, being able to teach academic English in a more systematic, easy-to-approach way and get the students to understand academic English a lot faster by understanding it myself a lot faster is great. You cut out probably a year and a half of what would have been sort of blundering through it to find it on my own and I don't know that I ever would have...You know? And you think, "OK, well, it's not in the textbooks anywhere." You wait for new textbooks to come in that sort of have this and you say, "Oh! That's useful!" You know? But if nobody points it out to you, you know, how many teachers do research on this stuff? You do it, and I don't think I would have found it in my Masters for a while if at

all. So that was great. The critical literacy has totally rocked my world. It really has. It has changed my whole teaching paradigm, um, particularly with regard to reading because, um, I have always been a little bit not totally happy about the way I teach reading and a little bit nervous about, wondering how to improve that. Um, and then academic reading is OK but you're reading for information but that's not the only thing. And it seemed like there was this big amorphous mass that was kind of missing, you know, it's there but it's not there. And um, and so I knew that I needed to improve the way I taught reading. And it's interesting how the universe just brings you things when you, you know, sort of state a need and in you come, you know? Um, so the whole idea of critical literacy and academic English and teaching the advanced and post-advanced level classes has been so useful, so useful. Like, um, making the students understand text in a completely different way, uh, is kind of the missing piece in my reading teaching. Um, so I had always taught it from the comprehension point of view and the vocabulary point of view and the grammatical point of view, um, but I had never really done it from this metalinguistic, sociocultural, sociopolitical point of view. Um, and that is going to be so useful to the students as they enter undergraduate and graduate studies. So I can explain why academic texts are more difficult but I can also get them to think critically. And getting somebody to think critically is not simple, and this gives you a complete framework – well, not a complete framework, but at least a partial framework on how to get them to think critically about texts and um, on top of the functional grammar. What a beautiful partnership that is of those two, um, areas, you know? And particularly for this level that I'm teaching now. I mean I think it could be used at other levels as well, but it's incredibly useful for what I'm teaching now so I think the whole process of, and I don't know that, um, that I would have learned as much if we had not had the exchanges we had...and because we actually, because of the interactivity of it, that if you had come in just as a simple observer I might have learned something, but I certainly wouldn't have learned as much as I did, um, with you giving me material, you know, to read, the theory, and then being able to put the theory into practice is huge, you know? So I could actually practice, see if it worked, and it did.

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Appendix A

Reading List With the EAP Instructor

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Schleppegrell, M. J., Achugar, M., Oteíza, T. (2004). The grammar of history: Enhancing content-based instruction through a functional focus on language. *TESOL Quarterly, 38*(1), 67-93.

Schleppegrell, M. J., & Go, A. L. (2007). Analyzing the writing of English learners: A functional approach. *Language Arts, 84*(6), 529-538.

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Appendix B
Transcription Key

[ ]   overlap

=   latching

(1)   timed pause (in seconds)

?   final rising tone

!   animated tone

italics   slightly louder volume

(phenomenon)   vocal or nonvocal, nonlexical phenomenon which interrupts lexical stretch

(*phenomenon*)   description of physical action or spoken directive to a person

xxxx   inaudible speech

Appendix C

Information Letter and Consent Form for EAP Program Director

Dear _____,

      I am writing to invite you, on behalf of your program, to participate in my doctoral research project entitled "The textual cycles of English for Academic Purposes textbooks: Literacies and subjectivities in the ESL classroom." I am a Ph.D. candidate in Second Language Education, in the Department of Curriculum, Teaching and Learning at the University of Toronto. This research will explore the ways in which English as a Second Language (ESL) textbook content featured in English for Academic Purposes (EAP) courses is taken up in classroom practices. By conducting a classroom ethnography of several advanced level classes in an EAP program, I plan to observe the types of pedagogical and reading methodologies used to engage with the textbooks, the class discussions that arise from the material, and the literacy practices that are supported in these classrooms. I plan to achieve these objectives with the findings of my research: 1) provide in-depth analysis of the kinds of pedagogical and reading methodologies used to engage with EAP textbooks; 2) address the dimensions of identity positions of the students and teachers that emerge from their engagement with the textual, pedagogic and classroom discourses; and 3) explore the possibilities of how multiliteracies can be developed around EAP textbook use, and suggest new pedagogical methodologies that can incorporate learners' literacy practices to bridge domains of university practices and everyday literacy practices to help students acquire the academic skills needed to succeed in university.

      Your participation is completely voluntary and consists of the following:

○   *Class observations and access to curriculum textbooks and materials:* I would like to observe several EAP classes in your program during the Winter, Spring, Summer, and if need be, Fall 2009. The purpose of these observations is to learn about teaching practices in the program's classroom. I will take notes during these observations. I would like to have video and or audio recordings only if you, the instructor, and your students grant me express permission to do so. In addition, I would like to have access to examine the textbooks used in the EAP classes I observe, either by borrowing copies or purchasing them on my own. I plan to collaborate with the instructors by watching the video recordings of the class together for their analysis of their classroom interactions with the textbooks and students.

○   *Interviews and collaborative discussions with instructors:* To allow me to conduct interviews and collaborative discussions with EAP instructors on staff, if willing and at their convenience. The purpose of this interview is to interview the instructor in his/her role as English language instructor to learn more about his/her views about language education and pedagogy in the classroom, and for their analysis on the classroom interactions that they will view on video-recordings conducted during my classroom observations (if allowed). I would like to audio-tape this interview if the participant does not mind. He or she may decline to answer any questions. I may contact the instructor afterwards via e-mail if I have any other questions and or to clarify issues that may arise.

○   *Interviews and Focus groups with students, and students' text productions:* To allow me to conduct interviews with EAP students, if willing and at their convenience. The purpose of this interview is to learn about their English language learning motivations and literacy practices. The focus groups will consist of ESL students who are willing to participate to discuss their experiences with learning English both in their home countries and here at this program. I would like to have audio recordings only if you and if the students grant me permission to do so. Finally, with consent from you, the instructor, and the students, collection of copies of students' writings, which include homework assignments such as essays, term papers, online postings connected to the class, and any other relevant textual production that can be used for data analysis to understand the students' literacy practices, and help identify areas that need help and or would be useful for aiding the students' academic development.

○   *Observing faculty meetings on textbook and curriculum decisions.* With consent from you and the faculty present at these meetings, to permit me to attend and observe faculty meetings on textbook choices and curriculum decisions. I would only take notes during these observations, and there would be no video or audio-recordings. These observations would provide insight into how decisions are made regarding EAP curriculum design and development.

If you agree, please check the circle(s) next to *Class observations and access to curriculum textbooks and materials, Interviews and collaborative discussions with instructors, Interviews and Focus groups with students, and students' text productions,* and *Observing faculty meetings on textbook and curriculum decisions.*

You are also free to change your mind and withdraw your program's participation with no negative consequence whatsoever. There may be some risk to your program in that you may feel the instructor and or students may feel nervous or unsure about discussing what they may feel to be a sensitive matter such as teaching practices, career goals or motivation in studying English. However, my study is to understand these in a spirit of open-minded inquiry and sincere, scholarly attempt to further knowledge on this subject. In addition, my teaching tenure in several university EAP programs for over 12 years has provided in-depth experience and first-hand knowledge in understanding many of the issues and challenges that both EAP instructors and students face. In the opinion of the researcher, the benefits of participation outweigh possible risks. The benefits include engaging in dialogues about the agencies of the teachers and students in their EAP classrooms, and scholarly production of knowledge of how developing innovative pedagogical and reading methodologies with textbooks can facilitate language learning and literacy practices, which would provide greater insight into the challenges students face as they strive to acquire academic literacy and competence. All the data collected in these activities will be confidential and not shared with anybody. I will present the results of this study in different ways: conference presentations, documents and journal articles, and my dissertation. You may receive a copy of my dissertation abstract if you wish. I will not use your name or anything that may identify you or your program and university while presenting the results. You are free to ask me not to use any of the information that I may have collected from you at any time. Only my supervisor, committee members, and I will have access to the complete data set. In addition, I will destroy all the data after I have concluded my reports. This may take up to ten years after I have collected the data.

If you have any questions about this study, you may contact me at any time at cchun@oise.utoronto.ca or 416-618-3810. You may also contact my thesis supervisor, Dr. Normand Labrie, at nlabrie@oise.utoronto.ca. You can learn more about your rights as a participant in my study by contacting the University of Toronto's Ethics Review Office at ethics.review@utoronto.ca or 416-946-3273. This project has been reviewed and approved by the University of Toronto Research Ethics Board for the protection of human subjects in research.

I thank you for the time you have taken to learn about my study. If you decide to participate in this project, please sign the attached form. The second copy of this letter is for your records.

Sincerely,

Christian W. Chun
Ph.D. candidate, Second Language Education
Department of Curriculum, Teaching and Learning
Ontario Institute for Studies in Education, University of Toronto Email: cchun@oise.utoronto.ca

- -
Consent Form
I acknowledge that the goals and the procedures of this research project have been explained to me and that any question that I have asked has been answered to my satisfaction. I understand that I can withdraw at any time without penalty. I have read the letter provided to me by Christian W. Chun and agree to participate in this project for the purpose described.

Signature: _____

Name (printed): _____Date: _____

Put a check mark if you wish to receive my dissertation abstract after it is completed: _____

Appendix D

Information Letter and Consent Form for EAP Instructor

Dear _____,

I am writing to invite you to participate in my doctoral research project entitled "The textual cycles of English for Academic Purposes textbooks: Literacies and subjectivities in the ESL classroom." I am a Ph.D. candidate in Second Language Education, in the Department of Curriculum, Teaching and Learning at the University of Toronto. This research will explore the ways in which English as a Second Language (ESL) textbook content featured in English for Academic Purposes (EAP) courses is taken up in classroom practices. By conducting a classroom ethnography of several advanced level classes in an EAP program, I plan to observe the types of pedagogical and reading methodologies used to engage with the textbooks, the class discussions that arise from the material, and the literacy practices that are supported in these classrooms. I plan to achieve these objectives with the findings of my research: 1) provide in-depth analysis of the kinds of pedagogical and reading methodologies used to engage with EAP textbooks; 2) address the dimensions of identity positions of the students and teachers that emerge from their engagement with the textual, pedagogic and classroom discourses; and 3) explore the possibilities of how multiliteracies can be developed around EAP textbook use, and suggest new pedagogical methodologies that can incorporate learners' literacy practices to bridge domains of university practices and everyday literacy practices to help students acquire the academic skills needed to succeed in university.

Your participation is completely voluntary and consists of the following:

○ *Class observations and access to curriculum textbooks and materials:* I would like to observe your EAP class during either Winter, Spring, Summer, or Fall 2009, twice a week for the duration of the term(s). The purpose of these observations is to learn about EAP teaching practices in your classroom. I will take notes during these observations. I would like to have video and/or audio recordings only if you and if your students grant me permission to do so. Video data would be used for a multi-modal analysis of classroom discourse and interactions. In addition, I would like to have access to examine the textbooks used in your EAP classes I observe, either by borrowing copies or purchasing them on my own.

○ *Interviews and collaborative discussions:* I will conduct a one-hour interview (and another session if need be) with you at your convenience. The purpose of this interview is to interview you in your role as English language instructor to learn more about your views about language education and pedagogy in the classroom and for your analysis on your classroom interactions that we will view together on video-recordings conducted during my classroom observations (if video is allowed by you and the students). I would like to audio-tape this interview if you do not mind. You may decline to answer any questions. I may contact you afterwards via e-mail if I have any other questions and or to clarify issues that may arise during my transcribing the interview or classroom observation data (see below). You may decline to answer any further questions.

○   *Samples of students' text productions.* With consent from you, and individual students, collection of copies of students' writings, which include homework assignments such as essays, term papers, online postings connected to the class, and any other relevant textual production that can be used for data analysis to understand the students' literacy practices, and help identify areas that need help and or would be useful for aiding the students' academic development.

○   *Observing faculty meetings on textbook and curriculum decisions.* With consent from you and the faculty present at these meetings, to permit me to attend and observe faculty meetings on textbook choices and curriculum decisions. I would only take notes during these observations, and there would be no video or audio-recordings. These observations would provide insight into how decisions are made regarding EAP curriculum design and development.

If you agree, please check the circle(s) next to *Class observations and access to curriculum textbooks and materials, Interviews and collaborative discussions, Samples of students' text productions,* and *Observing faculty meetings on textbook and curriculum decisions.*

You are also free to change your mind and withdraw your participation with no negative consequence whatsoever. There may be some risk to you in that you may feel nervous or unsure about discussing what you may feel to be a sensitive matter such as your methodologies and practices in teaching English. However, my study is to understand these in a spirit of open-minded inquiry and sincere, scholarly attempt to further knowledge on this subject. In addition, my teaching tenure in several university EAP programs for over 12 years has provided in-depth experience and first-hand knowledge in understanding many of the issues and challenges that both EAP instructors and students face. In the opinion of the researcher, the benefits of participation outweigh possible risks. The benefits include engaging in dialogues about the agencies of the teachers and students in their EAP classrooms, and scholarly production of knowledge of how developing innovative pedagogical and reading methodologies with textbooks can facilitate language learning and literacy practices, which would provide greater insight into the challenges students face as they strive to acquire academic literacy and competence. All the data collected in these activities will be confidential and not shared with anybody. I will present the results of this study in different ways: conference presentations, documents and journal articles, and my dissertation. You may receive a copy of my dissertation abstract if you wish. I will not use your name or anything that may identify you, your program, and or your university while presenting the results. You are free to ask me not to use any of the information that I may have collected from you at any time. Only my supervisor, committee members, and I will have access to the complete data set. In addition, I will destroy all the data after I have concluded my reports. This may take up to ten years after I have collected the data.

If you have any questions about this study, you may contact me at any time at cchun@oise.utoronto.ca or 416-618-3810. You may also contact my thesis supervisor, Dr. Normand Labrie, at nlabrie@oise.utoronto.ca. You can learn more about your rights as a participant in my study by contacting the University of Toronto's Ethics Review Office at ethics.review@utoronto.ca or 416-946-3273. This project has been reviewed and approved by the University of Toronto Research Ethics Board for the protection of human subjects in research.

I thank you for the time you have taken to learn about my study. If you decide to participate in this project, please sign the attached form. The second copy of this letter is for your records.

Sincerely,

Christian W. Chun
Ph.D. candidate, Second Language Education
Department of Curriculum, Teaching and Learning
Ontario Institute for Studies in Education, University of Toronto
Email: cchun@oise.utoronto.ca

- -

Consent Form
I acknowledge that the goals and the procedures of this research project have been explained to me and that any question that I have asked has been answered to my satisfaction. I understand that I can withdraw at any time without penalty. I have read the letter provided to me by Christian W. Chun and agree to participate in this project for the purpose described.

Signature: _____

Name (printed): _____Date: _____

Put a check mark if you wish to receive my dissertation abstract after it is completed: _____

Information Letter and Consent Form for EAP Students

Dear _____,

      I am writing to invite you to participate in my research project entitled "The textual cycles of English for Academic Purposes textbooks: Literacies and subjectivities in the ESL classroom." I am a Ph.D. candidate in Second Language Education, in the Department of Curriculum, Teaching and Learning at the University of Toronto. This research will look at how English as a Second Language (ESL) textbooks are used in English for Academic Purposes (EAP) courses in the classroom. By observing several advanced level classes in an EAP program, I plan to observe how your instructors and you use the textbooks, the class discussions that arise from the material, and the types of writing you are expected to do for these classes. I plan to achieve these objectives with the findings of my research: 1) provide in-depth analysis of the kinds of teaching and reading used with EAP textbooks; 2) address how you and your instructor discuss the material in your textbooks; and 3) explore the possibilities of how other types of writing can be developed around EAP textbook use, and suggest new teaching techniques that can use your everyday reading and writing practices to help you in your academic writing for university classes. Finally, I hope to learn more about how students like you learn English at this program.

      Your participation is completely up to you and it involves:

○   *Class observations:* I would like to observe your EAP class sometime during 2009. The purpose of these observations is to learn about classroom interactions with your instructor, the class texts and materials, and your classmates. I will take notes during these observations. I would like to have video and/or audio recordings only if you, your classmates, and teacher give me permission to do so. Video data would be used for a multi-modal analysis of classroom discourse and interactions.

○   *Interviews:* I would like to interview you for 30 minutes when you have free time. The purpose of this interview is to ask you about your English learning experiences both in your home country and here at this university, and your future goals and plans. I would like to audio-tape this interview if you do not mind. You don't have to answer any of my questions if you don't want to. I may contact you later by e-mail if that is okay with you and if I have any other questions about what we talked about in the interview. You also don't have to answer any questions in this email if you don't want to.

○   *Discussions:* If you agree and have free time, it would be great if you can participate. If so, you would participate in a discussion with your fellow classmates who also agree and with me as a host. The purpose of this discussion is to ask you about your English learning experiences in your classes. I would like to audio-tape this discussion if you do not mind. You don't have to answer any of my questions if you don't want to. I may contact you later by e-mail if that is okay with you and if I have any other questions about what we talked about in the discussions. You also don't have to answer any questions in this email if you don't want to.

○   *Samples of your writings.* If your instructor and you agree, I will collect copies of your writings, which include class assignments such as essays, term papers, online postings connected to the class, and any other relevant writing and or textual productions that can be used to understand any difficulties you may have with writing and or your literacy practices, and help identify areas that need help and or would be useful for aiding your academic development in the skills needed to succeed in university.

If you agree, please check the circle(s) next to *Class observations, Interviews, Discussions,* and *Samples of your writings.*

You are also free to change your mind and can stop taking part or talking with me anytime during the interview, with no problems to you. There may be some risk to you because you may feel nervous or unsure about discussing your background experiences in life and school. However, my purpose is to understand more about how you learn and the education you receive here. I have been a university EAP instructor for over 12 years, so I understand many of the challenges you face in your academic studies, and the pressures to get into university. The benefits of participation are helping instructors, students, and my role as a researcher learn more about how textbooks in your classes, and your own literacy practices can help your academic development in reading, writing, and speaking so that you will be prepared for the university. All the information collected in these activities will be kept private and not shared with anybody.

I will present the results of this study in different ways: conference presentations, documents and journal articles, and my dissertation. You may receive a copy of my dissertation abstract if you wish. I will not use your name or anything that may identify you, your program and or your university while presenting the results. You are free to ask me not to use any of the information that I may have collected from you at any time. Only my supervisor, committee members, and I will have access to the complete data set. In addition, I will destroy all the data after I have concluded my reports. This may take up to ten years after I have collected the data.

If you have any questions about this study, you may contact me at any time at cchun@oise.utoronto.ca or 416-618-3810. You may also contact my thesis supervisor, Dr. Normand Labrie, at nlabrie@oise.utoronto.ca. You can learn more about your rights as a participant in my study by contacting the University of Toronto's Ethics Review Office at ethics.review@utoronto.ca or 416-946-3273. This project has been reviewed and approved by the University of Toronto Research Ethics Board for the protection of human subjects in research.

I thank you for the time you have taken to learn about my study. The second copy of this letter is for your records.

Sincerely,

Christian W. Chun

Ph.D. candidate, Second Language Education
Department of Curriculum, Teaching and Learning
Ontario Institute for Studies in Education, University of Toronto
Email: cchun@oise.utoronto.ca

- -

Consent Form
I acknowledge that the goals and the procedures of this research project have been explained to me and that any question that I have asked has been answered to my satisfaction. I understand that I can withdraw at any time without penalty. I have read the letter provided to me by Christian W. Chun and agree to participate in this project for the purpose described.

Signature: _____

Your Name (printed): _____Date: _____

Put a check mark if you wish to receive my dissertation abstract after it is completed: _____

Announcement and E-mail Script for Recruitment of Participants

Dear _____,

   I would like to invite you to participate in my doctoral research project entitled "The textual cycles of English for Academic Purposes textbooks: Literacies and subjectivities in the ESL classroom." I am a Ph.D. candidate in Second Language Education, in the Curriculum, Teaching and Learning Department of the University of Toronto. This research will explore the ways in which English as a Second Language (ESL) textbook content featured in English for Academic Purposes (EAP) courses is taken up in classroom practices. By conducting a classroom ethnography of several advanced level classes in an EAP program, I plan to observe the types of pedagogical and reading methodologies used to engage with the textbooks and class materials, the class discussions that arise from the material, and how the content supports specific types of literacy practices.

If you are willing, I would like to organize a meeting with you to explain the goals and purpose of my study in further detail. I will also provide you with an information letter and consent form so that you can learn more about my study and decide if you would like to participate.

I look forward to hearing from you,

Sincerely,

Christian W. Chun
Ph.D. candidate, Second Language Education
Department of Curriculum, Teaching and Learning
Ontario Institute for Studies in Education, University of Toronto
Email: cchun@oise.utoronto.ca

Appendix G

Email Script for Future Questions for Participants

Dear _____,

        I am writing to clarify some questions I have regarding what we talked about in our interview and discussions for my doctoral research project entitled "The textual cycles of English for Academic Purposes textbooks: Literacies and subjectivities in the ESL classroom."

Would you be willing to answer the following questions?

1.
2.

If not, I completely understand if you don't have the time to answer any more questions.

Thank you for your time,

Christian W. Chun
Ph.D. candidate, Second Language Education
Department of Curriculum, Teaching and Learning
Ontario Institute for Studies in Education, University of Toronto
Email: cchun@oise.utoronto.ca

Appendix H

Guiding Interview Questions for EAP Instructor

1. Could you tell me about your background, for example, age, place of birth and nationality, educational degrees?

2. Why have you chosen this particular program to teach EAP?

3. Have you taught ESL or EFL before? How many years?

4. Why did you start teaching English?

5. What is your English language teaching philosophy and or experiences?

6. What do you think is the role of the English language teacher?

7. What do you think are the goals of your EAP students in their studies?

8. Can you describe your students at this university?

9. Could you say a few things on how you see how students should engage with texts: everyday (newspapers, magazines) and the academic?

10. What kinds of writing do you expect students to do, or master?

11. How do you view the process of students' engagement in the production of different texts (essays, online activity, etc.)? Can you cite any examples, or provide samples of text produced by students?

12. What do you think is necessary for students to succeed academically in university in Canada?

For video-feedback discussions (if video recording is allowed in the classroom):
1. What do you think is going on here?
2. Why did you ask these questions in this class?
3. Could you talk about the students' engagement with the text?
4. Please talk about what you see how the class discussions evolved out of the text?

Appendix I
Guiding Interview Questions for EAP Students

1. What is your background: where do you come from?

2. Did you already finish university in your own country? If not, what stage are you in your educational studies?

3. May I ask your age, if that is okay?

4. Why have you chosen this particular university to study EAP?

5. Have you learned English before? How many years?

6. Why did you start studying EAP?

7. Can you describe what you learn in your EAP classes?

8. What do you think is the role of EAP instruction?

9. What are your goals after finishing the EAP program here?

10. Do you speak any other languages?

11. Can you describe your impressions and experiences with the textbooks in your courses here?

12. What type of activities do you do in your free time? Could you talk about any activity that involves reading anything – Internet, email, mail, posters, etc.?

13. Do you enjoy reading? Why or why not?

14. What do you use to communicate with other people who may not be present at the time? Cellphones, texting, for example?

15. What type of writing do you do in your free time? For example, email, blogging?

16. Do you enjoy writing? Why or why not?

Appendix J

Permission Letter via Email to Present Copyrighted Textbook Material

WELCOME TO

UTORwebmail

UNIVERSITY OF TORONTO

MY.UTORONTO.CA   ROSI   FEEDBACK

Date: Thu, 10 Jun 2010 10:03:55 -0400 [10:03:55 AM EDT]
From: "Walsh, Linnie" <LinnieW@mcgrawhill.ca>
To: christian.chun@utoronto.ca
Subject: FW: McGraw-Hill Ryerson Copyright Permissions Request (WEB070)
Priority: normal

Hi Christian -

Permission is granted for you to use the material as described below.

Thank you.

Linnie Walsh
905-430-5054
905-430-5063 (fax)
-----Original Message-----
From: canada@magellan.eppg.com [mailto:canada@magellan.eppg.com]
Sent: Tuesday, June 08, 2010 9:52 PM
To: Walsh, Linnie
Subject: McGraw-Hill Ryerson Copyright Permissions Request (WEB070)

Book Title: Basic Marketing: A Global Managerial Approach
Edition: 10th
Author: Shapiro, S. J., Wong, K., Perreault, W. D., & McCarthy, E. J.
ISBN: 0070887292
Requested Material: pages 7 and 8 on page 136 and 137
Type Of Use: other
Requestor Name: Christian W. Chun
Address: 100 Wellesley Street East, Apt. 1607
Toronto, ON M4Y 1H5
Canada
Email: christian.chun@utoronto.ca
Intended Use: I am a University of Toronto graduate student completing
my Doctoral thesis entitled \"Discourse itineraries in an EAP classroom:
A collaborative critical literacy praxis.\" My thesis will be available
via the U of T Libraries in digital formats, for reference, study and or
copy for scholarly purposes. I will also be granting Library and
Archives Canada and ProQuest/UMI a non-exclusive license to reproduce,
loan, distribute, or sell single copies of my thesis by any means and in
any form or format. These rights will in no way restrict republication
of the material in any other form by you or by others authorized by you.

I would like permission to allow inclusion of the following material in
my thesis: scanned images of pages 7 and 8 from \"Basic marketing: A
global managerial approach\" (10th Canadian ed.)
These pages are analyzed for their academic content in presenting the
aspects of marketing, and how an English as a Second Language instructor
used this content in her class.

Please confirm in writing or by email that these arrangements meet with

Appendix K

Permission Letter via Email to Present Copyrighted YouTube Video Still Shots

WELCOME TO

UTORwebmail

UNIVERSITY OF TORONTO

MY.UTORONTO.CA ROSI FEEDBACK

Date: Mon, 14 Jun 2010 09:05:33 -0400 [06/14/2010 09:05:33 AM EDT]

From: "Winicov, Peter" <winicov@wharton.upenn.edu>

To: "christian.chun@utoronto.ca" <christian.chun@utoronto.ca>

Subject: RE: Permission to Use Copyrighted Material in a Doctoral Thesis

Christian,

BCG has given permission for you to use as you describe below. Thank you.

Peter Winicov
Senior Associate Director,
Wharton Communications

The Wharton School
University of Pennsylvania
319 Steinberg Hall - Dietrich Hall
3620 Locust Walk
Philadelphia, PA 19104

+1.215.746.6471
winicov@wharton.upenn.edu
www.wharton.upenn.edu

-----Original Message-----
From: christian.chun@utoronto.ca [mailto:christian.chun@utoronto.ca]
Sent: Tuesday, June 08, 2010 9:05 PM
To: Winicov, Peter
Subject: Re: Permission to Use Copyrighted Material in a Doctoral Thesis

Dear Mr. Winicov,

I am a University of Toronto graduate student completing my Doctoral
thesis entitled "Discourse itineraries in an EAP classroom: A
collaborative critical literacy praxis." My thesis will be available
via the U of T Libraries in digital formats, for reference, study and
or copy for scholarly purposes. I will also be granting Library and
Archives Canada and ProQuest/UMI a non-exclusive license to reproduce,
loan, distribute, or sell single copies of my thesis by any means and
in any form or format. These rights will in no way restrict
republication of the material in any other form by you or by others
authorized by you.

I would like permission to allow inclusion of the following material
in my thesis.: Several 'still shots' from the video "Globality" that
Knowledge@Wharton uploaded on its YouTube channel. These shots are
central to one of my analysis chapters in which I address the
intersection of visual and textual discourses of globalization.

Please confirm in writing or by email that these arrangements meet