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THE UNREAL AND THE REAL

English for Research Purposes in Norway

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"Out With Norwegian!"

In an article entitled "Out With Norwegian!", *Morgenbladet*, a Norwegian weekly, published an interview with Curt Rice, the rector of Oslo Metropolitan University (OsloMet), one of the largest institutions of higher education in Norway. In the interview, Rice, who is American and a professor of linguistics, proposed a ban on publishing research articles in Norwegian. To ensure the quality of work, Rice argued, all research should be reviewed by an international community of scholars. He also insisted that research results should be available to as many people in the world as possible and highlighted that publishing in Norwegian does not serve this purpose well. Rice admitted that his position "is extreme, but possible to defend" (Time, 2017).

The article immediately spurred numerous responses. The majority disagreed with Rice and were deeply concerned that such a prominent figure in Norwegian academia (and a linguist at that!) could have such little regard for the well-being of Norwegian as an academic language and for the importance of national research communities (Graver, 2017; Gulbrandsen, 2017; Johansen, Jonsmoen, & Greek, 2017; Slaatta, 2017). One of the chief areas of disagreement—and one of our preoccupations in this chapter—was over the issue of whether research can be considered *first and foremost* an international domain.

As several chapters in this volume along with a substantial body of research illustrate, this kind of debate about the place of English is not unique to Norway (Ammon, 2001; Bennett, 2014; Lillis & Curry, 2010; Plo Alastrué & Pérez-Llantada, 2015). Indeed, the debate described above in many ways exemplifies what Hultgren, Gregersen, and Thøgersen (2014) call a tension between "internationalist" and "culturalist" discourses. Speaking specifically about a Nordic context, they argue that "internationalist" discourses are typical of policymakers and institutional leaders who strive to become "international" by attracting scholars and students from around the world and by increasing the global visibility of the institution's research activities. This move in effect positions English as a key instrument in becoming "international."

At the same time, there are voices that express a profound alarm about domain loss and argue for the preservation and nurturing of Nordic languages for teaching and research. Hultgren, Gregersen, and Thøgersen say the proponents of this kind of "culturalist" discourse can be found among a disparate mix of leftist cultural elites, academics, and right-leaning politicians and populists (2014, p.2). Although these "culturalist" groups might be anxious for different reasons, they share a sense of unease about the future of Norwegian language and culture and argue for the need to preserve and develop Norwegian as an academic language.

While often discussed as a simple dichotomy between English and local languages, the tensions between "internationalist" and "culturalist" discourses are also crosscut by disciplinary concerns. As noted by some of Rice's critics, professional fields such as law, nursing, social work, and teacher education are often deeply embedded in national regulatory policies and professional practices. Some scholars in these fields posit that for their research to effect change, the national arena is crucial. One researcher in the field of social work and law argued in response to Rice that "If I were to publish in English only, my research would be meaningless" (Gording Stang as cited in Lie, 2017). These kinds of claims, then, are not only about "culturalist" arguments to preserve Norwegian language for the sake of Norwegian culture. Rather, they are arguments about what research should do and whom it should be for.

Tensions over language-choice and disciplinary configurations are very much alive in our institutional context. We work in the English for Academic Purposes Unit at OsloMet. We work primarily with PhD candidates and academic staff to support them in writing for international publication. Many of the researchers at our institution are in professional fields, so we frequently meet scholars for whom writing in English involves not only linguistic challenges of working in an additional language. Rather, the choice of writing in English is wrapped up in larger epistemological, ideological, and political questions. This, in turn, means that our pedagogical practices must also address these questions.

In what follows, we situate our work within current research about language, discipline, and authority to argue for approaches that provide scholars with analytical tools that offer room to navigate in rhetorical spaces that sometimes seem constricted and constricting. In many ways, this chapter is an attempt to think through a paradox—academic writing is real and, at the same time, not real. To adapt some phrasing from Jacques Derrida, academic writing has no essence—that is to say, its properties are conventional and contingent, not permanent and *essential* (an idea we will treat in more detail below). At the same time, of course, it is very real, as policy and debate around research languages illustrates. So our chapter plays out this tension in its structure, as we move from a discussion of publication policies in Norway to some of our own pedagogical initiatives, and then, ultimately, to the historical and philosophical analyses of Karen Bennett and Derrida, whose work compels us to reflect on this essence-less quality of academic writing. We look, along the way, at some of the practical implications of this: Legitimation Code Theory (LCT), as pioneered by Karl Maton, is useful because it allows us to think of academic language, and academic disciplines, as changing rather than rigid. We begin, then, with some thoughts about publication practices in Norway, and the backdrop they form for our work and institution.

Language Policies and Publication Practices in Norwegian Higher Education

In Norway, as in the rest of the Nordic countries, "parallel language use" has become the most common position advocated by higher education leadership. This position recognizes English as necessary to reach international research communities, and yet, at the same time, encourages the use of local languages to reach local audiences (Nordisk ministerråd, 2007). In a report from 2017 written by a working group convened by the Nordic Council to make language policy recommendations for the HE sector, institutions are urged to ensure that research fields are both sufficiently international and sufficiently local. English is recognized as the dominant language for international research. Yet, the report argues,

> The universities in the Nordic countries can be said to have a national responsibility to ensure that the Nordic national languages continue to develop so they may be used as scientific languages at a national level; this is a question of democracy and knowledge-building.
>
> *(*More parallel, please!, *2017, p. 23)*

The working group's appeal to "responsibility" and "democracy" exemplifies a hierarchy of knowledge in which English-language work is considered to be what really counts in the world of research, whereas work in the national languages is valued for other reasons. Ragnhild Ljosland has noted that language debates in the HE sector tend to be characterized by an opposition between a "rhetoric of responsibility" to argue for the importance of using local languages and a "rhetoric of excellence and competition" to argue for the importance of writing in English (2016, p. 57).

This hierarchy in which English is associated with "excellence" and Norwegian with "responsibility" is one reason why the idea and ideal of "parallel language use" might be said to have had limited impact on scholars' actual language choices (McGrath, 2014). The most significant factor influencing publication patterns arguably has to do with disciplinary configurations and hierarchies. The natural sciences, for example, are already primarily international, and language policies are unlikely to change that configuration. In the social sciences and humanities (SSH), scholars often have a more meaningful choice in terms of publishing in English or in other languages, but language policies do not seem to be the primary driver in those choices.

Performance-based research funding policies, on the other hand, have had a significant impact on publication patterns. Introduced in 2004, these policies established a system whereby a portion of the government's funding for HE institutions is calculated by research output in terms of number of publications and external grants. As a part of this system, journals are ranked at two levels. The highest, level 2, is intended to represent the top 20% of the journals in a given research field. Publishing in journals at this level is deemed more prestigious, and yields more "points" than publishing in level 1 journals. Since very few of the level 2 journals are Norwegian-language journals, this policy rewards researchers and institutions who publish in international journals.

There has been considerable debate about the impact of this system (Hagen & Johansen, 2006). An evaluation of the policy shows that the most significant effect is that scholars at Norwegian HE institutions overall publish more frequently than they did before the policy was implemented (*Evaluering af den norske publiceringsindikator*, 2014, p. 6). The language choices vary considerably among fields and disciplines, but the overall patterns in the different fields have remained fairly stable (*Evaluering af den norske publiceringsindikator*, 2014, p. 6). In the natural sciences, the vast majority of the publications (recent figures indicate 95%) are in English (Kristoffersen, Kristiansen, & Røyneland, 2014, p. 213). In the SSH, about 50% of the publications are in international languages, while the other half are in Norwegian (Sivertsen, 2016, pp. 361–364). Based on a range of bibliometric studies, Gunnar Sivertsen concludes that "Researchers in the SSH are *normally bilingual* in their publication practice (if their native language is not English)" [italics in original] (2016, p. 362). In sum, although researchers in Norway are expected to publish in English, most scholars in the SSH also publish in Norwegian.

This situation resonates with studies of European multilingual scholars in the SSH (Lillis & Curry, 2010). Many of these scholars, then, have to make choices about what kind of studies or research questions would be interesting for an international audience and which ones are more appropriate for a local audience. Such deliberations also involve assessing the "cost" of publishing in Norwegian—which might count less towards promotion and status. The "costs" of publishing in English, on the other hand, involve writing in a second language, shifting the focus of research to more general, and often more theoretical discussions, and, in some fields, writing with less of a chance of having an impact on the "real world" in terms of policy, professional or pedagogical practices.

Disciplinarity, Language, and Pedagogy

In a Norwegian context, these kinds of debate about the purpose of research are particularly pronounced in relatively new academic fields, e.g. nursing, teacher education, and social work. As we move from the national scale of the previous section to an institutional focus in this one, then, we begin to see how national policies around publication shape the institutional culture of a discipline. This gives us an initial sense of academic writing and disciplinarity as things that are mutable, but not in a way that scholars always experience as positive or tension-free.

The term "academic drift" has been used to describe the way professional fields have been perceived to adopt the ideals and practices of older and established academic disciplines (Smeby, 2015). The concept of "drift" is intended to capture how these professions have moved from vocational fields outside the university structure into the academic sphere. As several scholars have shown (Smeby & Suthpen, 2015), this movement is contested and complex. It comes with concerns that a professional or vocational field's aspirations to become established as an academic field can make it become less relevant for professional practice (Agevall & Olofsson, 2015). As the term "drift" implies, the field seems to be moving away from a perceived ideal core. In these fields, publishing in English might also be seen as a part of this drift away from professional relevance and credibility towards an academia seen as sterile, non-credible and removed from crucial "real-world", practice-based issues. Ultimately, then, what is at stake in such debates are questions of authority, power, hierarchy, and different rationales for doing research in the first place.

These debates form an important backdrop for our work at OsloMet because our institution is the result of several mergers of specialized professional colleges, and many of the educational programs OsloMet offers are within professional occupations. Our remit includes work with scholars who have come to academia from professional fields. Some of these have completed a PhD, others have not. A growing body of scholarship refers to scholars who transition into higher education from professional fields as "second-career academics." A number of studies document the challenges facing this group (Moriarty, Manthorpe, Stevens, & Hussein, 2015; Smith & Boyd, 2012; Murray, 2008). This literature suggests that many second-career academics continue to feel a strong sense of loyalty and obligation to their field of practice, and sometimes experience considerable tension because of a contradiction between what is considered relevant for the profession and what is considered relevant for research (Boyd & Smith, 2016).

In short, among both PhD candidates and academic staff, we meet scholars who struggle not just with academic language but also with the academic identities and epistemological configurations of their fields. Questions of audience, focus, and research agendas are, thus, central issues in our writing support initiatives. Understanding the political economy of international academic publishing and negotiating the dilemmas that face both individual researchers and institutions are key academic literacies for the researchers we work with.

Our pedagogical initiatives are very much inspired by an academic literacies approach because this approach allows us to focus not only on specific textual or rhetorical features, but also on why particular forms of writing are privileged (Barton & Hamilton, 1998; Lea & Street, 1998, 2006). In a way, "academic drift" can be a useful, illustrative concept: it allows scholars to see that disciplines are not immutable. But at the same time, academics are often expected to behave as though disciplines, knowledge and the contexts of knowledge *are* immutable. As we have mentioned, this is the paradox that we wrestle with in this article, and it comes into focus for us and our course participants alike when we include a segment called "The Case of Norway." Since many of the scholars we work with use empirical data from Norway, international journals will often expect these writers to justify why Norway would be an interesting case for an international readership. Such are the realities—if that is the right word—of international publishing. But this segment is also a space to reflect on how "parochialism" (Lillis & Curry, 2010) is configured in international publishing, and to discuss the hierarchies that dictate who is asked to include such explanations and who is not. These discussions show how the textual work involved in academic writing depends on a whole set of extra-textual circumstances that are historically contingent, culturally determined and, at root, economic. Texts, textual conventions and the circumstances that produce them are both real, because powerful, and unreal, because they have always changed and will always change. So in some ways, "The Case of Norway" is a study in frustration—"Why must I behave as though my research context is less meaningful, and why must I use writing conventions that seem, precisely, to reify this perception?"

These are big questions, of course, and we will not solve them at a stroke. But because of the attention it pays to the constructedness of knowledge, we wonder if LCT might be a way of bringing these issues into a clearer light, and perhaps beginning to map some ways through them.

LCT in the Classroom and Beyond

"Academic drift," as we have seen, is an instance of disciplinary change that researchers and teachers may feel is forced on them, and may feel unnerving. LCT, we suggest in this section, may be a way of perceiving, working with and responding to disciplines as, precisely, modes of knowledge and expression that change (cf. Molinari, 2015).

Using LCT as an extension of academic literacies approaches gives researchers an opportunity to think through the constructedness of their disciplines and, indeed, of disciplinarity itself. It is versatile, metacognitive and transdisciplinary, being, as Maton says, a toolkit to be developed rather than a theory to be applied (Maton, 2014). Each instance of its use can develop the toolkit further. It can be used at a micro or meso way to think about the individual sections of a research article, but also at a macro level to chart the development of a discipline as Maton does with the field of cultural studies in the UK (Maton, 2014) and as McNamara does with the field of academic nursing in Ireland (McNamara, 2010).

Our starting point for using LCT for researchers was with a group of physical rehabilitation PhD students and postdocs. Many PhDs in Norway proceed by the article compilation method, so using LCT to think about the individual sections of an article was an appropriate way to work. In this case, the aim was to reveal the underlying shape and structure of the Discussion section of an article, using the concept of semantic waves (Maton, 2013; Kirk, 2017), with a view to developing models that could be applied in the candidates' own writing. The semantic wave employs the LCT tool of semantic gravity, often in conjunction with semantic density (which can be taken to mean "relationality": "the more relations with other meanings, the stronger the semantic density" (Maton, 2016, p. 15)). Semantic gravity can be stronger (SG+) or weaker (SG-), depending on how context-dependent the meaning of a text is at a given point in that text. The text's points of maximal SG (SG+) are where its meaning is most context-dependent. As the text moves towards abstraction, speculation, generalization, and theoretical positions, we can say that the semantic gravity lessens, and the meaning becomes less context-dependent (SG-). Kirk (2017), for example, working with reflective statements written by Masters-level anthropology students, uses the semantic wave to show how such statements move between the recollection of actual experience and conceptual discussions based on theoretical understanding. This is the approach we applied to the Discussion section of a paper on ultrasound in the diagnostic process (Nam, Hensor, Hunt, Conaghan, Wakefield, & Emery, 2016). Following Kirk, we opted to do this without a detailed explanation of LCT, but instead using a language of enactment (Kirk, 2017; Maton, 2014). Table 6.1 shows the text levels distributed across the Discussion section.

These levels allow a reader to think about the way a discipline constructs, or legitimizes, knowledge by threading together meanings that are context dependent with those that are not.

The aim for the candidates was to describe the text's movements between these levels, and to then represent that movement visually (see Figure 6.1).

TABLE 6.1 Text level distribution

Greater abstraction (SG-)	5	Speculation
	4	Established knowledge
	3	Patterns, generalizations
	2	Comparisons
Context-dependence (SG+)	1	"This study"

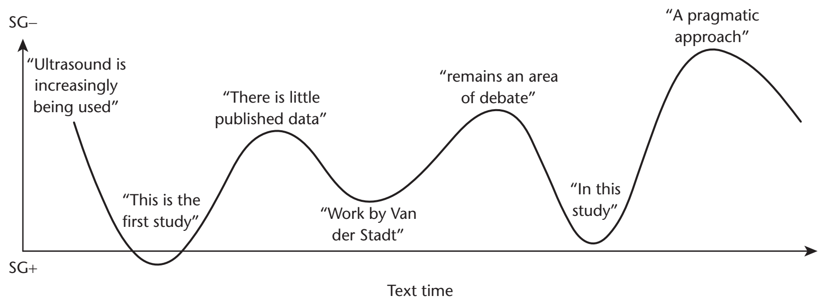

FIGURE 6.1 The semantic wave in a research article discussion section from *Annals of the Rheumatic Diseases*.

An important thing for the candidates to notice was not only the movement between the levels, but also the language used at the different levels. This would allow them to more effectively transfer the movement of the semantic wave into their own texts.

Using the semantic wave, then—with or without explicit mention of the LCT concepts of semantic density and semantic gravity that it draws on—is an approach congruent with the academic literacies approaches already in play in EAP at OsloMet. The researchers we worked with responded positively to it, and found the visual representation of the text a useful way of capturing the dynamic quality of an article. We have subsequently begun using the semantic wave with other groups of researchers, and we are currently working on ways of refining its use with multidisciplinary groups. As Maton, Hood, and Shay (2016) show, LCT can be a fertile resource in a range of educational situations.

LCT has an additional value, however, in its potential for researchers to reflect on and perhaps even change the trajectories of their disciplines, and conceivably to collapse the binary opposition between the "regional" and the "international." LCT sees disciplines as being constructed out of "languages of legitimation" (Maton, 2014; Maton, Hood, & Shay, 2016). Part of its advance from Basil Bernstein's notion of "codes" is the specificity and depth LCT brings to codes: the semantic codes we have been discussing are one instance of this. Maton argues that the semantic codes can be shown visually on a semantic plane, as shown in Figure 6.2.

This brings us back to the topic of academic drift discussed above. One way of thinking about academic drift in practices such as nursing and teacher education is to imagine it moving from the "prosaic" quarter of the plane—where semantic density is low, and semantic gravity is high—to the "rarefied" quarter of the plane, where semantic density and gravity are lowest. In other words, this shows a changing language of legitimation—rarefied, generalizable, abstract, theoretical work becoming more academically valuable than the more context-specific, experience-rooted work that is valued in disciplines that construct legitimacy using

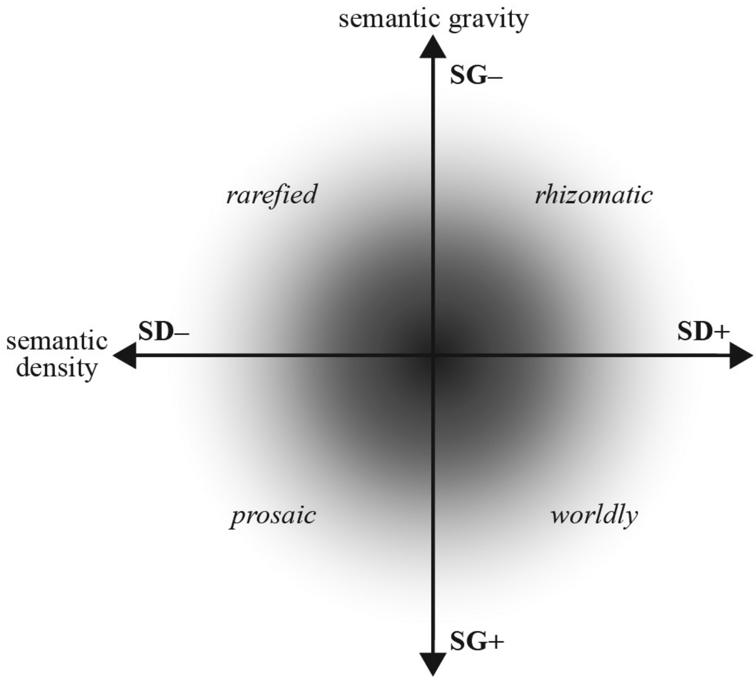

FIGURE 6.2 The semantic plane. (Image from Maton, 2016, p.16. Used with permission.)

greater semantic gravity (i.e., falling into the "worldly" or "prosaic" sections of the plane). Indeed, Maton specifically points out that the worldly codes that structure professional and vocational knowledge fields have been "rendered invisible by dominant visions of education" (Maton, 2016, p. 17). These visions have tended to posit a dichotomy between theoretical knowledge (rhizomatic codes) and practical knowledge (prosaic codes). LCT, thus, offers a different way of thinking about professional knowledge than through this rigid opposition.

It is not for nothing that Maton refers to LCT as a "sociology of possibility," therefore. One pedagogical value of LCT is to assist learners in mapping the underlying codes of their disciplines; but a step beyond this might be to change those codes (cf. Maton 2016, p.3). If a researcher is worried, for example, by academic drift, a tool such as the semantic plane provides an opportunity to think about reversing that drift. A writer can use the tool not just to reproduce the existing legitimation codes, but to begin pushing back at them. And because the writer is doing this with a knowledge of the codes, the process is not blind, or haphazard. It would be inadequate, doomed, even, for a writer to say, "I am going, in such and such an article, to step right back into the worldly or prosaic quarters," because the processes of legitimation have moved elsewhere; but the writer might think, "By using increments or instances of language more associated with the other quarters, I can begin a process of re-legitimation for more context-dependent work."

We have only just begun to explore the uses of LCT in our pedagogical work and in our own thinking about knowledge production, but we wonder if something similar might be possible with the regional/international binary. One of the benefits of equipping researchers with a deeper understanding of LCT—rather than just an appropriate language of enactment—might be to allow them to analyze the trajectories of legitimation in their own fields, including the legitimation codes that privilege the international over the regional. Might a discipline be positioned differently on the semantic plane depending on where in the world one is?

From Epistemicide to Onticide

Another way of thinking about these topics is via Karen Bennett's concept of epistemicide (Bennett, 2007). As mentioned in the first section, an attendance, such as Bennett's, to the historically-constructed and contingent features of "academic writing in English" leads to the unsettling question of "What object are we actually talking about?" In other words, if the object of study ("academic writing") is to a large extent the accretions of cultural processes—fall-out, the rubble of history—can it be said to have any properties that are *essential*, that are absolutely proper to it? We suggest here that a useful corollary to English Academic Discourse (EAD) as it appears in Bennett's work is the sense of literature as similarly "essence-less," a proposition advanced by Jacques Derrida.

One of the distinctive features of Bennett's work is its engagement with EAD as a cultural artefact, an artefact with a history. One of her concerns is that the dominance of EAD leads to epistemicide—that is, the extinction of other modes of thinking (Bennett, 2007, 2014). In this, she differs from other researchers, whose focus tends to be on English as a language. Bennett's interest is in the positivist, empiricist nature of the discourse itself, which she sees as a distinctive product of the English Reformations, and quite different to the rhetorical and analytical traditions of Southern Europe, where the Reformation didn't happen. "In the Catholic countries of southern Europe," she notes, "the scholastic tradition was maintained long after it had been overturned in the Protestant countries of the north," with the result that the plain style that would become EAD never took hold; instead, a worldview remained whereby "Verbal abundance and linguistic complexity were valued as signs of inner worth, and knowledgeable texts were expected to be beautiful artifacts, rather than transparent windows onto some outer reality" (Bennett, 2007, p.163).

Two observations may be made from this: one is that the positivist, empiricist dimensions of EAD may be said to inhere in research even when the language of research is not English; and two, that in the spread of EAD from the physical sciences to the SSH, EAD has in some sense colonized itself, by expelling or repelling alternative modes of thought. It is not simply that "English" is the Tyrannosaurus Rex (to borrow John Swales's (1997) metaphor); it is, rather, that English fell victim to itself, resulting in a monolithic "EAD" where there could have been a profusion, a forest, of "Englishes."

What this perhaps invites, though, is a kind of onticide—that is, the cancelling out of an ontology of academic writing, any idea that academic writing is a thing in the world, is a "thing" at all. A useful correspondence here is from one of Jacques Derrida's comments on the concept of literature. Derrida writes, in an essay called "Demeure":

> There is no essence or substance of literature: literature is not. It does not exist. . . . No exposition, no discursive form is intrinsically or essentially literary before and outside of the function it is assigned by a right, that is, a specific intentionality inscribed directly on the social body. The same exposition may be taken to be literary here, in one situation according to given conventions, and non-literary there. This is the sign that literarity is not an intrinsic property of this or that discursive event. Even where it seems to reside [*demeurer*], literature remains an unstable function, and it depends on a precarious judicial status. Its passion consists in this—that it receives its determination from something other than itself
>
> *(Derrida, 2000, pp. 28–29)*

In all of this, Derrida could be talking about academic writing. It has no essence—it is a product of historical circumstances, and different things are called "academic" at different points in time and place. This is what he means when he says "it receives its determination from something other than itself"—there is no essential property of a text that guarantees that we call it academic, that guarantees it will always be thought of as academic.

Out With Conclusions!

As we have outlined above, the participants we introduced to LCT found the work useful. While we may pat ourselves on the back for the ways in which we think of our work as "useful," we would like to question what we perceive to be the value and purpose of writing pedagogy. What do we mean by "useful"? Should any academic discipline or practice be reduced to "use value"? And what is the *time* of use, or usefulness? A discussion of extreme positions may not generate "rules of the game," immediately transferable into "text"; but it may generate thinking, now or in the future. Writing pedagogy, we suggest, should be about thinking—perhaps, indeed, thinking without a prespecified end point—as much as any other discipline. This might be a way of doing justice to Nicholas Royle's

A Microscopic Digression

Microscopic, because we will not detain you long; and a digression, because this sits at a tangent to the issues discussed above. But having thought about the artificiality and contingency of "academic writing," are we not compelled to digress? Is it not more than a license, but a compulsion? It would be appropriate to Derrida's use of the word "passion": this is a word that doesn't appear very often in academic texts, and so we would like to linger over it here for a few seconds.

The idea that both literature and academic writing are essence-less—and that hence, neither exists—provokes us to think that there might be other correspondences between the two concepts. It implies that there is a "literariness" to academic writing, that might be linked to a "passion." We are not talking here of writing pretty sentences, or using figurative language; it would be a concern, as for Derrida, with the etymological relation between "passion" and "passivity." A passion is a passion because one does not choose it, one must undergo it—one is passive in its face or its approach. Such, perhaps, is the "passion" of literature: for Derrida, literature's "non-existence" means that texts are never finished, reading is never finished. Paradoxically, there is always something left over, something is always waiting to be read, thought, interpreted. Perhaps this is true of academic writing, also, or some kinds of academic writing: a new reader will always find new meanings, and reading can never be said to be complete or ended.

What we have been discussing, over the course of these remarks, is the relationship between agency and "the rules of the game." Most forms of writing pedagogy aim to make their participants well-versed in the "rules of the game," to make them confident about participating in various discourse communities. What we have been thinking about in this chapter—the paradox we began with, and have not been able to escape or resolve—is how teaching the rules reifies the rules, even, or especially, while revealing the rules to be constructs (and fragile ones, at that).

Consequently, when we look back now at Curt Rice's "Out with Norwegian!" provocation, we see a statement that is powerful and tissue-thin at the same time. It reasserts—albeit wryly, mischievously—a particular ideal of research and research languages, which assumes that research is always international in intent; but precisely through being a provocation, it demands an interrogation of the modes of power that produce "international" as something to be aspired to. It becomes a site of critique.

As we have seen, the thinking of Bennett and Derrida represents two steps beyond this, by historicizing the construct "academic writing in English" and by insisting on the essence-less, non-real quality of a form that "receives its determination from something other than itself". A meaningful question, then, concerns the extent to which these processes of interrogation and reflection can increase a writer's agency. We have begun exploring LCT because it offers an opportunity to join critique to a greater sense of agency. It creates an awareness of texts and disciplines as dynamic and in flux, and therefore offers ways of pushing back at disciplinary conventions. (Although, as we write these words, we reflect now that the version of this outlined above is perhaps rather cautious, and maybe even does some reifying work of its own. Can writing pedagogy throw caution to the wind? Can it aim at radical, blockbusting texts like Benjamin's "Theses on the Philosophy of History"?)

(extremely satirical) remark that English for Academic Purposes made as much sense to him as "English for dream purposes" (Royle, 2016).

At the same time, embedding an awareness of LCT and Bennett's historical analysis may create opportunities for a new kind of discourse, one that allows both regional and local elements. Added to this might be Canagarajah's notion of code-switching (2003). Ann Torday Gulden (2013) has discussed the experience of being a Norwegian speaker teaching academic English in the Sudan, and the implications this might have for academic English in Norway. Something that might be drawn out of this is the possibility of not translating certain words—the word *fag*, for example, cannot be translated context-free. It can mean "academic discipline" or "field" in some contexts, but also denotes professional knowledge. Code-switching like this—with the appropriate explanatory scaffolding—would be one way of allowing the regional into the international.

In the end, code-switching might still not be a solution that solves the issues of power and hierarchy that underpin the logics of international academic publishing. In a way, "code-switching" as of yet still functions as a "marked" category in contrast to the "unmarked" writing of the dominant center. Yet, it might be a step toward encouraging a tolerance for, or even developing an appreciation of, a diversity of approaches. Ultimately, such a diversity might open up possibilities for new ways of being scholars, new ways of doing scholarship, and new ways of thinking.

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