

KOE06662

Imagining: International students talking about the possibilities and limits of international education

Norma Koehne, Monash University

Abstract. Individuals come to desire ‘imagined lives’ from the multiple scripts that are available to them through global discourses. In this paper international students talk about how they imagine themselves as international students involved in international education. International education is imagined as being about reciprocal exchange of knowledge and dialogue between cultures, as well as learning from intercultural contact. Finally, the paper talks about how international education is different from what has been imagined. First, that it is Australian education and not so called ‘international’ education, then that it has been an unexpected life-changing experience.

Introduction

When Foucault (1980) talks about the ways discourses work down through a capillary action to the individual, to inscribe themselves into his/ her storyline about self, he paints a very deterministic picture, and, I would argue, one that does not allow for the way that desire and imagination affect the way individuals develop images of themselves, and new images of what they might become. The link between discourses and discursive positioning and desire and agency can be talked about in many ways, but I will talk about it as imagining, or imagination. Foucault talks about penetration of power/knowledge into the lives of individuals in stark terms, “*be concerned with power at its extremities ...with those points where it becomes capillary ...invests itself in institutions, becomes embodied in techniques, and equips itself with instruments and eventually even violent means of material intervention*” (p. 96). There is a further complexity to Foucault’s picture of power and the way it controls/ is controlled by the individual. He suggests that techniques of surveillance become internalised so that the individual subjects self to an internal form of control. However, when he uses the images of a chain or a net to describe how power moves to the individual, the possibility is opened up for the individual to also exercise power, and even escape it by moving through the spaces in the net (p. 98). In the first part of the paper I will develop understandings about desire and the imagination and how they undermine

power/knowledge, and in the second part look at the ways international students have imagined international education.

The data used in this paper came from twenty-five semi-structured interviews with tertiary international students conducted for a PhD research project about international education. The interviews were approximately an hour in length and several students were interviewed a second time. Those participating in the dialogue came from three universities in Victoria, and from both post-graduate and under-graduate courses of study. Interviews were for about an hour, and follow up interviews were conducted with some students to clarify or expand on ideas they had expressed. The students came from S.E Asia, South Asia, China, Africa, Europe and South America.

Discourse / Desire/ Imagining.

If discourses are ways of talking about the world, about social relations and the power that is inherent in them, then how are such supposedly monolithic structures accessed by an individual, how do they relate to such structures and find a place for themselves within them? Foucault talks about individuals accessing discourses through their “desire”. The way choices are made depends on “*the function the discourse must carry out in a field of non-discursive practices ... the rules and processes for the appropriation of discourse ... the possible positions of desire in relation to discourse*” (Foucault 1972: 68). For Foucault, this linking of power, knowledge and desire has a powerful effect on individuals, one that they may not be aware of, but which they accept and use to develop stories about who they are and how they should act. “*What I wanted to show is how power relations can materially penetrate the body in depth, without even the mediation of the subject’s own representations....There is a network or circuit of bio-power ...within which we seem at once to recognise and lose ourselves*” (Foucault 1980:186). Although positions of desire may be limited within a discourse, the arena of choices is widened when we consider that individuals are accessing many discourses at one and the same time. In her work on gender positions made available for young children, Davies (1996) describes the infinite play that happens when knowledge and desire are involved in constructions of individual positions. “*Individual desire is shaped out of multiple discourses ... Ways of knowing and desiring overlay each other, bump into each other, inform each other. Like the palimpsest of writings on old parchment, where the*

old was partially rubbed out and the new overlaid on the old, the old can still be seen and shapes, at least in part, how we see the new”(p.17). There is a process of constant movement, of change, as new ways of constructing self are written over old ways of talking about self, but with the old not completely obliterated. Derrida (1998) talks about desire as having almost infinite possibilities: “*a desire without a horizon*” (p. 73), “*an immanent structure of promise or desire, an expectation without a horizon of expectation, informs all speech*”, (p. 21), “*at the horizon, visible and miraculous, spectral but infinitely desirable, they allow the mirage of another language to tremble*” (p. 22). Desire, as described in these ways, can become an unsettling process in relation to discursive positioning and discursive space, a way to create those “lines of fragility”, those faultlines that break apart and even shatter discourses.

Others talk about the process, whereby individuals access discourses to develop storylines about self, as inscribing the discourse onto the body, or into the storyline of the individual. Foucault (1971) talks about it as “*the endlessly repeated play of dominations*” which produces “*a body totally imprinted by history*” (p. 83), although he would also say this history is not inevitable, but can change. The way in which the body is imprinted with history is achieved through normalizing discursive practices. Appadurai (1996) describes the colonial inscribing of identities onto the bodies of those colonised. However, inscription need not be a permanent “branding”, but rather an impermanent writing. What is inscribed can also be rubbed out, and a new inscription written. A person “*as subject may well be **subjected, fragmented, in process**, her body **inscribed** with cultural notions of what she should be*”, but “*she can reinscribe, discover new storylines; invert, invent, break the bounds of old structures and old discourses*” (Davies 1990: 508). Derrida (1998) experienced in his own body the inscription of himself as one with no identity when the French government “*with the brutality of a unilateral decision*” (p. 15) withdrew citizenship from Algerian Jews. In talking about the effect of this “disorder of identity” as he calls it, Derrida sees the action as having multiple and contradictory effects on the way he is inscribed/ inscribes himself. “*Does this ‘disorder of identity’ favour or inhibit anamnesia? Does it heighten the desire of memory, or does it drive the genealogical fantasy to despair? Does it suppress, repress or liberate? All of these at the same time no doubt, and that would be another version, the other side of the contradiction that set us in motion. And has us running to the point of losing our breath or our minds*” (p. 18). The

picture is that of confusion, of a multiplicity of ways of being present at the same time. There is definitely no closure or integrated storyline. There is a way in which the violence of the inscription makes him a stranger to his own culture and those around him, but this can also be seen as liberating. “*One would have to construct oneself, one would have to be able to invent oneself without a model and without an assured addressee*” (p. 55).

Derrida, in “Postcards” expands this idea when he talks about the desire that is created by both the writer and the reader through the creative process of accessing images through texts (Fuery 1995: 51). The act of reading creates desire as the readers locate themselves within the text and position themselves in relation to the discursive positions available in the text. The writer may think they are creating knowledge and a message, but some of the knowledge can be “*undercut by desire*” (p. 52). In relation to texts, Appadurai (1996) analyses the kinds of metaphors and ‘scripts’ that have become influential through the global media in creating desire, especially the desire to place oneself into the storyline of a discourse. He talks about the global media as providing “*resources for experiments in self-making ... scripts for possible lives to be imbricated with the glamour of film stars*” (p. 3). These he sees as part of one of the multiple global landscapes that individuals are a part of in the current world. His ‘mediascapes’ and ethnoscapes’, with “*many complicated inflections*” (p. 38) within and between them, are most relevant to the way individuals use images to access and insert themselves into discourses. In particular, mediascapes contain “*large and complex repertoires of images, narratives and ethnoscapes to viewers throughout the world* (p.35). For example, marketing of international education produces images and narratives of possible lives, and individuals can link these images and storylines in with other global images of success or ‘glamour’ to develop “*scripts ...of imagined lives*”. Ethnoscapes are subtly intertwined with mediascapes, as the diasporic, shifting, supposedly mobile modern world that is portrayed in them leads to the opening up of possibilities to live imagined lives, as “*more persons and groups deal with the realities of having to move or the fantasies of wanting to move*” (p. 33-34). There is complexity in the links between ‘scapes’ and the way they overlap, or create faultlines and points of contradiction and disjuncture. The various scenarios of imagined lives that individuals are accessing through the global media are also nuanced, plural and at times contradictory, and there is no simple process in desiring

them, inscribing them onto one's body, or interpellating them, but they can "*be experienced as both natural and profoundly incendiary at the same time*" (p. 14). Examples of this kind of pleasure can be seen in the overturning of power relations and stereotypes, of subverting the taken-for-granted. Appadurai (1996), when talking the popularity of cricket in India, talks about it as "*the pleasure of agency in an imagined community*" (p. 111). For many international students there is also pleasure in being members of an imagined community, and in the agency they experience in choosing to become members of that community.

A final way of thinking in relation to desire and imagining is to see the diaspora as a space of the imagination. Appadurai (1996) talks about diasporas of hope, of terror, of despair, but "*in every case these diasporas bring the force of imagination, as both memory and desire, into the lives of many ordinary people, ... into new 'mythographies' ... deeply affected by a mass-mediated imaginary that frequently transcends national space*" (p. 6). Many international students, especially Chinese and Indian students, are part of the diaspora¹. Memories and traces of past links, myths of the past, and desire for the future, or the desire that led to becoming part of a diasporic movement, are intermingled to make this a vibrant imaginative space. For Appadurai the "*ethnoscapes of today's world are profoundly interactive*" (p. 48) as groups migrate, regroup, reconstruct histories and reconfigure themselves. New narratives of national identity develop, overlaid on the old. Appadurai (1996) is interested in the way that the media, particularly the internet, can be used by diaspora communities to create "*complicated new connections between producers, audiences, publics – local and national, stable and diasporic*" (p. 194). The local is impacted on by images from the diaspora as well as by global images, which produces layers of complexity in the construction of subjectivity. "*Thus the work of the imagination... through which local subjectivity is produced and nurtured is a bewildering palimpsest of highly local and highly translocal considerations*" (p. 198).

For some, the imaginative space of the diaspora is seen as a space to meet with the other, to imagine meeting with the other. Kristeva (1991), describes being the 'other' and meeting with the 'other' in her essay, "*Strangers to Ourselves*". Contact with the

¹ For example, an Indian student in the research study was from Malaysia, and two Chinese students were from Singapore

other has the possibilities of opening a fault-line, or marking a border to be crossed, which can bring change. *“The face that is so other bears the mark of a crossed threshold ... a border”* (p.266). Kristeva sees hope for change in the contact with the ‘other’, the foreigner. As well, there is the imaginative space of thinking about being a foreigner. Foucault (1988), in conversation, talks about the possibilities of being a foreigner.

“If I were younger I would have immigrated to the United States

Why?

I see possibilities. You don’t have a homogenous intellectual and cultural life. As a foreigner I don’t have to be integrated. There is no pressure upon me. There are a lot of great universities with many different interests” (p. 13).

There are tremendous possibilities in being a foreigner as part of the diaspora, and these provide an imaginative space to construct and deconstruct personal stories. When individuals negotiate the diversity of meanings that are available within discourses, especially meanings that encourage them to imagine lives that are different both culturally and historically, then they have agency. *“The effort to think one’s own history can free thought ... and so enable it to think differently”* (Foucault cited in Prado 1995: 163-164). Derrida talks about this as the changes that take place in the sending and resending of messages about self. In this process, *“we must perhaps arrange to tell this story differently ... in a destiny which is never certain of gathering itself up, of identifying itself, or of determining itself”* (Derrida 1982: 33). International education can be thought of as a discursive space in which students use their desire and agency to think their life in a different way.

The linking together of agency, desire, imagination, power and knowledge creates a rich and complex site for the construction of individual lives within a plurality of discourses. Global narratives and images that are accessed through the media have a powerful influence on the imaginations of global subjects, and create the desire to be mobile, to change and to develop storylines that are made possible through international education. In the next section of the paper I will discuss the ways international students imagine international education would or should be, and in this way looks at way international education has infinite possibilities, but also the ways in which it is being constrained and limited..

International Students talk about Desires/ Imaginings in relation to International Education.

IMAGININGS ABOUT INTERNATIONAL EDUCATION

Reciprocal exchange of knowledge, dialogue between cultures

When asked what they thought international education would be, many students talked about it as a reciprocal exchange between different cultures. They imagined a lively exchange of ideas and both being able to develop and adapt ideas and new knowledge to their work back home, and also maybe being able to influence and change knowledge and practices in Australia, or at least contribute to a widening of knowledge in the university in which they were studying.

-I think international study, I think you get a lot of people from different background, we can, alright we can study same subject and content, but we might have a different view, because we have different background, different approach to cope with things, and during the study you might discuss, and communicate and sort out a good way, and provide a wider solve of one problem, because one problem can be solved by a variety of ways, because you have your ideas to do it, somebody have other ideas, so I think it is a good way to exchange each others idea. And second thing, understand culture as well ..lots of culture issue, variety, culture that make our study funny (China, male, B. Comm., Deakin)

However, for this student the exchange was mainly with other international students, and not with Australian students.

*N: what about Australian students, do you know many Australian students?
- Not really (No) I don't know really why, but not much in that, maybe, maybe our English speaking too slow, "oh waiting for speaking those, I do a lot of other things as well" (China, male, B. Commerce, Deakin)*

Another student was expecting an exchange of ideas and reciprocal dialogue. That was what she had imagined, and she is upset that this is not happening. She is particularly concerned that she is not able to relate the examples used in classes to her situation in Africa, nor is she able to share her methods of teaching and cultural experiences which may be of benefit to local students and to other international students. She is being positioned as having nothing to offer. Her image of

international education was learning from each other, not just learning the Australian way.

- And yet if I would have been given an opportunity to compare and contrast, in my case of education then I would be able to learn that this is being done with this, I can fit it into my education course, but it is rarely done. ...and then you interpret it. So what are we doing here, why am I am trying to bring out this, I think maybe because to learn from one another

N: That's right, and I mean, if you are doing that, then the Australian students there can say, Oh, that's a good policy, part of the policy, we should be using that in Australia, and that's right, you are learning from one another, that's what international education should be.

- That's what it should be

N: Yes,

- then it is really international education (Africa, female, M. Ed., Melbourne)²

Other students had similar imaginings, a sharing of experiences and life.

-International education is interaction through education – how can I say...People come from multiple societies. They communicate their history and their language and culture through education...They study in one classroom or one university and share their experiences and their life. (China, female, M. Ed., Melbourne)

- International education is the education that provides for students from other countries to come and gain some new knowledge and experience that they don't have in their country and then they can exchange culture at the same time. (Thailand, male, PhD, Melbourne)

Sometimes moments when reciprocal exchanges of knowledge take place are limited because the main focus of the university is on international education as a business, as a money making activity.

- Yeah, some, it is, in some classes it happens that we have yeah, that we have students from different countries and the perspectives are very different, so we have a kind of global idea of what it is, the same concept in different countries, yeah it does happen, but I have talked with some friends, international friends, and yeah, we complain about the money as well. I think it is, both are important (Mexico, female, M. Ed, Melbourne)

Another student talks about the reciprocal exchange of knowledge as being able to see things in different ways, but being open-minded enough to listen to other points of view and to be able to understand what they are saying.

N: So what do you value you most about being an international student?

² This student asked that her country of origin not be identified.

-Being open minded.

N: And being able to develop that open mindedness.

-I had it already before I left France, or I thought I had it but not that much because I didn't know much about foreign countries and foreign cultures, but I was still like fairly open minded compared to some of my friends, especially family but being here and sometimes having like discussions with people from other countries like Americans, or Asians or Europeans or Africans, it's really hard. You all look at the same thing but you all see it in different ways, you know ...and it's funny sometimes you feel that it all depends on the culture and actually I think it all depends on the individual because I've seen some people from different backgrounds, different story, like being totally opposite compared to me, but they understand what I'm thinking so. (France, male, B.A., Deakin)

For many international students this meeting with the 'Other' is what they had imagined when they thought about international education.

Meeting the Other, learning from intercultural contacts

For other students what they imagine international education would be is contact with others from many different societies and cultures rather than actual learning in the university classroom.

N: So what is international education? What's the meaning of that term?

- Maybe for me it's not so much - it's nothing to do with academic subjects, maybe we are learning just more about the country that you are staying in. Often it is other people from other countries are staying there – that's what I think international education is.

N: So for you it's intercultural contact?

- Yes.

N: As much as academic study.

- Maybe be not so much of academic study at all (Singapore, female, M.Ed., Melbourne)

For another student, the way courses are constructed in his university means that students are forced to work together and to learn outside the classroom. He makes an interesting comparison to the USA, an example of the murmur of internet generated discourse among overseas students, the diaspora. He also was expecting more interchange of knowledge in the classroom, but there is no time for exchange of experiences.

- A lot of experience should be coming up but they just don't. There's the class is finished, you find people talking, but at the same time you also need to have these different tasks and experience and examples especially in business and law where things differ a lot say technology in China, in India or somewhere else, the really

important things...I believe you should be learning more outside the class than we are learning inside, meeting other people and finding out their experiences so that part of the education needs to be developed. The reason I keep going back to the American education is because I have a lot of friends who reside over there... what happens over there is different, I mean you learn more outside the class than you actually do inside the class over here. Two lectures there is only x amount of things to be done so we're learning with other people who sit down there and exchange notes and ideas, and that really has happened. (India, male, M. Commerce, Melbourne)

For other international students the emphasis in international education is contact with the 'other', meeting many different people, and in this case the meeting changed the student's life.

N: For you what was international education? Was it a chance to just study? Or were interested in experience? Or were you interested in another culture or lots of cultural contact?

- Chance to meet more strangers, to become more independent, to learn more different things, to open your eyes to see the world differently.

N: And has that happened?

-Yes it did, I met my husband. Yes it's a good experience, to change my future. (Hong Kong, female, B. Commerce, Deakin)

Another student imagines contact with the other in international education will give her a space to have new experiences, to learn new things, and to see things from a different perspective. She is aware that what she is learning may not be suitable to copy back home in a different culture, but she is willing to try to integrate the two ways of doing things, and this also is seen as an aspect of international education. There is awareness of cultural difference, and of blending cultures.

N: And so you hope to gain from your studies ...

- New ideas, meet new people, listen to their different ideas and hopefully to learn much more about Australian educational systems and bring something back home to implement. I think it doesn't fit completely because of our Chinese culture and our region perspective but I'm sure there are things that I could learn, adapt, and fit into my – infuse into my classroom teaching, yes.....

N: But what will you value about being an international student?

- I think it would be the completely new environment in which I can learn because when I talk about new environment, I'm talking also about the people that you meet and the different lecturers that I would see and the different things that we would discuss in class, because I did consider taking a Masters for going back home, NIE, National Institute of Education, but I thought all of us have roughly the same perspective of education and we have the same set of problems and we're talking something different. (Singapore, female, M. Ed., Melbourne).

The multiple ways that international students talked about international education and what they had imagined it would be like did not necessarily become their experience when they began their courses in Australia.

INTERNATIONAL EDUCATION HAS BEEN DIFFERENT TO WHAT WAS IMAGINED

We have already seen in some of the student's discussions of international education, that what they imagined and what they actually experienced were profoundly different, and this caused a variety of feelings - anxiety, anger, and disappointment. One of those imaginings was reciprocal exchange of knowledge and this did not happen for many students, something that caused distress, even depression. Secondly, for other students, what they had not imagined was the life changing experience international education would be for them. They had expected contact with a different culture, new ways of learning, and meeting new people, but not that they would be changed.

My imaginings were false, it's not international education, it's Australian education

International students were unhappy that there were no overseas examples in their courses, only Australian examples, and so they felt that it was very difficult to relate what they were learning to their situation back home, or to their previous knowledge and experiences. However, one student went even further and said that what his university was offering was not international education, but it was local education that international students had to fit into. So imaginings about international education were false.

- Ok. First of all, the international students coming here, I don't think they are exposed to international education, but they are exposed to the local system, and they are expected to get adapted to the local system, so I don't see anything international in that. (Sri Lanka, male, B. Commerce, Deakin).

Another area where there have been false imaginings is connected to the educational experience that the students have outside the classroom.

-That's true, I think the thing the universities have to realize that when a student comes he just doesn't come for the education, he comes for an experience. Education forms a part of that, it's not everything, he comes to experience life over here, he

comes to experience what people are like, comes to visit the country, comes to see the system and to work, to meet people and learn new ideas and ultimately that's what the student wants. He wants to grow as a person in all these areas. He thinks it's what the university is saying and what the student wants to hear and he says this is what I'm hearing, then when he comes over here the university says, "sorry".

N: The reality is different from the expectation, that's a real gap then and something needs to be done.

- it's not just that the students come but are they happy? With the education part of it it's not a problem, but it's really what comes around the education experience, how things work out. Finding a job, meeting people, loneliness, many friends who join with me, said how's things, he said life is meaningless, those are the statements that I hear. If he said that to a counsellor he probably think there was general depression among international students because they feel that ..like you said there's a difference between expectation and reality, what information is available to them, say, okay no-one is responsible for that type of education, at the same time it's probably someone's got to say, that's the expectation, if it's not resolved then these become the problem. (India, male, M. Commerce, Deakin).

For other students, the mismatch was not necessarily between desire and imaginings, and the reality of their experiences, but rather that they had not been able to imagine the profound changes that being involved in international education would make to their lives.

International education is a life changing experience

Finally, others have found that international education has been a life-changing experience. From the extract it is obvious that this was not imagined, but it has been a profound change which he has seen in others, and which he has experienced himself. He had imagined it was just going to another country to study, but the change in his life is not only personal, but he can see it benefiting his home country.

-Simple put, it [international education] means you are going outside your country to study and more meaningful, it really is, if you go to the right place, and not any place, it really can change the continuing attitude of a person who has probably been very sheltered before he came out here, because I have seen people they literally turn 180 degrees in their perception about people, about themselves, about life about what is being offered there... I have seen those situations as well. So it is a life changing experience, it is a platform for exposure, then when you see all the technologies over here which you could think of... And what needs to change in your own country, and how you can help create that change...(India, male, B. Commerce, Deakin)

A Chinese student talks about how he feels that the whole of his life will be affected by his experiences. Later, he explained what these changes would be, independence from family, being able to support himself, as he had seen Australian students do.

-if you really pay attention and try hard to study the whole course, it really, after you finish you really think you get something from it. Of course the price pretty, would be expensive but if you really get something, or try your best in course, and your course pretty valuable for your whole life, I think

- Its not changed by day, it is changed step by step, and I am thinking about in my culture and in family, young people and parents all taking care of each other , but as an adult today, I think it is more likely just leave me alone, I want independent life in here, rather than being taken care of financial support by you, I can, will try to do things myself, become more independent. I think most young people doing it changed, and for me particular it has changed a bit, I used to be thinking about I will live with my parents all my life, at this stage no, to have a look at local student- they working, they financial independent, they don't only study, they have their working life and their social life, so pretty good. I think it is a good way to live and to cope if you are able, rather than, Oh just like little kids always (China, male, B. Commerce, Deakin).

This experience of being on your own, having to be independent is also a profound change for another student from India, who had been used to servants, and lots of people to support him.

- Very different and you have to be self sufficient, you must know how to manage your own tax, you cannot be dependent on housekeepers or servants like we have back home, you have to do your own work. ...This is why it's helping me with my studies as well, I'm not expecting anyone to help me at all here. I'm of the mind frame that you have to do everything yourself, ultimately it will pay you in life if you know how to be independent (India, male, B. Commerce, Deakin)

Summary

Power and knowledge are both accessed and unsettled by desire, both the desire to belong to imagined communities and the desire for imagined lives and new images of self. For international students desire is talked about as the desire for new lives and new experiences. Individuals also imagine what international education will be, and sometimes there is a considerable gap between expectation and what they experience. This can be unsettling and cause dissatisfaction. However, sometimes the experience of international education is beyond anything that could have been imagined, and can have a 'life-changing' effect on the individual. It changes their storyline of who they are in ways they had not imagined. International students use agency to imagine new

lives, but lives that may be less satisfying and more difficult than they expected. International education can incorporate the endless possibilities that desire and imagination can create, but it is sometimes limited by lack of imagination within Australian universities. Focus on international education as trade, lack of spaces for the exchange of knowledge and for interaction between students, and limited internationalisation of courses, constrain and limit what international education could be.

References.

- Appadurai, A. 1996 *Modernity at Large: Cultural Dimensions of Globalization* Minneapolis: University of Minnesota Press.
- Davies, B. 1996 *Power Knowledge Desire* Canberra: DEETYA
- Davies, B. 1990 The Problem of Desire *Social Problems* Vol. 37, No. 4. pp. 501-516.
- Derrida, J. 1998 *Monolingualism of the Other, or, The Prosthesis of Origin* Trans. P. Mensah Stanford: Stanford University Press.
- Derrida, J. 1982 Sending: on Representation *Social Research* Vol. 49, No. 2. Trans. Peter and Mary Ann Caws. In P. Fuery (ed) 1994 *Representation, discourse and desire: contemporary Australian Culture and critical theory* Melbourne: Longman Cheshire
- Foucault, M. 1988 Technologies of the Self In Martin, L., Gutman, H., Hutton, P. (eds). 1988 *Technologies of the self: a seminar with Michel Foucault* Amherst : University of Massachusetts Press.
- Foucault, M. 1982 Afterword: The Subject and Power In H.L. Dreyfus, and P. Rabinow, *Michel Foucault: Beyond Structuralism and Hermeneutics* Chicago: University of Chicago Press
- Foucault, M. 1980 *Power/Knowledge; Selected Writings and Interviews 1972-1977* edited by Colin Gordon Brighton: Harvester Press
- Foucault, M. 1972 *The Archeology of Knowledge*. Trans. A.M. Sheridan Smith. London: Tavistock
- Foucault, M. 1971 Nietzsche, Genealogy, History In Rabinow, P. 1984 *The Foucault Reader* New York: Pantheon
- Fuery, P. 1995 *Theories of Desire* Melbourne: Melbourne University Press.
- Kristeva, J. 1991 Strangers to Ourselves In Oliver, K. (ed.) 1997 *The Portable Kristeva* New York: Columbia University Press
- Prado, C.G. 1995 *Starting with Foucault: An Introduction to Genealogy* Boulder: Westview Press