Referencing philosophy and underlying systems

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These slides can be found at https://adrianholliday.com/handouts/

The purpose of referencing

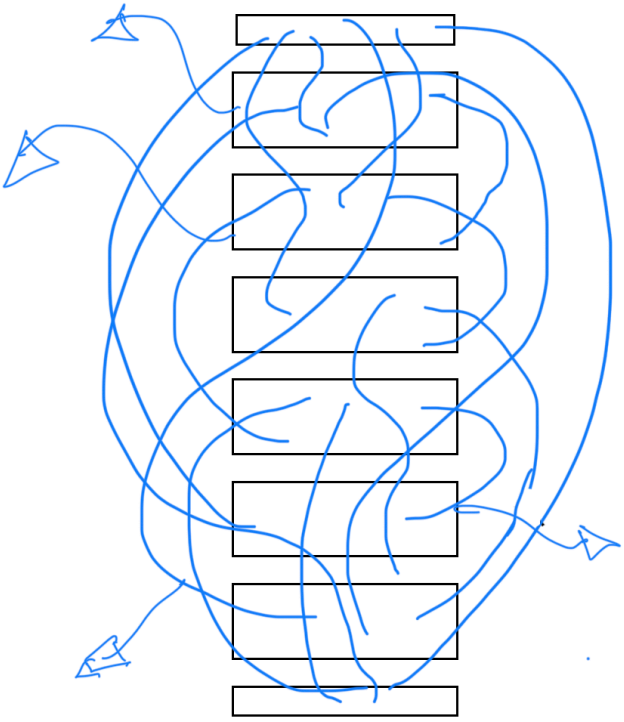
Grounding the text in **evidence**

- Other theory and studies
- Organised and precise collected data, sources and other material, sources

Showing the **internal workings** of the text

- The structure and system of the argument
  - **Internal referencing** to previous and future chapters, sections, paragraphs, points, examples ...
  - Veins and arteries of grounded meaning

And **referencing out** to wider discussion and community



Type of highly specialised text

Novel, poem, painting, film, piece of music	Journal article, book (monograph), chapter	Thesis (for examination)
The message is discovered in the text, open to interpretation, different for different readers	**The message** is explicit from the beginning - to indicate contribution to the field	➜
Concepts and resonance - may be emergent and unexpected	Could have different relevance to different readers	**Cannot risk multiple interpretations**
Conscious **reference** to other work and influences (**not** copying or imitating)	**Explicit reference** to other work, influences and evidence	The reader must not be left alone with it
Importance of craft, design and coherence	Craft, design and conference **defined by the discipline**	➜
Methodology explained in separate author accounts	**Methodology** explicitly stated in the text	With **further explanation to demonstrate** researcher ability to make choices and solve problems

Culturally strange and difficult for **everyone**

Practice-based, portfolio and ‘by publication’

Performance, novel, exhibition, record of professional practice

> Accompanied by detailed **reference** to evidence and contribution to wider community

By publication

> Each accompanied by detailed **reference** to a developing discussion …

What the examiners want to know in every case

> ‘**On what basis** did you decide to ...?’
>
> ‘**Where** do you explain this ...?’
>
> ‘How exactly does what you claim **relate to** ...?’

What reviewers and examiners need to know

Contribution

➜ referencing shows the **bigger picture** and **detail** that this **refers** to

Accountable and reliable methods ➜ **reference** to origins and discussion

Knowledge of the field - in terms of how and what - and **how you therefore position yourself**

And examiners need **more detai**l regarding **how well** you do this

The thesis (**written document**) has to contain **everything**

The viva establishes how far this its the case

Or what needs to be done to make it so (corrections etc)

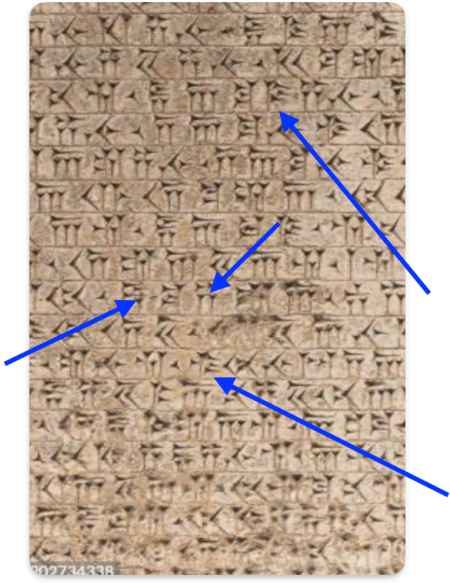
Close referencing

A means for making explicit the **finer workings**

Chapter and verse

Precise words and phrases and how they **relate** - in both literature and data and sources

> It is necessary to look at the **detail** of what … is saying and how different interpretations are possible. It is noticeable that **the** phrase '…' is followed by '…', **which** implies that … **But**, then, when we look at the **next** phrase, and at the same time **recall** the **previous** page, …



The source of evidence - **pointing**

What you are doing with it, and how **precisely**

Close reading

Attention to detail and precision in all impressive texts

Not only the paintings but how they are hung

The choice and use of materials and techniques

Positionality and contribution

How does the research relate to the wider discussions in the field?

Literature review

Empty referencing

> The following review is important for this study. Some researchers discuss … and … . Nnnn (19..) explains that …. Nnnn (20..) and Nnn et al (20..) describe …. Nnnn (19..), Nnnn (19..) and Nnnn (19..) speak about … There is also reference to the relationship between … and … (Nnnn 20.., p. ..). … is also described (Nnnn, 20..; Nnnn, 19..).

Examiner questions: “What is the significance of the mixture of old and new references?”

“Why would I want to read this?”

“We can see that you’ve read a lot; but so what?”

Strategic referencing

The approach underpinning this study involves **a** … **which opposes** …. **This** conflict is **suggested** as early as … by Nnnn. They express through a detailed analysis of … (19.., p. …) where they ….

It is **also** significant that the conflict remains **unresolved**. **This** is evident in the way that researchers in **the mid and late** 2000s continue to … (…) **but** themselves relate back to the constructs set up in the 1900s (…). **This** history of … **counters** current assumptions that …

This study will **therefore** take the model … and attempt to examine … The **next** section will look in more detail at …

This enables the reviewer or examiner to **evaluate how well** the approach is put together

> "With reference to your proposition that … on page …, can you explain in a bit more detail why you are focusing on …?"

Working with data

Empty referencing

> The answer to the first research question - … - is confirmed in both the quantitative survey and the qualitative interviews. 88% of the questionnaire respondents agreed that ….
>
> ….
>
> In the interviews this is exemplified in most of the cases. This can be seen in the following responses:
>
> A said the following '…'.
> G similarly stated that '…'.
> D also stated that '…'.

- **Not improved** by extensive extracts
- **No indication** of how the data was made sense of to allow the unexpected to emerge
- **No attempt** to find deeper meanings through a close reading of how different parts of the data relate
- **No** detailed analysis of what respondents might mean
- **The very bad impression** that the researcher was looking for evidence of what they thought at the beginning of the research

More strategic

In chapter 5 I explained how my **...** analysis of the data revealed a complexity that caused me to temporarily put aside **the initial** research questions. **The** emergent themes, and how they relate to the structure of the data chapters, are also listed **there**. **In this first data chapter** I will **therefore** begin with the **first** major theme ....

I will attempt to demonstrate **this** complexity in **the emerging** interrelationships between **(a)** the questionnaire and **(b)** interview responses, but also in the light of **(c)** the questions asked and how they were asked, and **(d)** notes in my research diary taken at the time.

Table 7, chapter 5, **which** catalogues the different types of data and how they are referenced, should also serve as a useful map to see how **the** data I cite **here** fits into the whole corpus.

...

The **following** interview extract, **including** my questions and responses, indicates a significant degree of uncertainty around the question of …:

[extract] **(D, interview)**

Continued

What D means **here**, when they say that ..., **could be** interpreted in a number of ways. On the one hand ... Alternatively, **that there might** indeed appear to be a contradiction could be a result of my repeated question ... following them suggesting that '...' at the beginning of the extract.

There is also **some** resonance **here** with the **following** questionnaire responses, especially **given the** questions asked:

[extract, question and response] **(questionnaire response 25)**

[extract, question and response] **(questionnaire response 32)**

It is also significant that in **the** research notes I took **at the time**, I observe the **following** about D's **probable** anxiety:

[extract] (D interview, **research notes**)

[Two pages later] **The** uncertainties about … that emerge in **this** section puts into question claims in **the** literature (.....) **that** ...

How does this complex referencing work in other forms?

What makes novels, paintings, pieces of music etc convincing and resonant>

What multiple types of referencing are always there?

Explicit, bracketed, to literature, other research, and to data

In the nature of sentences - **deixis**

Why does even scientific writing need to be heavily **nuanced**?

How far is the above (last) extract **scientific**?

Care with theories, hypotheses, propositions, claims

> There is sufficient uncertainty in this … study of an instance of … to shake the theory that …

Always look at established published work to see how it is done

The article demonstrates that Khatami's Islamist-Iranian discourse of national identity[9] is a discourse of resistance on the international and regional levels. It is certainly the case that it is also a discourse of resistance on the domestic level. However, this is not the focus here. Resistance is evident in the meanings attached to three sets of values—Iranian-Islamic culture, 'dialogue among civilisations' and Islamic *mardumsālārī*—which are referred to as the three pillars of the Islamist-Iranian discourse of national identity.

These pillars are integral to Khatami's construction of national identity because they demonstrate what being an Iranian nation and state means to Khatami. First of all, Iranian-Islamic culture demonstrates both *Īrānīyat* (Iran's pre-Islamic culture) and *Īslāmīyat* (Iran's Islamic culture) as integral and authentic to Iranian national identity.[10] Secondly, 'dialogue among civilisations' demonstrates that Khatami

[5] During visits to Iran in December 2004, September–December 2005 and June–September 2008, conversations and interviews reflected the sense of betrayal felt towards Khatami.

[6] While these ideas may have existed in earlier periods of Iran's history, this is the first time they articulated together as part of a state discourse.

[7] See articles written by Mohammad Quchani among others in the now banned weekly *Shahrvand-e Emrooz*. The term 'Khatamism' is borrowed from Mohammad Quchani, 'Khatami na, Khatamism arih (Khatami no, Khatamisim yes)', *Shahrvand-e Emrooz*, No. 55 (30 Tir 1387/20 July 2008), pp. 8–9.

[8] See Hamid Ahmadi (ed.), *Īrān: Huvīyat, Millīyat, Qawmīyat* (*Iran: Identity, Nationality, Ethnicity*) (Tehran: Institute for the Research and Development of Social Sciences, 1383 (2004/2005)); Davud Mirmohammadi (ed.), *Guftārhāy-i darbāra-yi Huvīyat-i Millī-yi Iran* (*Discussions on Iran's National Identity*) (Tehran, Iran: Iranian Civilisation Publications, 1383 (2004/2005)); Ali M. Ansari, *Modern Iran: The Pahlavis and After*, 2nd edition (Edinburgh: Pearson Education Ltd, 2007); Mehrzad Boroujerdi, 'Contesting Nationalist Constructions of Iranian Identity', *Critique,* 7(12) (January 1998), pp. 43–56; Richard W. Cottam, *Nationalism in Iran* (Pittsburgh, PA: Pittsburgh University Press, 1979); Mustafa Vaziri, *Iran as Imagined Nation: The Construction of National Identity* (New York: Paragon House, 1993); and Sussan Siavoshi, *Liberal Nationalism in Iran: The Failure of a Movement* (Boulder, CO: Westview Press, 1990).

[9] See Shabnam Holliday, 'The politicisation of culture and the contestation of Iranian national identity in Khatami's Iran', *Studies in Ethnicity and Nationalism*, 8(1) (Spring 2007), pp. 27–44; pp. 28–31 for a discussion of the Islamist-Iranian discourse of national identity.

[10] *Ibid*., pp. 28–29

Another example

The separated cultures model

Figure 1 shows two competing models of the intercultural. On the left, the still dominant model proposes separated cultures that each contain practices and values that are exclusive to their nature. Their onion-like layers (e.g. Hofstede, 1991, p. 9) indicate how, for example, classroom and family cultures, and language are determined entirely by successive layers in which they are embedded up to national (e.g. Chinese) and civilisational (e.g. Eastern) cultures. They are therefore essentialistically different from classrooms, families and languages in other national (e.g. British) and civilisational (e.g. Western) cultures. The separated nature of these cultures and their internal synchrony are perceived as positivistic fact within a structural–functional sociology (Durkheim, 1964).

However, this positivism has been critiqued as a colonialist trope, where supposedly rational Western researchers are separated from their irrational culturally Other subjects and organised cultural differentiation is imposed (Quijano, 2007). This is especially the case in the resulting and apparently scientific mapping and profiling of national cultures. It is not an accident that the categories of high-context and collectivist, in contrast to always Western individualism (Hofstede, 1991), resonate with the Western Orientalist imagination of the indolence of the East and South (Said, 1978). This separating then feeds everyday neo-racist cultural Othering (Hervik, 2013; Spears, 1999). The aligning of separated 'languages' with separated national cultures (Li, 2018, p. 19) enforces the belief that each one is 'native' to their particular practices and values. This then supports the false native-speakerist notion that so-labelled 'native speakers' of English embody a superior Western culture (Holliday, 2005, 2022).

Software

Begins with being organised - searchable data-base - **busy work**

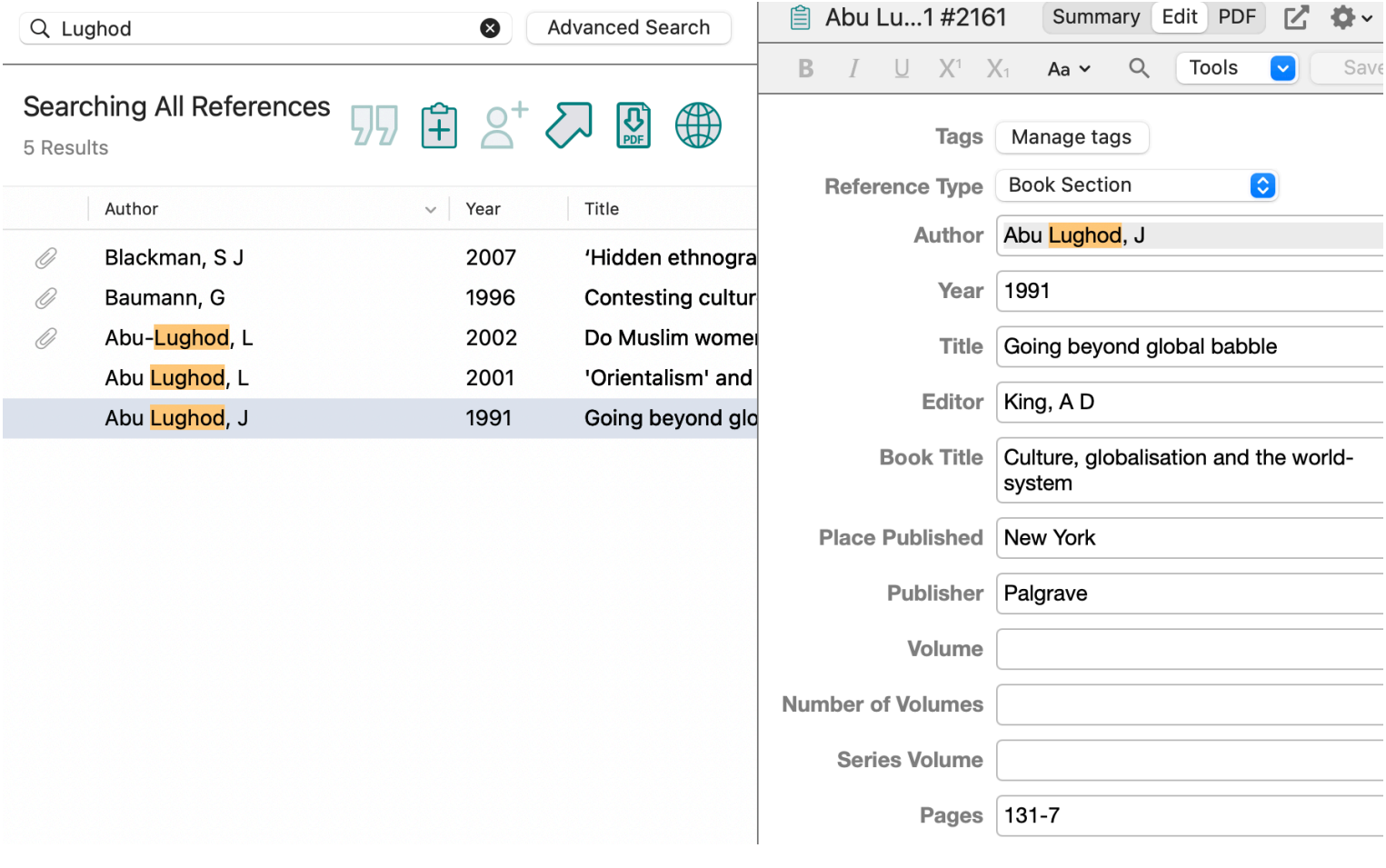
Abou-el-Haj, B. (1991). 'Languages and models of cultural exchange.' In King, A. D. (eds), *Culture, Globalization, and The World-System.* New York: Palgrave: 139-44.

'Eurocentric … comparative studies which fall short of their intentions … perpetuate old régimes of thinking, continue into a hegemonic future the colonial past and imperialist present' [139]. Periphery cultural forms help form capitalist social relations. There were indigenous forms of industrialization in the C18th which influenced the West. 'The periphery is, in Hannerz's phrase, "by no means a defenceless victim"; rather it has powerfully shaped the centre, sweats from its pores. In truth the centres are difficult to locate, to isolate. In the United [142] States and United Kingdom, who indeed controls wealth? … Global capital works precisely across national frontiers' [143]

Abu Lughod, J. (1991). 'Going beyond global babble.' In King, A. D. (eds), *Culture, Globalization, and The World-System.* New York: Palgrave: 131-7.

No broader topic than culture. Likes Hall and Hannerz in this volume because 'both try to capture the ambiguities and nuances of the concrete, as they are embedded in the lives of people' But Hannerz's approach is too one directional from centre to periphery. 'there is more movement from the periphery to the core … multiple cores are proliferating and some cultural power differences are actually decreasing [131] … rising cores in Asia' Talks about juxtaposition in Tunis of very different suqs – "traditional" handicrafts with European tourists and shorts and tee shirts and 'few natives, except for sellers' – and the 'formerly less important' suq where tourists do not go – 'blaring rock and roll music … rayon scarves, Lux face and Omo laundry soaps' – 'a two-way process of "objectification" … hand sewing … Gucci purses … sweatshops … with undeniable economic hegemony' [132] 'genre of mixed western and "oriental" music' 'What *we* tend to see is the westernization of oriental music … what we are seeing is the orientalization of western music … a two-way street' 3rd world influences everywhere in New York [133] This is no longer a globe where cultures

Endnote


Lughod
Advanced Search
Searching All References
5 Results
Author
Year
Title
Blackman, S J 2007 'Hidden ethnogra
Baumann, G 1996 Contesting cultur
Abu-Lughod, L 2002 Do Muslim wome
Abu Lughod, L 2001 'Orientalism' and
Abu Lughod, J 1991 Going beyond glo
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Summary
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Abu Lughod, J
Year
1991
Title
Going beyond global babble
Editor
King, A D
Book Title
Culture, globalisation and the world-system
Place Published
New York
Publisher
Palgrave
Volume
Number of Volumes
Series Volume
Pages
131-7

Research notes

Zhu, H; Wei Dai, D; Brandt, A;...	2024	Exploring AI for in
Zhu, H; Li, W; Lyons, A	2017	Polish shop(ping)
Zhu, H; Jones, R H; Jaworska, S	2022	Acts of distinctior
Zhu, H	2016	"Where are you fr
Zhu, H	2016	Identifying resear
Zhu, H	2010	Language socialis
Zhu, H	2010	Interculturality: th
Zhu, H	2008	Duelling language
Zhou, V X	2022	Engaging non-ess
Zhou, V; Pilcher, N	2019	Revisiting the 'thi
Zhao, H; Coombs, S	2012	Intercultural teach
Zaharin, I	2020	Radical change in

Research Notes

"dialogue with'alternative knowledges' (Santos, 2018). In his criticism of cognitive imperialism, Santos (2018) argues that progressive critical thinking in the Western academia has strong epistemological affinities with **Western-centric conservative thinking**, thereby generating critical theories that often produce the (unintended) perverse effect of **narrowing down alternatives** (p. viii). Although the singularity and homogeneity connoted in this view regarding 'Western' intellectual traditions is itself open to discussion, it is useful to note that in order to deepen understandings of IC with its underlying paradoxes, it is **crucial to recognise and overcome the epistemological limits in existing scholarly conventions through**

Generating reference lists

One of the most influential ideas in my research has been Stuart Hall's 'telling the story from the bottom up' (….)

