One Size Fits All? – Postmonolingual Critical Thinking in Pentecostal Postgraduate Education

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Abstract

The critical thinking required in Australian postgraduate education demonstrates an English-monolingual bias, which derives from Australian universities' assumed English linguistic dominance and Western-centric academic culture. Therefore, Pentecostal theological educators need to examine the epistemological assumptions that underpin the broader Australian education system when undertaking Higher Education. This article offers postmonolingual critical thinking as an alternative pedagogical method for Australian Pentecostal theological postsecondary education and beyond. This article argues that postmonolingual critical thinking provides a possible response to Pentecostalism's "anti-intellectual" debate and creates a Pentecostal identity within Australian postgraduate education. It is argued that Pentecostal education may facilitate learners' transformation and move away from Western-centric knowledge-production where English-monolingual critical thinking is an a priori justification. By examining the critical thinking practices of seven multilingual Pentecostal postgraduate students through a postmonolingual lens, this article explores how these critical thinkers access their full language repertoire to exercise a socio-relationally-informed, communally-oriented postmonolingual critical thinking. The potential impact of this dialectically progressive framework of critical thinking on Pentecostal education is also examined.

Introduction

Since the late 80th of the twentieth century, Pentecostals in Australia have been increasingly engaged in Higher Education.[1] In the current context, with accreditation being the significant

[1] Christian Heritage College (CHC) was the first Australian Pentecostal college to offer accredited higher education award. Its Diploma of Teaching was first accredited in 1988, and a Bachelor Degree in Education firstly accredicted in 1990. Pentecostal colleges such as Tabor College, Harvest Bible College (HBC) started offering accredited Bachelor Degree courses in 1993 and 1994, while Southern Cross College (SCC) partnershiped with existing higher education providers. "History," Christian Heritage College, accessed 23 October 2021, https://chc.edu.au/history/; Dean David O'Keefe, "Pentecostal Pedagogy: Integrating Elements of a Pentecostal Worldview in the Classroom at Alphacrucis College" (PhD Thesis, Assemblies of God Theological Seminary, 2018).

aspect, Australian Pentecostal education is arguably growing more similar to the Christian liberal arts colleges in the United States and offering courses in various disciplines other than ministry.[2] Although still drawing heavily upon the Vocational Education and Training (VET)[3] system for equipping learners in practical training in ministry courses, institutions such as Alphacrucis (AC), Tabor, and Christian Heritage College (CHC) now offer higher degree awards and third-party agreements for church-based college sites.[4] In addition, these bodies often accredit these programs offered by "local church colleges" – e.g. Planetshakers, Hillsong etc.[5] Pentecostal diversity as a characteristic of the movement requires Pentecostal higher education to continually critically reflect its engagement with the diverse individual and collective realities of human experience in the twenty-first century's increasingly complex ministry and mission context.[6] However, contestation in Pentecostal postgraduate education has rarely been about the a priori assumptions of its epistemological position but more on the epistemological position per se. Here, Pentecostal higher education is believed to face two unique challenges: 1) the clash between educators and the church on the need for critical thinking in intellectual engagement;[7] and 2) the gap between the desire for a practical, experiential Pentecostal pedagogy and the reality that this distinctiveness is yet to be achieved.[8] The first challenge is often depicted seen as the manifestation of Pentecostalism's

[2] O'Keefe, "Pentecostal Pedagogy."

[3] In Australia, postsecondary education can be broken into two categories: Higher Education and Vocational Training. Higher Education award is usually provided by universities, for-profit or not-for-profit institutions, or Technical and Further Education (TAFE) institutes. It includes: "diploma, advanced diploma, associate degree, bachelor degree, graduate certificate graduate diploma, masters degree or doctoral degree; a qualification covered by level 5, 6, 7, 8, 9 or 10 of the Australian Qualifications Framework an award of a similar kind, or represented as being of a similar kind, to any of the above awards other than an award offered or conferred for the completion of a vocational education and training course."('Glossary of Terms')
Vocational education and training (VET) is defined as Post-compulsory education and training with focuses on providing skills for work to help individuals to: join the workforce for the first time return to work after a break upgrade their skills, or move into a different career. It is usually provided by: technical and further education (TAFE) institutes, adult and community education providers, agricultural colleges, private providers, community organisations, industry skill centres, commercial and enterprise training providers. Some universities and schools also provide VET programs.
"Glossary of Terms," Tertiary Education Quality Agency and Standards (Tertiary Education Quality and Standards Agency, 1 September 2017), https://www.teqsa.gov.au/glossary-terms.
"VET Sector Overview," Australian Skills Quality Authority (ASQA), accessed 23 October 2021, https://www.asqa.gov.au/about/vet-sector.

[4] Denise A. Austin, *Our College: A History of the National College of Australian Christian Churches: Assemblies of God in Australia*, 2013.

[5] Denise A. Austin and David Perry, "From Jerusalem to Athens: A Journey of Pentecostal Pedagogy in Australia," *Journal of Adult Theological Education* 12, no. 1 (2015): 43–55.

[6] Amos Yong, "Liberating and Diversifying Theological Education," *CrossCurrents* 69, no. 1 (2019): 10–17; Simon Chan, "Theological Education In Asia; Problem And Suggestion," in *International Seminar Of Theology And Christian Education In Asia*, 2018, 8; Annang Asumang, "Reforming Theological Education in the Light of the Pentecostalisation of Christianity in the Global South," *Conspectus: The Journal of the South African Theological Seminary* 2018, no. se2 (2018): 115–48.

[7] David Lim, "The Challenge of Balancing Spirit and Academics in Asia Pentecostal Theological Institutions," *Asian Journal of Pentecostal Studies* 17, no. 1 (2014): 85–93.

[8] Veli-Matti Kärkkäinen, "'Epistemology, Ethos, and Environment': In Search of a Theology of Pentecostal Theological Education," *Pneuma* 34, no. 2 (2012): 245–61.

anti-intellectual tradition, which is "a by-product of the Fundamentalist-Modernist debate."[9] For the second challenge, Kärkkäinen has pointed out that Pentecostal theological higher education often appropriates a rationalistic Evangelical (or Fundamentalist) education heritage with some Pentecostal "tinsel."[10] The article's thesis is that for Pentecostal theological higher education to distinguish itself, it must appraise the a priori assumptions of its epistemological position to redress its "practical" and "academic" divisive bias[11] and an overreliance on it a narrow rationalistic pedagogy.[12] The diverse "sizes" and "models" of "academic thinking" in the global Pentecostal movement need to be explored.

In order to develop a uniquely Pentecostal identity in its higher education, Pentecostal scholars and educators argue that broadening their approach to critical thinking is the key to breaking away from the reliance on rationalism. For example, Yong contends that for a holistic approach in connecting intellectual and practica, the Pentecostal higher education needs to move beyond the "Western academia's cognitivism" and the "populist Pentecostal emotionalism."[13] He argues for Pentecostal pedagogy to extend its commitment to facilitate "responsible, informed and critical thinking" for holistic and inclusive education.[14] Kärkkäinen addresses the tension regarding critical thinking as "the children of modernity."[15] He argues that Pentecostal education should promote a constructive sense of critical thinking to support its goal of developing a transformative educational experience. Similarly, Austin and Perry argue that the clash on intellectual engagement is not an anti-intellectual preference but results from a rejection of the hegemonical epistemological position of rationalism.[16] Additionally, Nel understands an appropriate critical intellectual practice for Pentecostal scholars as based in their "affective and embodied epistemology, a holistic spirituality, and a non-reductionistic worldview as a criticism on what it perceived as the pretentiousness of the scientific mind."[17]

[9] Tint Sann Oo Saw, "The History of the Assemblies of God Theological Education in Myanmar: Development of the Assemblies of God Bible Schools," *Asian Journal of Pentecostal Studies* 17, no. 2 (2014): 188.
[10] Kärkkäinen, '"Epistemology, Ethos, and Environment"'.
[11] Dela Quampah and Marilyn Naidoo, "Pursuing the Ideal of Integration in Pentecostal Theological Education: A Case Study of Pentecost Theological Seminary, Ghana," *Acta Theologica* 40, no. 2 (2020): 300–320.
[12] Jeffrey S. Hittenberger, "Toward a Pentecostal Philosophy of Education," *Pneuma* 23, no. 1 (2001): 217–44.
[13] Amos Yong, "Theological Education between the West and the 'Rest': A Reverse 'Reverse Missionary' and Pentecost Perspective," *Asian Journal of Pentecostal Studies* 23, no. 2 (2020): 89–105.
[14] Amos Yong, *Renewing the Church by the Spirit: Theological Education after Pentecost*, Kindle Edition., (Theological Education between the Times) (Eerdmans, n.d.), accessed 17 July 2021.
[15] Kärkkäinen, '"Epistemology, Ethos, and Environment"'.
[16] Denise A. Austin and David Perry, "From Jerusalem to Athens: A Journey of Pentecostal Pedagogy in Australia," *Journal of Adult Theological Education* 12, no. 1 (2015): 43–55;
Kärkkäinen, '"Epistemology, Ethos, and Environment"'.
[17] Marius Nel, "Rather Spirit-Filled than Learned! Pentecostalism's Tradition of Anti-Intellectualism and Pentecostal Theological Scholarship," *Verbum et Ecclesia* 37, no. 1 (2016): 7.

However, despite this scholarship, "critical thinking" often remains uncontested and unexamined in the current landscape of Pentecostal theological postgraduate education.[18] For example, critical thinking is a presumed basic skill in Western higher education.[19] It is taught and assessed with an English-monolingual bias in Australian postgraduate education and is presented as an exclusive requirement for intellectual work.[20] In this way, without examining what critical thinking is and how it is applied, utilising this knowledge-production tool from a narrow, Western-based epistemological position will further reinforce the "clash" in Pentecostal higher education. The quest of "thinking Pentecostally" in response to these unique challenges requires Pentecostal educators to examine the a priori assumptions and other "sizes" and "forms" of critical thinking.

This article aims to open up a dialogue around postmonolingual critical thinking as an alternative pedagogical method for Australian Pentecostal theological postsecondary education to enhance its Pentecostal identity and respond to its "anti-intellectual" legacy. A "postmonolingual critical thinking framework" here refers to critical thinking that is communally oriented, socio-culturally informed and continues to be formed dialectically. It, therefore, moves beyond reliance on rationalistic thinking to access the bi or multilingual practitioners' full language repertoire and their associated funds of knowledge.[21] This article will examine the critical thinking practice of eight postgraduate students (including graduates), who are(were) bi/multilingual Master of Arts students at Hillsong College (HC) under a Higher Education Third Party (HETP) agreement with Alphacrucis College (AC).[22]

[18] David Rear, "One Size Fits All? The Limitations of Standardised Assessment in Critical Thinking," *Assessment & Evaluation in Higher Education* 44, no. 5 (4 July 2019): 664–75, https://doi.org/10.1080/02602938.2018.1526255; Dwight Atkinson, "A Critical Approach to Critical Thinking in TESOL," *TESOL Quarterly* 31, no. 1 (1997): 71–94; Gert JJ Biesta and Geert Jan JM Stams, "Critical Thinking and the Question of Critique: Some Lessons from Deconstruction," *Studies in Philosophy and Education* 20, no. 1 (2001): 57–74.

[19] Nan Bahr, "Thinking Critically about Critical Thinking in Higher Education," *International Journal for the Scholarship of Teaching and Learning* 4, no. 2 (1 July 2010), https://doi.org/10.20429/ijsotl.2010.040209.

[20] Kathy Durkin, "The Adaptation of East Asian Masters Students to Western Norms of Critical Thinking and Argumentation in the UK," *Intercultural Education* 19, no. 1 (February 2008): 15–27, https://doi.org/10.1080/14675980701852228; Vivian Miu-Chi Lun, Ronald Fischer, and Colleen Ward, "Exploring Cultural Differences in Critical Thinking: Is It about My Thinking Style or the Language I Speak?," *Learning and Individual Differences* 20, no. 6 (2010): 604–16.

[21] Helen Oughton, "Funds of Knowledge—A Conceptual Critique," *Studies in the Education of Adults* 42, no. 1 (2010): 63–78.

[22] "Guidance Note: Third-Party Arrangements" (TEQSA, 8 October 2019), https://www.teqsa.gov.au/latest-news/publications/guidance-note-third-party-arrangements.; "Higher Education Third Party Arrangement Implementation and Administration Policy," Alphacrucis College, accessed 16 July 2021, https://www.ac.edu.au/ppm/higher-education-third-party-arrangement-implement/www.ac.edu.au/ppm/higher-education-third-party-arrangement-implement/.
Alphacrucis College being the national training college for the Australian Pentecostal denomination, the Australian Christian Churches (ACC), is representative of the Pentecostal theological training in Australia. Under this HETP structure, there is no need for intentional distinctions between the courses delivered by HC given the curricula are already determined by AC, but rather to view the postgraduate students' experience of studying as some examples of the Australian Pentecostal theological postgraduate training.

Examining these examples is expected to provide insight into how these students' bi/multilingual condition affects their understanding and practice of critical thinking in their theological study.

This article focuses on pedagogy rather than theology and hopes to provide Pentecostal theological higher educators with an expanded pedagogical method to reflect their Pentecostal identity.[23] This method is helpful to educators in a culturally and linguistically diverse social context like Australia.[24] It should be even more critical for Pentecostal educators currently in a linguistically less diverse context. The reality of increasing global mobility of human and intellectuality through immigration and ever-growing international/transnational education[25] presents new challenges and missional opportunities to Pentecostal higher education and church.[26] Thus, regardless of any Pentecostal higher education institution's current linguistic and cultural diversity amongst its faculty and students' body, exploring postmonolingual pedagogy is necessary for the Pentecostal missional purpose.

1. The Narrowing Preference of Critical Thinking in Australian Higher Education

As mentioned earlier, critical thinking is a contested concept.[27] Therefore, it is surrounded by debate on its definition and pedagogies[28] epistemological dispositions,[29] the impact of cultural and linguistic differences upon critical thinking ability,[30] and alleged inabilities of

[23] Kärkkäinen, '"Epistemology, Ethos, and Environment"'.

[24] In the Master of Arts (MA) program in HC alone, 36 out of 146 (24.66%) students who started their course with HC (whether they are current, deferred, or graduated across Sydney and Online campuses) identify languages other than English as their first and second language. Not all MA students have provided language information; thus, the percentage of bi/multilingual students may be higher. According to Australian 2016 national census, Australia has over 300 languages spoken in the country, one in five (21%) people speak a non-English language at home, while English is not the first language for 15% or 3.5 million people and is not spoken at home for 0.5% or 117,000 people.
"Census of Population and Housing: Cultural Diversity Data Cube" (Canberra: ABS.: Australian Bureau of Statistics, 2017),
https://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/2071.0~2016~Main%20Features~Cultural%20Diversity%20Data%20Summary~30.

[25] Pamela A. Lemoine, Wendi M. Jenkins, and Michael D. Richardson, "Global Higher Education: Development and Implications," *Journal of Education and Development* 1, no. 1 (2017): 58.; Fazal Rizvi, "Global Mobility, Transnationalism and Challenges for Education," *Transnational Perspectives on Democracy, Citizenship, Human Rights and Peace Education* 27 (2019): 27–50

[26] Daniel Stefan Georg Topf, *A Pentecostal Missiology of Higher Education: Establishing a Theological Basis for Pentecostal Colleges and Universities* (Fuller Theological Seminary, School of Intercultural Studies, 2020).

[27] W. B. Gallie, "Essentially Contested Concepts," *Proceedings of the Aristotelian Society* 56 (1955): 167–98.

[28] Margaret Lloyd and Nan Bahr, "Thinking Critically about Critical Thinking in Higher Education," *International Journal for the Scholarship of Teaching and Learning* 4, no. 2 (2010): n2; Rear, "One Size Fits All?"

[29] Juho Ritola, "Justificationist Social Epistemology and Critical Thinking," *Educational Theory* 61, no. 5 (2011): 565–85.

[30] Weili Zhao, "Epistemological Flashpoint in China's Classroom Reform: (How) Can a 'Confucian Do-after-Me Pedagogy' Cultivate Critical Thinking?," *Journal of Curriculum Studies* 52, no. 1 (2 January 2020): 101–17, https://doi.org/10.1080/00220272.2019.1641844; Lun, Fischer, and Ward, "Exploring Cultural Differences in Critical Thinking"; Kathy Durkin, "The Adaptation of East Asian Masters Students to Western Norms of Critical Thinking and Argumentation in the UK," *Intercultural Education* 19, no. 1 (2008): 15–27.

international students from a non-English speaking background to think critically.[31] Given that there has been no study explicitly focusing on critical thinking in Australian Pentecostal higher education, this article examines the more general assumptions around critical thinking in Australian higher education to establish the backdrop of this discussion.

Definitions of "critical thinking" vary in Australian higher education even though it is essentialised as a standard learning outcome of all courses of study.[32] Despite promoting critical thinking as a "yardstick of knowledge,"[33] the Australian Tertiary Education Quality and Standards Agency (TEQSA)[34] has no shared description for what critical thinking is in the governing quality standards for higher education. For example, in the latest *Higher Education Standards Framework (Threshold Standards) 2021*, "skills in analysis, critical evaluation" are required as learning outcomes;[35] similarly, the Australian Qualifications Framework (AQF) requires graduates of a Master Degree to be able to "analyse critically, reflect on and synthesise complex information, problems, concepts and theories" upon graduation.[36] Both descriptions emphasise analysis, synthesis and evaluation, but the latter incorporates more skills considered necessary for critical thinking. Thus, within the context of unclear governing quality standards, the definition of critical thinking skills across disciplines in Australian higher education remain ambiguous and open to interpretation.[37]

There is also a lack of agreement and clarity on the application and practices of critical thinking within higher education institutions.[38] For example, critical thinking as a graduate attribute (GA) is explicitly required in Alphacrucis College (AC)'s policy. This is arguably incorporated into all the subjects, awards, and extracurricular activities offered together with "creative thinking" in compliance with TEQSA's quality standard.[39] The pedagogical focus here moves beyond analytical or evaluative skills and requires AC graduates to demonstrate

[31] Michael W. O'Sullivan and Linyuan Guo, "Critical Thinking and Chinese International Students: An East-West Dialogue," *Journal of Contemporary Issues in Education* 5, no. 2 (2010); Tang T. Heng, "Different Is Not Deficient: Contradicting Stereotypes of Chinese International Students in US Higher Education," *Studies in Higher Education* 43, no. 1 (2018): 22–36.
[32] Education, "Higher Education Standards Framework (Threshold Standards) 2021" (Attorney-General's Department), au, accessed 27 September 2021, https://www.legislation.gov.au/Details/F2021L00488/Html/Text, http://www.legislation.gov.au/Details/F2021L00488.
[33] Xianlin Song and Greg McCarthy, "Governing Asian International Students: The Policy and Practice of Essentialising 'Critical Thinking'," *Globalisation, Societies and Education* 16, no. 3 (2018): 353–65; Education, "Higher Education Standards Framework (Threshold Standards) 2021."
[34] Education, "Higher Education Standards Framework (Threshold Standards) 2021," 5.
[35] Education, 5.
[36] "AQF Levels," Australian Qualifications Framework, 6 February 2015, 60, https://www.aqf.edu.au/aqf-levels.
[37] Janice Orrell, "Designing an Assessment Rubric" (TEQSA, n.d.); Lloyd and Bahr, "Thinking Critically about Critical Thinking in Higher Education."
[38] Lloyd and Bahr, "Thinking Critically about Critical Thinking in Higher Education."
[39] "Graduate Attributes," Alphacrucis College, accessed 2 August 2021, https://www.ac.edu.au/future-students/graduate-attributes/www.ac.edu.au/future-students/graduate-attributes/.

> "... a capacity for critical and reflective thinking that is explored not only individually but within a community context. This includes a capacity to be creative and to research, analyse and resolve problems in innovative and prophetic ways."[40]

However, the learning outcomes of AC's Master of Theology and Master of Arts, which the GA supposedly informs, dials down the community engagement aspects but emphasises the attainment of critical analysis, synthesis, evaluation and problem-solving skills. The lack of shared agreement and clarity around critical thinking within the institutional policy creates further difficulties for faculties and students in their application. It leaves the faculties and students to subjectively interpret the practical application of critical thinking and the inclusion of practical knowledge. Consequently, critical thinking may be reasonably simplified into some narrowing/easier to measure ways for teaching and learning purposes, which further marginalise the less familiar, more time consuming, less measurable ways of thinking critically of the communities.

Further, critical thinking applied in Australian higher education appears to be Western-centric and contains a monolingual bias.[41] The state's emphasis on analysis, synthesis, and critical evaluation is reflected in the national governing quality standard. Therefore, institutional learning outcomes align with various Western critical thinking models[42] with a preference for rational-reasoning thinking.[43] The outcome of critical thinking is expected to be articulated English-monolingually.[44] Given GA plays a significant role in informing all aspects and levels of educational and academic activities in higher education,[45] the homogeneity of essentialising Western critical thinking as GA often "relegates international students to the inferior 'Other.'"[46] Additionally, the reductive validation of and preference for English-monolingual knowledge[47] further reinforces the hegemony of English-monolingual-biased critical thinking. Despite a large number of annual incoming international students and the

[40] "Graduate Attributes."
[41] Atkinson, "A Critical Approach to Critical Thinking in TESOL."
[42] Orrell, "Designing an Assessment Rubric."
[43]Durkin, "The Adaptation of East Asian Masters Students to Western Norms of Critical Thinking and Argumentation in the UK," 2008; Lun, Fischer, and Ward, "Exploring Cultural Differences in Critical Thinking"; Donald L. Hatcher, "Which Test? Whose Scores? Comparing Standardized Critical Thinking Tests," *New Directions for Institutional Research* 2011, no. 149 (2011): 29–39.; A. M. Zapalska et al., "A Framework for Critical Thinking Skills Development Across Business Curriculum Using the St 21 Century Bloom's Taxonomy," *Interdisciplinary Education and Psychology* 2, no. 2 (2018): 2; Shukran Abdul Rahman and Nor Faridah Abdul Manaf, "A Critical Analysis of Bloom's Taxonomy in Teaching Creative and Critical Thinking Skills in Malaysia through English Literature," *English Language Teaching* 10, no. 9 (2017): 245–56.
[44] Lun, Fischer, and Ward, "Exploring Cultural Differences in Critical Thinking."
[45] Gabriel Donleavy, "Proclaimed Graduate Attributes of Australian Universities: Patterns, Problems and Prospects," *Quality Assurance in Education*, 2012.
[46] Song and McCarthy, "Governing Asian International Students," 7.
[47] Karl-Otto Apel, "Towards a Transformation of Philosophy," 1980.

linguistically diverse social reality,[48] this monolingual bias remains pervasive in Australia's education.[49] The exclusive use of English-monolingual critical thinking marginalises other intellectual possibilities. It denies the students' potential to practice various critical thinking models through accessing their full sociolinguistic repertoire and exploring diverse intellectual possibilities.

The above discussion in this article does not intend to conjunct language and critical thinking from a cognitive linguistics perspective but to examine them sociolinguistically. It does not seek to distinguish the cognitive-linguistic connections between critical thinking and language, as this neglects the socio-cultural complexity beyond cognition in one's critical thinking condition and performance. Instead, this article examines critical thinking as a social construct produced by sociolinguistic agents, including languages,[50] while language is valued concerning its sociolinguistic condition.

An English-monolingual preference in critical thinking within Australia's higher education context ultimately reflects the dominancy of the English language's sociolinguistic condition globally in academia. Bourdieu contends that the use of language is shaped by and contributes to the socio-condition of the "utterance."[51] He argues the dominancy of a linguistic disposition is interlocked with its sociolinguistic components.[52] Examining the sociolinguistic condition of postmonolingual thinkers' pre-constructions of critical thinking and the sociolinguistic agents producing them is needed to challenge an English-monolingual hegemony. By positioning postmonolinguality as a sociolinguistic agent, this article aims to enrich the Pentecostal postgraduate higher education and its scholarship with the marginalised intellectual possibilities of the multilingual majority world.

2. Postmonolingual Critical Thinking

[48] For the year ending 30 June 2020, there were over 7.6 million migrants living in Australia, 29.8% of Australia's population were born overseas Australia's population increased by 194,400 people due to net overseas migration. Though there has been a decrease of international students arrival due to covid19, in the year ending 30 June 2020, there were 113,100 international students (22.2% of all migrant arrivals) arriving in Australia. There were 545,541 international students in Australia, and an international enrolments of 643,484 in July 2021; 342,656 studying in Higher Education; the top five countries where 62% of international students are from include: China (29%); India (18%); Nepal (8%); Vietnam (4%); Malaysia (3%) in July 2021 and all five countries speaks languages other than English. 'Migration, Australia, 2019-20 Financial Year | Australian Bureau of Statistics', 17 June 2021, https://www.abs.gov.au/statistics/people/population/migration-australia/latest-release; 'Monthly Summary of International Student Enrolment Data: July Infographic' (Australian Government Department of Education, Skills and Employment, July 2021), https://internationaleducation.gov.au:443/research/international-student-data/Pages/default.aspx.
[49] Anthony J. Liddicoat and Jonathan Crichton, "The Monolingual Framing of International Education in Australia" (PhD Thesis, Equinox, 2008).
[50] Lloyd and Bahr, "Thinking Critically about Critical Thinking in Higher Education."
[51] Pierre Bourdieu, *Language and Symbolic Power* (Harvard University Press, 1991).
[52] Bourdieu.

It is important to note that Postmonolinguality does not equal multilingualism. The definition of postmonolingual condition, according to Yildiz, is about multilingual learners' sociolinguistic position and navigation within the tension between the predominant structuring position of monolingual bias and multilingual reality.[53] Thus, postmonolinguality in this article is defined as the learners' translanguaging practices of translating, adapting, and appropriating knowledge[54] to create an in-between intellectual space that challenges dominant English-monolingual education and knowledge production.[55] By utilising their multilingual ability, such learners carve divergent intellectual pathways and contribute to the forming, informing and transforming the intellectual horizon of transnational education.[56]

The ground-breaking work of the postmonolingual research framework developed by a Punjabi-Australian professor Michael Singh is a postcolonial attempt towards learning and knowledge-making in higher education.[57] After working with Higher Degree Research students from various Asian countries for decades in English-monolingual Australian universities, Singh initiated his discussion on postmonolingual critical thinking to challenge an English-only monolingual bias and re-examine the contestability of critical thinking per se.[58] He draws attention to the critical thinking practice of multilingual critical thinkers, which accesses their "full linguistic repertoire" and their divergent intellectual heritages for theorising.[59] Singh defines the "full linguistic repertoire" in his study on Higher Degree Researchers as "the total array of intellectual resources that multilingual [students] have accumulated or can access, and employ in theorising."[60] He contends that postmonolingual critical thinking disrupts the stereotype about the nature of critical thinking, its language association, and the critical thinkers' disposition.[61] Singh listed examples of what he believes to be the application of postmonolingual ability in critical thinking:

> "1. situating the use of metaphors, images, concepts and critical thinking as theoretical tools in reference to relevant literature;
>
> 2. bringing forward, defining and constituting metaphors, images, concepts and modes of critique from Zhongwen as theoretic-linguistic tools, and;

[53] Yasemin Yildiz, *Beyond the Mother Tongue: The Postmonolingual Condition* (Fordham Univ Press, 2012).
[54] Lydia He Liu, *Translingual Practice: Literature, National Culture, and Translated Modernity–China, 1900-1937* (Stanford University Press, 1995).
[55] Michael Singh, "Postmonolingual Research Methodology: Multilingual Researchers Democratizing Theorizing and Doctoral Education," *Education Sciences* 7, no. 1 (2017): 28.
[56] Jing Qi, *Knowledge Hierarchies in Transnational Education: Staging Dissensus* (Routledge, 2015).
[57] Singh, "Post-Monolingual Research Methodology."
[58] Michael Singh, "Multilingual Researchers Internationalizing Monolingual English-Only Education through Postmonolingual Research Methodologies" (Multidisciplinary Digital Publishing Institute, 2017).
[59] Singh.
[60] Singh, "Postmonolingual Research Methodology."
[61] Singh, "Postmonolingual Critical Thinking."

> 3. using these theoretic-linguistic tools in a non-linear, iterative way to make meaningful analyses or interpretations of empirical observations or research processes."[62]

Singh's exploration focuses on exemplifying and demonstrating the practice of postmonolingual critical thinking rather than proving the legitimacy of such a way of thinking. He does not provide a confined definition of postmonolingual critical thinking but creates ongoing space for postmonolingual critical thinkers to discuss the nature of this concept. Thus, this article offers a working definition of postmonolingual critical thinking generated from the practical experience of its postmonolingual participants. It is defined as a communally oriented, socio-culturally informed, dialectical mode/way of thinking. Postmonolingual critical thinkers access their full language repertoire and the associated funds of knowledge[63] when thinking critically and moving beyond solely relying on rational reasoning. The characteristics and impact of this mode of postmonolingual critical thinkers will be examined in Pentecostal postgraduate education.

By representing the effects of sociolinguistic encounters of divergent intellectual cultures, Postmonolingual critical thinking is argued to contribute to intellectual equality in Australian universities. Here, Postmonolingual critical thinking is offered as a reimagination of the problem-posing method.[64] This proposal acknowledges the reality of multilingualism as a defining feature of humanity's knowledge production and dissemination which facilitates innovation across intellectual cultures.[65] Choy, Li and Singh highlight the necessity for new paradigms of knowledge to be established in Australian postgraduate education, as the constraint or "marginalisation of non-Western theories" disrupt the dynamics of knowledge flow globally. [66] In Australian higher education, hegemonic, monolingual epistemologies are manifested through an insistence on monolingual production of knowledge. A turn to postmonolingual critical thinking allows this position of privilege to be dismantled and enables scholars to begin the process of decolonisation.[67]

Postmonolingual critical thinking is dialectical and based on a trial-and-error process whereby scholars demonstrate a continual back-and-forth wrestle. This intellectual struggle is akin to the peer review process in the English monolingual publishing process. The writings of

[62] Singh, "Post-Monolingual Research Methodology," 8.
[63] Oughton, "Funds of Knowledge—A Conceptual Critique."
[64] Michael Singh, "Postmonolingual Critical Thinking: Transforming Multilingual Learning through Problem-Posing Education," in *Rethinking Languages Education* (Routledge, 2020), 36–57.
[65] Yildiz, *Beyond the Mother Tongue*.
[66] Sarojni Choy, Minglin Li, and Parlo Singh, "The Australian Doctorate Curriculum: Responding to the Needs of Asian Candidates," *International Journal for Researcher Development*, 2015, 664.
[67] Adriana Díaz, "Challenging Dominant Epistemologies in Higher Education: The Role of Language in the Geopolitics of Knowledge (Re) Production," in *Multilingual Education Yearbook 2018* (Springer, 2018), 21–36.

postmonolingual scholars show a continual back-and-forth wrestle.[68] By applying their full language repertoire to the selection of what to engage with, how to engage, and what value the engagement has, the postmonolingual critical thinkers exemplify a linguistically enriched intellectual struggle in knowledge-making.[69]

3. "Go into the Neighbourhood" – the Transformative Need in Pentecostal Postgraduate Education

Before discussing the usefulness and practice of the postmonolingual framework in Pentecostal postgraduate education, it is necessary first to clarify the pedagogical goal and pursuit of such education. As established in the introduction, this article is a pedagogical exploration of postgraduate theological education in the Australian Pentecostal context. Its focus is on the pedagogy, not the theology. Thus, scholars and educators' discussions of the epistemology and ethos of Pentecostal education is assumed, and this article is constructed on the already established theological basis within the scholarship. It is helpful to keep in mind that postmonolingual critical thinking is not a silver bullet—it helps develop some but not all aspects of a distinctive Pentecostal educational identity. Therefore, the following discussion will only focus on the areas where Postmonolingual critical thinking can make contributions.

Pentecostal education needs to embrace a transformative paradigm. In their study of the pedagogical development of Alphacrucis College, Austin and Perry identify the ideal epistemology for Pentecostal education being the "Athens" model.[70] Initially developed by David H. Kelsey for describing the epistemology and theology of theological education, "Athens" as one of the typologies of Pentecostal pedagogy, is described as the "transformative model" holding its primary goal and focus on the student's transformation.[71] Kärkäinnen highlights the transformative nature of the "Athens" epistemology, stating that Pentecostal education should be "about character formation and learning the ultimate goal of which is the knowledge of God rather than merely knowing about God."[72] This expectation echoes Yong's emphasis on the type of learners to be produced from what he called "spirited Pentecostal education."[73] Yong contends that the learners in Pentecostal higher education should be trained in the ability to discern within increasingly diversified ecclesial realities and to critically examine who they are and what they do collectively and individually.[74]

[68] Thi Hong Nhung Nguyen, "Divergence of Languages as Resources for Theorizing," *Education Sciences* 7, no. 1 (2017): 23; Ngoc Ba Doan, "Sàng Khôn as a Theorizing Tool in Mobility Education," *Education Sciences* 7, no. 1 (2017): 26; Siyi Lu and Michael Singh, "Debating the Capabilities of 'Chinese Students' for Thinking Critically in Anglophone Universities," *Education Sciences* 7, no. 1 (2017): 22.

[69] Michael Singh, "Learning to Theorise from Bourdieu," *Bourdieu and Chinese Education: Inequality, Competition, and Change*, 2019, 214–38.

[70] Austin and Perry, "From Jerusalem to Athens."

[71] David H. Kelsey, *To Understand God Truly: What's Theological about a Theological School* (Wipf and Stock Publishers, 2011).

[72] Kärkkäinen, "'Epistemology, Ethos, and Environment,'" 4.

[73] Yong, *Renewing the Church by the Spirit: Theological Education after Pentecost*.

[74] Yong.

A revision of the content and methods of both the teaching and the production of knowledge is required for theological education to move beyond the dichotomy between the practical demands raised by dynamic ecclesial realities and the narrowing intellectuality of postgraduate education. Yong argues that Pentecostal pedagogy should particularly pay more attention to "those members deemed less honourable or worthy" of bearing the gifts of the Holy Spirit - given Pentecostalism's foundational belief in the outpouring of the Spirit and the gifts upon all God's people and His Church.[75] This argument highlights the necessity of turning to the Global South for the marginalised intellectuality and calling for the inclusion of practical, everyday knowledge, which is often considered to be less intellectual, in the teaching and learning in Pentecostal education. The quest for Australian Pentecostal education and scholarship to reflect on how intellectual gifts may have been excluded in its pedagogy due to this "less honourable or worthy" bias is urgent. Pentecostal scholars such as Kärkäinnen propose a revision and rectification of theological pedagogy to facilitate a transformation of learners' "identity, faith, character, and passion for God."[76]

To revise Pentecostal training for providing whole-person education that facilitates individuals' transformation, some scholars call for embracing practical goals and appreciating community contribution to shaping learners in Pentecostal education.[77] Kay argues for the inclusion of experiential knowledge in Pentecostal education, and states,

> "The notion that knowledge is available by the spiritual insight, or spiritual impartation, and that this form of knowledge is supra-sensible and disconnected from the empirical realm relativises the entirely materialistic presumptions of much educational practice."[78]

This argument by Kay attributes the interconnectedness of current society to the blurring dichotomy between intellectual training in the educational institute and professional and practical experience gained in the community.[79] Similarly, Yong brings attention to the need for Pentecostal theological education to "enhance experiential and dialogical learning" to facilitate learning in the Spirit of wisdom.[80] He argues that theological pedagogy should embrace the full repertoire of learners' existing fund of knowledge, human experience and identity as it:

[75] Yong.104
[76] Kärkkäinen, "'Epistemology, Ethos, and Environment.'"
[77] Mark Hutchinson, "'The Battle Hymn of the Republic of Learning': Thoughts on Academic Freedom in a Pentecostal College," *Australasian Pentecostal Studies* 6 (2005): 10; Nel, "Rather Spirit-Filled than Learned! Pentecostalism's Tradition of Anti-Intellectualism and Pentecostal Theological Scholarship"; Austin and Perry, "From Jerusalem to Athens"; Kärkkäinen, "'Epistemology, Ethos, and Environment'"; William K. Kay, "Aims of Christian Education," *The Pentecostal Educator* 1 (2014): 8–15.
[78] Kay, "Aims of Christian Education," 9.
[79] Kay, "Aims of Christian Education."
[80] Yong, *Renewing the Church by the Spirit: Theological Education after Pentecost*. 101

> "enables a fresh (perhaps for the first time) accounting of the self in relationship to God and the world (of many cultures, wisdom traditions, disciplines, communities, etc.)."[81]

Here, Yong calls Pentecostal higher education to revision intellectuality and acknowledging the value of practical knowledge of diverse socio-cultural realities. Emdin proposed similarly with examples of pedagogical methods such as performance-based, narrative style teaching methods to be incorporated into Pentecostal education to contribute to a student's transformation.[82]

Another important aspect of the Pentecostal pursuit of "Athens" pedagogy is the need for missiology to be at its core.[83] Scholars like Yong argue for the necessity of the missionary effort of Pentecostal theological education to move away from a Euro-American ethnocentric worldview and for the believers of the Global South/Majority World to bear witness.[84] Austin and Perry agree that with the growing non-Western component of the Pentecostal Church, the missional orientation in the Pentecostal curriculum needs to be reimagined.[85] Yong further proposes an inward missional task, with practical theology and mission studies as the starting point of theological education to learn from the margins in studying familiar disciplinary terrain.[86] For Yong, to do this, it is necessary to embrace the linguistic diversity in the church:

> "[if] Pentecost sustains and lifts up each in his or her own language, then the coming divine reign preserves and enhances rather than marginalises or eliminates the diversity of cultures and peoples of the world."[87]

Furthermore, the Pentecostal proposition that "all knowledge is unified, that 'all truth is God's truth', and that all knowledge is subservient to the glory of God"[88] warrants a postmonolinual framework as a Pentecostal pedagogical method. Postmonolingual critical thinking incorporates the critical thinkers' experience of revelation and testimony through their full linguistic repertoire in their exploration of identity, faith, character, and passion for God to facilitate their transformation. It breaks away from the constraints of Western intellectuality by bringing in diverse epistemological conceptions and tools.[89] This exercise enriches the

[81] Yong.101
[82] Christopher Emdin, "On Innervisions and Becoming in Urban Education: Pentecostal Hip-Hop Pedagogies in the Key of Life," *Review of Education, Pedagogy, and Cultural Studies* 39, no. 1 (2017): 106–19.
[83] Yong, "Theological Education between the West and the 'Rest.'"
[84] Yong, *Renewing the Church by the Spirit: Theological Education after Pentecost*.
[85] Austin and Perry, "From Jerusalem to Athens."
[86] Yong, *Renewing the Church by the Spirit: Theological Education after Pentecost*.
[87] Yong.
[88] Kay, "Aims of Christian Education," 9.
[89] Singh, "Learning to Theorise from Bourdieu."

Pentecostal theological discussion by expanding the means of learning and intellectual possibility.

The postcolonial, neo-colonial reality of the Global South and the English-speaking internationalised higher education still determines the narrowing choice of knowledge production method in the English-speaking scholarship and academia who holds a dominant position in the Pentecostal education sector. Even postcolonial scholars such as Freire also promote the rationalistic framework, Western-style critical thinking to effectively resist the oppressors' imposing of their intellectuality.[90] However, before we applaud the potential increase of intellectual contributions from the marginalised or continually rely on Western-centric critical thinking as a liberation method, we must reassess the overreliance on Western-centric, English-superior critical thinking in global scholarship to avoid further constraining intellectualisation of the Global South.

4. Methodology

This article examines seven bi/multilingual postgraduate students' critical thinking practice in completing the Independent Guided Research (IGR) subject, which is the capstone subject of their Master of Arts degree study in AC's third-party college (Hillsong College), as examples of critical thinking practice in Australian Pentecostal postgraduate education. As a qualification requirement for master's degree study, students are expected to demonstrate and attain critical thinking skills in all subjects,[91] including IGR subject, and as GA upon completion of the postgraduate-level study.[92] Additionally, the academic research component of this subject explicitly requires students to learn and to demonstrate critical thinking.[93] Thus, assessing their experience of critical thinking in completing the IGR subject is reasonable.

Each participant was involved in a thirty-minute long semi-structured interview. The recorded interview data were analysed through a postmonolingual lens. The study emphasised the internal validity rather than the generalisability of critical thinking in Pentecostal postgraduate education. Nevertheless, this research found that postmonolingual critical thinking was applied or attempted by transforming postmonolingual learners as a practical method during their research. The section below offers a discussion on how the practice of postmonolingual critical thinking offers responses to the Pentecostal higher education sector's two unique challenges.

Pentecostal identity requires postgraduate education to come down from its "ivory tower" and move into the "neighbourhood." Austin and Perry highlight the importance of practical

[90] Paolo Freire, "Pedagogy of the Oppressed (Revised)," *New York: Continuum*, 1996.
[91] "AQF Levels."
[92] "Graduate Attributes."
[93] Education, "Higher Education Standards Framework (Threshold Standards) 2021."

and experiential knowledge to a Pentecostal identity. They argue that Pentecostalism is not anti-intellectual but challenges the presumption of rationalism as the only method of knowledge production.[94] On a similar ground, Nel contends to challenge the presumption of "anti-intellectualism" of the Pentecostal Church being the cause of the tension between an "uncritical church community" and the critical thinking in Pentecostal higher education.[95] To dismantle this tension, rethinking intellectuality and anti-intellectual dispositions is necessary.

Postmonolingual critical thinking as a socio-culturally-informed, communally oriented way of thinking provides possible tools for reenvisioning intellectuality. It intentionally aligns with the marginalised, practical knowledge from the three ways that include: a) accessing intellectuality of diversified ecclesial sociolinguistic realities as tools for data collection and theorisation; b) engaging with the community's relational and experiential way of thinking for critical analysis and interpretation of information; c) experiencing transformation through examining collective and individual sociolinguistic position. The discussion below will attempt to exemplify how these interlocked practices can help facilitate Pentecostal postgraduate education.

The postmonolingual framework reflects Pentecostalism's diverse ecclesial reality[96] and facilitates the transformation of research methods applied in Australian postgraduate education. Notably, all of the students were studying topics with a cultural focus. Although engagement with language-specific ideas could be considered contextual, this critical decision making in their research focus offers postmonolingual possibilities for the non-English speaking community by providing greater knowledge about these communities. Postmonolingual critical thinking diversifies the topic and data collection tools used in Pentecostal academic research by acknowledging the sociolinguistic nuances that are otherwise not articulated in the English monolingual context. For example, one of the students, Keung, used his full linguistic ability[97] for data collection in his Independent Guided Research so that his Chinese-speaking interview participants were not hindered by any English monolingual expectation and were able to articulate the potential nuances. By allowing critical thinkers to use their full language repertoire,[98] the researcher can access the full fund of sociolinguistic knowledge specific to their socio-cultural context. As in, the "less honourable" sociolinguistic "sayings" and "wisdom" from the cultural community's everyday

[94] Austin and Perry, "From Jerusalem to Athens."
[95] Nel, "Rather Spirit-Filled than Learned! Pentecostalism's Tradition of Anti-Intellectualism and Pentecostal Theological Scholarship."
[96] Yong, *Renewing the Church by the Spirit: Theological Education after Pentecost*.
[97] 普通话 (Mandarin), 粵语 (Cantonese) and English
[98] Three students (Isidora, Keung, Yip) developed conceptual discussions in their Independent Guided Study projects using 普通话 (Mandarin, meaning 'Common Language'), 粵语 (Cantonese), and Español (Spanish).

life can be incorporated. In contrast, intellectual, conceptual tools with nuanced socio-relational significance often cannot be fully captured in English translations.

For instance, within her research paper, Isidora used the phrase "*Montado en burro buscando al burro*" (literal translation: riding a donkey looking for the donkey) to interpret the story of King Saul and the donkeys in 1 Samuel. Analysing through a postmonolingual lens, Isidora identifies a unique socio-cultural insight that Español (Spanish) brought to the interpretation. This saying resonates with the unique life experience in the Hispanic Pentecostal immigrant community. For example, they might be pursuing a certain visa to stay in Canada, but God provided them different from what they expected but with something better, which completely changed the trajectory of their lives and that of their children. In this way, Isidora's critical analysis and evaluation utilised both rational reasoning and sociolinguistic thinking as she accessed both English and Español sociolinguistic agreement in the linguistic habitus of the Español-speaking Latino immigrants' community as the criteria for her critical judgement. Her learning acknowledges how she has been shaped by community knowledge,[99] and this facilitated an intellectual interchange. Español, in this case, that the Spanish language knowledge bank provided a fresh perspective for critical thinking that would not have been available if she had been monolingual.

5. Engaging with the Community's Relational and Experiential Thinking

The critical thinkers' inherent obedience to the conventional socio-relational rules from their cultural communities may also affect their perspective towards the content of learning and their ways of articulation. For example, Yip described her struggle of trying to avoid a "circular manner" of communication but to articulate concepts more directly in her writing to meet the expectations of Australian postgraduate education. She explains that the former communication style is a more conventional Cantonese practice while the latter is considered unsophisticated and slightly rude. (The "circular manner" of communication is also remarkably biblical. Paul's letters are very circular!) A postmonolingual framework sees this socio-relational concern as intellectual, and it embraces the type of thinking shaped by these unspoken socio-relational rules as an appropriate knowledge-production method.

This socio-relational critical thinking offers another possible response to the "anti-intellectual" clash as it moves rationalisation away from dominancy in intellectualisation and incorporates the experiential knowledge of the community.[100] The experiential, socio-relational value system that postmonolingual critical thinkers inherit from their cultural community affords these thinkers crucial insights that cannot be achieved by simple rationalisation. For example, in his postgraduate research, Keung took intentional consideration of his research participants, by using "师母" (shīmǔ, a respectful term for the

[99] Yong, *Renewing the Church by the Spirit: Theological Education after Pentecost*.
[100] Yong, 101

wife of someone's teacher) in church. "师母" is seen as an authoritative figure in the sociolinguistic condition of the Chinese-speaking Church. However, Keung changed the way how he approached "师母" (shīmǔ) and other participants in data collection, and interpreted the data with particular consideration of how the intertwined social network in the community might have affected the participants' responses. Through socio-relational thinking, Keung concluded his analysis with insights that would not occur otherwise.

The communal-oriented socio-relational thinking of the Global South/Majority World communities offers Pentecostal postgraduate education crucial methods to facilitate its intercultural missional endeavour.[101] These socio-relational epistemological strategies need to be incorporated into teaching methods and be normalised as learning and academic research methods.[102] Participants such as Isidora contended that her value system was inherently shaped by the Latino oral tradition and the communal way of life, which fundamentally influences the way she thinks and lives. Hyun-Ki, Keung and Yip showed various self-criticism of the "Asian way of thinking" as they tended to articulate in a circular, indirective narrative style influenced by an innate consideration of socio-relational dynamics. However, this self-criticism is a practice of the same style of thinking they are trying to avoid as they critically assess the appropriateness of their thinking through a socio-relational lens. The relational-oriented value is inherent and deeply embedded in their thinking and living. Thus, incorporating communal-oriented socio-relational thinking methods of the Majority World is more than an acknowledgment of these communities' "witnessing methods" but an acceptance of their believers as who they are.

6. Transform through Examining the Collective and Individual Sociolinguistic Position

Being multilingual does not equal having postmonolingual competency, and the ability to think through a postmonolingual framework requires intentional facilitation. For instance, student Analia, admit she had never thought of accessing the intellectuality of her community through Português language ability. She then commented that after being asked about her view on engaging with the knowledge in Português, she started thinking about the strategies to do so but still reserved some hesitations. The postmonolingual competency is progressive, and it takes time for the transformation of learners to occur.

The postmonolingual framework enhances the Pentecostal identity in postgraduate education by facilitating the transformation of Pentecostal critical thinkers. By deliberately engaging critical thinkers to critically evaluate their individual and collective sociolinguistic

[101] Yong.
[102] Emdin, "On Innervisions and Becoming in Urban Education."

position concerning their context, the postmonolingual framework facilitates critical thinkers to become part of a broader community.

For example, some participants, such as Yip et al., used multilingual parallel comparison texts[103] as a postmonolingual theorisation strategy in their IGR study. The parallel comparison text is a helpful method for constructing and conveying the cultural schema, despite being arguably criticised for reducing communication effectiveness.[104] The parallel comparison test was applied in the discussion of key concepts to imitate the participants' own learning experience and teach Chinese concepts to enhance the socio-cultural understanding of their diasporic community. This linguistic strategy gives them a chance to navigate and express their cultural community within the English-speaking context in which they reside. Simultaneously, externally focused sharing of sociolinguistic/socio-cultural schema transforms critical thinkers from mere recipients to agents outside their community.

The postmonolingual critical thinking transformation can also be seen in the choice[105] of some English language learners to *not* engage with content in languages other than English in their research. For example, Carlos and Javier identified an English-monolingual preference in Australian postgraduate education as both were discouraged by their research supervisors and tutors to engage with academic references published in languages other than English. The rejection of sources in other languages is indicative of the hegemonic English-monolingual bias in Australian higher education, given that English is widely accepted in non-English-speaking academic contexts.[106] AC does deliver courses in Language Other Than English (LOTE) in Finnish, Spanish and Korean.[107] However, it does not necessarily reflect the inclusiveness of students' sociolinguistic diversity in other course structures, given that LOTE delivery is compartmentalised and confined in its own space. The double-standard expectation for the LOTE faculty members to demonstrate advanced English-language proficiency in addition to their linguistic competence in the target language,[108] while the rest of the faculties are assumed to be fluent in English but not expected to be competent in another language shows a clear superiority of English in the institution. It is undeniable that

[103] 中英对照 (English-Chinese parallel texts) or Español-English (Spanish-English parallel texts)
[104] 黄锋, 黄雅意, and 辛亮, '中英文双语出版对中国科技期刊国际化的启示', 中国科技期刊研究 27, no. 11 (2016): 1128–32.
[105] Carlos, Hyun-Ki, Javier and Analia
[106] Azizah Alogali, "World Englishes: Changing the Paradigm of Linguistic Diversity in Global Academia," *Research in Social Sciences and Technology* 3, no. 1 (2018): 54–73; Neslihan Onder Ozdemir, "The Role of English as a Lingua Franca in Academia: The Case of Turkish Postgraduate Students in an Anglophone-Centre Context," *Procedia-Social and Behavioral Sciences* 141 (2014): 74–78; Eda Başak Hancı-Azizoglu, "Scientific Publishing in English for Non-English-Speaking Academicians: Does Non-English Mean Unscientific in Academia?," in *Vocational Identity and Career Construction in Education* (IGI Global, 2019), 278–94.
[107] "Course Delivery Policy," Alphacrucis College, accessed 28 September 2021, https://www.ac.edu.au/ppm/course-delivery-policy/www.ac.edu.au/ppm/course-delivery-policy/.
[108] "Course Delivery Policy."

there may be a pragmatical issue for the institution to expect its faculty to be bi/multilingual such as the difficulty in finding multilingual staff with an advanced level of fluency in both English and other languages. The inability to understand the target languages in the references may cause the faculty members to prefer English-monolingual publications as it is less time-consuming to validate the accuracy in students' engagement with sources. The practical difficulty with workload allocation to support the faculty in engaging with and supporting students in exploring linguistically diverse intellectual products ultimately points to a hegemonic English-monolingual reality.

These critical thinkers strove to maintain an English-only linguistic study practice in their Australian theological college for intellectual "acceptance and acknowledgement" (Carlos). However, some of these critical thinkers also expressed their expectation of normalising multilingual sources in postgraduate study.[109] Hyun-Ki also critiqued the assumption of the intellectual credibility of studies published in English by Korean-speaking academia. He acknowledges the disadvantage the Korean-speaking scholars are facing in an English-superior context, but also argued that for the intellectuality from the Global South to be acknowledged in the Global West, it is necessary for the Global South academia to firstly acknowledge the credibility of their own intellectual position. As these critical thinkers dialectically reflect on their sociolinguistic position concerning an implicit English-only bias in the learning context, they may continually experience transformation and develop an appreciation of the collective intellectual value of their sociolinguistic communities.

Non-native-English speakers or writers are inherently disadvantaged as they are expected to write well in English and adopt a very different epistemological method to articulate their thoughts so that a broader audience can hear them. The difficulties could hinder the outbound of Global South intellectuality but at the same time seen as a compelling validation of one's scholarship and intellectual capacity. Of course, it would be naïve to assume simple causes and resolutions for the "English-equals-to-prestige" bias amongst Global South academia without considering the complexity of the perception and attitude in their socio-context towards the West. Despite the complexity, the bi/multilingual capacity and the consistent navigation of the tension around languages and the marginalised intellectuality in an English-dominant academic environment provides the bi/multilingual educators and scholars opportunities to carefully and intentionally assess their own learning and bias. Transformations can be facilitated as a result of this process individually and collectively.

Conclusions

[109] Carlos, Hyun-Ki, Javier.

In light of Australian Pentecostal theological education's pursuit of transformative and practical pedagogy, a postmonolingual framework of critical thinking provides a possible tool to facilitate its journey to "Athens." Critical thinking has already been believed to be the key to the transformative Pentecostal pedagogy as a "constructive" tool[110] and a means to personal transformation.[111] Postmonolingual critical thinking thus may contribute further to the exploration of facilitating tools for transformation by challenging the inherent rationalistic, English-monolingual presumption of critical thinking.

In the practices discussed above, the postmonolingual critical thinkers employed dialectical trial-and-error to think intentionally and critically about their selection of concepts and their interrelationships to determine the added value via comparison with existing concepts. As exemplified in the critical thinkers' exploration of their individual and collective sociolinguistic position, postmonolingual critical assessments are continual examination and re-examination of the concepts and the accounts of their own critical thinking. It is essential to acknowledge that postmonolingual critical thinking does not exclude the use of English-language in the thinking process but weaves it together with a postmonolingual approach. The tensions with the predominant structuring position of monolingual biases and the reality of multilingual practices in the general context of postgraduate education[112] require continual examination and development within postmonolingual critical thinking.

Postmonolingual critical thinking may benefit Pentecostal higher education with the missional goal of its "Athens" epistemology.[113] However, to develop "spirited education" that embraces a Pentecostal identity, Australian Pentecostal higher education needs to value not only the diverse "languages and tongues" but how they are, "said" in its ecclesial reality. The application of the multilingual, sociolinguistic funds of knowledge and communal-relational principles as tools for postmonolingual critical thinking is still compartmentalised within their respective socio-cultural/linguistical communities. Postmonolingual critical thinking is suggested to be normalised as a knowledge-production tool like "Western critical thinking." However, the "otherness" and "confinedness" of both English-monolingual and multilingual academia needs to be confronted. Further research is needed.

Postmonolingual critical thinking is ultimately helpful to the transformation of learners.[114] By equipping especially bi/multilingual learners from the Global South with a renewing method for intellectualisation, postmonolingual critical thinking contributes to their character

[110] Kärkkäinen, "'Epistemology, Ethos, and Environment.'"
[111] Austin and Perry, "From Jerusalem to Athens"; Kay, "Aims of Christian Education"; Austin and Perry, "From Jerusalem to Athens."
[112] Yildiz, *Beyond the Mother Tongue*.
[113] Austin and Perry, "From Jerusalem to Athens."
[114] Kelsey, *To Understand God Truly*.

formation and their learning of the knowledge of God[115] from their Global South communities which was previously marginalised. Furthermore, by constantly facilitating them to critically examine their individual and collective identity and engage with their diversified ecclesial realities,[116] the learners are supported with transformed insights to witness to the broader community.

The discussion of postmonolingual critical thinking in this paper hopes to urge Pentecostal higher education to reflect at an institutional level on the Western-centric bias in its curriculum, pedagogy, and assessment. Pentecostal educators also need to examine their own monolingual-bias with careful interrogation of the fossilisation of their sociolinguistic dispositions. The incorporation of the postmonolingual framework of thinking into daily teaching and learning needs to be further researched. Moreover, the English-monolingual Pentecostal scholarship also needs to examine its own bias towards intellectuality. Finally, the need for theological conversations that enable the scholarship of, from and for the Indigenous communities and the diverse language and culture communities in the church to come together in its theological higher education is urgent.

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[115] Kärkkäinen, "'Epistemology, Ethos, and Environment,'" 4.
[116] Yong, *Renewing the Church by the Spirit: Theological Education after Pentecost*.

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