

## **The gatekeepers: negotiating a place for Asia literate curriculum in schools**

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### **Abstract**

This paper is part of a larger project that aims to provide insights into policy responses to calls for Asia literacy; an initiative that seeks to cross cultural boundaries by fostering intercultural understanding. The project is framed as a case study of Asia literate policy within one school setting incorporating qualitative data analysis. This project investigates the representation and response to Asia literate policy in three parts of policy analysis framework: policy as text, policy to context and policy in context (Ball, 1993), to develop a critical understanding of Asia literate policy trajectory. Critical analysis of Asia literate policy beyond the official text is integral to exploring notions of discourse and agency central to the policy as “[critical] policy studies concerns the nature of the links between policy as intended by the policy-makers and its relationship to what actually happens in practice”(Blackmore & Lauder, 2004, p. 98).

This paper reviews critical policy research approaches and explores the framing of Asia literate curriculum policy development at the juncture of policy to context; the micro level of localised complexity in a school context. Policy texts do not necessarily easily transfer into sustainable institutional practices that automatically enact good or even consistent understandings of the policy itself. Policy is negotiated or mediated by key staff; curriculum leaders that become “gatekeepers” (Ball, 1993) of policy knowledge. At school level these gatekeepers are relied upon to relate policy to the school context, further adding to the representational and interpretational history of the policy.

This paper seeks to provide the theoretical basis for separate open-ended interviews with key staff mediating the policy at the site. Data from these interviews will inform the next stage of research; engagement with both Heads of Department and classroom teachers to elucidate teacher agency and constraints in responding to Asia literate policy and decisions made by key mediators of policy. Overall, this research has the potential to bring real change to Asia literate policy approaches at a critical moment as “Australia and Australia’s Engagement with Asia” is highlighted in the emerging national curriculum as a cross-curriculum priority (ACARA, 2010, p. 20) that will be enacted as a curriculum policy nation-wide.

### **Key Words**

Asia literate, curriculum, policy

### **Asia literacy: 'done deal'?**

Becoming 'Asia literate'<sup>1</sup> was cited as a pivotal part of the federal government's 'Education Revolution' and was supported by a commitment of \$62.4 million (2009-2012) for the *National Asian Languages and Studies in Schools Program (NALSSP)*. Government rhetoric suggests cultural intelligence has economic value. Intercultural knowledge and understandings are seen as vital to preparing an Australian workforce that is globally competitive, and in particular, can capitalise on the economic opportunities available in Australia and the Asian region (Salter, 2009).

Asia literacy has also been explicitly included in the emerging national curriculum as a cross curriculum priority of "Australia and Australia's Engagement with Asia". Implicitly it can also be addressed under the general capability of intercultural understanding. Inclusion in a curriculum policy that will be enacted nation-wide suggests that Asia literacy is a 'done deal' and has a protected place in the national curriculum. However, this inclusion exposes the vulnerability of Asia literacy as it signals another development in the representational and interpretation history of the policy. How this inclusion will manifest in school curriculum is subject to many variables. To date, consistent and meaningful application of Asia literate curriculum has been limited (AEF, 2010; Wilkinson & Milgate, 2009).

This paper summarises key tensions in the development of Asia literate curriculum in a literature review. How Asia literacy is interpreted in policy and represented in curriculum is the focus of this review. Tensions in this literature invite a critical policy approach that moves beyond considering Asia literate policy as merely text and Asia literacy as a 'done deal'. It then outlines the developing methodology of the research project as a trajectory study, using Ball's (1993) three contexts of policy framework. Finally, the focus of the policy to context phase is developed. This phase serves to investigate the role key staff play in furthering the representational and interpretational history of policy when deciding how policy will be related to the particularities of the school context.

### **Policy as text: problem and solution**

A genealogy of Asia literate policy in Australia reveals that the key issues in government approaches are largely political, economic and utilitarian by nature. Notably, the struggle to move Asia literacy from the periphery to the core of government initiatives has not been without endeavour and is significant to the implementation of Asia literacy. Henderson (2007, p. 4) asserts that the "consistent struggle over what sort of knowledge was most valuable and who should make the policy decision about it, intensified to such a degree that a national strategy for Asia literacy became hamstrung", prior to the Council of Australian Governments'(COAG) decision in 1994. Endorsement of the COAG report *Asian Languages and Australia's Economic Future* (Rudd, 1994)

cemented Asia literacy on the mainstream educational agenda. This endorsement signalled commission and acceptance of a long term plan aimed at producing an Asia-literate generation to boost Australia's international and regional economic performance (Henderson, 2003). Singh concludes that "overall, these reports see the development of studies of Asia as a response to a larger global context where certain Asian economic successes have privileged the Pacific rim" (1995, p. 7). Indeed, between 1969 and 1994, some 40 government and non-government policies, documents, committees, working parties and organisations explored the need for Australians to learn Asian languages and cultures (Henderson, 2007) due to increasing economic demands for human capital.

Yet, despite this momentum and identified successes (Henderson, 2007) of the *National Asian Languages and Studies Strategy in Australia Schools* (NALSAS), the strategy implemented in response to the COAG report, funding was cut by the coalition government in 2002. Pang asserts that "the defunding crisis...clearly illustrates the uneasiness about the promotion of Asia literacy as an 'economic project' rather than treating it for its educational worth" (2005, p.180). The government's latest reinvigoration of the NALSAS, NALSSP, has also resuscitated the economic rationale: "this commitment recognises the importance of Asian languages and studies of Asia in ensuring young Australians are equipped with the skills to allow them to compete in the globalised economy of the future"(DEEWR, 2008, p. 1). Government approaches have clearly developed and emphasised economic representations in which Asia literacy is constructed as an economic imperative.

Asia literacy is constructed as the solution to the problem of securing economic ties with Asia. Rationalist approaches to policy analysis often take a problem solution approach, relying on problem identification. These approaches consider values extraneous to policy implementations, and policy formulation and policy implementation as separate phases in a linear policy process. Critical policy approaches encourage looking beyond the creation of policy, as a "problem solved", to consider "the links between policy as intended by the policy-makers and its relationships to that actually happens in practice" (Blackmore & Lauder, 2004, p. 98). Asia literacy is included in the Australian Curriculum, but what will happen when this curriculum is enacted and how will the authority of interpretations and representations shaped by an economic rationale be negotiated?

Bacchi's What's the problem? approach (1999, 2009) engages directly with the complexity of policy formation, challenging "the commonplace view that policy is the government's best attempt to deal with "problems"(2009, p. 1) and targeting problem representation as "the goal is to understand how policy decisions close off the space for normative debate because of the impression that indeed

they are the best solution to a problem”(1999, p. 20). Bacchi’s (1999, 2009) approach includes three main aspects:

- Identification of the ‘problem’; its representation, including assumptions inherent to the representation and origins of this representation,
- Problematising the ‘problem’; silences, aspects left unproblematic and effects produced by this representation, and
- Alternatives to the ‘problem’; can it be disrupted or thought about differently?

This approach engages with the value conflicts involved in the "solution" of Asia literacy and identifies a “problem” of needing Asia literacy, as created by the policy community itself.

Asia literacy is seen as a knowledge product that can secure economic connections with Asia as “Australia’s future economic strength requires Australians to be knowledgeable and confident in relationships with the peoples of Asia” (AEF, 2006, p. 6). A perceived absence of Asia literate knowledge is seen as a problem for the knowledge economy. Bacchi’s approach can be used to extend the analysis of representations of Asia literacy in policy rhetoric beyond moves to implement Asia literacy as a proposed “solution” to “problems” economic imperatives present to the knowledge economy. Of central interest to the call for Asia literate Australians is the growing awareness of Asia as a current and future key economic and trade partner for Australia, and the preparation of an Australia workforce that is globally competitive and can capitalise on the economic opportunities available in Australia and the Asian region. Governing knowledge produced by COAG and Asian Education Foundation (AEF) is constituted by certain discourses that determine how “purposes and intentions are re-worked and re-orientated over time” (Ball, 1993, p. 11). Representations of Asia literacy as both economic problem and solution in policy dominate recent discussions by both government and the AEF.

This discussion is supported by policy assemblage. In 2011 two key documents are the *National Statement on Asia Literacy in Australian Schools* (AEF, 2011) and *The Melbourne Declaration on Educational Goals for Young Australians* (MCEETYA, 2008). The latter frames the core business of education goals as developing human capital. It calls for Australian education to create active and informed citizens that “are able to relate to and communicate across cultures, especially the cultures and countries of Asia”(MCEETYA, 2008, p. 9) . The former seeks authority from the latter: “the *Melbourne Declaration* acknowledges the clear demand for Australian schools to become Asia literate”, citing skills “all Australian students should” (AEF, 2011, p. 2) have. It also echoes a human capital rationale: “Asia literacy provides our young people with a competitive edge in today’s world and contributes to our national advantage” (p. 2).

While a competitive and economic narrative is dominant, other key themes emerge. In contrast to its construction as competitive, Australia is also imagined as harmonious and global: “Young Australians who possess a regional and global mindset and skill-set will be able to build a creative, prosperous and socially cohesive Australia and develop harmonious regional and global communities that can work together to resolve the issues that affect us all.” (AEF, 2011, p. 2) The conceptual complexity of Asia literacy, including the attributes of an Asia literate student and intercultural understanding, is also clearly foregrounded in the learning emphases of the statement; Asia and its diversity, Achievements and contributions of the peoples of Asia, and Asia-Australia engagement (p. 2).

Furthermore, the inclusion of “Creative and Harmonious Australia” can be linked to domestic social policy agendas. Matas and Bridges (2005) identify a trend in Queensland state policies from mostly humanist notions of multiculturalism to an emphasis on a democratic political agenda. They note that “particular emphasis [on] ...understanding and acceptance of multiculturalism’ (p.375) has been replaced by a ‘stronger focus on accountability” (p.376). Tangible enactment of multiculturalism is regarded as paramount and schools are positioned as key sites for enacting social reproduction of cohesion and harmony. Consequently, moves to secure Asia literate curriculum in Queensland schools could be seen as a solution; significantly contributing to the inclusion of Asian born migrants (and subsequent generation Australians) to harness the tangible value of multi-cultural society, and to respond the ‘problem’ of disparate social cohesion.

### **Policy as Curriculum**

Key issues in education scholarship also play in the margins of Asia literate policy formation. Since the 1970s attention given to how studies of Asia is conceptualised and taught in Australian educational institutions has gradually grown. Numerous approaches to the understanding of what studies of Asia involves have been advocated by policy makers and education researchers, each underpinned by a particular view of what place Asia literacy has in Australian curriculum; a culture or language, separate or embedded study?

Scholarly voices of Asia literacy will find the inclusion of Asia literacy in the Australian Curriculum affirming however there are still tensions to this inclusion. FitzGerald states that a non-negotiable place in curriculum is necessary as a counterpart study to Asian languages; for intellectual breadth and development, differentiated understanding of regional markets and general internationalisation of Australia’s outlook (1993). Additionally, he notes that ‘there is no escaping the imperative of learning the language’ (1997, p. 88). In contrast, while Rudd also advocates the learning of language as ‘a matter of national importance’ (1994, p. i) this connection is linked more explicitly to

advantages to export culture than intellectual development (DEEWR, 2008; Rudd, 1994). Despite this divergence, there is a clear agreement by both parties that language should be integral to the place Asia occupies in the curriculum.

This agreement is contested by Singh (1996) who suggests a potential pairing between studies of Asia and multicultural education. This pairing seems clear in regards to Muller & Wong's (1991) concept of Asia literacy. However, suggestions that multi-cultural education has failed to dispense with racism (LoBianco, 1996; Rizvi, 1996; Williamson-Fien, 1996) reinforce calls for critical engagement with Asia literacy and signals a need for further elaboration on exactly what a curriculum response to "Australia and Australia's engagement with Asia" ask of education and educators. Critical reflexivity is also necessary to avoid potential perpetuation of Oriental legacies (Dooley & Sing, 1996; Hamston, 1996; LoBianco, 1996; Nozaki & Inokuchi, 1996; Williamson-Fien, 1996).

In response to this, Singh advocates a 'multivocal' approach to curriculum as "students need to learn from the many voices it [Australia] contains, voices that studies of Asia should not ignore" (1995, p. 12). Gaps in the national curriculum's ability to do this in history, for example, have already been noted (Milner, 2010; Salter, 2010) and the AEF (2010) cites this as a problematic issue across the draft Australian Curriculum.

### **Trajectory of Asia literate policy**

Overall, a review of the representational and interpretational history of Asia literate policy as text and curriculum at a macro level reveals common themes, each with its own unique tensions:

- A rationale for economic success in the context of education as key in securing human capital;
- Pressures to secure social harmony;
- Emphasis on global contexts and students as global citizens; and
- Calls for critical reflexivity and potential links to language study.

How these themes are revealed at a micro level and negotiations between the macro and micro is important to exploring the complexity of Asia literate policy. Bacchi's approach to policy is useful as it provides a conceptual tool to interrogate representations, however to challenge the linear model of the policy process more must be considered. When looking for alternatives to the "problem" Bacchi looks to how the problem can be thought about differently or disrupted in text, where I extend this to look also at how the problem is actively negotiated and resisted in context,



resulting in different ways of thinking about the problem. Despite questions as to whether Asia literacy is really a “solution” or not, the actions of policy makers in securing it in key education policy documents, such as *The Melbourne Declaration on Educational Goals for Young Australians* and *Australian Curriculum*, does not guarantee good or consistent inclusions in education practice. The study of policy implementation here is crucial as educators are also “policy makers or potential makers of policy, and not just the passive receptacles of policy”(Rizvi & Lingard, 2010, p. 5).

Ball (1993) encourages the exploration of potentially problematic social actions, particularly the need for in-depth study to detail not just espoused, but enacted policy at a micro-level. This does not serve to negate a broader context analysis of policy, but rather highlights that “the challenge is to relate together analytically the *ad hocery* of the macro with the *ad hocery* of the micro without losing sight of the systematic bases and effects of *ad hoc* situations” (1993, p. 10). Ball proposes policy trajectory studies to explore the policy cycle; “a heuristic and tentative exploration of the social phenomenon – policy- as something we confront, inhabit and respond to...not an attempt to explain policy” (1994, p. 108).

Bacchi complements this exploration at the level of policy as text. While not interested specifically in the history of dominant representations or implementation, which the inclusion of aspects of a policy as discourse genealogy are, understanding of discourse is central to identifying and evaluating different interpretations and representations of problems in policy as “problem representations are elaborated in *discourse*”(Bacchi, 2009, p. 35). Bacchi’s approach can greatly enrich the first dimension of policy as text by “reconsidering the basic concepts [interpretations and representations of policy ‘problems’] through which we organise our ways of thinking”(Bacchi, 2009, p. 215).

Tension between Ball’s policy cycle and Bacchi’s approach must be considered. Bacchi finds the distinction between policy as discourse, imposing limits on what can be said, and policy as text, opening up space for contestation in implementation, “unviable” (Bacchi, 2009, p. 14). Bacchi instead highlights the complementarity of these approaches, a combination Ball is ambivalent towards (Bacchi, 2000; Henry, 1993). I align my approach here with Bacchi. Rather than treating the two as discrete approaches, I see benefit in an awareness of policy as discourse as an analytical tool which could greatly enrich analysis of the complexity evident in each dimension of a policy cycle framed in Ball’s policy as text approach. This serves to question policy constructively, rather than be deconstructive, as Bacchi’s approach “does not involve deliberate undermining of policies we dislike”(2009, p. 214). In contrast, Ball’s (1993) conceptualisation of the underlife of policy could potentially be very damaging. Bacchi’s caution, however, to “spend more time

theorising the ‘space for challenge’” (Bacchi, 2000, p. 55) is noted here and should be afforded attention as part of the critical reflexivity of overall policy research. Therefore, discriminating application of representational and interpretational history of policy as text, attentiveness to policy as discourse genealogy and exploration of *problem representation* in *What’s the problem?* can act as complementary analytical tools in a policy approach.

Ball’s notion of policy trajectory studies examines the policy cycle through: *policy as text*, *policy to context* and *policy in context*. This cycle informs the methodology of this research project through the following inter-related contexts:

1. *Policy as text*. This context addresses policy at the macro level of the state. For Ball, “much rests on the meaning or possible meanings that we give to policy; it affects ‘how’ we research and how we interpret what we find” (1993, p. 10) as “the texts, are (a) not necessarily clear or closed or complete (p. 11). Thus it is important to critically analyse the representational and interpretational history of Asia literate policy making in key policy documents to determine how “purposes and intentions are re-worked and re-orientated over time” (p. 11). It is also useful to critically analyse the representation of Asia literacy in curriculum documents that serve to enact this policy. Bacchi’s *what’s the problem?* approach is a complementary analytical tool as it provides a conceptual tool to interrogate representations. This in turn elucidates the “gaps and spaces for action and response [that] are opened up as a result” (p. 11) of potential re-workings and re-orientations of the policy itself over time.
2. *Policy to context*. This context shifts the exploration to the micro level of localised complexity in a local school context. Just as the policy document that arrives at the school has an interpretational and representational history, the school institution itself does not exist in a vacuum as Ball cites “the text and its readers and context of response all have histories” and policy “although it may change them, it is affected, inflected and deflected”(1993, pp. 11-12) by existing institutional practices and contexts. Additionally, there will “often be key mediators of policy in any setting who are relied upon by others to relate policy to context or to gatekeep”(p. 12). It is often the role of school principals or curriculum leaders to decide if and/or how policy will be adopted and enacted by the institution, further adding to the representational and interpretational history of the policy. These key mediators of Asia literacy in schools serve to introduce the local particularities of



policy enactment. Also, it will be crucial to detail the context of the institution in order to analyse the decisions of key mediators of Asia literacy policy at the site.

3. *Policy in context.* This context explores Ball's pragmatic acknowledgement that "policies **are** textual interventions into practice"(1993, p. 12). This is where the localised complexity of policy is most relevant as "we cannot predict or assume how they [policy matters] will be acted on, what their immediate effect will be, what room for manoeuvre actors will for themselves"(p. 12). Policy texts do not necessarily easily transfer into sustainable institutional practices that automatically enact good or even consistent understandings of the policy itself, and this is precisely why critical insight into the localised context is necessary. Ball adopts Riseborough's notion of underlife to policy intention, noting that "generally we have failed to research, analyse and conceptualise this underlife, the 'secondary adjustments' which relate teachers to policy and to the state in different ways"(p. 13). This underlife offers a sense of interplay of on-the-ground factors; mechanisms of agency and restraint for teachers that enact espoused policy and its accompanying curriculum. It is a potentially rich area of the policy that highlights "the complexity of the relationship between policy intentions, texts, interpretations and reactions...there is agency and there is constraint in relation to policy"(p. 13). Engagement with both heads of Department and classroom teachers will elucidate teacher agency and constraints in responding to Asia literate policy and decisions made by key mediators of the policy at the site. This exploration will serve to identify key issues, both problems and opportunities, for teachers that work to find sustainable ways of enacting Asia literate policy and curriculum in the everyday classroom, and ultimately contributing further to the representational and interpretational history of Asia literacy.

Diagram 1 relates the policy trajectory study envisaged here as a policy cycle framework, rather than a strictly linear policy process. Here, separate contexts are primarily analytical, as "any such division of policy analysis...needs to remain aware of the interconnections between [these] policy levels"(Gale, 1999, p. 397). Each context is embedded in and requires an understanding of the others.

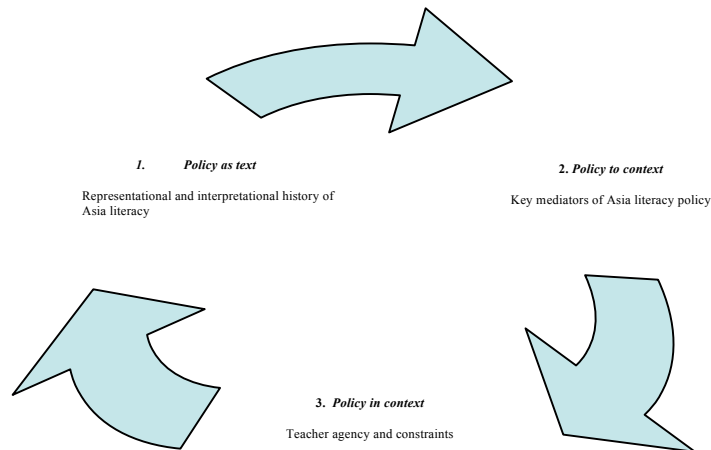


Diagram 1. Asia literate policy cycle framework.

### Looking closer at the gatekeepers...

It is often the role of school principals or curriculum leaders to decide if and how policy will be adopted and enacted by the institution, further adding to the representational and interpretational history of the policy. How do themes at a macro level manifest at a micro level, and to what extent do the gatekeepers in the school perpetuate or challenge these themes?

Ibis State High School, the school site<sup>2</sup> in this study, has been selected as it participated in the Leading 21st Century Schools: Engage with Asia (L21CS) initiative and has established whole-school processes for embedding studies of Asia into the school's teaching and learning programs, including an Asian language program. The school is an Asian Learning Centre, providing leadership across the district to enhance schools' engagement with Asia. The qualitative data gathered will be the result of separate open-ended interviews with the gatekeepers:

- Executive Principal,
- Principal and
- Deputy Principal, initially assigned leadership of studies of Asia to oversee development of an implementation strategy for the school as head of the Humanities department.

Each interview will take no longer than 1 hour in duration, and will take place at the school setting where the staff are employed. Interviews will be recorded using a digital audio recorder. The purpose of the interview is to investigate how Asia literate policy is negotiated or mediated by key staff and by what/whose standards is implementation initiated, exploring tensions and agency in policy enactment. Interview data will be de-identified and analysed using narrative analysis.

A review of the school's profile, written by the executive principal and published on the AEF website (ACARA, 2011) as part of the school's participation in the L21CS initiative highlights common themes already contributing to gatekeeping decisions; explicitly foregrounding global citizens and links to language, with implicit links to social harmony:

- *[Asia literacy] is a whole-school initiative consistent with our vision of preparing students for local and global citizenship.*
- *Our students come from diverse cultural backgrounds and generally come to \_\_\_ with limited international knowledge, understandings and experiences. I believe strongly that it is the responsibility of the school to create opportunities for students to build their social capital so they can take their place confidently and successfully as responsible citizens in an increasingly global world.*
- *We recognise the importance of linking the learning of an Asian language with the development of cultural awareness and understanding.*

The clear link to global contexts and global citizens suggests that globalization has been strategically deployed as a factor in gatekeepers' decisions to introduce and shape Asia literacy in the school. There are many diverse definitions of globalization. Rizvi (2007) suggests that many critical analyses of globalization "are paradoxically complicit with claims of its empirical reality and historical inevitability found in international business, global politics and popular culture" (p.258). Whether in support or critique, the global economy is reified, as the dominant view of globalization is primarily neo-liberal. An economic rationale is not immediately visible in the school profile however may still be a compelling factor in school decisions. Of key interest here is if the economic "solution" is re-presented or challenged in the school context. Rizvi (2007) challenges the neo-liberal emphasis, suggesting that contemporary ideological constructions of globalization need to be explored otherwise neoliberal ideas will 'continue to appear as a natural and inevitable response to the steering logic of economic globalization' (p259). A relevant issue to consider then, is the way and extent to which "globalisation processes are affecting the cultural field within which education operates"(Taylor, Rizvi, Lingard, & Henry, 1997, p. 61), particularly the imperatives of economic globalization.

Interview questions (see Appendix) have been organised into three sections to better elucidate gatekeepers' decisions:

- *Perspectives*; designed to explore participants' own interpretations of Asia literacy, including the history and context of interpretations and factors that participants represent as being key to Asia literacy. Also, given the emphasis on global citizens and contexts, interpretations of globalisation are elicited.

- *Responses*; designed to explore how policy is adopted and enacted by the school. This includes how it is related to the school context and what gatekeeping decisions have been made, by what means and by whom.
- *Concerns/Aspirations*; designed to further inform and/or reinforce participants' initial interpretations in Perspectives questions and explore what the perceived outcomes of gatekeeping decisions will be.

#### Endnotes:

1. Navigating the key terms 'Asia literacy' is integral to this study of interpretational and representational history, but also potentially problematic; therefore it is crucial to establish a definition. In conceptualising Asia literacy, I take the term 'Asia literate' to encompass a complex endeavour of studies of Asia that encompasses both Asia and 'cultural literacy' in an intellectual study of Asia (Muller & Wong, 1991). This conceptualisation is implicitly supported through the Asia Education Foundation (AEF) (2010) statement that "Asia literacy' means...knowledge, skills and understandings of the histories, geographies, cultures, literature and languages of the diverse countries of Asia" (p. 1).
2. Pseudonyms have been used to de-identify the school site and staff involved in the study.

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## APPENDIX

**(Policy to context phase):** Executive Principal, Principal and Deputy Principal.

### Perspectives:

1. What does 'Asia Literacy' mean to you?
2. Where or how did you gain this understanding of 'Asia literacy'?
3. Is Asia Literacy relevant? Why?
4. What factors do you see as critical in driving Asia Literacy? What role do you play in regards to Asia Literacy? Do you see yourself as a critical agent in promoting Asia literacy in \_\_\_\_\_? If so, why and what would you like to do?
5. How are changes to social and cultural contexts influencing what you are doing? What is your understanding of the term 'globalisation'?

### Responses:

1. How did Asia literacy get to be on school agenda? What key staff was involved in this development?
2. How did you first become aware of the *National Statement for Engaging Young Australians with Asia in Australian Schools*? What is your understanding of this priority? How does it relate to \_\_\_\_\_'s priorities and vision?
3. What elements of Asia literacy are included in the curriculum? Who decided this? How have they been prioritised? Why are they important in this school context?
4. Have any elements of Asia literacy been considered not suitable for the school? Why?
5. What did you use to inform your decisions?
6. What actions and changes were necessary to respond to Asia literate curriculum? What have been the issues and/or challenges faced?
7. How have classroom teachers been involved in changes? How have classroom teachers negotiated the shift in curriculum focus?
8. Can you nominate relevant Heads of Curriculum and classroom teachers for interview in the next phase of my investigation – enacting Asia literacy in the curriculum?
9. How does the school respond to globalisation?

### Concerns/Aspirations

1. Do you have any concerns about the process of including Asia literacy in the curriculum?
2. What outcomes would you like to see from Asia Literacy? What outcomes do you think you will see? – From a national level to a school level.
3. What opportunities do you see Asia literacy offers to your students? Are these opportunities worthwhile for the school to pursue? Why?

**NOTE:** Policy in Context interview questions will be devised from data collected from Policy to Context interviews.