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**Defining Asian Social Studies in  
New South Wales' secondary  
schools:  
a curriculum history,  
1967–2002**

**by**

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## **Abstract**

In the 21st century, Australia is an integral part of the Asian region. Knowledge and understanding about Asia, and Australia's relationship with Asia, is crucial for all young Australians. The close proximity to Australia of this diverse region, together with its rich history and culture, increasing economic power and trade relationships, issues of security, and affordable air travel for many, means that to know about and communicate with our Asian neighbours is a reality.

However, for well over a century Australia's relationship with Asia has been contentious, continually debated and always uncertain. The impact that such discourse has on students is immeasurably great. It is evidenced in significant education policy and curriculum changes and developments. Asian Social Studies, the New South Wales (NSW) secondary school elective subject at the centre of this research, is a key example of such evidence.

The study presents a rich, detailed account of the history of Asian Social Studies, a secondary school subject in NSW, from its beginnings in 1967 through an era of changing political, social, and economic contexts for Australia. The research is, for this reason, a significant part of Australian curriculum history. Asian Social Studies represented the beginnings of a movement toward intercultural understanding for NSW students. For teachers, Asian Social Studies was also a significant curriculum development. To teach about Asia through curriculum that required flexibility and inter-disciplinarity, teachers needed leadership and collaboration. Accounts of these form part of this case study: a case study which is timely in the 21st century, and in NSW in particular. The subject, Asian Social Studies, was not renewed by the Board of Studies NSW in 2002 and, therefore, ceased to exist as a subject beyond 2005.

The importance of the construction and development of curricula has only taken prominence in research recently. Informed by Goodson's social constructionist approach (1988, 1994), this research builds on the increased attention to subject-specific histories. A multi-level qualitative approach to analysis is used for this curriculum history research. Through a methodology that combines historical research with ethnographic dimensions, this research presents a case study is

presented that gives insight into the people and processes of a subject's development.

The thesis firstly examines the "written" curriculum, using a "slices of time" strategy. This strategy promotes depth of analysis at key junction points. A comparative analysis of the processes and prescription of the three Asian Social Studies syllabus documents of 1967, 1976 and 1985 is provided.

Indeed, the history of Asian Social Studies is a key example where the "written" curriculum has reinforced Goodson's concept that curriculum construction is both contested and complex. Insights arising from this research include the degree to which significant players in Asian Social Studies, both individual as well as members of a professional teaching association, present a collective commitment to establish, and then to continue to revise and update, the subject for students in NSW secondary schools. This research shows that this was accomplished in a context of intense debate over the pedagogical approaches to the enactment of Asian Social Studies.

Secondly, the research values life history as an important source of curriculum history. Thus a single biographical inquiry, using an open-ended interview with a key educator who was intimately involved in the three syllabus documents at the pre-enacted and enacted stages of development, is a major part of the study.

Finally, an examination of the Asia Education Teachers' Association reaffirms the key role that professional teaching associations of a subject, such as Asian Social Studies, have.

This work has not previously been submitted for a degree or diploma in any university. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made in the thesis itself.

Signed \_\_\_\_\_

Jennifer May Curtis

Date \_\_\_\_\_

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Peg and Cec, this is especially for you.

Finally, this doctorate is in the hope that our darling nephew and Godson Ryan, and my Goddaughters Carla, Madeleine, Laura, Emma and Sophia, and their siblings, will learn more about and continue to love being a part of our Asian region.

# Abbreviations

ACSSO	Australian Council of State School Organisations
ACER	Australian Council for Educational Research
ACT	Australian Capital Territory
AEF	Asia Education Foundation
AFC	Australian Film Commission
AETA	Asia Education Teachers' Association
APC	Australian Parents Council
APEC	Asia-Pacific Economic Co-operation
ASAA	Asian Studies Association of Australia
ASC	Asian Studies Council
ASCC	Asian Studies Coordinating Committee
ASRC	Asian Studies Resource Centre
ASSSC	Asian Social Studies Syllabus Committee
ATA	Asia Teachers' Association
ATARC	Asia Teachers' Association Resource Centre
CAE	College of Advanced Education
COAG	Council of Australian Governments
CSI	Cultures, Societies and Identities
EU	European Union
HSIE	Human Society and its Environment
KLA	Key Learning Area
LACE	Languages and Cultures of Europe
MCEETYA	Ministerial Council on Education, Employment, Training and Youth Affairs
NALSAS	National Asian Languages and Studies in Australian Schools
NALSSP	National Asian Languages and Studies in Schools Program
NSGHS	North Sydney Girls' High School
NSW	New South Wales
NSW DET	New South Wales Department of Education and Training
OECD	Organisation for Economic Co-operation and Development
PIP	Personal Interest Project
SOSE	Studies of Society and Environment
USA	United States of America



# Introduction

Now, more than ever, we live in one world. Knowledge and understanding about Asia, and Australia's relationship with Asia, is crucial for enriching the lives of all Australians. The close proximity to Australia of this diverse region, together with its rich history and culture, increasing economic power, issues of security, and technological connections, means that to know about and live in harmony with our closest neighbours is fundamental for our future.

However, for well over a century Australia's relationship with Asia has been contentious, continually debated and always uncertain. Moreover, it has been played out in various ways on the main stage in public life, and consequently has had an impact on political policy development in areas such as foreign affairs, immigration, multiculturalism, trade and economics. Similarly, and often concurrently, debate about social issues such as national identity and racism has been a consequence of this perilous relationship that Australia has with Asia. This is evidenced in significant education policy and curriculum changes and developments. Asian Social Studies, the New South Wales (NSW) secondary school elective subject<sup>1</sup> at the centre of this research, is a key example of such evidence.

For NSW secondary schools, Asian Social Studies has been a protracted, painstaking and fiercely contested subject. Its story began with parental influence, which culminated in the introduction of a subject for which the pedagogic design was devised by individuals who had either political push or personal commitment, and vision. In NSW secondary schools, Asian Social Studies was taught for nearly four decades, from 1967, until the Board of Studies NSW<sup>2</sup> chose not to renew it in 2002.<sup>3</sup>

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<sup>1</sup> Musgrave's definition of the term 'school subject' will be used for this research: "apparently logically arranged systems of knowledge" (1996, p. 1). Asian Social Studies is referred to as a subject and not a course throughout this research.

<sup>2</sup> The Board of Studies NSW sets the core curriculum for all government and non-government schools in NSW by developing syllabuses for Kindergarten to Year 12. The Board of Studies NSW was established in 1990, and replaced the NSW Secondary Schools Board.

From 2004, schools were unable to offer Asian Social Studies as an elective subject. It ceased to exist in 2005.

The teaching and learning of Asian Social Studies in NSW secondary schools has progressed through many phases. This research in curriculum history comprehensively examines and dissects the subject at key slices of time. It looks at issues and approaches to curriculum policies and pedagogy at a time when the subject was written as a syllabus document,<sup>4</sup> and at the point of its two revisions. Additionally, a chronological historical account demonstrating the influence of the only teachers' professional association that supported the implementation of the subject, and lobbied for its continuation, contributes an important perspective to the analysis. Finally, and in order to highlight the complexities of curriculum construction, the story is told not only at a contextual level, to include elements of institutional involvement for example, but also at a personal level, through a life history account of a key person who has been intimately involved in the subject through all of the slices of time. Together, these three approaches bring both depth and breadth of analysis and understanding to the research topic. Nevertheless, it is acknowledged that as this research topic is finalised, academics and politicians continue to grapple with the profound and diverse nature of contemporary global change in which the Asian region is a powerful player.

The thesis begins with a consideration of the literature relevant to this research, and the methodological design of the study. Within the design is a framework

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<sup>3</sup> Documentation from Professor Stanley, President of the Board of Studies NSW (Reference: D2000/2754) suggests that the Board of Studies NSW had, in 2000, decided the fate of Asian Social Studies. This was prior to the September 11, 2001 attack on the United States of America, and hence this research focuses only briefly on the impact of this global event for the subject (Stanley, 2000).

<sup>4</sup> A syllabus is a document that has been approved by a government education authority such as the NSW Secondary Schools Board or the Board of Studies NSW. A syllabus is designed to present guidelines for teachers of a specific subject. A syllabus document generally consists of a statement of general aims and objectives, or outcomes, together with content and skills and often with suggested teaching approaches and references.

outlining the methods and strategies employed: how data were collected and the method of analysis of data follows. As the research involves not only document analysis, but also the life history of a participant, information regarding ethics has been included.

# Chapter 1:

## Nature and purpose of the study

### Contextual background to this research

The NSW secondary school subject Asian Social Studies was initiated in 1966 at a time when Harold Holt was Prime Minister and the Liberal federal government was seeking to build closer relationships with Asia as Australia moved beyond the White Australia Policy.<sup>5</sup> The White Australia Policy was a collection of policies that began with the Immigration Restriction Act of 1901, and concluded, beginning in 1973, with a series of amendments to this act to prevent the enforcement of its racial elements.

As Australia reconsidered its position on non-European migration at this time, state political pressure initiated the development of a course specifically on Asia in NSW secondary schools. Asiatic Social Studies, as it was initially called, focussed on social connections and human relations through networking across cultures. Its design provided a combination of in-depth area studies and problem-based issues related to various countries. Asiatic Social Studies was interdisciplinary<sup>6</sup> in approach, accessing the content and methodologies of a combination of social science and humanities subjects.

The NSW Asian Social Studies story begins anecdotally<sup>7</sup> with the agitation by a group of parents from Pittwater<sup>8</sup> who, in 1965, formed a sub-committee to promote the study of Indonesia and Asian Social Studies. John Fairbrother, the

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<sup>5</sup> The White Australia Policy aimed to create a national ideal of racial homogeneity, and shaped national values for much of the 20th century in Australia.

<sup>6</sup> For an in-depth explanation of this term, see Chapter 2.

<sup>7</sup> Despite extensive investigation, location of parliamentary evidence validating the question to the NSW Parliaments' Legislative Assembly has yet to be located; nevertheless a number of executive members of the association have verbally verified the authenticity of the story.

<sup>8</sup> Pittwater is a coastal town, on the Northern Beaches, about fifteen kilometres north of Sydney.

Staff Inspector of Schools for the NSW Department of Education<sup>9</sup>, in 1971, wrote: “Their enthusiasm engendered considerable interest in an increasing number of parents until finally a question was asked”, through their NSW political state representative in the Legislative Assembly in 1966, about what was being done to increase students’ knowledge about our “near neighbours”. The reply was that a committee was working on the issue; and the NSW Secondary Schools Board established a NSW Asian Social Studies Syllabus Committee, retrospectively. Fairbrother wrote:

and educationists and politicians combined to bring about its introduction (Australian National University, 1971, p. 9).

The NSW Secondary Schools Board was a statutory body, constituted by the Education Act, 1961. The Act prescribed that the functions and duties of the NSW Secondary Schools Board in relation to Asian Social Studies were, in part:

7. (1) (a) to make recommendations to the Minister in relation to matters connected with or concerning the conduct of any examinations required to be attempted by candidates for school certificates and the award of such certificates
- (b) to make arrangements as may be necessary for the conduct of those examinations, and to regulate the conduct of those examinations
- (c) to advise the Minister on the course of study to be followed by pupils in secondary schools and by candidates for school certificates, regard being had to the requirement of a sound general education and the desirability of providing a variety of curricula adequate to meet the varying aptitudes and abilities of pupils concerned, and to authorise the grant of school certificates
- (d) to appoint for each subject of secondary school curriculum special committees for the purpose of recommending to the Secondary Schools Board the content of any such courses of study (NSW Government State Archives, 1961).

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<sup>9</sup> For the period to which this study refers, the NSW government department with responsibility for schools was known as the NSW Department of Education (1967–1989); the NSW Department of School Education (1990–2 December 1997); and the NSW Department of Education and Training (3 December 1997 onwards) (NSW Government State Archives, 2010).

In 1965, the NSW Department of Education Social Studies Inspectorate made a submission to the NSW Secondary Schools Board<sup>10</sup> (the Board), on 13th October, on behalf of the NSW Asian Social Studies Syllabus Committee, asking the Board to consider the provision of an alternative School Certificate course named Asiatic Social Studies (Tonkin, 1988, p. 159; P. White, 2007).

At a meeting of the NSW Secondary Schools Board and the NSW Asian Social Studies Syllabus Committee, held on 9th February 1967, the Chairman advised the members of the acceptance of a course, titled Asian Social Studies. The Board determined that the course would be an elective subject, not a core subject, and could be presented for the NSW School Certificate Examination beginning with History or Geography or Social Studies, or with a combination of History and Geography (Tonkin, 1988; P. White, 2007).

Asian Social Studies was divided into four major sections: the survey, depth studies, Asian problems, and Australia and its relationships with Asia.<sup>11</sup> It emphasised the integration of knowledge with informed attitude formation and skills development. From the inception of the course, knowledge, values and behavioural change were implied.

Asian Social Studies was implemented as a syllabus by the NSW Secondary Schools Board for use in NSW secondary schools in 1967.<sup>12</sup> As with all NSW syllabuses, Asian Social Studies was renewed and updated at regular intervals. In the case of Asian Social Studies, it was revised for implementation in 1976 and again in 1985. The 1997 completed writing brief, titled “Studies of Asia: Stage 4 and 5” was not endorsed to proceed for revision,<sup>13</sup> and the 1985 syllabus was not granted renewal by the Board of Studies NSW in 2002. Earlier in 2002, the Board of Studies NSW unsuccessfully tried to combine a number of elective courses including Asian Social Studies, but also Studies of Society along with Studies of Religion into one course, temporarily titled Cultures, Societies and Identities

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<sup>10</sup> Also known as the NSW Board of Secondary Education.

<sup>11</sup> See Chapter 5.

<sup>12</sup> See Appendix 13 for a media article on the introduction of Asian Social Studies.

<sup>13</sup> See Appendix 10 for the Studies of Asia Writing Brief Project Team.

(CSI). Whilst approved by the Board of Studies NSW, CSI was not approved by the then NSW Minister for Education and Training, John Watkins. He argued that all of the content, skills and understandings of CSI were important, and could be identified as being a part of core Social Science subjects, including Geography and History, from within existing Board of Studies NSW syllabuses (Board of Studies NSW, 2000a). Hence, he deemed CSI to be unnecessary. The source that advised Watkins is unknown. I have mapped CSI with the History and Geography syllabuses for Stage 4 and 5 in response to letters from the community, as part of my role as Studies of Asia Adviser, NSW, and member of the Board of Studies Curriculum Committee for Cultures, Societies and Identities. From this I was able to determine that such advice regarding the course was inaccurate.

## **Terminology**

In much of the literature about Asia and Asia education, there is a distinct difference in many of the key definitions about the topic. Apart from problems of clarification in curriculum, policy and literature writing at all levels, the lack of agreement of definitions may have been one factor that impeded not only the longevity of the subject but also the numbers of students studying Asian Social Studies. It is important, therefore, for the purposes of this research to clarify some key terms.

### ***Asia***

In earliest references, the ancient Greeks spoke of 'Asia' with regard to Anatolia (now part of modern Turkey). Various peoples, such as the Phoenicians, referred to Asia as the "people of the sun", or the "people of the east" (Knight, 2000, p. 13). Milner & Johnson noted that, in more recent history, the term 'Asia' was commonly used by Greek geographers to refer to one of their three sub-divisions of their world: Europe, Africa and Asia (2001, p. 3). Indeed, the concept of Asia is largely a western social and psychological construct (Clarke, 1997; Said, 1995). Today the term 'Asia', and its boundaries and delineations, is neither fixed nor agreed. As such, defining Asia and trying to answer the question 'What is Asia?' has been a subject of longstanding, intense and heated debate.

'Asia' can be defined in terms of geographic, ethnographic, cultural, religious, historical, economic, political and/or linguistic boundaries. The common, simplistic geographic perspective of Asia is one that looks at 'Monsoon Asia' on an old map or in an atlas, for example, or even one that takes its boundaries to Pakistan in the west. Knight (2000) adds another dimension to the debate when he defines 'Asia' as the landmass east of the Mediterranean plus the islands of Japan and Southeast Asia. He confirms that this would include:

- West and Southwest Asia ('The Middle East')
- South Asia (the sub-continent; e.g. India)
- Northern and Central Asia (Russia, and the Central Asian states)
- East Asia (China, Japan, North and South Korea)
- Southeast Asia (Vietnam, Cambodia, Laos, Thailand, Myanmar, Malaysia, Singapore, Indonesia, Brunei, the Philippines).

Actually, in discussing the concept 'Asia', Mackerras (1995), for example, found more than fifty terms, every one of them open to interpretation. Apart from 'Monsoon Asia', he located 'Far East', 'Asia-Pacific' and 'Pacific Rim' as examples of labels and words used to describe 'Asia'. Whilst meeting the needs for many Australian educators and academics, and meeting the future political and economic aspirations of many other Australians these many views present a real challenge to developing students' understanding of the complexity and diversity of the region, and to encouraging an inclusion and appreciation of the vast cultural heritage and cross-cultural links that the western Asian region gave to eastern Asia, and the rest of the world. Furthermore, to acknowledge and support such a limited definition of 'Asia', just like 'Europe' or 'Africa', affirms the colonialist view and implies homogeneity.

The FitzGerald Report committee, a sub-committee of the Asian Studies Association of Australia (ASAA) and chaired by Stephen FitzGerald, a prominent Asianist, noted the problem with the term 'Asia' when writing a report in 1980 titled, for short: "Asia in Australian Education":

... would have preferred to avoid the word 'Asia', were it not for the fact that some kind of common interest has brought together in this Association, people who study societies from the Mediterranean Sea to

the Pacific Ocean, and that to refer constantly to the diversity of their specific interests would have made the report unreadable (1980, p. 13).

Again, in the Asian Studies Council National Strategy of 1988, the word 'Asia' was used as a convenient "shorthand" term. The Asian Studies Council, like the report above, was very cognisant of the fact that such 'shorthand' presents in itself one of the problems Australia has in understanding a region which is diverse culturally, religiously and linguistically from Europe (p. ii).

In this thesis, the term 'Asia' is used for convenience only and, like the reports above, together with the Australian Bureau of Statistics, includes western Asia and the Middle East in its geographic definition: the geopolitical region from the Pacific Ocean in the east to the Ural Mountains and the Mediterranean and Red Seas in the west, the Arctic circle in the north, to the equator in the south and all countries in between.

### ***Teaching about Asia***

An important addition to the debate about the approaches to the teaching of 'Asia' is the difference in terminology: *studies of Asia* and *Asian Studies*. Similar to the problem of defining 'Asia', the labelling of the process of educating students about the region has also been debated by academics, politicians and the wider community for years. This process will be discussed in detail in Chapter 3, however, a brief explanation is provided here.

There is pedagogical and philosophical debate about 'soft' studies versus more academic, rigorous disciplines.<sup>14</sup> The argument extends to curriculum approaches and whether *studies of Asia* should be part of mainstream curriculum and "infused", or be external to this and, indeed, be its own subject. The debate is ongoing and continues to engage a huge array of academics and politicians. However, it is suffice to say that since the Auchmuty Report of 1970, which advocated the expansion of the study of Asian languages and culture in Australian schools through its twenty recommendations, infusing *studies of Asia*

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<sup>14</sup> Hence the relevance of the work of Ivor Goodson, extensively used in the literature review, as explained in Chapter 3.

into mainstream curriculum, as a perspective, has been the nationally driven goal (Auchmuty, 1970, pp. 99-101).

*Asian Studies*, while seemingly not particularly different to the above term, implies that the location of the studies of Asia in the curriculum is “outside the mainstream of human history and society” and a discrete subject or course. However, this term is, for many, identifiable as a “soft study”, on the same plane as “Legal Studies”, and “Business Studies”; and not able to be an “academic discipline” in itself (FitzGerald, 1978, p. 3).

So, in short and for the purpose of this research, the *studies of Asia* is a perspective, with the aim of improving Asia-literacy through its infusion approach, within already existing curricula; such as geography, history, social studies, the arts and literature, for example. Whereas, *Asian Studies*, or *Asian studies* is a stand alone subject-specific course, in which teaching and learning are centred on ‘Asia’ per se.

Note though, that when the terms ‘teaching about Asia’ or ‘the study of Asia’ have been used, a generic view is implied. This is about the dissemination of skills and knowledge about Asia in all pedagogical ways and includes both Asian Studies and the studies of Asia.

### ***Asia-literacy***

For Australians, the need to become ‘Asia-literate’ was first brought to bear during the late 1980s and 1990s. People such as Prime Ministers Hawke (1983–1991) and Keating (1991–1996), along with academics including FitzGerald (1992), suggested that Australians should be educated to go beyond a basic understanding and tolerance of ‘Asia’ towards ‘Asia-literacy’. Initially, ‘Asia-literacy’ was a term that evoked a thorough understanding of the complex notions of values and attitudes of our Asian neighbours, as well as an inward look at one’s own identity. Especially during the 1990s, Asia-literacy was a term that was debated by many, including Williamson-Fien (1992; 1996), Halse & Baumgart (1996) and Dooley & Singh (1996). Gantner (2003), for example, defines Asia-literacy as equipping Australians with the language skills and cultural

understanding necessary for success in the internationally mobile world, whilst FitzGerald describes an Asia-literate person as

one, who at the end of their schooling will know sufficient of the history, geography, politics, economics and culture of Asia so that they may: be simply well informed; be confident regional citizens, be at ease with 'Asia'; understand the dynamics of the region and in particular Australia's place in it; make informed decisions on their own behalf and through national decision-making processes to have a productive interaction with Asia (1991, pp. 21–22).

However, it is not my intention to detail this issue, nor what constitutes or are the elements of, 'Asia-literacy'. Rather, to become 'Asia-literate' is now a commonplace goal in the educational realm; one that is defined more succinctly, and one in which the paradigm goes beyond economic and security reasons (Ministerial Council on Education, 2008).

For this research, the term to become 'Asia-literate' is defined simply to be knowledgeable and understanding of the differences and similarities between Asia and Australia.

### ***Curriculum***

The term 'curriculum' is central to any research involving education. It is through curriculum that theories, concepts and ideas, having been written, can be translated into classroom teaching and learning activities, which form the basis of the daily activities of the students we teach. The definition of the term, however, is fluid and constantly being redefined, based on the context and community in which it is being used. The plethora of definitions of 'curriculum' has an incredible range of scope and depth, illustrated succinctly herewith.

Margaret (Peg) White, an educator and academic who was instrumental in both the implementation and maintenance stages of the Asian Social Studies subject, and is the focus of Chapter 6, defined curriculum as "a plan for learning, it is as simple as that" (2007). White later expanded her definition for the purposes of Asian Studies to argue that curriculum was a plan for intellectual inquiry and research, and in the case of Asian Social Studies, a plan to facilitate valuing

cultural diversity and developing intercultural understanding within a framework of constant change (2009).

Broad definitions of the term include that issued by the Organisation for Economic Co-operation and Development (OECD):

The curriculum is a field of enquiry and action on all that bears on schooling, including content, teaching, learning and resources (1988, p. 33),

and that of Kelly (1983), who defines curriculum as:

All the learning which is planned and guided by the school, whether it is carried on in groups or individually, inside or outside the school (p. 10).

Narrow, more specific definitions of curriculum include Bruce's, for example. He states that curriculum can be precisely defined as

teacher and pupil interpretation of the syllabus in terms of teaching and learning activities both within and beyond the classroom (1976, p. 8).

Similarly, Print (1993), in the Glossary of Terms within his publication, concludes that curriculum is noted to be:

All the planned learning opportunities offered by the organisation to learners and the experiences learners encounter when the curriculum is implemented.

Stenhouse (1975) agrees that curriculum is broader than a syllabus, a written statement, or a plan. Like Print, he argues that the term involves a planned experience by a learner and

an attempt to communicate the essential principles and features of an educational proposal in such a form that it is open to critical scrutiny and capable of effective translation into practice (p. 4).

So in the literature, the concept of curriculum as used by different authors is varied. However, within the aforementioned examples, there is a general consensus that the term includes a number of factors by which a definition of curriculum is formed. They are that 'curriculum' is a *plan*, the purpose of which is

to *organise* content and learning experiences in order to bring about some desired *change in student knowledge, skills and/or understandings*, and to assess the extent to which the desired outcomes have been achieved.

Related to this research, more circumspect delineations of the term include the thoughts of Goodson, an academic who has extensively studied curriculum construction and the relationship between curriculum and society. Goodson has written prolifically on the history of curriculum development from a social constructionist viewpoint. Currently at the University of Brighton, United Kingdom, as Professor of Learning Theory, Goodson's latest publication is titled *Narrative Learning: Exploring the Role of Narrativity and Learning* (2009). This work researches the positive and negative collisions that occur with a teachers' personal "life mission" when curriculum changes happen. On curriculum, Goodson argues that before one considers its definition, crucial distinctions should be made. A differentiation of 'curriculum' should be such that one distinguishes between that which is designed at state and national levels through syllabuses, and curriculum as delivered in the classroom. In his work, Goodson (1988) specifically cites two academics whose curriculum definitions and/or delineations are worthy of mention and significant to this research:

- (i) Jackson (1968) differentiates curriculum as either being "preactive" or "interactive": with interactive curriculum as that which has been realised in the classroom
- (ii) Greene (1971) defines curriculum as a structure of socially presented knowledge, "external to the knower, there to be mastered".

Young (2008) agrees with Goodson's social constructionist viewpoint in that he argues that curriculum can be delineated between that which is "fact" and based on social reality, and "curriculum as practice", allowing for teachers to act and translate this "fact" in their classroom.

Goodson's own curriculum classification of the "preactive" or 'factual' curriculum is to term state and national, externally constructed, curriculum as "written" curriculum; whereas delivered, or classroom curriculum (termed by others as "interactive" or "practice"), he terms "enacted" curriculum (1988, 1994). The delineation of Goodson's "written" and "enacted" curriculum is most appropriate

for this research since Chapter 5 focusses on the “written” curriculum construction of the Asian Social Studies syllabuses, whilst Chapters 6 and 7 focus on the “enacted” curriculum, through a narrative and biographical inquiry, and document analysis of a teachers’ association respectively.

## **Purpose of the research**

As a teacher and educator, curriculum writer and adviser in the area of Asian Studies, I have been drawn at this critical time in the curriculum history of Asia education to recount the curriculum history of Asian Social Studies in NSW secondary schools. This subject has not been documented in detail. Indeed, the stimulus for this research was the non-renewal of Asian Social Studies in 2002, and its cessation in 2005 after a lifespan of 37 years in NSW secondary schools.<sup>15</sup>

My interest is even more pronounced as the subject proceeded with the help of a newly formed teachers’ association and, especially, a small number of committed teachers who had a vision for, and experience in, teaching about Asia. The Asia Teachers’ Association (ATA)<sup>16</sup> was established in 1971 to support teachers of Asian Social Studies, and is currently in its 39th year of operation.

Teaching about Asia has been widespread in Australian schools though it has been difficult to quantify. Until the late 1960s, there was, however, no coherent or coordinated effort in Australian schools (primary or secondary) to include Asia in the curriculum; rather there were specific examples of either topics or concepts that could be taught as part of other courses. This is particularly evidenced by examples of textbooks of the day such as Andrews’ *The Asian World* (1968) and Rich’s *Asia’s Modern Century* (1970), both of which were essentially political

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<sup>15</sup> The first year of formal implementation of Asian Social Studies was 1968 and the final year that Asian Social Studies was taught was 2005; Asian Social Studies was not renewed in 2002 to continue beyond 2005. See also Table 2, Chapter 5.

<sup>16</sup> The Asia Teachers’ Association was changed to the Asia Education Teachers’ Association (AETA) in 1992 as a result of a broad spectrum of teachers thinking that the association was supporting teachers from Asia, as opposed to supporting teachers teaching about Asia (P. White, 2007).

histories planned for spasmodic use in other school subjects including, and especially, Geography, History and Social Studies. Other textbooks with an Asian content were included as part of Art, Music and possibly other general studies topics and courses. English, for example, may have studied current world and regional issues through the use of literary studies, using case studies and examples from Asia.<sup>17</sup>

During the 1960s, however, when Australia's post-World War II pattern of trade moved from Europe to Asia, and specifically to Japan, along with Australia's involvement in the Vietnam War, awareness of Asia in the Australian community rose. Three specific courses offering Asian Studies as a discrete subject were available in secondary schools, none of which are offered in schools today:

- (i) *Asian History*, which was part of the Victorian curriculum; introduced in 1970, and a revised version termed *Australia in the Asian World* (Tonkin, 1988, p. 97)
- (ii) *Asian History*, a one year senior secondary course in South Australia; also offered from 1970 (Tonkin, 1988, p. 67)<sup>18</sup>
- (iii) the third course, titled *Asian Social Studies*, and central to this research, was offered as an elective subject in NSW secondary schools from 1967. Tonkin claims that Asian Social Studies was the first subject that truly represented a response to Australia's changing relationship with Asia (1988).

Additionally, *Asia and the Pacific*, an elective course for Senior Modern History students from Queensland was offered as part of their studies from the 1960s until the late 1970s, although less than 25 percent of students engaged in the course, predominately due to the absence of trained teachers in the area (Greenwood, 1974, p. 418).

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<sup>17</sup> It is not the intention of this research to delve into textbooks linked to topics and/or courses outside the research parameters.

<sup>18</sup> Tonkin (1988) has noted that both of the above courses, however, made no attempt to perceive Asian people through other than Western eyes, nor were there any comparison studies made with Asian nations and Australia.

Other than these three discrete subjects about Asian Studies per se, and one course within a subject, there were no other similar subjects located that offered studies of Asia as part of state and territory “written” curriculum for the timeframe of this research.

## **Significance of this research**

Calls for increased attention to curriculum histories, particularly subject-specific histories, has been gathering pace over the last two decades, particularly in the United Kingdom. Goodson, for instance, who has written extensively about the topic, has argued that the “histories of school subjects” are one essential area for scrutiny when an examination of an education system takes place (1994, pp. 23-24). Furthermore, he frequently calls for investigations of how curricula originate, are reproduced, metamorphose and respond to new prescriptions (1994, 1984). Goodson progresses the dialogue by arguing that “to pursue an understanding of the complexity of curriculum action ... over time is a meaningful sequence through which to test, and formulate theory” (1984, p. 27).

There are several justifications for researching the history of “written” curriculum. Goodson’s comments, for example, illuminate the importance of examining curriculum at the preactive stage:

The study of written curriculum will, first, increase our understanding of the influences and interests active at the preactive level. Second, this understanding will further our knowledge of the values and purposes represented in schooling and the manner in which the preactive definition, notwithstanding individual and local variations, may set parameters for interactive realisation and negotiation in the classroom and school (1994, pp. 19-20)

and

The written curriculum both promulgates and underpins certain basic intentions of schooling as they are operational in structures and institutions. To take a common convention in the preactive curriculum, the school subject: while the written curriculum defines the rationales and rhetoric of the subject, this is the only tangible aspect of the patterning of

resources, finances and examinations and associated materials and career interests (p. 24).

Specifically in terms of the importance of curriculum history, Marsh (1992) notes that historical studies of curriculum provide a broad perspective and insight into “not only about how curriculum was taught in a particular period but also why and for whom” (p. 191). Seddon & Pope (1989) argue that historical studies on curriculum provide insights for the complex relationship between the past, present and future:

We don't just recapture the past, but use curriculum history knowledge to make decisions about the present and to inform our future goals (p. 254).

Similarly, Tanner (1982) argues that curriculum histories provide evolutionary as well as contemporary understandings.

Curriculum histories, Cohen, Manion & Morrison, elaborate:

... can contribute to a fuller understanding of the relationship between politics and education, between school and society, between local and central government, and between teacher and pupil (1989, p. 46).

Borg & Gall also argue that curriculum history research is not simply a study about the past, but

... provides a valuable basis for understanding more recent policy-making activities, for making predictions about the outcomes of these activities, and for suggesting the significance of these activities for policy makers in other countries (1996, pp. 668-670).

In all, these researchers advocate that it is imperative that the processes and struggles involved in the establishment of school subjects are not forgotten, nor the alternatives promoted by different groups and the changes in content, under which the curricula go. Curriculum histories do this. The aim of this curriculum research is to construct an authentic curriculum history of Asian Social Studies in NSW secondary schools because it will be as Cohen, Manion & Morrison say:

The ability of history to employ the past to predict the future, and to use the present to explain the past. [This] gives it a dual and unique quality which makes it especially useful (2003, p. 158).

The paucity of written sources specifically about the curriculum history of Asian Social Studies in NSW secondary schools is a problem, and a gap, which this research attempts to close. The main records that exist related to the subject, per se, are in the form of interviews, minutes and reports, predominately, though not exclusively, kept through records with the NSW Department of Education and Training in collaboration with the Board of Studies NSW, and members of the Asia Education Teachers' Association.<sup>19</sup> There are but a very small number of examples of published productive works of analysis and advocacy about Asian Social Studies which either explicitly or implicitly relates to its curriculum development in NSW secondary schools. These will be detailed later in the thesis. Many of the papers, issues and debates around Asian Studies and Asian Social Studies in NSW secondary schools remain unpublished. However, the Asia [Education] Teachers' Association journal, now called *Asia*, is a major source of information about the subject and, although the audience is not as wide and varied as those that would have read the papers, issues and debates had they been published by the Asian Studies Association of Australia, for example, they are, nevertheless, a valuable source of information for this research.

Finally, the key Australian journal of curriculum studies, *Curriculum Perspectives*, whilst it contains a broad sweep of articles relating mainly to studies of Asia, has yet to include an article on the design, implementation, progress or non-renewal of Asian Social Studies in NSW secondary schools. Clearly, there is much pioneering work to be done to integrate such an area into the histories of subjects

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<sup>19</sup> Many of the minutes and records have been meticulously kept and graciously given to me for this research by Dr Peg White and Dr David Dufty. Dufty, an academic in education for over three decades, was another key player in the development and implementation of Asian Social Studies. He wrote much of the early support material for the subject. Both White and Dufty were key developers of the updated syllabuses and continue to be at the forefront of debate to keep Asian Studies in NSW secondary schools.

and disciplines of NSW schools. The story of Asian Social Studies in NSW secondary schools should be told.

To conclude, the purpose of this research is to provide a curriculum history of a subject in the secondary school curriculum by examining its emergence and revision at the pre-enacted and enacted stages of development. A multi-level approach to analysis was used. This included a study of the changes to the contents and context between the three Asian Social Studies syllabuses of 1967, 1976 and 1985; a life history account of a key educator of Asian Social Studies who was innately involved in the three syllabus documents; and a study of the professional teaching association associated with the subject.

Thus, the major research question that has formed the focus of this thesis is:

<p>How was Asian Social Studies defined as a secondary school subject in New South Wales?</p>
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The inquiry is guided by the following questions:

1. How did national strategic, economic, social and political national emphases change the parameters for Asian Social Studies at its points of revision?
2. How did key individuals define Asian Social Studies, and how essential was the subject in their school and personal lives?
3. To what degree was the professional teaching association for Asian Social Studies integral to the maintenance of the subject, and how did the association respond to critical challenges of the day?

## **Chapter 2:**

### **A review of the relevant literature**

#### **Overview**

According to Webster, the stated purpose of a literature review is fourfold. It

- (i) creates a firm foundation for advancing knowledge
- (ii) facilitates theory development
- (iii) identifies areas where a plethora of research exist
- (iv) uncovers areas where research is needed (2002, p. xxiii).

These four purposes are addressed through the categorisation of three distinct groups of literature: content literature, theoretical literature and methodological literature. The literature relevant to the latter two is addressed in Chapter 3.

The review of content literature is organised around three themes. Firstly, a consideration of the contextual literature associated with Australia's relationship with Asia is given, followed by a consideration of the literature that informed the substantive curriculum push for studying Asia in Australian schools; i.e. the social, political and economic contexts that relate to curriculum. With the latter, mention is made of the few studies and documents located internationally that relate to teaching about Asia, as this provides a broader picture of the research topic, as does a brief summary of the five theses written about the studies of Asia in Australian schools. The third theme is that of the field of curriculum history as it relates to this research, with particular emphasis on its importance. This further emphasises the area to which this research will contribute a valuable addition.

The theoretical literature review, located in the next chapter, focusses on debates around curriculum theory and the pedagogy of how a subject such as Asian Social Studies is taught, including the models of curriculum design. Finally, the methodological literature review, also located in Chapter 3, details how this curriculum history research was approached.

## The contextual literature: Australia’s relationship with Asia

The purpose of providing this section is to summarise the context of the focus, whilst acknowledging from the outset that there has been a plethora of documentation and research on Australia’s relationship with Asia, thus a detailed survey is impossible here. Consequently, what follows is a summary of the key points that will set the scene for the development of a NSW curriculum around Asian Studies.

Lively and prolific debate amongst a diverse array of authors including politicians, journalists, business leaders, financial analysts, academics, and others, has tried to devise pathways for policy development around the general ‘Australia–Asia region engagement’ theme, for the present, the future and in the past, particularly in the commercial and political realms. Through literature, reports, policies and the media, it is commonly argued that the history of Australia’s relationship with Asia up to the 21st century can be divided, simplistically, into the following three phases, with a number of clear subsets within these phases, as illustrated diagrammatically in Figure 1 below. Clearly, one could identify, in the last decade, a fourth phase, which is not considered within this thesis’ realm, but this phase could be said to have begun with the Bali Bombings of 2002.

**Figure 1: Phases of Australia’s relationship with Asia**



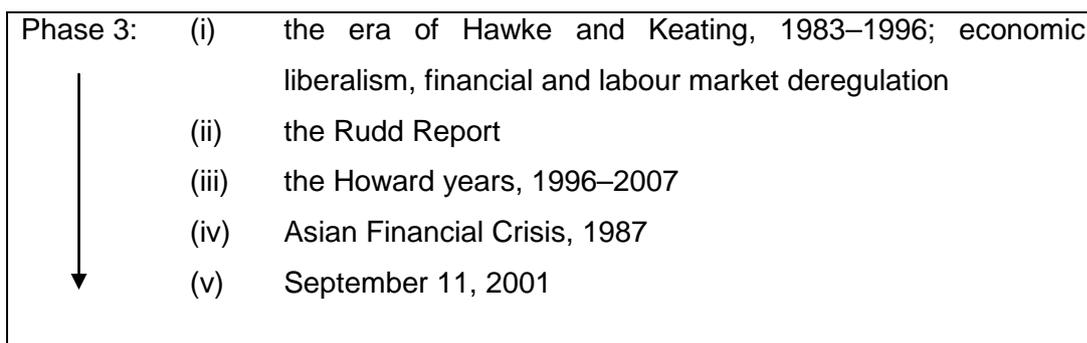


Figure 1 (cont.): Phases of Australia's relationship with Asia

In the early 20th century, at the beginning of Phase 2 (see Figure 1), literature for the general Australian population to expand our knowledge about Asia began with R. G. Casey, the Minister for External Affairs from 1951 to 1960, within the Menzies Government. In 1955, Casey published *Friends and Neighbours*, a book dealing with international, and Asian, problems and Australia's policy regarding them. *Hemisphere*—an Asian-Australian monthly periodical, first issued in 1957—attempted to engender mutual understanding between Australia and Asia. Together, these two publications were the first accounts written for the general reader about Australia–Asia relations.

The 35-year time span pertaining to my study, i.e. from 1967 to 2002, covers a period that saw substantial change in the relationship between Australia and Asia. For instance, Milner noted in an Asian Studies Association of Australia Asian Studies Review that the media, academia and the Australian elite spoke “persistently and positively of Asia” in the 1960s (1999, p. 196). *The Lucky Country: Australia in the sixties*, published in 1964, written by Donald Horne, is an example. It was a bestselling book, the title of which still resonates with Australians today, although Horne meant it as an irony. He argued that Australia must come to terms with its neighbours and stated that Australia's future “may necessarily include racial change, that this is Australia's destiny” (p. 132). Horne spoke of the necessary tasks for Australians: the first to learn about Asia, and the second to discontinue the White Australia Policy. A year later Jim Cairns published *Living with Asia*. He advocated that Australians could, in fact, live with the newly modernising and increasingly independent Asia, but doing so required significant changes, especially, but not limited to, reform of the White Australia Policy. Cairns also advocated a move to become increasingly independent from the United

States of America and Great Britain, along with the acquisition of knowledge about the region.

Others who contributed to the debate included Richard Woolcott who, in a speech in 1971, stated that:

Australia is on the threshold of a bright future if it makes the right choices. We can stand still and allow ourselves to come to be regarded as a bucolic, inward looking, racist ... member of the world community slumbering at the southern end of the globe ... or we can continue to work to become an accepted distinctive, tolerant and well-regarded nation in the Asia-Pacific region. The choice is ours (Scott, 1999, p. 236).

Such ideas influenced the Whitlam Government (1972–1975) and Australia's 'Asia' momentum continued in the 1970s with a report, published in 1979, by a committee chaired by Owen Harries, titled *Australia and the Third World: report of the Committee on Australia's Relations with the Third World*. This report recommended greater involvement in, and identification with, the Asian region. Indeed, David Goldsworthy noted that there were many public figures that contributed to the debate about Asia during the seventies and early eighties. He argued that three prevailing ideas became evident:

- (i) a willingness to build new relationships with the countries of Asia was essential for Australia's interests
- (ii) knowledge about Asia was essential for Australia's interest
- (iii) Australia faced an "Asian future" (2001, p. 312).

Moving to the Hawke and Keating era, it would be foolish here to try to list, moreover to attempt to analyse, all of the writing about Australia's relationship with Asia from the 1980s until 2002, or Phase 3 (Figure 1), however, a representative sample of the prolific documentation from this period, in order of publication but nowhere near exclusive, includes:

- *A National Strategy for the Study of Asia in Australia* (Asian Studies Council, 1988)
- *The Australia and the Northeast Ascendancy Report*, also known as the *Garnaut Report* (Garnaut, 1989)

- *Managing AustraliAsia's Future* (Evans, 1991-92)
- *Australia and Asia—a Regional Role?* (Woodard, 1992)
- *Living with Dragons: Australia Confronts its Asian Destiny* (Sheridan, 1995)
- *Pathways to Asia: the politics of engagement* (Robison, 1996)
- *Australia in Asia: Comparing Cultures* (A. Milner & Quilty, 1996)
- *Australia in Asia: Communities of Thought* (Milner & Quilty, 1996)
- *Is Australia an Asian Country?* (S FitzGerald, 1997)
- *Seeking Asian Engagement: Australia in World Affairs, 1991–95* (Cotton & Ravenhill, 1997)
- *Engagement: Australia faces the Asia Pacific* (Keating, 2000).

This list of reports and literature is but a snapshot of the extensive array, during these decades, of material that details Australia's history, geography, economy and demography and argues the necessity to give attention to Asia.<sup>20</sup> There are two recurrent themes borne from the literature as a whole. The first theme is the diversity of authors committed to speaking about the subject, from former Prime Ministers (Keating) to ex-diplomats (FitzGerald), economists (Garnaut) and journalists (Sheridan). The second theme is the use of terms associated with Australia's changing relationship and increasing engagement with Asia: words including 'challenge', 'neighbours', 'destiny', 'engagement', and 'place in the region'. Such words suggest a common thread of inevitability, and similar goals. The differences among the literature around the inevitability of engagement, however, lie in the array of opinions as to *why* Australia should engage with Asia.

Singh (1995a), an academic with extensive experience in the area of internationalisation of education, as well as languages education and Rudd (1994), current Australian Prime Minister, but previously Director General of the Office of Cabinet for the Queensland Government and chair of the Rudd

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<sup>20</sup> A detailed chronological list of reports, policies, committees formed and organisations that have explored the inherent need for Australia to engage in Asia is listed in Henderson's unpublished thesis titled: *The Rudd Report: An anatomy of an education reform* (1999, p. 61).

Report,<sup>21</sup> were, in the 1990s however, not quite so positive about the future. They were concerned at the lack of consensus around the issue of *why* the need to know about Asia. Singh commented that the place of Asia in the Australian psyche was “problematic”, and Rudd agreed that efforts to change traditional attitudes were likely to challenge long held, often stereotypical, sometimes exotic, views of the “other”.

Buchanan argues that rhetorical rationale for Australia’s engagement with Asia has been premised largely on economics (Buchanan, 2002, p. 2).<sup>22</sup> Titles from reports such as the Business Council of Australia’s *Joint Statement: Australian Business Supports the Expansion of Asian Languages and Studies* (1988), the Australian Labor Party’s policy document *Australia in Asia: Economies Growing Together* (Evans, 1993); and the Council of Australian Governments’ *Asian Languages and Australia’s Economic Future* (1994) inform this view.

Similarly, the Garnaut Report of 1989 explicitly singles out the reason why an Australia–Asia engagement is imperative:

Australia must respond to ... more powerful and direct implications of Northeast Asian economic growth (Garnaut, 1989).

Further, the Report set targets for Asia-literacy recommending that “by 2000” all students in Australian schools should be exposed to the “serious study” of Asian history, geography, politics and culture (ibid.).

John Dawkins, then Minister for Education, Training and Employment, issued an Australia Day statement on January 26, 1988, which reinforced such a view that economic self-interest would determine the drive to know about Asia and. It read, in part:

We will either succeed in Asia, or perish in it ... we must look to our self-interest in an increasingly competitive world (Dawkins, 1990).

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<sup>21</sup> A more detailed explanation of the Rudd Report appears later in this chapter.

<sup>22</sup> Buchanan has written predominately about aspects of intercultural studies, particularly about Australian teachers’ and students’ potential constructs of an “otherness”.

David Pang's research examined both government policy agendas and policy responses to educating students about Asia in New Zealand. However, he included a snapshot of the government responses to the issue, during the 1990s, of five western countries/regions including Australia (2005). Similar to Buchanan, he suggested that an economic agenda was an important consideration by the Australian government for Australian–Asian engagement. His research advocated, like that of Broinowski (1992), that Asia, as essential to policy development, whilst challenging to many in the west, was economically and politically essential to partner, and to have knowledge of (p. 71).

The view of the interrelationship of politics with the increased interest in knowing about Asian cultures has provoked serious and heated debate amongst academics including Brown (1989), Lim (1990), Reeves (1992), Coughlan & McNamara (1997), Fitzgerald (2002), Jeffrey (2003) and Henderson (2003b).

Reeves (1992) contested that it seemed that only those parts of Asia measured by trade or investment, or that which can be seen to be a “source for quick economic growth gain for Australia” would find their way into policy. Coughlan & McNamara (1997) argued that Australian–Asian engagement would be advantageous for the nation, given Australia's growing community of Asian migrants and Australians of Asian descent, whilst Fitzgerald contested that the rationale was based on the benefits for Australia as part of an increasingly globalised world where Asia was an economically, technologically and demographically significant presence (1994, 2002).

Jeffrey (2008), however stated that, using a Swiss model to give examples, there were three reasons why Australia–Asia engagement was necessary:

(i) security

“the appearance, founded on geography and a citizen army, of being able to defend itself like a porcupine or a skunk”

(ii) commerce and economics

“the ability to work in the cultures and languages of its neighbourhood”

(iii) harmony and cohesion, domestically

“a resulting reputation as a safe site for dialogue” (pg. 32).

Henderson (2003b), progressed the dialogue by agreeing that whilst economic and strategic considerations were often suggested as reasons for engagement with the Asian region, there were educational reasons why Australia–Asia engagement was crucial.

It is noted that the literature around Asia engagement, including government and non-government policy documents and reports, as well as published works, was all at a national level. At a state level, the story was considerably different for New South Wales. No government reports linking Asian engagement with the state were written between 1967 and 2002. The only documents available, related to Asia engagement in NSW, are business links with the region and are more current than this thesis' boundaries. Two examples include: *NSW and India the opportunity* (NSW Department of State and Regional Development, 2007a) and *Sydney and New South Wales: First for Business* (advertising business links with China) (NSW Department of State and Regional Development, 2007b). Justifiably, this lack of vision for 'big picture' elements relates significantly to the role the states and territories of Australia play in overall governance, so the introduction of a specific Asian Social Studies course for NSW secondary schools in 1967 is an even more significant achievement. This is discussed in Chapter 4.

## **The contextual literature: Curriculum developments**

The chapter moves now to consider literature that informed the substantive curriculum push for teaching about Asia in Australian schools; i.e. the social, political and economic contexts that relate to curriculum.

Whilst the definition of *curriculum* has been outlined briefly in Chapter 1, as have the differences between curriculum designed at a state or national level and the curriculum that is actually delivered in the classroom, the next section considers the far-reaching literature associated with the term 'Asia'.

### ***Learning and teaching about Asia***

The study of “the countries and environments of the region generally called Asia” (AEF, 1998, p. 2) has attracted increasing attention in Australia’s educational circles. Changing trade and migration patterns since World War II, military conflicts in the region, and shifting strategic alliances have seen Australia’s economic, social, and political relationships with Asia take on further importance. In fact, the nature and role of the study of Asia in the Australian school curriculum is still being debated. Academics have continued to articulate the complexity of the philosophical, ethical and political issues involved in the teaching about Asia.

“The importance of Australians understanding Asia can scarcely be overstated”, asserted Baumgart, Halse & Buchanan (1998, p. 47). Similarly, Fitzgerald reinforced that Australia is part of the Asian world and must “move with it”. He commented that the cultures of Asia have been, and remain, central to Australian identity; and believed that education about Asia would “enlighten an understanding of the meaning of the national interest” (1994, p. 18).

“Education for location” has been the driving force behind the aim for Australian schools to study Asia, stated Pang (2005, p. 171), whilst Singh advocated that knowing there was an imperative to study Asia should have galvanised curriculum developers

to retool the curriculum, to enable students to construct new social networks, to see themselves as part of new broader zones, to engage in new types of boundary crossings and to participate in new global relations (M. Singh, 1995b, p. 8).

Welch argued two decades earlier, that:

Perhaps the most important reason why Asian Studies should be taught is simply that of all humanistic education—the proper study of man is man [sic], in all that this can mean (1976, p. 9).

Despite the history of British influence in Australian education, over the last forty years the imperative for Australians to know and learn about Asia in our

schools has been continuous. To some of the Australian public, such voices were crying in the wilderness, to others, however, it was a case of much contestation about the issue, and an ascendancy of power and control.

Such anxieties and tensions related to the discourse of studying Asia in Australian schools over the years have been reflected by many writers including, and especially, FitzGerald (1980, 1992, 1994, 1997), Lo Bianco (1996), Singh (1995b), Williamson-Fien (1996) and Henderson (2003b). Stephen FitzGerald has been an unwavering advocate for Australia–Asia engagement, and one who has made an enormous academic contribution to the field. Though not an educator, he has written and spoken extensively on the topic, and has established and chaired committees that have had a tremendous input into the reasons why, and how, the knowing and learning about Asia in Australian schools can take place. Additionally, FitzGerald was Australia's first Ambassador to the People's Republic of China, from 1973 to 1976. Similarly, Joseph Lo Bianco, an eminent academic in the field of intercultural and languages education, has written prolifically on the importance of studying Asia and Asian languages in schools. Lo Bianco is especially known for his contribution to the 1987 National Languages Strategy, a report commonly known as the Lo Bianco Report, which included the rationale for Asian languages to be included in Australian education.

Michael Singh's contribution was especially significant in ensuring that the Australia–Asia debate in education continued. His analysis of the government policies on multiculturalism and education about Asia in the 1990s provided a balance of pedagogical thought which provided leadership for professional teaching associations and classroom practitioners at the practical levels of implementation of Asian Social Studies and the studies of Asia (1994, 1995a, 1995b; 1995). [Angela] Jane Williamson-Fien is an academic who has written extensively about issues of Asian Studies and gender education and comes to the debate with a thesis about the development of Asian Studies using Foucault as the epistemology (2000).

Like Williamson-Fien, Deborah Henderson has produced an impressive suite of research (1999, 2003a, 2003b, 2004, 2007, 2008). She is a prolific writer and advocator for topics of regional and global histories, and curriculum

policy and development in the areas of Asian languages and cultures, and intercultural understanding. Henderson (2003b) discusses the evolution of ideas about the teaching of Asia, and traces the core stages and major debates around studies of Asia. Moreover, she argues that conclusions and recommendations from reports pertaining to studies of Asia, since the Auchmuty Report of 1970, often traversed one another, and was affected by intense lobbying. Nevertheless, she says that the overarching conclusion in the documents and policies was “knowledge about Asia was essential for the national interest”, and education about Asia was the key factor (p. 26).

From the writers above, and those in the commentary below, two schools of thought have emerged about the development of knowing and learning about Asia in Australian schools. The first is the link to policy, and the second is the need to approach the teaching and learning of Asian Studies in a critical way.

### ***Policy and education links***

Fowler (1994), Hughes (1995), Dale & Robertson (1997), and Taylor, Rizvi, Lingard & Henry (1997) are examples of writers who have suggested that an understanding and acceptance of what is happening in the region has major implications for education and education policy making about Asia. Similar thoughts were echoed by Lingard et al., that whilst government reports do not have the force of policy, there is no doubt about their part in influencing educational policy development was strong (1993, p. 297).

However, consideration must be given to the degree to which the depth of reform in education is due to the influence and direction of policy development, and not just an acceptance of the reality of change in the Asian region. Academics, including Burbules & Torres (2000), Suarez-Orozco & Qin-Hilliard (2004), and Pang (2005), argue that the depth of successful reform efforts in education about Asia has been essentially due to the flexibility of educationalists in responding critically, as well as thoughtfully, to the broadened regional context, through the implementation of policies and programs in Australian schools.

The review moves on to an examination of reports published that specifically focussed on education as the means to progress engagement with Asia.

*Education reports—national*

Responding to regional developments and change, as well as government agendas, has resulted in a myriad of government and non-government national reports, many of which explored the need for Asian engagement, specifically through education.<sup>23</sup> To that end, since the Auchmuty Report of 1970, Henderson (1999) identified at least 42 Australia–Asia-literacy and education related government and non-government reports and documents between 1970 and 1993 alone. As Goldsworthy explains, the reports have chronicled

a narrative of particular politicians and officials over the years; decision makers who interpreted and responded to events, formulated policies and sought to implement them. The cast of human characters in the engagement story is large, impressive, and in some cases colourful (2001, p. 55).

In fact, Kevin Rudd described the number of reports produced on the state of the studies of Asian languages and cultures in Australian education as an “industry” in itself (1995). Outcomes from the volume of writing about Australia–Asia engagement through education, including reports but also commentary and analysis, has been a problematic issue argues academics, including Williamson-Fien (1996). She admits that, despite the enormous quantity of publications from academics, bureaucrats and educators’ who have attempted to explain *what* the studies of Asia means and *how* it should be taught, there was still never any consensus to the issue. In the same year, Hamston (1996) confirmed the tensions that existed amongst academics between theory, rhetoric and practice in studies of Asia, as do Viviani (1992) and Nozaki & Inokuchi (1996), who progress the same dialogue.

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<sup>23</sup> Note that the reports focussed predominantly on *studies of Asia*, and not *Asian Studies*, nevertheless it is important to mention them.

Within the chronology focus of this thesis, five education-related reports were completed, are worthy of a brief explanation:

- The Auchmuty Report, 1970: *The Teaching of Asian Languages and Cultures*
- The FitzGerald Report, 1980: *Asia in Australian Education: Report of the Committee on Asian Studies to the Asian Studies Association of Australia*
- The Scully Report, 1986: *The Asian Studies Council: Report of the Working Party*
- The Ingleson Report, 1989: *Asia in Australian Higher Education: Report of the Inquiry into the Teaching of Asian Studies and Languages in Higher Education*
- The Rudd Report,<sup>24</sup> 1994: *Asian Languages and Australia's Economic Future*.

In 1969, an initiative from Malcolm Fraser, then Commonwealth Minister of Education with the Gorton Government, established an advisory committee as part of the Australian Education Council on the Teaching of Asian Languages and Cultures. Professor Auchmuty from the University of Newcastle chaired the committee. Their brief was to ascertain the degree to which Asian languages and studies of Asia were taught in Australian schools. The findings became the **Auchmuty Report** (1970). The Auchmuty Report was the first major federal government driven report to address the teaching about Asia in Australian schools (Burbules & Torres, 2000). It was written in conjunction with state and federal Ministers of Education. The report stated very succinctly that the

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<sup>24</sup> The Jeffrey Report (2002), titled *Maximising Australia's Asia knowledge: repositioning and renewal of a national asset*, whilst fitting outside the research parameters, launched after the non-renewal of the *Asian Social Studies* syllabus, is the latest report about studies of Asia in Australia. The report argues the case for recognising and preserving the knowledge, skills and understandings about Asia that have come from the recommendations of the previous reports including the Auchmuty, FitzGerald and Ingleson reports. Quinn's (2005) unpublished thesis titled *Asian Studies in Australian Education 1970–2002: A study of four reports* provided a detailed analysis of the Jeffrey Report.

“systematic development of capacity for the inclusion of Asian language and culture in the Australian curriculum” was recommended (Auchmuty, 1970 p. 147). Moreover, the report suggested that subjects such as Asian Social Studies, which had already begun implementation in NSW secondary schools at the time the report was written, should be further promoted

through cooperative effort ... in several States and the Commonwealth as a whole (p. 98).

Seven years later, Mackerras and Welch summarised for teachers the findings of the report. Mackerras (1976) stated that it “represents a definite landmark in Asian studies in Australia” (pp. 9–21). Welch (1976) provided a stock take of the recommendations, along with a summary of the main points (pp. 3–8).

Dufty (1973) was one of the few academics unhappy with aspects of the Auchmuty Report. He stated that it reflected the views of the state Ministers of Education, rather than academics, teachers and other key personnel who should have been asked to be a part of the report’s development. Dufty thought that whilst the report highlighted the importance of studying Asia, he questioned the process by which conclusions were drawn (1973, p. 20). Conversely, John Garrick (1973) had only minor concerns about the report, predominately around the teaching of the concept ‘culture’. He argued that if a cultural study was essentially a languages study, then studying Asia would be “disastrous”, since it could potentially be based on the practices and methodology of “Latin and French and other such norms” (1973, p. 21).

A National Asian Studies Coordinating Committee was established in 1972 to oversee the changes from the findings of the Auchmuty Report. Progress was reviewed by Harries (1979), with studies of Asian languages and cultures growing slowly, involving a very small percentage of Australian students. In the same decade, there was a sustained effort by a few Australia–Asia academics and/or educators, including Dufty, FitzGerald, Mackerras and White who called for a national strategy to promote the study of Asian cultures. Also at this time, Japan became Australia’s chief trading partner. However, it was not until 1980 that teaching about Asia became significantly important to others.

The **FitzGerald Report**, 1980, was the first non-government report about the topic. It was chaired by Stephen FitzGerald for the Asian Studies Association of Australia (ASAA). The FitzGerald Report recommended and implemented the formation of a federal Asian Studies Council to ensure a national coordination and implementation of culturally enriching, useful and intellectually worthy courses, studies and initiatives about Asia.

The FitzGerald Report argued that curriculum in Australian schools needed to emphasise

education for international understanding ... the development of global as well as national perspectives, and the study of other civilizations and peoples, for the greater understanding of the nature of human beings (Asian Studies Association of Australia, 1980, p. 50)

Six years later the **Scully Report** (1986) was a consequence of the lobbying of a small group of Australian Asian educators including FitzGerald, Low, Mackie, and Wang. The Scully report, according to Henderson, was crucial for two reasons. Firstly, it reinforced the findings of the FitzGerald Report and, therefore, kept the momentum of the 'cause' going, and secondly, the Scully Report received support from the Hawke Government, which was vital for the future of studies of Asia in Australian schools (Henderson, 2003b, p. 33).

In 1986, the Asian Studies Council (ASC), chaired by FitzGerald, was established. Its formation was the first recommendation of the Scully Report. The Council's aim was to advise the Commonwealth Government on strategies to increase the Asian content within the curriculum at all levels of education, including the tertiary sector; to foster an interest in Asia within Australian industry (business) and the Australian community (relationships); and to provide a plan which outlined the financial commitment and strategy for the achievement of the aim (1988, p. ii). In just two years, the ASC published two reports.

The first report was *A National Strategy for the Study of Asia in Australia*, commonly termed *The National Strategy*, which, in short, updated the Asian Studies audit from the Auchmuty Report of 1970, and suggested strategies for expansion of studies of Asia throughout Australia. *The National Strategy*

recommended an inquiry into the teaching of Asian Studies in tertiary education systems throughout Australia. The second report, *Asia in Australian Higher Education* or the **Ingleson Report** (1989), was published through the chairmanship of John Ingleson.<sup>25</sup> Both reports particularly commented on the continuing poor state of Asia-literacy in Australia. Ingleson gave precise recommendations to address the problem.

The study of Asia and its languages matters because we are Australians, located in a specific geopolitical environment and linked through trade, migration, investment and tourism to Asia in a way profoundly different to any other western country (1989, p. 13).

One of the recommendations of the Ingleson Report was that knowledge about Asia be improved, and therefore, pre-service teacher education at tertiary institutions should be afforded the highest priority so that the recommendations had a chance to come to fruition.

The **Garnaut Report** was written at the same time as the Ingleson Report. The Report, commissioned by Australian Prime Minister Bob Hawke, was essentially an economic-based report about Australia's future as part of the Asian region. Ross Garnaut, the author of the report, called for Australia to become expert at, and experienced in, living and dealing with the Asian region. The Garnaut Report concluded that "Australia's long-term success in getting the most out of its relationships with Asia depended, more than anything else, on the scale and quality of its investment in education" (Garnaut, 1989, p. 317). Together, FitzGerald argued in the preface to the Rudd Report, both the Ingleson and Garnaut reports were a formidable combination: a time of Australia's first wave of significant and "real" engagement with Asia at the national level:

the first attempt in the world to breed an Asian consciousness, a truly revolutionary effort (Rudd, 1994, p. ii).

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<sup>25</sup> Ingleson has been connected to the development of the study of Asia over a very long period of time, and has written extensively on the topic.

Between 1989 and 1992, national and concurrent events and reports led to the emergence of Asian languages as a national priority,<sup>26</sup> and in 1990 the Council of Australian Governments (COAG) Working Group on Asian Languages and Cultures commissioned a report. The result was titled *Asian Languages and Australia's Economic Future*, or the **Rudd Report**, named after the Chair of the COAG Working Group, Kevin Rudd. The report argued that Australia required an “export culture” which involved

a range of linguistic and cultural competencies required by Australians to operate effectively at different levels in their various dealings with the region—as individuals, organisations and as a nation (Rudd, 1994, p. ii).

The Report's aim was to brief the federal government on appropriate strategies for Australian schools to combine the study of both Asian languages and cultures by students.

#### *Commonwealth strategies as a result of the Rudd Report*

The bipartisan acceptance of the Rudd Report by state, territory and federal governments for national implementation, argued Henderson, marked an era in the journey for Australians to become “Asia-literate” (Henderson, 2003a). One of the key outcomes of the Rudd Report was the formulation and implementation of what became the National Asian Languages and Studies in Australian Schools (NALSAS) Strategy. Henderson has written substantially on this strategy and her work includes an excellent summary of the NALSAS project at its point of cessation in 2002 (Henderson, 2002, 2003a, 2003b, 2007). A brief outline of the NALSAS project follows:

The NALSAS project was allocated significant funding of \$208 million by the Keating Government, for its implementation, from 1995 to 2002. The Department of Foreign Affairs and Trade identified Chinese (Mandarin), Japanese, Indonesian and Korean as the four Asian languages to be of most benefit to Australia's economic future. The study of these languages was to be given priority in Australian schools under the project, and studies of Asia were to be incorporated as a ‘perspective’, or “infused”, across the school curriculum also

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<sup>26</sup> See the Lo Bianco Report (1997) titled *National Policy on Languages*.

through funding from the NALSAS strategy. All state and territory education authorities entered into bilateral agreements with the Commonwealth to work towards national targets. They also agreed to contribute significantly from their own resources to support the Strategy. The Asia Education Foundation administered the studies of Asia component of the NALSAS strategy under the Access Asia program (Henderson, 2007).

The NALSAS strategy had a significant impact on Asian Social Studies in NSW secondary schools with its particular focus on *how* studies of Asia should be taught and the support given to this. This is discussed in Chapters 6 and 7. However, on 2nd May 2002, despite recommendations from an evaluative report to continue with NALSAS, the (then) Federal Minister for Education, Brendan Nelson, announced the conclusion of the program. The timing of this was very unfortunate as the momentum was lost. Any funding for studies of Asia was miniscule between 2002 and 2008, or was generally associated with small tied grants for specific purposes, such as resource development or teacher professional learning.

Despite the issue of teaching about Asia in schools, the federal Department of Foreign Affairs and Trade annual reports indicated that the relationship between Asia and Australia continued in importance and increased in some areas, particularly trade, security, education and tourism (2004, 2006). The election of a Labor Government in 2007, and Kevin Rudd as Prime Minister, saw the impetus for funding of languages and studies of Asia resume with the announcement of a National Asian Languages and Studies in Schools Program (NALSSP)<sup>27</sup> and a

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<sup>27</sup> The aim of the NALSSP program is to, once again, increase opportunities for school students to become familiar with the same priority languages and cultures as were identified in the NALSAS strategy: deepen understanding and communicate with Australia's key regional neighbours, namely China, Indonesia, Japan and Korea. NALSSP funding involves the implementation of three main projects, as stated on the NALSSP website:

- (i) funding for state and territory government and non-government education authorities [for the implementation of the strategy]

commitment by the Commonwealth of funding totalling \$62.4 million over four years: from 2008/09 to 2011/12 (Department of Education, Employment and Workplace Relations, 2009).

Again, whilst strategies such as NALSAS, and currently NALSSP, have assisted with the fostering of positive engagement between the Australian and the Asian regions, there still has not yet been a concerted effort to resolve underlying problems such as issues of pedagogy and resistance, and permanent and ongoing funding streams for the overall aims of Australian–Asian engagement and Asia-literacy, for instance.

It is valuable in the context of this thesis to provide a brief summary of international reports related to the teaching of Asia in other parts of the ‘western’ world. This adds a perspective beyond Australia about the topic.

#### ***A note on educational reports—international***

There has been limited research, and few reports, mostly by government, that directly relate to teaching about Asia in education systems and schools abroad. Pang’s (2003) thesis provides an exhaustive list of findings on international research and consequential reports related to the topic. Those are summarised hereunder and are interwoven with additional, current developments from other sources.

##### *United States of America (U.S.A.)*

*Asia in the Schools: Preparing Young Americans for Today’s Interconnected World* (2001) is a report of the National Commission on Asia in the Schools in the United States of America published by the Asia Society. For the U.S.A., it has been claimed that this report contained the “most thorough analysis ever

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- (ii) The Strategic Collaboration and Partnership Fund available to organisations, including universities, higher education providers, businesses and Asian communities
  - (iii) Becoming Asia Literate: Grants to schools, a direct outreach program of grants to schools run by the Asia Education Foundation; and other Australian government national projects, as required (2009 Overview).

conducted of the status of teaching and learning about Asia in schools”. The report concluded that “the nation urgently needs to improve the way students are prepared for the world awaiting them”, and “enhancing teaching about Asia is central to this task” (Steinemann, Fiske, & Sackett, 2001, pp. 6-7, 56).

### *Canada*

John Willinsky is an academic that has done research in studies of Asia in Canada. Willinsky emphasised the need to address the global impact of imperialism on education in Canadian schools and the need for teachers to ‘engage’ with the growth of diversity in the classroom (1998). Reports from Canada include: *Asia Pacific Studies in the Secondary Schools of British Columbia: a Report to the Asia Pacific Foundation of Canada*, 2007 (Beardsley, Seney, & Whittingham), *Toward the Pacific Century* (Strongway, 1988), and the *Canada Asia Review* by the Asia Pacific Foundation Canada (Asia Pacific Foundation of Canada, 1997). They all suggested, among other recommendations, that teaching about Asia was vital in ensuring that Canadian children were adequately prepared for their world, and recommended government strategies be implemented that were resolute in achieving such an aim.

### *The European Union (EU)*

Pang’s (2003) research indicated that schools and education systems in countries of the European Union, with the exception of the Nordic states, included studies about Asia in their teaching and learning activities not so much because of Asia’s geographical significance or economic rationalism to the European Union, but because of students having an Asian background. The importance of intercultural understanding and mutual respect of their cultural backgrounds with their peers within the local school and community environments became, therefore, the impetus for the inclusion of such content. For the European Union, apart from the Asian languages focussed report titled: *Languages and Cultures in Europe (LACE)* (Europublic, 2007), there are few other published reports on teaching and learning about Asia. However, the importance of engagement is illustrated with the establishment of the Asia–Europe Foundation. The organisation was set up in Singapore in 1997, assisted by the Prime Minister of

Singapore and the President of the European Union, through a “cultural rapprochement” means to strengthening relationships between the two regions (Asia-Europe Foundation, 2010).

#### *A note on the Nordic countries*

Interestingly, Pang located a Swedish report titled *Our Future with Asia: proposal for a Swedish Asia strategy*, published in 1999 (Regeringskansliet Ministry for Foreign Affairs, 1999), whereby Sweden recognised that it was in its own national interest to impart knowledge about Asia to its students, and to forge stronger national relationships and interests with Asia. Other Nordic countries have recently published a number of reports that promote engagement with the Asian region. For example:

Denmark:	2008	Strategy for Knowledge Based Collaboration between Denmark and China
Norway:	2007	The Government’s China Strategy
Finland:	2007	Destination Asia—Towards goal-oriented educational, research and cultural cooperation with Asian countries

#### *New Zealand*

Finally, in New Zealand, Pang outlined 20 reports and academic papers that show considerable effort toward engagement with the Asian region in schools. The reports, he argued, focussed on New Zealand’s response to a changing Asia and the imperative to include an international focus, not simply a Pacific one, which emphasised Asia in New Zealand curriculum (2005, p. 151).

It is clear from the above snapshot of reports that a progression toward the global realisation of the importance of teaching about Asia is occurring. The following section returns to Australia to summarise the national debates about approaches to teaching about Asia.

#### ***Approaches to teaching studies of Asia nationally***

There have been a number of statements, proposals, implementation strategies, reviews and reports regarding the approaches to teaching about Asia in Australia,

particularly since the establishment of the Asian Studies Council in 1986 by the Commonwealth Government.

Much of the research undertaken in Australia, however, can be attributed to the Asia Education Foundation, established in May 1992. From its inception in 1992, the role of the Asia Education Foundation has been to promote and support the “infusion” of studies of Asia in several curriculum areas (English, Human Society and Its Environment/Studies of Society and Its Environment, and Creative and Performing Arts) in Australian schools, primary and secondary. Schools in NSW, and around the country, voluntarily joined the Asia Education Foundation schools’ program, which was originally termed the Access Asia program. With this membership, a Studies of Asia Adviser, employed on a part-time basis, provided support and professional learning opportunities and resources to assist schools with the implementation of the program. The Access Asia schools program continued to evolve and adapt to changing circumstances over the years, particularly at the conclusion of National Asian Languages and Studies in Australian Schools funding in 2002.

The reports commissioned by the Asia Education Foundation include, amongst others, the following:

- *Encountering Cultures: the impact of study tours to Asia on Australian teachers and teaching practice (1999)*. This report examined the experiences of teachers who participated in study tours to Asia and the impact of their learning experiences on their identity and teaching practice in schools
- *National Asian Languages and Studies in Australian Schools (NALSAS) Strategy—Scan of Studies of Asia Activities in Pre-Service Primary and Secondary Teacher Education (2001)*: a report that determined the degree to which studies of Asia activities existed in pre-service teacher education programs in Australia
- *Review of Studies of Asia in Australian Schools (2002)*: a summary of the types and levels of studies of Asia activities in schools across the education sectors—the report provided an analysis of

the strength of studies of Asia in Australian schools at the time of publication

- *Outcomes from Participation in the NALSAS Studies of Asia Professional Development Modules 1998–2001 (2002)*: an examination of the impact of completing the Studies of Asia Graduate Certificate programs on teachers and their professional practice
- *Australian Students' Knowledge and Understanding of Asia (2002)*: a report based on a national sample survey that identified the levels of student knowledge, understanding and attitudes about Asia, and analysed data according to student background, school policies and practices.

The research that the Asia Education Foundation has completed, within the timeframe that is the focus of this thesis, formed the bases of two of their three published national statements, the last beyond this scope was published in 2006 (1995, 2000, 2006). These statements provided the impetus for governments, jurisdictions and associations to provide teaching and learning frameworks, pedagogy and suggested curriculum ideas, to engage students with Asia.

To date, there have been no published reports specifically relating to teaching about Asia in NSW, despite the fact that since 1967 Asian Social Studies, a discrete subject endorsed by the NSW Secondary Schools Board and the Board of Studies NSW, was one of a suite of elective subjects taught in secondary schools.

The literature review continues in the next and final section with a summary of Australian theses that focus on studies of Asia.

### ***Australian theses that focus on the study of Asia***

A number of theses have been located which include research about the studies of Asia in Australia. A brief summary of each is outlined below.

- a) Jim Quinn, *Asian Studies on Australian Education 1970–2002: A Study of Four Reports* (2005).

Quinn's thesis analysed four major reports: the Auchmuty Report, the FitzGerald Report, the Ingleson Report and the Jeffrey Report. Quinn examined the development of education policies on the study of Asia and Asian languages, particularly in tertiary education, over the 32-year period.

- b) John Buchanan, *Through others' eyes: intercultural education in the Australian context: the case for global and regional education* (2004).

Buchanan's research focussed on the role of teacher quality and professional learning, curriculum development, and the acquisition of values and attitudes in the studies of Asia and global education, collectively termed by Buchanan as "intercultural education". Buchanan used case studies to outline the degree to which the studies of Asia and global education were taught in schools. His research developed a theoretical model, from which educators could map, examine and measure curriculum change, processes and effectiveness in fields including the studies of Asia.

- c) David Nui-Nyen Pang, *Educating about Asia in New Zealand Secondary Schools in the 1990s: Contesting policy, curriculum and practice* (2003).

Pang's thesis was a multi-level research framework, which detailed New Zealand's educational response to the rise of Asian capitalism in the 1990s. It is included in this list because Pang researched the global context and influences on the issues around educating about Asia, both in New Zealand, and used five international case studies, one of which was the Australian position.

- d) Angela Jane Williamson-Fien, *Constructing Asia: Foucauldian Explorations of Asian Studies in Australia* (2000).

Williamson-Fiens' research was an analysis, through the work of Foucault, of how Asian Studies emerged in Australia, the hindrances in the process, and the significance of this as Australia attempted to engage with Asia in the 20th century. Williamson-Fien used an analysis of three snapshots to present her argument:

- (i) the movement from Orientalism to Asianism and the role of the emergence of Asianism,
  - (ii) the role of the Asian Studies Association of Australia from the mid 1970s, and
  - (iii) the role of the Asian Studies Council from 1986 to 1991 as a link between academics and the national and state governments.
  
- e) Deborah Henderson, *The Rudd Report: An anatomy of an education reform* (1999).

Henderson's thesis was an analysis of the development, implementation, consequences and effectiveness of the Rudd Report. It examined the historical context of policies preceding the Rudd Report, and the reasons that prevented a national Asian literacy strategy before that report. An analysis of the issue of Asia-literacy for young Australians was also included.
  
- f) Margaret White, *Crossing the East–West Divide: New Perspectives on the East–West interaction* (1999).

White's research proposed a new pedagogical framework for teaching about Asia, which related human values, knowledge and understanding, in which students are provided with the investigative skills to develop analytical and synthesising approaches for learning about Asia. A transdisciplinary approach to delivering knowledge was proposed in order for students to acquire the skills and understanding to access "multiple perspectives before material is filtered out through value-coloured lenses". Further, White argued that education authorities who confined the definition of Asia to the Asia-Pacific region would not be able to provide a complete and thorough picture about Asia to their students, and thus could not adequately address the intellectual, religious and political attitudes and issues that evolved out of contact between western Asia and Europe.
  
- g) Colin Tonkin, *World Perspectives in the Social Studies: A United Kingdom–Australia comparison* (1988).

Tonkin's research was a comparative study on the problems of including a world perspective in curriculum, and in particular social studies, for both the United Kingdom and Australia. His thesis considered the role of curriculum innovation and the difficulties of implementing curriculum change in jurisdictions and schools so that curriculum reflected the changing world. Tonkin's research was included in this list because one of the chapters, "Australia: The Intercultural Studies Project and the One World Project", included a discussion of some of the emerging multi-media materials that were developed to support the Asian Social Studies syllabus in NSW.

All of these reports focussed on either a national or international investigation and, as such, provided some general background information about the studies of Asia for this research. Specifically, the reports' bibliographies were used as starting points for accessing relevant scholarly articles to develop the literature review (see Chapter 2) with their contributions referenced throughout the introductory chapters. The third and final focus of this literature review is to consider curriculum history as an important and legitimate area of research.

## **The contextual literature: Curriculum history as a field of research**

Pratt (1980) explicitly explains the importance of curriculum history as a field of research:

The function of the study of curriculum is to enhance decision-making and as such is necessarily oriented toward the future. With their eyes fixed on the path ahead, it is understandable that curriculum thinkers rarely look behind. Nevertheless, to leap into the future requires a firm footing in the present ... and is strengthened and illuminated by an understanding of its past (p. 15).

"To approach the curriculum as though it has arisen overnight, fully formed, without reference to its history, is only to inspect the tip of the iceberg", agreed McCulloch (1992, p. 9). Like McCulloch, Pinar, Reynolds, Slattery & Taubman

(1996) argued that for a comprehensive understanding of curriculum, it is essential to “portray its development historically” (p. 70).

Review of the literature reveals a great deficit in research on the history of curriculum in Australia. Australian curriculum history is very much in its embryonic stages. Consequently, it has been difficult to obtain a national picture of curriculum theory and development over time, let alone a specific one for the state of NSW. With the exception of several general works such as those of Marsh (1992) and Price (1986), there are very few historical studies on the history of curriculum for Australian schools. Terri Seddon, an academic who has extensively researched the historical sociology of education as a social institution, summarises her concerns about Australian curriculum history:

Australian curriculum workers do not know their past (1989, p. 1).

Seddon argues that the processes of curriculum change, over time, have been insufficiently analysed, and one needs to take into account curriculum “rhythms and durational texture” (1989). Seddon’s thoughts are echoed by Marsh, who suggests that Australian curriculum history is important because knowing and understanding the past assists curriculum history researchers in placing contemporary issues in perspective (1992).

Even more neglected has been the history of individual school subjects. Apart from Green (2003), who has researched the history of the English curriculum in Australia,<sup>28</sup> and a number of doctoral theses on the history of nurse education, deaf education and science education nationally, there are no other known published studies specifically related to the history of subjects in Australia, or in NSW.

Conversely, there seems to be vast research on studying curriculum history abroad, particularly in the United Kingdom, but also in the United States of America. The summary is as follows:

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<sup>28</sup> Green’s research provides insightful and useful commentary on curriculum history from a poststructuralist viewpoint.

In the area of general curriculum histories are the works of Franklin (1986) and Kliebarg (1986), both of whom researched the history of the American school curriculum. The works of Cunningham (1988) and Musgrave (1988) looked at the history of the British school curriculum, whilst Tomkins (1986) researched the history of the Canadian school curriculum. Specific mention must be made of the outstanding work in general curriculum history of Goodson (1983, 1987a, 1988, 1993; 1994), whose paradigm is the basis for my research and is discussed further in Chapter 3.

## **Conclusion**

The lack of national policies and reports pertaining to Australia's relationship with Asia before the 1960s is pronounced. Since the 1970s, Australia's position and relationship with Asia has escalated due to the impact of a plethora of reports, policies, debates and discussion about what the engagement of Asia in Australian schools should look like, how it should be taught and why it should be infused into either a part of existing curriculum or a discrete subject. Indeed, the interrelatedness between the policies and reports and the educational recommendations is clear. Goodson's notion of seeing curriculum as a social construct emphasises this (1994, p. 16). He has argued that curriculum is developed and then changed as a result of a combination of political will and the determination of dominant academics.

The development of emerging government agendas about studies of Asia, together with continuing and public debate by key academics such as FitzGerald, has been immensely influential in determining the shape of school curriculum in Australia. Furthermore, the legitimisation of their thoughts, ideas and calls for action, through these reports and analyses has been reinforced by governmental financial support to fulfil the recommendations they presented.

In the case of the study of Asia, it seems that its uptake in Australian schools has been erratic since the 1970s, essentially because it was tied to short term policy initiatives of federal governments, rather than a continuing 'given' policy and funding arrangement. Furthermore, the studies of Asia often ceased when a change of government occurred. However, attempts at implementing the recommendations and measuring outcomes that have come from the

conversations and documentation summarised in this chapter increased, especially once the federal government, beginning with Keating in 1995, declared studies of Asia a national priority and directed significant funding to the cause.

The most common themes arising from the literature on Asian Studies relate to:

- the notion that curriculum and studies of Asia are multifaceted concepts: constructed, negotiated and renegotiated at a variety of levels and in a variety of arenas
- the common value and need for studies of Asia
- constraints to the effective implementation of Asian Studies programs
- differing degrees of influence of studies of Asia by government and academics.

From the literature review, what is definite is that, despite the haphazard evolution of studies of Asia occurring at a national level since the 1970s, the implementation and continuation of the discrete Asian Studies subject in NSW secondary schools since 1967 continued.

Hence, to articulate the pragmatic, philosophic, ethical and aesthetic complexity of issues of the subject Asian Social Studies, a curriculum subject that has no specific documented history, involves careful research of all of the related players and perspectives. By asking large questions about the definition of the subject at a particular time, the research aims to achieve the specificity and depth to place historical study at “the centre of the curriculum enterprise”. This has been called for by curriculum historiographers such as Goodson.

In the next chapter, the contested nature of curriculum is demonstrated with how studies of Asia should be taught and learnt.

## Chapter 3:

### The theoretical literature

#### Overview

The second theme emerging from the literature review is the translation of policy into the “written” curriculum. Despite the absence of the documented history of curriculum in NSW, and in Asian Social Studies, there is evidence of a vast amount of discrepant debate about the theory associated with the identification of appropriate pedagogy for enacting the “written” curriculum. How curriculum has been constructed and should be constructed for studies of Asia, within a framework that is practical and familiar to teachers, involves more than an understanding of the essential and key issues of importance about why we should even teach about Asia. Thus far, the review has established that the main reasons for knowing and learning about Asia have been argued around the ‘education for location’ chorus within an economic paradigm, but *how* to teach about Asia, and especially for this study, how to teach the specific NSW subject of Asian Social Studies, has also been contested.

In NSW schools, the general organisation of curriculum begins with Key Learning Areas. Key Learning Areas have specific curricula that inform schools in designing subjects—their focus, content, pedagogy and assessment. Key Learning Areas may include some interdisciplinary clusters of subjects, e.g. Social Sciences, Technology, whilst others are clearly single disciplinary, e.g. English and Mathematics.

When designing school subjects, Key Learning Areas reflect the disciplines that inform and guide the “written” curriculum.

#### The “written” curriculum

To reiterate, the “written” curriculum is the pre-enacted and externally constructed plan to organise student knowledge, skills and understandings.<sup>29</sup> Research in

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<sup>29</sup> See Chapter 1.

subject histories should begin with a study of the “written” curriculum. Goodson argues

it would be folly to ignore the central importance of controlling and defining the written curriculum ... the written curriculum is the visible and public testimony of selected rationales and legitimating rhetorics for schooling ... School subjects are the major categories for schooling (1994, p. 24).

Over the last 35 years, there have been a number of evolving and non-consensual views on the approach to teaching about Asia. Generally, these approaches can be divided into four fields of pedagogical frameworks:

- a) discipline-based learning
- b) infusing studies of Asia into already existing curriculum, similar to the approach of perspectives such as literacy, numeracy and Civics and Citizenship
- c) Asian Studies as a discrete subject, using a trans-disciplinary approach, or an
- d) interdisciplinary approach to teaching studies of Asia.<sup>30</sup>

In the discussion that follows, each of the approaches is outlined, and their interrelatedness to the argument is discussed.

### ***Discipline-based learning***

Disciplinary approaches aim to provide students with specialised knowledge that enables a rigorous examination and explanation of limited, and often unconnected, aspects of the world. Marsh (1992) further explains the discipline-based approach to learning by arguing that the approach:

- (i) integrates knowledge within subjects

but can also include:

- (ii) the parallel discipline approach, where teachers purposefully sequence their lessons to respond to other lessons taught

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<sup>30</sup> Whilst the transdisciplinary and interdisciplinary approaches are similar in nature, it is important to define their subtle differences, and this will be further necessary in the research as it particularly relates to the position in NSW secondary schools. A subject in schools focussing on Asia would be interdisciplinary in approach.

simultaneously. For example: Chinese history taught in History, Chinese geography taught in Geography, and a novel based in China taught in English, occurring at the same time of the school year (p. 4).

So, the discipline approach to studies of Asia is one that maintains the core subjects such as English, Geography and History, and incorporates examples of Asia within existing curricula, either as the opportunity arises, or in planned instances across a number of subjects.

Ingleson is one academic who has argued that it is not possible to ignore the discipline-based subjects when teaching about Asia. He argued that the task of curriculum writers and teachers was to ensure that, initially, there was some Asia content in the curricula of all of the social sciences and/or humanities subjects, for instance. For Ingleson, eventually studies of Asia should be a

significant part of school/tertiary curricula not simply because we are close to Asia or because our trade with Asia is increasing, but because it is culturally enriching (1985, p. 6).

In keeping with the 1988 report *A National Strategy for the Study of Asia in Australia* by the Asian Studies Council, FitzGerald developed an underlying utilitarian view for the national strategy to develop a studies of Asia focus, using the discipline approach, also working within existing subjects and their syllabuses. When FitzGerald addressed the Board of Studies NSW in 1992, like Ingleson, he strongly argued that to acquire cultural knowledge, and 'Asia-literacy', it was essential that studies of Asia be located within existing, traditional, subject disciplines.

Subjects are, and have always been, powerful organisers for fields of knowledge and ideas ... [a] convenient way of making sense of our world ... This public knowledge continues to reside firmly in our subjects, not in key competencies, generic skills or other faddish constructs (S FitzGerald, 1992, p. 3).

Moreover, he argued pragmatically that the ethical and value judgements necessary for effective and sustainable 'Asia-literacy' for Australian students could only be developed if Asian cultures and societies were studied with

“rigorous, sequential and in-depth instruction within a discipline-based subject” (ibid.).

For FitzGerald’s “Asia-literate Australia” to come to fruition, Fearnley-Sander commented that the acquisition of knowledge required through traditional disciplines, however, would need to be to a point where it was “so well absorbed as to become the natural frame of reference for teachers and their students” (1993, p. 38).

### ***Infusing studies of Asia into the whole school***

Since its inception in 1992, the Asia Education Foundation (AEF) has further expanded FitzGerald’s approach by advocating the “infusion” of studies of Asia via curricula, but also through other extra-curricula areas. The AEF has argued that a whole school infusion approach to studies of Asia has the potential to reach all students, all of the time, using not only examples of Asia to enrich existing curriculum content, but also mandating it by embedding studies of Asia into the whole school plan and policies. The outcome of this approach, argued the AEF, is “Asia-literacy”.

The AEF, in its latest National Statement (2006), identified five curriculum emphases for the infusion of studies of Asia in all subjects. These emphases simply validate teaching and learning programs to include Asia. They are to:

- understand ‘Asia’
- develop informed attitudes and values
- know about contemporary and traditional Asia
- connect Australia and Asia
- communicate <sup>31</sup> (pp. 8-9).

FitzGerald agreed with this total inculcation of the perspective by expanding on the original discipline-based learning approach. An “across the curriculum approach”, with the maintenance of subjects as disciplines; the type endorsed by the Asia Education Foundation from the 1990s, was an effective way to immerse Australia students in the “mosaic which is Asia”, FitzGerald argued (1991).

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<sup>31</sup> i.e. to develop skills of communication and be able to interact with people from Asia.

Whether the widespread adoption of the infusion approach restricted or assisted achieving the goal of increasing Australia–Asia engagement through education is debatable, and involves research that moves beyond this study’s purpose. However, Fry, Baumgart, Elliott & Martin’s (1995) research on Asian studies in Australian schools, concluded that the infusion of studies of Asia had occurred predominately in the languages and social studies subjects, for reasons that especially included the “crowded” and mandated curriculum in NSW schools.

### ***Teaching Asian Studies as a discrete subject through the transdisciplinary approach***

For studies of Asia, the transdisciplinary approach<sup>32</sup> is a process that systematically uses the knowledge and methodology of *all* of the disciplines (or Key Learning Areas) in order to obtain an accurate and complete picture about Asia and Asian people, from which the written curriculum is enacted as a discrete subject. The transdisciplinary approach is where the inter-relationships between disciplines may be stressed, but differences between them are preserved.<sup>33</sup>

The transdisciplinary approach supported Beare & Slaughter’s (1993) view that each discipline operates through different ways of knowing, and suggested that if the study of Asia was to achieve intercultural understanding, which was one of its main goals, then a curriculum approach that teaches for “wholeness and balance” was required. Singh (1995b) strongly argued that a transdisciplinary curriculum was the optimum means of developing a “multi-dimensional, multi-vocal account” of Asia required to foster an Asia-literate, multi-cultural Australia within a dynamic region. Whilst Hamston confirmed major tensions between theory, rhetoric and

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<sup>32</sup> Note that the transdisciplinary approach is slightly different to the, often referred to, multidisciplinary approach. A multidisciplinary approach to the studies of Asia, for example, centres on a theme within a discipline, such as the ‘Women of Asia’, or the ‘Environment of Asia’, as opposed to Asian studies as a discrete subject. The multidisciplinary approach still, however, uses the methodological processes of all appropriate disciplines to teach the theme.

<sup>33</sup> Although there had been differences about whether the subject should be *physically* located within the history or social sciences departments of schools, and built around the study of regions, cultures, countries, themes or issues.

practice in teaching about Asia, and urged a strong “gazing out” from Australia to Asia, she too agreed with Beare & Slaughter and Singh:

discipline-based curriculum centred on discrete subjects ... is far removed from the comprehensive, integrated curriculum needed (J Hamston, 1996, p. 59).

FitzGerald disagreed:

To set up a subject called Asian Studies is to invite children to believe that everything to do with Asia is somehow different from mainstream human experience. It is invariably seen as peripheral, and marginal. It ought therefore to be educationally unacceptable (FitzGerald, 1992, p. 4).

His comments angered three key Asia curriculum academics: White, Henderson and Dufty. Individual disciplines, they suggested, tended to have a western rather than a world focus, creating a partial sense of order about the complex world in which we live. In other words, such an approach provided students with restricted knowledge and skills needed to solve problems of a broader, more integrated, world. White remarked:

There was a limited but developing sense of globalisation when FitzGerald was writing. The curriculum framework was very western oriented, limited in its international outlook and scholarship needed to address this. Values education was a hotly disputed area. The technology was just emerging that would ultimately allow students to do their own research. The emphasis was on national interest, not an understanding of accelerated globalisation (2009).

Similarly, Henderson argued that whilst FitzGerald’s argument suggested that studying Asia contributed to the general internationalisation of Australia’s outlook, his view was, however, based on the practical outcomes of intercultural understanding rather than a view based on values and attitudes, and far deeper knowledge about the region and its people. Furthermore, Henderson stated that “it must be noted he was not a global educator” (2004, p. 3). Dufty claimed abruptly that FitzGerald’s position exhibited “plain ignorance of the field” (1994).

Conversely, Lo Bianco agreed with FitzGerald. He suggested that “Asia is made foreign” if it is presented to students unconnected to disciplines. Lo Bianco urged that curriculum space within disciplines should especially be given to issues involving Australia’s evolving identity of a plural Australia in the Asian region (1996, p. 55). However, Williamson-Fien (1996) claimed that the issue was more complex in that, whilst it was easy to map where studies of Asia could fit into existing disciplines and syllabuses, the difficulty was ensuring teachers had had the appropriate professional learning and experience to enable them to teach about Asia.

### ***An interdisciplinary approach to teaching Asian Studies***

Dufty strongly endorsed an interdisciplinary approach to teaching Asian Studies (1996b). The interdisciplinary approach is very similar to the transdisciplinary approach to teaching about Asia, summarised above, in that a discrete subject is argued to be a necessity. However for this approach, teachers draw upon a range of sources of knowledge and skills across, but limited to, the social science/humanities discipline, rather than all disciplines including science, for example. Often with the interdisciplinary approach to teaching Asian Studies, content and processes of inquiry from the social sciences/humanities disciplines are fused around topics, themes or questions in an attempt to integrate knowledge and skills for a deeper understanding of the concepts.

Dufty’s social education perspective expanded the approach to include an emphasis on psychological, sociological and anthropological perspectives, often with a focus on perceptions. Dufty also alluded to interdisciplinary fields of knowledge such as peace and human rights, environment and development education, as necessary to achieve intercultural understanding. The promotion of regional and global contexts was essential, Dufty argued, in order to develop awareness, not only of “the existence of other peoples and civilisations”, but of the “importance of co-operation and mutual concern of our crowded intimate spaceship” (1 May 2004).

White, however, warned that it was not possible to separate social, environmental, economic, political, technological and national security issues, and national identity when looking at conceptual frameworks for the development

of an Asian Studies curriculum (1998). She argued that, with accelerated globalisation, new and very complex dimensions to know and understand were emerging: “[t]hese can only be addressed through transdisciplinary partnerships”. White defined “transdisciplinary partnerships” as processes that extended across disciplines (2009).<sup>34</sup> Furthermore, she identified and described problems associated with Asian Social Studies in NSW secondary schools for teachers who chose to use an interdisciplinary approach in their Asian Social Studies classroom. Problems, she suggested, included the absence of science and technology taught as part of the curriculum and essential to maintaining historical accuracy; teaching about Asia from a western perspective; and teaching only the exotic (1999). Moreover, in her doctorate, *Crossing the East–West Divide*, she offered solutions, by way of theoretical models, which developed alternative practices to cope with the quantity and complexity of knowledge to be accessed through the transdisciplinary approach to the subject.

Finally, White (1999) argued, by using a transdisciplinary approach to teaching about Asia, Beare & Slaughter’s idea of “wholeness” and “balance”—a complete and accurate knowledge base—was accomplished. Consequently, she reasoned, values and attitudes central to the aim of the course were developed in students that often changed their original, inaccurate perspectives about Asia, and so intercultural understanding was achieved. White, in an interview, explained:

Our beliefs form the principles, levels and ways we are prepared to personally and intellectually engage with people of other cultures. These beliefs need to be informed. Historical and geographical methodologies can’t achieve these alone (P. White, 2009).

Williamson-Fien’s work, through the theory of Foucault, carefully examined the potential for the emergence of Asian Studies in Australia as a discrete subject and a discipline of its own, along with the significance this would have in terms of the nation’s attempts to engage with Asia. Her view supported White’s argument by emphasising that studies of Asia should be both “interdisciplinary and antidisciplinary”, meaning that the study of Asian cultures and societies should be

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<sup>34</sup> White notes that Macquarie University was the first university in Australia to be founded on the philosophy of embracing and accessing transdisciplinary knowledge, and enabling students to complete studies across disciplines, such as studying subjects in science and the arts, for example (P. White, 2009).

taught as a separate subject in the curriculum to accommodate new, non-Eurocentric knowledge, from within, and beyond the social sciences (1996, p. 70).

Mackerras (1976) perhaps best sums up the dilemma that has faced educators and academics, from the 1970s to the present, about the approach to teaching about Asia. His words speak of the benefits of all approaches and are worth repeating:

Is it really proper to divide it [Asian material] off from the mainstream of the world by setting up a separate subject called 'Asian studies', or 'Asian Civilisations'? There are those who argue that the study of Asian history, for instance, belongs with the two disciplines and that to learn Asian history by itself is to split Asia from the rest of the world ... Yet to claim that there is no room for separate courses on Asia seems to me absurd. Asia will never get the time and attention it deserves if it can never be studied except as part of an overall discipline. It seems to me perfectly proper that a proportion of students should choose to focus attention on what is, after all, the region in which we live and is fascinating and important in its own right (1976, pp. 4-5)

In sum, whilst the differences in those approaches to teaching about Asia have been outlined, the common priority woven through all of them is the essential role of written curriculum and its enactment to be responsive to a changing world. To know and learn about Asia, a responsive written curriculum is one which deconstructs past myths and is enacted with the aim of achieving increasing dialogue, engagement and social cohesion with the people of Asia, in an emerging global civilisation.

## **Conclusion**

The timeframe of this thesis coincided with the witnessing of new forms of global, economic and financial integration in Australia. Collectively, these forces produced significant changes in government policy and social values. As a result there was, in education, a priority to seriously engage with Asia. Such forces required significant attention to the development of knowledge, skills and understandings to view the world from the perspectives of others, and not only

from our own, if we were to be an Asia-literate society. Very significant transformations in thinking started to emerge. Academic arguments escalated about the relationship Australia should have with Asia. However, progress was hampered in the educational domain because of the continuous debate about approaches to teaching about Asia. Although social cohesion and humanity emerged as relevant concepts and values which would address racial and religious intolerance, the Asian Studies curriculum arguments persisted: the 'infusion' approach versus those approaches which facilitated the implementation of a discrete subject for the study of Asia.

At the same time, values education was, for the first time, also on the agenda. It did seem, however, to be too simplistic to assume that positive relationships between the 'East and West', Asia and Australia, could be enhanced through methodologies of those western-biased disciplines that already informed school subjects. New knowledge resulting in changing values was needed in studies of Asia so that the desire to go beyond Australia's political and economic agenda and self-interest became reality.

Four significant and related themes emerge from the review. They summarise the commonalities of the debates about the approaches to teaching studies of Asia:

- (i) an understanding of Asian cultures and societies depends on a knowledge base, and the comprehensiveness of its accuracy, to change attitudes and values
- (ii) students must be prepared for the challenge of engaging with the Asian region, in a time of accelerated globalisation
- (iii) Australia's Asian knowledge base should be led by a specific government-supported education curriculum and be delivered by suitably qualified educators
- (iv) a combination of government agendas, policy development, educational theory and teaching expertise can contribute to the implementation of meaningful and long lasting curriculum.<sup>35</sup>

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<sup>35</sup> Regardless of the debate over approach, major federal policy documents continue to recognise the significance of knowing and learning about Asia. Specifically, the Melbourne Declaration on National Goals for Young Australians published in December 2008, for example, stressed in Goal 2: "All young Australians become

Having summarised the key ideas emerging from the literature that are relevant to my research into curriculum history and specifically the history of the school subject Asian Social Studies, I proceed to the next chapter to examine the methodology and design of the research study.

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successful learners, confident and creative individuals, and active and informed citizens”, as “India, China and other Asian nations are growing and their influence on the world is increasing ... Australians need to become Asia-literate, engaging and building strong relationships with Asia”, and further, that young Australians “are able to relate to and communicate across cultures, especially the cultures and countries of Asia” (Ministerial Council on Education, 2008, pp. 4, 9).

## **Chapter 4:**

### **The methodological literature**

#### **Overview: Methodological framework**

McCulloch (1992) argued for the importance of curriculum history,<sup>36</sup> explaining that for meaningful study in this field, curriculum history research should include three elements:

- (i) connections between the past and the present
- (ii) curriculum viewed in context with the broader society
- (iii) identification of the differences between policy and practice.

To ensure that the basis of this research includes these first three elements, McCulloch includes a fourth, which is the foundation of this chapter. It is that:

- (iv) the research must have a methodological base.

Goodson (2005) argues that curriculum can actually be viewed as a process of “inventing tradition”. He says that, as with all traditions, curriculum has to be “defended”, “constructed” and “reconstructed” over time, and that attention needs to be given to historical studies, which examine complex changes over time. Goodson also states that by focussing on the recurrence of events over time, it is possible for a researcher to discern explanatory frameworks. Goodson stresses emphatically that research should focus on the importance of the relationship and interconnectedness between the social, historical and political context, the wider curriculum and the change agents, and time and cost. This is Goodson’s social constructionist approach to curriculum history research. He explains:

A social constructionist approach enables the scholar to study curriculum, working within the traditions of design, but at the same time reaching outwards to examine political and historical structures which carefully underlay the traditions of the curriculum being developed (I. F. Goodson, 1988, p. 118).

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<sup>36</sup> See Chapter 2.

As Goodson has inferred, the importance of this curriculum history research is not to discuss curriculum construction but the examination of changes. Nevertheless, Mutch's (2003) model of curriculum construction serves as a useful framework of reference for the proceeding chapters and, therefore, is worthy of summary, below.

Mutch argues that the core component of curriculum construction involves three interrelated aspects: people, processes and products, with each of these aspects influenced by a range of factors. She elaborates that the people, as writers, bring to the "table" their personal and professional histories, beliefs and values, pressure from political lobby groups, and government policies for example, factors which she terms "external" and "internal". The people, in turn, influence the processes, also subject to a range of contextual factors and shaped by curriculum development models, "either recognised and articulated, or serendipitous and arising from need" (2003, p. 272).

Finally, the people and the processes influence the products, or the syllabus.<sup>37</sup> The syllabuses have control over the contents, formal discourses, and the representative language and symbols, or diagrams. The product also needs to take into account the "intended audience".

Mutch's model of curriculum construction highlights key aspects to be cognisant of when writing curriculum history. To relate Mutch's work to that of Goodson's social constructionist approach to curriculum history research, Mutch argues that her three key aspects of curriculum construction—people, process and product—are subject to factors which make the curriculum development process complex and contested, an argument that Goodson states is factual for any curriculum, and warrants analysis (1994).

Goodson's methodological basis of sound historical education research of a school subject includes the investigation of "people" with as much attention to the "internal" (or micro) subject community—the interests, status and resources of its "members"—as to that of the importance of changes of climates of opinion, and

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<sup>37</sup> The syllabus, by definition, is the contents, or outline, of the curriculum. See Chapter 1.

forms of “external” (or macro) relationships, which affect the subject in question. Further, he states that the bases of such research include “processes” with a “product” and should include:

a combined approach: a focus on the construction of prescriptive curricula and policy coupled with an analysis of the negotiations and realisation of that prescribed curriculum, focussing on the dialectical relationship of the two. We want, in short, the story of action within a theory of context ... we need to understand the social construction of curricula at the levels of prescription and process and practice and discourse (1994, pp. 112-113).

This curriculum history research applies Goodson’s approach to the investigation of Asian Social Studies. The research for this thesis was conducted using a qualitative methodological paradigm. The methodology and research design can be summarised as follows:

**Table 1: Research design**

<b>Methodology</b>	<b>Related method</b>	<b>Strategies</b>
Historical research	Document analysis	“Slices of time” approach Document analysis
Ethnography	Narrative and biographical inquiry	Life history approach Narrative approach
Case study	Document analysis Narrative and biographical inquiry	Document analysis Life history approach

This research is a case study of a school subject and combines two main approaches:

- (i) historical research, and
- (ii) ethnography.

A discussion of the related methods and strategies for the collation and assembly, and analysis and explanation of data for each methodology in order to complete the qualitative research process forms the basis of this chapter. Furthermore, the two strategies used within the document analysis, i.e. the “slices of time” approach in Chapter 5 and the document analysis used in Chapter 7, are

outlined within the same stage, as both are a part of historical research methodology.

## **Historical research**

Borg & Gall's (1971) useful definition of historical research is the systematic and objective location, evaluation and synthesis of evidence in order to establish facts and draw conclusions about past events.

### ***Strategies***

Goodson has stressed that "it is time to place historical study at the centre of the curriculum enterprise" (1988, p. xix). This research aims, for the first time, to document the curriculum history of Asian Social Studies in NSW secondary schools. Chapters 5 and 7 use two document analysis strategies:

#### *(i) "Slices of time" approach*

This qualitative research has been adapted from the work of Medway (1990), Cunningham (1995) and Sawyer (2002), all of whom have used an interesting variant to the usual approach to curriculum history studies: a chronological and continuous narrative of a period of time of a subject. Medway (1990), in the writing of the curriculum history of the subject of English in England and Wales, chose to forgo the more traditional breadth of research, to that of an in-depth study of the beginning and end of a 10-year period of the subject. Medway's methodology was to 'cut slices' through particular periods of time in an attempt to illuminate the chosen period by thoroughly examining each of the chosen 'slices'. Medway's approach was to examine especially the syllabus documents, but also, all of the local (i.e. Great Britain) "key" books, including journals and articles, on the subject which related to the particular years he was focussing on. Using such a methodology, Medway argued, whilst sacrificing breadth and continuity, allowed for consideration of greater depth in the examination of evidence. Furthermore, he saw that the problem with the continuous histories of subjects was the unsystematic basis on which sources were selected.<sup>38</sup> Certainly, one advantage

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<sup>38</sup> In other words, what was the rationale for the *exclusion* of specific sources from the research?

of researching a subject through Medway's "slices of time" approach is the thorough examination of all available sources for that particular period of time of the subject in question, to achieve considerable depth of study.

Likewise, Cunningham's (1995) research on the image of the teacher as portrayed by the British press over the period 1950–1990 also employed Medway's "slices of time" approach by researching selected years in depth.

Sawyer's (2002) research on the curriculum history of Years 7–10 English in NSW secondary schools studied two particular years of the subject. Those years represented the same years that a new English syllabus was introduced into schools. Sawyer included "key" textbooks, journals and data from systems-wide examinations to assist with the analysis, but the syllabuses themselves represented the context through which the "slices of time" were identified. The syllabuses became the centrepiece of examination and analysis, as they represented the results of the debate that had occurred. Furthermore, the syllabuses, or as Goodson calls them, the "written curriculum", as context, were emphasised.

(ii) *Document analysis*

As Seddon noted, the views of those "who might be termed experts, and organised experts at that" are also valid and important for research of a school subject (1989, p. 6). Analysis of the journals produced by a professional body, therefore, has the potential to deepen the research as a whole entity, since the executive of the professional group and their writers may, indeed, have advocated a certain definition of the subject. For whilst it is recognised by Goodson & Hargreaves (1996) that involving the peak professional body of a teaching subject in the research may define that subject a certain way, it is acknowledged that failing to do so may indeed limit the definition to that from educational bureaucrats and curriculum writers, and this too would be problematic. We are also reminded of this in Mutch's (2003) emphasis on the influence of people and on the product.

### **Data Collection**

The “slices of time” approach for an analysis of the three Asian Social Studies syllabuses are analysed in Chapter 5. The syllabuses of 1967, 1976 and 1985 represent a complete set for the subject’s history. These syllabus documents provide a vital perspective for analysis, but also a finite context in order to answer the research question.

Journals and associated publications published by the Asia [Education] Teachers’ Association (A[E]TA) will be analysed using key themes and issues that contribute to the investigation of the Asian Social Studies subject in NSW secondary schools. From the establishment of the association in 1972 the association journal has provided vital support material for teachers. However, additionally and importantly, the journals included commentary related to national debates occurring concurrently and evidence about the evolution of the teachers’ association.

Where imperative to the research, other publications are used for the purposes of depth and of analysis and validation. A number of references to the Asian Studies Association of Australia *Review* assist the examination, for example.

### **Data analysis**

The link between the “slices of time” approach and document analysis is paramount for this research. In adapting Medway, Cunningham and Sawyer’s principles of “slices of time” in the history of Asian Social Studies, consideration has been given to using document analysis to investigate the syllabuses and other key documents or [written] texts for Chapter 5, and presenting the results as a critical historical narrative. Weber argues that document analysis, sometimes termed content analysis, “is a research methodology that utilises a set of procedures to make valid inferences from [written] text”. Further, “these inferences are about the sender(s) of the message, the message itself and the audience of the message” (1985, p. 9).

Anderson (1999) describes document analysis to include the methods and techniques used by researchers to examine, analyse and make inferences about

human communications. It is agreed, therefore, that the written text is very important data in the construction of curriculum history of a school subject, as syllabuses and associated documents provide valid inferential evidence about communication and interrelationships of key players and contexts of the time in question. Analysis of written text also serves as an imperative historical dimension for a comprehensive qualitative analysis at chosen points of time, in this case the years of the three Asian Social Studies syllabuses. For Chapter 5, the written text was deconstructed and analysed to identify its relationship to the social, political, cultural and historical context; what gave it the coherence, and what particular version of events it was portraying at that particular time.

For Chapter 7, Hilferty's three key areas of investigation provide the framework for an analysis of the publications of the professional teaching association:

- (i) organisational strategies,
- (ii) curriculum development, and
- (iii) professional support.

Such analysis of the written output work of an organisation supporting the Asian Social Studies syllabuses assists in providing the reader with essential knowledge to complement Chapter 5's document analyses. The use of material within the journals of the ATA and the AETA is referred to, in the following chapters, with the following code. For example:

<p>ATABulletin/1972/V1/1/9–11 means ATA Bulletin in the year 1972, Volume 1, Issue 1, pages 9–11</p>
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The first two years of the association's journals constitute Volume 1. That is:

Volume 1, Issue 1	November 1972
Volume 1, Issue 2	December 1972
Volume 1, Issue 3	March 1973
Volume 1, Issue 4	June 1973
Volume 1, Issue 5	September 1973

Volume 2, Issue 1	May 1974
Volume 2, Issue 2	July 1974
Volume 2, Issue 3	October 1974
Volume 2, Issue 4	December 1974

From Volume 2, the journal was published quarterly with calendar year volume numbers and issue numbers 1–4.

### ***Trustworthiness and transferability***

The usefulness of historical research has been categorised by Hill & Kerber (1967). They state that historical research:

- (i) enables solutions to contemporary problems to be sought from the past
- (ii) can be used to foresee present and future trends
- (iii) stresses common interactions between common elements found in all cultures and systems
- (iv) allows for the re-evaluation of data, theories and conclusions as time progresses.

Cohen, Manion & Morrison (2007) argue that the advantage of historical research is to:

employ the past to predict the future, and to use the present to explain the past, gives it a dual and unique quality which makes it especially useful for all sorts of scholarly study and research (2007, p. 191).

Specifically, this curriculum history research has the potential to:

- (i) provide valuable insights for the further development of curriculum policies and syllabuses, including the reinvigoration of the importance of Asian Studies in schools
- (ii) increase our understanding of the influences and knowledge about the purposes and attitudes represented in schooling through curriculum, over time
- (iii) make a valuable contribution to the collective history of curriculum, a relatively new area of study in Australia, especially for the state of NSW.

### ***Ethical considerations and limitations of historical research.***

Whilst historical research is an act of reconstruction and analysis, by its own nature, it presents many challenges. This includes, at the forefront, the assumption that access to documentation will provide a complete set of data for a comprehensive reconstruction of the history of curriculum of Asian Social Studies in NSW secondary schools. This challenge has been noted by Carr who exclaimed that

facts never come to us as 'pure', since they do not and cannot exist in a pure form: they are always refracted through the mind of the recorder (1964, p. 22).

Reconstruction implies a holistic perspective, and so is concerned with the broad conditions that brought about the picture of the past: the reality is that this research aims to detail some of the *specific* conditions as well, through Goodson's "combined approach", so that for the first time a thorough understanding of the NSW Asian Social Studies curriculum, and its relevance is established.

## **Ethnography**

An emphasis on context and descriptions of evidence means that ethnographical research is characterised by the interpretation of what is happening or what has happened in informal and formal educational settings. Denzin's idea that ethnography is "that form of inquiry and writing that produces descriptions and accounts about the ways of life of the writer and those written about", is one that is most apt for this research (1996, p. xi).

Over four decades ago, Bloom (1956) distinguished two approaches to ethnographical research:

- (i) ethnography *of* education, which seeks to understand what members of a particular group count as 'education', whilst
- (ii) ethnography *in* education is concerned with the social and cultural practices within a classroom, or of a teacher, and the ways that people react in the pursuit of an agenda.

This research is concerned with the latter. It also aligns with Mutch's focus on the "people".

***Developing and presenting analysis of the data.***

The importance of teacher's biographies, autobiographies, and life stories has been acknowledged by several researchers including Swindler (2000), Cortazzi (1993) and Dhunpath (2000). Swindler argues that we all live "storied lives". On our life's journey, our tasks, problems, events, sacrifices and accomplishments are gathered and stored within us. These are what he terms individual "life stories". Because of their specificity, they provide, Swindler contends, rich and authentic evidence for researchers. Similarly, Cortazzi explains that biographies and narratives enable the reconstruction and interpretation of subjectively meaningful features and critical episodes, allowing the reader to see the "unities, continuities and discontinuities, images and rhythms" of a person's life (pp. 5-9).

In the same vein, Dhunpath, who investigated the lives of teacher educators through narrative research, argues that the approach enables us to "reconceptualise our studies of teaching and curriculum in fundamentally different ways". Moreover, Dhunpath suggests that it highlights and affirms the voices of the teacher and educator, a voice that has been absent in past educational and curriculum research (p. 544).

Dhunpath supports Goodson's (1994) approach to curriculum history and the inclusion of research of a subject community. Conversely, however, Goodson argues that research should move beyond just life stories because "a teacher is an active agent making her [his] own history". Goodson suggests that a "life history" approach to a narrative and biographical inquiry of a teacher should be located alongside a teacher's life story, with the differential being a broader contextual analysis: "The life history is the life story located within its historical context" (1992, pg. 6). So, whereas a life story approach is a personal reconstruction of experience, a life history strategy builds on this information using, for example, documentary evidence. In other words, Goodson argues that life history provides readers with a means of understanding the intimacy that

teachers have with institutions and individuals as they move simultaneously through their careers and life paths.

On the specific method of life history, Dhunpath claims that the approach is

probably the only authentic means of understanding how motives and practices reflect the intimate intersection of institutional and individual experience in the post-modern world (2000, p. 544).

In this study, a retrospective life history, as opposed to a contemporaneous life history, is undertaken through the strategy of the interview. The interviewee is a woman whose working life as an educator has been at the forefront of the development of the Asian Social Studies syllabuses in NSW. She provides a rich, personal account of the developments of the subject at particular points of time. Moreover, through the life history strategy, this study will examine the intersection of her life experiences as an individual – wife – mother – with her career as teacher and educator committed to teaching about Asia. Attempts are made to illuminate the reasons why she saw the study of Asia as crucial for her own children as well as for students in NSW secondary schools.

The data is presented using Hitchcock & Hughes' (1995) thematically edited mode of presentation in which the interviewee's words are presented by the researcher under a series of headings. This mode is opposed to an interpreted and edited form of presentation in which the research is a version of the subject's life history, or the naturalistic mode whereby the life history is almost entirely the words of the interviewee. The thematically edited mode of presentation is most apt in that it interacts and provides depth to the historical research of Chapter 5, the pre-enacted curriculum of the Asian Social Studies syllabus, as well as being complementary to the focus of Chapter 7: the role of the professional teaching association in Asian Social Studies. Furthermore, this mode assists with the analysis of the research questions, given its logical sequence of headings and sub-headings used throughout.

### ***Data collection***

The definition of research interview is offered in Cohen & Manion (1989). They cite Kahn & Cannel's (1968) comprehensive definition that interview is

a two-person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information, focusing on content specified by research objectives of systematic description, prediction, or explanation (pp. 307-308).

The qualitative research interview seeks to describe the meanings of central themes in the world of the subject. A qualitative research interview seeks to understand, both on a factual and meaning level, what the interviewee says, though it is usually more difficult to interview on a meaning level (Kvale, 1996). Interviews gather data through direct verbal interaction between individuals and may serve three purposes:

- (i) the principal means of gathering information; with Cohen, Manion & Morrison describing this as  
providing access to what is inside a person's head, makes it possible to measure what a person knows (knowledge or information), what a person likes or dislikes (values and preferences) and what a person thinks (attitudes and beliefs) (2000, p. 309).
- (ii) to identify variables and relationships which relate closely to the central aim of the research
- (iii) to be used in conjunction with other research methods, as the need arises.

Miller outlines three approaches to analysing life history data:

- (i) the realist approach, focussing upon grounded-theory techniques
- (ii) the neo-positivist approach, which focusses on more structured interviews
- (iii) the narrative approach, which focusses on a rich interplay between interviewer and interviewee (1999).

In other words, different types of interviews fit along a continuum of formality, ranging from the structured and very formal interview, to the unstructured interview where the participants shape the direction of the research. This research used the narrative approach.

Specifically being guided by the “Questions of Substance” and “Questions of Formation” as outlined by Butt et al. in their life history approach to educational research, the interview questions are but a framework (see Appendix 1) (1992, pp. 61-62). The researcher was able to follow up ideas, probe responses and investigate motives and feelings that other research techniques, including questionnaires, are often unable to do. Moreover, the established framework, via the guided questions, enabled analysis of the data to be organised.

Through the interview, the following threads of life history data were collected:

- (i) the teacher’s experience and background and their impact on teaching and learning about Asia
- (ii) the teacher’s life style, identity and culture and their impact on views of teaching and learning about Asia
- (iii) the teacher’s life cycle; natural stages of maturity and their impact on teaching and learning about Asia
- (iv) the teacher’s career stages; or phases of professional life and their impact on teaching and learning about Asia
- (v) the teacher’s critical incidents and their impact on teaching and learning about Asia
- (vi) the life histories of the subject and its association, and their impact on the teacher.<sup>39</sup>

The life history of Dr Margaret White, OAM, henceforth referred to as ‘Peg’, is a reflective account from a current and historical perspective. The aim of the account is to provide insights into the ways in which Peg makes sense of her experiences growing up; the circumstances and structural factors that have shaped her life and informed her choice of teaching as a career, and an investigation of the pathway toward commitment to studies of Asia and postgraduate research. More specifically, the researcher sought to understand Peg’s journey to teaching and subsequent lifelong commitment to studies of Asia, as well as her perceptions and understandings about the importance of teaching about Asia. In this respect, the life history approach not only illuminated the complexities of Peg’s lived experiences linked with Asian studies, but also

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<sup>39</sup> See Chapters 5 and 7 for background histories on Asian Social Studies and the Asia [Education] Teachers’ Association.

assisted in providing a contextual understanding of how historical, societal, and personal circumstances and events have shaped her life and role as a key player in the Asia curriculum story (Dunpath, 2000; James, 2002, p. 171).

#### *Selection of the interviewee*

As explained above, Peg White was selected for the research for a number of reasons. Importantly, her life has transcended all of the 'slices of time' that this study is about. Furthermore, Peg has had extensive teaching, academic, and related experiences with studies of Asia in NSW schools, through associations and bureaucratic institutions, since 1969. By documenting Peg's life history, the researcher had a unique opportunity to deliver a personal, but multi-dimensional, multi-faceted account of one person's journey and impact on Asian Social Studies in NSW schools.

Through the document analysis the interview questions were developed.<sup>40</sup> The participant's interviews took place in May 2009. Previous informal conversations were documented by the researcher, at Peg's request, some five years prior to the study and are also referred to in the chapter. The participant (Peg) was provided with the questions prior to the scheduled interview so that she would be aware of what to expect and have input into any lines of enquiry that would be either unsuitable or inappropriate. A suitable series of dates was negotiated over May, and the interviews were conducted in Peg's own home, given her age and health concerns.

The first interview, recorded and transcribed immediately, was three hours in duration. Peg provided oral responses to questions related to various stages of her life including her childhood, life prior to teaching, her teaching career cycle, through to her current professional and personal situation in terms of reflection. The interview focussed on her pathway. This background information enabled the researcher to establish the context for analysis including family and social environments, attitudes to schooling and intercultural influences.

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<sup>40</sup> See Appendix 1: Interview questions.

The second interview was two hours of duration. It too was recorded and transcribed immediately. This semi-structured interview progressed Interview 1 and focussed on wider matters particularly relating to values and attitudinal formation of people in Australia about Asia. The interview included Peg's comments about the importance of studies of Asia and Asian Social Studies at particular 'slices of time', and the changes between each of them, focussing on the social and political contexts of the state and nation.

Peg was invited to view and comment on both the transcript and then the completed analysis of her interviews.

### ***Data analysis***

The transcribed and coded interview data were analysed by the researcher using, in the first instance, a process of identifying the main concepts borne from the interview. These concepts were then categorised. For categorisation of the data, the researcher adapted a model for life history developed by Knowles (1992). His "biographical transformation model" provided a framework for this study to illustrate distinct evidence that discerns the explicit link between life story and life history.

Thoughts and actions from the participant's beliefs and perceptions about what important knowledge, skills and understandings were necessary for society have been scrutinised, as well as how Asian Social Studies contributed to this quest (pp. 118–120).

According to Knowles, dominant themes emerge. For this research there were three:

- (i) the nature of teaching
- (ii) personal values and attitudes
- (iii) intercultural importance.

Finally, the life history is presented as a critical historical narrative, as discussed earlier.

Use of the interview transcript, transcribed and coded by date and line number, will be referred to in the following chapters by its line number. For example:

Interview with Margaret White	2009/L35–36
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### ***Trustworthiness and transferability***

Historical curriculum research of a school subject, curriculum and policy development can benefit greatly from Goodson's life history approach. Taking the stories of teachers enables the curriculum theory and the "written" or preactive curriculum to be represented as an interpretation through teaching practice, or Goodson's "enacted" curriculum. In so doing, accounts of the realities for teaching and learning associated with written curriculum can be examined, giving a full picture of a curriculum history. For Goodson argues:

[C]urriculum history must encompass the manner in which the curriculum is received and enacted.

Life history provides one method for examining this process (1988, p. 71).

In other words, Goodson stresses that life histories have the potential to provide valuable insights into the ways in which educational personnel deal with the restrictions and circumstances in their career (1983). Furthermore, the life history process enables teachers to contribute their own personal and professional theories to the learning process.

### ***Ethical considerations and limitations of interviews***

Despite the distinct advantages of life history for this research, as aforementioned, two major criticisms are:

- (i) the problem of "representiveness" or "typicality", where life history work cannot, by its very nature of individualism, guarantee typicality or representativeness and consequently, generate theory
- (ii) life histories are a considerable undertaking, and with low guarantees of generalisable findings and the necessity of large time commitments, their worth for some is debated (I. F. Goodson, 1988, p. 78).

The time gap of 35 years, from the beginning of the Asian Social Studies subject to its non-renewal in 2002, limited the selection of suitable participants for interview for the purpose of life history.

The underlying philosophy of the qualitative researcher requires that they develop a relationship with the participant based on trust and respect. The chosen participant, 78 years of age in 2009, has had a close professional and personal relationship with the researcher over the last 15 years. Furthermore, the participant is the only person known to the researcher who has been at the forefront of development for all but the first of the syllabuses for Asian Social Studies, as well as being a classroom practitioner.

Interviewing one significant player on the history of his/her professional life, specifically related to Asian Social Studies, and focussing on key 'slices of time' which coincide with new or updated syllabus documents, rather than using a chronological method of analysis, provides the depth that Medway detailed in his study (1990), and a richness and reality that goes beyond, but complements a document analysis.

Cohen, Manion & Morrison (2000), and Bell (2005) identify the problem of bias in interviews. Importantly, Bell, addresses this by explaining

it is easier to acknowledge the fact that bias can creep in than to eliminate it altogether (p. 157).

In this way, the researcher as sole interviewer is aware that through the purposeful selection of the interviewee, bias will be embedded in all the interviews' data. It is noted that this is strongly acknowledged. It is very much the point of interviewing Peg. Her life, professionally, has been committed to improving the place of Asian Studies in Australian, and especially NSW, curriculum.

At the heart of this study, and to ensure the overall integrity, quality and trustworthiness of this research, it was imperative for the researcher to consider the following ethical issues:

For the participant:

- (i) acquiring informed consent, ensuring confidentiality and anonymity as required. Informed consent for the participant involved details about the nature of the research, data gathering procedures and the use of results
- (ii) an opportunity to read and discuss the transcript of the narrative, at all stages, to ensure that the participant's view was accurately represented throughout the process.

For the researcher:

- (i) ethical clearance from Griffith University's Human Ethics Committee before any data collection or research was commenced—see Appendix 11 and Appendix 12 for documentation.

## **Case study**

This research is underpinned by a case study methodology. Whilst it is repetitive to proceed with the data collection, analysis and presentation as it has been outlined in the former two methodologies, it is necessary to outline the view of case as relevant to this research.

Cohen, Manion & Morrison (2000) argue that case studies have the potential to provide a rich, detailed, real-life, holistic interpretation of the topic being studied focussing on the particular, not the general. Moreover, case studies offer the researcher an insight into the real dynamics of situations and people (p. 185). Whilst a case study can be either quantitative or qualitative, or a combination of both, it is usual that most case study research strategies lie within the realm of qualitative methodology.

Case study has been defined by Robson (1993) as

a strategy for doing research, which involves an empirical understanding of a contemporary phenomenon within the real-life context using multiple sources of evidence (p. 5).

This research is a "contemporary phenomenon" with Asian Social Studies being a part of school curriculum in NSW during the time that the researcher was at

school as a student and teacher (“real-life context”); is bounded by temporal dimensions (1967–2002); and uses “multiple sources of evidence” (i.e. interview data and document analysis).

The usefulness, within the realm of education, of this case study methodology is succinctly outlined by Grossman, who determined that the case study approach to educational research specifically, represents an attempt to gather in-depth data on the content, character and organisation of an individual’s knowledge for the purpose of contributing to a broader conceptualisation of teacher knowledge and its use in teaching (1990). Moreover, case studies are particularly appealing and useful: as Merriam (1998) argues, this empirical approach means that

educational processes, problems, and programs can be examined to bring about understanding that in turn can affect and perhaps even improve practice (1998, p. 41).

Under the umbrella of case, the process for this study incorporates:

- (i) an individual life history: the acknowledgement of change throughout a person’s life is both episodic yet constant
- (ii) the evolution of a subject as social change over time
- (iii) the nature of relations between individuals and between subjects, and the way these relations change over time (I. F Goodson & Walker, 1991).

Furthermore, the combining of a life history with contextual historical analysis of documents is an appropriate strategy for building on case as a methodology. While the research focusses on participation and eventfulness, it allows for an examination of the constraints beyond. In this way, the reader gains insights of how, over time, and particularly at specific crossroads of time, individual will and fundamental interests interrelate (I. F. Goodson, 1988, p. 96).

Whilst this research is not generalisable, its methodology and conclusions contribute to the wider field of educational research and especially to the curriculum history of school subjects.

## Conclusion

The study of Asia continues to operate essentially through the frameworks that methodologically infuse it within western-oriented discipline structures in the classroom, and in whole school activities. Approaches that provide perspectives, content and understanding through interdisciplinary or transdisciplinary access to cultural knowledge have not been pursued rigorously since the end of the NSW Asian Social Studies syllabus. Furthermore, skills to develop sophisticated, strategic transdisciplinary analysis of issues, traditionally excluded from mainstream research, are not taken on board in the current core curriculum. Now the impending magnitude and transformation of contemporary global change raises questions and issues that, more than ever before, cut across disciplinary boundaries. For example: intercultural understanding, peace and security, a sense of humanity, and their relationship to knowledge from, and about, Asia must be available for recognition and consideration. It is the intention of this research to examine the definition of Asian Social Studies during the period in question along with a detailed examination of the written curriculum and related key documents, as mentioned, which interacted to form a particular construction of the subject.

The moving 'platform' that is the study of Asia must accommodate the reality that Asia has been written out of history by the west, *but* these people 'without history' are very big players in intellectual, religious, political, scientific and world knowledge. Research methodology must now be capable of generating connectivity and understanding in order for academics, educators and writers to develop appropriate tone and sensitivity when expanding the written curriculum so that students are able to operate in a connected world. That is what interdisciplinary partnerships through the transdisciplinary process will achieve.

Thus, to define Asian Social Studies, combined methodologies have been employed for this research design. They include the historical research of relevant documents and the ethnographical study of a significant person. The historical research is completed through a "slices of time" approach, for the analysis of relevant syllabus documents. It also includes an account, based around key themes from the journals of the subject area's professional teaching association. The ethnographical research details the life history account of an

educator, committed to the field of Asian Social Studies. In summary, the main data includes:

1. Syllabus Documents
  - (i) Syllabus in Asian Social Studies Advanced and Ordinary Courses Forms II–IV (1967)
  - (ii) Syllabus in Asian Social Studies (1976)
  - (iii) School Certificate Syllabus in Asian Social Studies (1985b)

Mention of the final Studies of Asia Stages 4 and 5 Writing Brief (1997) is made.

2. Asia [Education] Teachers' Association Journal
3. Dr Margaret White

In the following chapters, I present and analyse the data for this study. In Chapter 5, the three Asian Social Studies syllabuses are examined; Chapter 6 presents the life history account of Margaret White, a significant player in the Asian Social Studies story; and Chapter 7 investigates the role of the professional teaching association as Asian Social Studies developed and was implemented into NSW secondary schools.

## **Chapter 5:**

# **The pre-enacted curriculum: Asian Social Studies**

### **Overview**

Goodson states that a “written” or pre-enacted curriculum provides “clear rules of the game” for educators and practitioners (1988, p. 9). In this chapter I will argue that, for Asian Social Studies, these rules were parameters and not prescriptions.

As established in Chapter 3, curriculum construction at the pre-enacted level is a multi-dimensional process, the theory and analysis of which has been debated by many. This chapter focusses on the pre-enacted curriculum product, or Asian Social Studies syllabus, at three “slices of time” and the changes at each slice, as instigated by people and processes, in reference to Mutch’s model of curriculum construction (2003).

Medway’s (1990) “slices of time” approach, explained in Chapter 4, focusses on the illumination of significant years to gain greater depth in examining the research question. The chosen years are 1967, 1976 and 1985. These years represent the implementation of the three Asian Social Studies syllabuses in NSW secondary schools. Moreover, the nine years between each will offer a study in equivalent stages. Each slice of time is placed in context through the parallel use of the timeline, found in Chapter 6 (Figure 3). A summary of Australia’s political and social context has been provided in the literature review, however, an account is provided here to set the scene for the establishment and vision of the very first Asian Social Studies syllabus in 1967. The purpose of this chapter, therefore, is to detail distinctive elements of the Asian Social Studies Syllabus as it evolved.

Before analysing the first of the three syllabus documents for this research, it is appropriate to briefly present the historical context in which the subject Asian Social Studies began; the establishment of the first Asian Social Studies syllabus committee and the formalisation of the subject.

### ***The historical context and the beginning of a process of syllabus development***

Asian Social Studies emerged in the 1960s against a background of:

- (i) the centrality of Australia's economic and political relationships, both historical and contemporary, not with nearer Asian countries, but with the 'west'
- (ii) a distinct lack of general or systemic studies of Asian cultures.

Australia had restricted formal contact with Asia and Asians throughout the colonial period, although it is well documented by Cleland (2002), Macknight (1976) and others that indigenous Australians maintained a close trading and social relationship with the Macassans for many centuries prior to British contact. In the 19th century, Kanaka labour from Melanesia, Afghan cameleers from British India, Maoris and Chinese began arriving in Australia to work or survey the land. Ad hoc legislation was passed and repealed by the colonies, and set up in Australia to try to appease the racial violence and bitterness that was transcending Australian society. It was the racial dissension on the goldfields involving the Chinese that would ultimately lead to the Commonwealth Immigration Restriction Act of 1901, commonly termed the 'White Australia Policy'. This became the basis of the prejudiced attitude toward non-white immigrants by much of the British-ancestry population for decades hence, through World War II and regional conflicts, including Korea and Vietnam. Such attitudes were evident in the syllabuses taught in NSW schools in the 20th century. There was a lack of explicit commitment to any subject that aimed to enhance student knowledge and intercultural skills about the Asian region within which they were physically, at least, a part. Comparative documentation can be observed via the timeline (Table 3) at the beginning of Chapter 6.

As the literature review has revealed, Asian Social Studies in NSW was first considered in 1965, at a time when Harold Holt was Prime Minister and the government was seeking to build closer formal relationships with Asia for the first time post European settlement.

As explained in Chapter 1, the NSW Department of Education Social Studies Inspectorate made a submission to the NSW Secondary Schools Board<sup>41</sup> (the Board) on 13th October 1965 asking them to consider the provision of an alternative School Certificate course, to be named Asiatic Social Studies. At a meeting of the NSW Secondary Schools Board Asian Social Studies Syllabus Committee (ASSSC) held on 10th November, 1965, Mr Yelland, an inspector, moved:

That the Board agree in principle to the provision of a course in Asian Social Studies and as a first step to establish a Syllabus Committee and to prepare a suitable syllabus for the Board's consideration.

The motion was seconded by Father Roset. Present were:

Mr. Inspector J. B. Mayne in the Chair, Mr. W. Eason, Mr. A. T. Yarwood, Dr. D. Dufty, Professor A. R. Davis, Mr. V. Turner, Mr H. L. Yelland (NSW Secondary Schools Board, 1965).

Membership of this first ASSSC is located at Appendix 3. The inaugural Asian Social Studies syllabus was accepted by the NSW Secondary Schools Board on 14th December 1966. The Board determined that the subject would be an elective course, not a core subject, and could be presented for the NSW School Certificate Examination with History or Geography or Social Studies, or with a combination of History and Geography. An announcement was made on 11th January 1967 by the chairman to the members of the committee of the acceptance of the syllabus (NSW Secondary Schools Board, 11 January 1967).

This first Asian Social Studies syllabus focussed on social connection and human relations through networking across cultures. The subject design provided a combination of in-depth area studies and problem-based studies related to various Asian countries. It was interdisciplinary in pedagogy, accessing the content and methodologies of a combination of social science and humanities studies. The submission presented to the Board outlined a number of key factors, which remained the basis of the Asian Social Studies syllabuses over the

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<sup>41</sup> Also known as the NSW Board of Secondary Education.

proceeding three decades. The key factors were a focus on people, knowledge of the world, and intercultural understanding.

The Preamble in the submission read:

This course proposes to meet the basic requirements of a Social Studies course in that it is concerned with Man [sic]. It is further proposed that special and particular study will be made of Man in Asia. Necessarily, the Australian scene must be included as a basis for reference and comparison (NSW Secondary Schools Board, 1966b, p. 1).

The aims of the course, as stated in the submission for approval, especially highlighted the three key factors:

1. To provide pupils with general knowledge of the countries of Asia, particularly those adjacent to Australia. This will involve treatment of the history, geography and social and economic structure of the general area and of each nation within the area
2. To provide an early and general acquaintance with some of the elements of the vocabularies of the people of Asia
3. To give pupils some insight into the essential differences between the nations and the peoples of Asia and to appreciate some of the problems which are present
4. To help pupils to a realisation of some of the complexities of everyday life in a modern community such as Australia and to understand the operations of the rule of law and the Government system
5. To help pupils to a realisation of the close relationships existing between Australia and her Asian neighbours and to acquire a sense of the interdependence of all the world's peoples (NSW Secondary Schools Board, 1966b, p. 1).

The syllabuses of 1967 and 1976, in particular, were framed around understanding the 'problems' of Asia. Indeed, the original submission to the Board emphasised that throughout Asian Social Studies, students would acquire

an understanding of their changing environment, the ability to analyse problems in Social Science and certain skills in gathering, organising and presenting information (NSW Secondary Schools Board, 1966b, p. 1).

Three forms of support for teachers were specified in the submission, namely in-service training courses, commentary on the syllabus, and a specimen examination paper (NSW Secondary Schools Board, 9 February 1967).

Schools were informed at the beginning of the 1967 school year that the subject Asian Social Studies had been added to the secondary school curriculum for Forms II–IV<sup>42</sup> with provision for candidates to take this subject either at Advanced or Ordinary Level. Asian Social Studies emerged in three Sydney metropolitan secondary schools initially, namely St Mary's High School, where Turner, a committee member, was a teacher of Indonesian; Ku-ring-gai High School, where Eason, a committee member, was Principal; and Holy Cross College, Ryde, under the direction of Peter Young, Deputy Headmaster. Young wasn't on the first syllabus committee, but was committed to the subject from the outset (White, 2005). The commitment and efforts of these people, and the Board's Asian Social Studies Syllabus Committee, quickly expanded the subject to a number of other secondary schools through the early 1970s, including Pittwater High School and later Asquith Boys High, with Dawn Bleijie as teacher, who was later to become the first Chief Examiner of Asian Social Studies at the School Certificate (White, 2005).

In this chapter, through an analysis, I will draw on a framework that Goodson provides, as referred to in Chapter 4. The sources that have informed the analysis are the three Asian Social Studies syllabuses of 1967, 1976 and 1985. However, it is a concession that there was difficulty in identifying all of the writers of each of the syllabus documents. What is ascertained, nevertheless, is the fact that the writers were also the Asian Social Studies Syllabus Committee members.

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<sup>42</sup> Form I, the first year of secondary schooling was for children 12 and 13 years of age, with Form IV for students 15 and 16 years of age. The NSW Senior School Board Leaving Certificate was a precursor to the current Higher School Certificate. Up until 1964 secondary school students completed Forms I to IV to receive their Intermediate Certificate (termed the School Certificate from 1965). On the satisfactory completion of Form V (16 and 17 year old students), students received their Leaving Certificate (up until 1966). From 1967 to the present day, on completion of Years 11 and 12, which is an additional year of secondary education, students completed their Higher School Certificate (Board of Studies, 2009).

The accessioning of documents related to this research has also been problematic. One small box of documents was located in the archival library of the Board of Studies NSW.<sup>43</sup> All remaining documents for Asian Social Studies have been lost. As a result, interpreting the syllabus documents using only these sources has to acknowledge that there are limitations in being fully informed of their development. Hence, the use of journals from the Asia [Education] Teachers' Association, from 1972, and the incorporation of interviews and personal communication with a number of key players in this story are referred to. The lack of documentation for Asian Social Studies, however, also reminds the researcher of the importance of this curriculum history research.

Also to be noted is the *Studies of Asia Writing Brief* of March 1997. Whilst outside the realm of this research, it is necessary to identify this document, whose purpose illustrates the direction of Asian Social Studies beyond the 1985 syllabus, should a planned review have proceeded. The *Studies of Asia Writing Brief* outlined the aims, objectives and content for the fourth revised Asian Social Studies syllabus, to be titled *Studies of Asia Stages 4 and 5*. The course syllabus was to be "distributed to the schools before Term 4 1998 for implementation the following year" (Board of Studies NSW, 1997, p. 25). To analyse this Writing Brief is worthy of consideration for future research.

To give the reader an idea of how many students studied Asian Social Studies for each of the syllabus documents, the data has been tabulated below in Table 2. An analysis of the statistics will be referred to throughout this chapter.

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<sup>43</sup> On visiting the Board's library, the librarian retrieved a single Asian Social Studies box of documents. Peg White recalled that Peter Lyons (now deceased) discussed with her the delivery of a box of documents to the Board for safekeeping (White, 2010).

**Table 2: Candidature for Asian Social Studies 1967–2005**

1967 Syllabus		1976 Syllabus		1985 Syllabus to 1994	
Year	Number of Candidates	Year	Number of Candidates	Year	Number of Candidates
1967	0	1976	4723	1986	5688
1968	73	1977	5201	1987	5331
1969	70	1978	7239	1988	4412
1970	919	1979	6602	1989 <sup>44</sup>	
1971	1619	1980	5600	1990	
1972	2346	1981	6302	1991	2987
1973	2545	1982	5591	1992	2559
1974	3387	1983	5290	1993	2457
1975	4260	1984	5396	1994	2553
		1985	5097		

1985 Syllabus 1995–2005			
Year	Number of Candidates 200 hours	Number of Candidates 100 hours	Total number of candidates
1995	1737	316	2053
1996	1723	308	2031
1997	1524	311	1835
1998	1355	347	1702
1999	1198	250	1448
2000	1026	226	1252
2001	743	234	977
2002	361	138	499
2003	275	177	452
2004	261	131	292
2005	173	113	286

Source: (Board of Studies NSW, 2009)

<sup>44</sup> No numbers are available. The librarian indicated that the years 1989 and 1990 were crossover years between paper and computer-based records.

Table 2 shows student numbers steadily increased from the implementation of the first syllabus, peaking in 1978 with 7329 students, and a revised syllabus. After the spike in numbers of 1986, with the implementation of the 1985 revised syllabus, the numbers of students studying Asian Social Studies steadily decreased. This was despite federal government policy changes, which had positively affected the relationship Australia had with Asia in business, trade, tourism and education.<sup>45</sup> It can be speculated that the lack of pre-service teacher training and community sentiment resulted in fewer Asian Social Studies classes being offered.

Further, Table 2 also indicates that, in 1995, the Board of Studies NSW introduced electives that were either two years in length, or 200-hour courses, or one year in length, or 100-hour courses. Students had increased flexibility in studying 200-hour or 100-hour courses. The practicality of this for timetabling was that students who were studying Asian Social Studies in either the 100-hour or 200-hour course could be in the same class every second year, with the first two sections of the syllabus studied for the 100 and 200-hour courses, and the last two sections studied for the 200-hour course only, in the following year. In other words, every second year the 200-hour Asian Social Studies course was implemented in a school. This obviously meant flexibility in staffing arrangements for the secondary schools. The numbers of candidates studying both courses, from 1995, are shown in the table, with the total number of candidatures in the third column. In 2002, after the non-renewal of any Asian Social Studies syllabus, student numbers dissipated as schools realised the inevitable outcome of the subject.

So with background information about student numbers, and 'process' and 'product' in mind, an investigation of the three Asian Social Studies syllabuses produced follows, using the 'product' at particular points in time (Medway, 1990) as the organising dimension. It is noted that each syllabus has a view of Asia that is represented in explicit definition. This too will be discussed at each "slice of time", to illustrate Goodson's (1993) notion of curriculum being like a "moving platform" as it is adjusted, revised and rewritten.

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<sup>45</sup> See Chapter 2.

## The process and the product

### *The first slice of time: Construction of the 1967 Asian Social Studies syllabus, and the view of Asia*

#### *Overview*

Asian Social Studies Syllabuses Forms II–IV entered the general curriculum field in NSW in 1967 as an elective subject alongside the traditional disciplines of History and Geography. Asian Social Studies was introduced into an educational context featured by a rising interest in interdisciplinary learning. As discussed in Chapter 3, educational philosophies and methodologies were being intensely debated by academics and politicians, and reapplied through experimentation by some educators. The Asian Social Studies syllabus was an example of where this experimentation could occur. Indeed, this was first subject where geography and history showed a link.

The Preamble of the 1967 syllabus states, for instance:

It uses the term ‘social studies’ to refer to the various social sciences adapted for use in the schools and thus seeks to base the course upon accurate and up-to-date scholarship from the various disciplines studying man in society (NSW Secondary Schools Board, February 1967, p. 1).

More specifically, the overarching aims of Asian Social Studies were threefold and comprised the development of knowledge and understanding, skills and the formation of attitudes, although the absence of a statement about values is noticeable in this first syllabus. The aims for the 1967 syllabus were, in summary, the following:

- A. Knowledge and Understanding
  - 1. Knowledge of the history of the various regions and nations of Asia
  - 2. Knowledge of the basic systematic geography of Asia and an understanding of the interaction of man and his environment
  - 3. Knowledge of some of the basic economic problems facing both developed and underdeveloped regions of Asia
  - 4. Knowledge of some aspects of social structure and culture in various parts of Asia...

5. Knowledge of some aspects of legal systems, governments and political parties in Asian countries
6. Knowledge of international relations...
7. Knowledge of some aspects of literature and the arts of Asia.

B. Skills

1. Basic educational skills such as locating, gathering, evaluating and organizing information
2. Geographical skills such as map reading and map making
3. Historical skills such as facility in the handling of concepts of time and in the interpreting of documents
4. Other social science skills such as interpreting statistical tables and graphs. Above all development of skills in critical thinking and in problem solving ...

C. Attitudes

1. Awareness of the existence of peoples and civilizations other than one's own
2. Awareness of, and interest in, current events in Asia and the world
3. Interest in, and appreciation of, various aspects of the arts of Asia
4. Interest in, and appreciation of, the religions and philosophies of Asia and a recognition that there are other value systems and aesthetic standards besides one's own
5. A feeling of strong bonds of human sympathy with peoples of other lands. A sense of neighbourhood of Australia with Asia and of the interdependence of all the world's peoples
6. A genuine concern for those suffering because of ignorance, disease, war or natural disaster (NSW Secondary Schools Board, February 1967, pp. 1-2)

The aims essentially pursued the interdisciplinary nature of the subject, promoting the acquisition of knowledge utilising all of the disciplines within the social sciences to recognise the similarities and differences of cultures of the Asian region and the problems within it. As well, basic regional geography and history, together with the study of economic problems, were included. Terms within the aims, such as 'understanding of the antiquity, diversity and significance

to the world of civilisations of Asia', 'knowledge of regional landscapes within Asia', 'understanding of the economic interdependence of Asia, Australia and the world', 'understanding of how societies in Asia face similar problems to those in Australian society but have arrived at different solutions', and 'relations of Asian countries with Australia', exemplify the interdisciplinary approach to the subject (NSW Secondary Schools Board, February 1967, pp. 1-2). Additionally, the aims were also concerned with students becoming knowledgeable about social structures throughout Asia, hence terms such as 'kinship', 'ethnic groups', 'language patterns', 'literature and the arts', and 'government and politics' were also included (NSW Secondary Schools Board, February 1967, pp. 1-3).

Apart from knowledge and understanding, the aims of the subject also encouraged the pursuit of a positive interest in Asia through the development of a wide range of skills and the formation of attitudes necessary for student demonstration of intercultural understanding and cultural awareness. Examples from the syllabus included 'skills in group co-operation', 'geographical skills', and 'historical skills' (p. 8).

Attitudinal objectives were fundamental to the aims of the subject. The syllabus document supported processes for students to examine, amend and formulate their own attitudes towards Asia. Such processes would enable development of values based on accurate knowledge and understandings of the people of Asia. For instance, repeated terms included 'an awareness of', 'interest in', and 'appreciation of', as well as specific objectives such as 'interest in, and appreciation of, the religions and philosophies of Asia', 'a feeling of strong bonds of human sympathy with peoples of other lands', and 'a general concern for those suffering because of ignorance, disease, war or natural disaster' (NSW Secondary Schools Board, February 1967, pp. 2-3). Of course, the difficulty for teachers with this area of focus would have been 'what' attitudes to teach, 'how' to teach the attitudinal domain, and further, 'how' to evaluate or test what attitudes have been taught. To gain insight of the decisions made in enacting these dimensions, this study will present, in Chapter 6, a narrative account of one teacher.

The aims in this 1967 syllabus provided teachers with opportunities and challenges to prepare a dynamic and interesting program that would give their

Asian Social Studies students a lifelong interest in, and appreciation of, the people and cultures of Asia. The role of the professional teaching association was critical to these teachers, as is evidenced by the many articles suggesting possible approaches to programming formulation and teaching methods published in the *Asia Teachers' Association Bulletin*. Examples of programming ideas for the 1967 syllabus document, specifically, included the following articles: ATABulletin/V1/4/10–23, ATABulletin/V1/5/15–21, and ATABulletin/V3/2/43–44. Further elaboration regarding their role is found in Chapter 7.

### *The implementation of the syllabus*

The syllabus gave teachers great autonomy to enact the written curriculum. They were advised in the introduction that the Asian Social Studies syllabus was not a highly prescriptive one, and that they should feel free to develop their own approach to the topics listed in the syllabus (p. 5). Inquiry learning<sup>46</sup> was the organising principle of the syllabus. Teachers were urged to experiment by formulating student-centred teaching and learning strategies so that students could work independently and follow lines of inquiry appropriate to their abilities and interests (p. 5). For example: teachers were encouraged to trial different pedagogical approaches with each chosen Depth Study, rather than develop a single style, especially when undertaking the country studies. These aspects would have had important implications for teachers. The necessity to formulate individual teaching plans designed to achieve the aims of the Asian Social Studies syllabus was totally new for many. Devising a variety of teaching and learning strategies appropriate to the content and specifically related to the

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<sup>46</sup> Adopting an inquiry-based teaching and learning ensures that students have the opportunity to examine concepts, issues and information in a range of ways, and from various perspectives. The inquiry approach values the skills of creative and critical thinking, informed decision-making and problem-solving. Students are encouraged to become “active investigators” by identifying a range of information, understanding the sources of information and looking for bias in it. Thus, they are better able to evaluate data and to draw meaningful conclusions which are supported by evidence. Rather than examining an issue from any one perspective, students are challenged to explore other possibilities by applying higher order thinking skills in their decision-making endeavours. The aims of the Asian Social Studies syllabus are fundamental to the nature of inquiry (Education Queensland, November 2007).

instructional objectives would have been challenging for teachers, because most were comfortable with traditional, more didactic, approaches to disseminating knowledge, skills and understandings to students.

This syllabus imposed a responsibility on the teacher to be well informed in terms of:

- (i) the nature and spirit of the syllabus
- (ii) the subject matter available for selection
- (iii) their role as part of an intercultural studies based curriculum.<sup>47</sup>

In the 1960s, few teachers were formally trained in Asian Social Studies. Travel opportunities to Asia were still very limited. Therefore, many teachers lacked the knowledge and would, therefore, feel inadequate and thus incompetent to teach subjects for which they had not been formally trained or had little experience. The White Australia Policy was still entrenched in the Australian psyche. As a result, the reliance on textbooks for the subject would have been logical for many teachers, although it was clear in the syllabus document and bibliography that the use of one textbook was not the preferred option (p. 5). Teachers were directed to ensure that students had access to a range of information from a variety of resources in order for them to maintain currency about the people and issues of Asia, and develop attitudes based on accurate knowledge and understanding: such was the spirit of the syllabus.

In 1967, the course was organised into four major sections: I: the Survey; II: Depth Studies; III: Asian Problems; and IV: Australia and its Relationships with Asia. The first section (I) included an introductory strand, Part A, titled "Asia: A Survey". This could have been taught through standard historical or geographical perspectives. It included physical geography: "Finding our way around Asia". There was an environmental strand as Part B, and basic historical studies about the Asian region as Part C: "Asian Civilisations". Finally, Part D included a sociological study of the people of the region, including the study of "Asian Population" and "Social Groups in Asia" to complete Section I.

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<sup>47</sup> A curriculum designed to have students compare and contrast their own culture with those of Asia.

The commentary within this component of the syllabus offered teachers suggestions and approaches to teaching Asian Social Studies and strategies for teaching this section. For example:

By use of the time line it should be possible to relate Asian history to known aspects of Western history and to interactions between East and West.

and

In addition to the use of a time line the changing face of Asia can be shown by a series of maps showing Asia at selected points through the centuries (February 1967, p. 7).

The commentary also gave teachers of Asian Social Studies ideas that encouraged the integration of knowledge so that students would be taught about the physical attributes of Asia concurrently with learning about the region's history, for example, or learning about the environmental implications of population growth. The commentaries, as well as proving informative, offered helpful ideas throughout the syllabus about how teachers could program their Asian Social Studies class work. This interdisciplinary approach to the integration of knowledge was a basis for teacher's programming decisions, for the syllabus did not represent a teaching program in itself. Teachers needed to develop units of work from it to teach, and to do this a great deal of thought and work by those responsible in the schools was needed. For teachers, while this was a lot of work, the syllabus represented an opportunity for flexibility and creativity.

In the second section (II) of the 1967 syllabus, students had to complete two major Depth Studies from the following list:

1. China
2. India, Pakistan and Ceylon
3. Indonesia
4. Japan

With their chosen country/countries of study, teachers were to cover interdisciplinary topics such as historical development, education, and language, but also had to expand their repertoire to include transdisciplinary areas such as literature and the arts. The purpose of the Depth Study was to gain a holistic view

of a country or region of Asia. Although the aims of the syllabus focussed on the interdisciplinary nature of the syllabus, innovative as that was, the syllabus writers (the ASSSC) considered that complete knowledge of a country could only be assured with the inclusion of topics traditionally taught outside the social science/humanities spectrum such as literature and the creative and performing arts. Once again, teachers were advised in the commentary to experiment with their approach to teaching:

It is strongly suggested that teachers vary their approach to each country treated rather than develop a stereotyped approach to each country (February 1967, p. 10).

According to the syllabus, teachers did have the opportunity to do additional country studies, should time permit. This extended the possibility of breadth of knowledge for students to other “regions and nations of Asia” (February 1967, p. 4). For this section, the reality for teachers was that planning country studies would be informed by the availability of resources, generally from abroad, as well as their own experiences, student interest, and current events. Obviously, in 1967, resources were limited: easy access to information and communication technologies was not available.

The third section (III) of the syllabus highlighted ‘problem Asia’ and issues such as health, education, race, politics and social concerns. In the commentary, teachers were encouraged to locate and find information about contemporary issues in Asia. Once again, the difficulty would have been wide access to a range of information. The availability of balanced information was obviously poor, as evidenced by the syllabus’ focus on problems rather than opportunities.

The fourth and final section (IV) of the 1967 syllabus was dedicated to “Australia and Asia”. Part A required students to acquire knowledge about “Australia’s Relationship with Asia” from the very earliest contact Australia had with Asia through to the more recent relationships, including those of economic and diplomatic concerns. Part A focused on the use of case studies to illustrate examples of relationships between Australia and Asia. With case studies, students were able to obtain a cross-section of the diversity of connections

Australia had with the region, as opposed to a depth study. Attitudes toward, and images of, the White Australia policy were included as a sub-category (p. 11).

Part B of Section IV, titled "Australian Society Reconsidered", posed a series of questions about the direction of Australian society. Examples included simply "Is Australia an Asian Country?" or "What changes would you like to see in Australia by the year 2000 A.D.?" (February 1967, p. 12). This section focussed on value formation and the use of acquired skills together with the application of accurate knowledge to validate or adjust opinions and attitudes about Asia. The purpose of this part of Asian Social Studies was to return the class to some of the unresolved issues, or questions that may have been asked at the beginning of the course in the Introduction. Inquiring questions such as "What is Asia? What is an Asian? Why should Australians study Asia?" were included in the syllabus introduction to teachers, for example (p. 5). This final part of the course provided teachers with an excellent opportunity to evaluate whether the aims and objectives of Asian Social Studies were achieved.

Section IV would certainly have been challenging for many Asian Social Studies teachers with limited knowledge and experience of Asia. The use of inquiry-based teaching and learning for Asian Social Studies would have assisted teachers when they reached this section of the course. Students' experience in formulating and expressing opinions about issues of Asia, using evidence presented to them, would have been developed throughout the course.

Whilst the syllabus provided guidelines upon which teachers based their programs, it did not, however, provide strategies to ascertain or evaluate the degree to which the aims of Asian Social Studies were achieved. This was consistent with the degree of autonomy that the subject gave teachers in terms of program development. Evaluating attitudinal change in students, whilst important, is problematic and an area that the Board found difficult given the lack of advice in the commentary of this syllabus. Furthermore, as discussed, teachers influence student attitudes and values with their own subjectiveness. This is critical to any evaluation and was illustrated through Grossman's (1990) observations that

it is frequently the case that teachers treat their beliefs as knowledge (p. 31).

Whether these issues actually hindered the number of schools offering Asian Social Studies as the years went on is subject to conjecture. Particularly for inexperienced teachers, or those who preferred a prescribed and detailed program to follow, the notion of developing a program that is distinctive and based on a combination of interest, resources and contemporary issues, as well as strategies for evaluating values and attitudes, may have been too formidable. Again, the need for a professional teaching association to support teachers became crucial.

The Asian Social Studies Syllabus Committee did support teachers of Asian Social Studies by providing, alongside the syllabus, the associated Asian Social Studies *Manual* (1969). This guide included a bibliography of various resources including kits, journals, visual aids and books for teacher reference and student use. Most references were accompanied with a short synopsis of their relevance and details on how to access them.

The Asia Teachers' Association *Bulletin* at this time outlined that the syllabus guidelines document was very much a handbook for teachers of the subject (ATBulletin/1975V3/2/9–11). It contained sections on:

- (i) the relationship of the syllabus to the aims and objectives of secondary education in NSW
- (ii) approaches to the syllabus in terms of arrangement of sections and themes for program construction
- (iii) actual programs and guides
- (iv) suggestions for teaching strategies.

Examples of possible approaches to the syllabus, emphasising flexibility, were developed for publication in the association's *Bulletin* over the following years. Chapter 7 will indicate that they were a valuable support for teachers.

### *The view of 'Asia'*

In the 1967 syllabus, the term 'Asia' was defined for convenience only. It was a term that was used to indicate a physical area of the world's surface but it specifically avoided the suggestion of a 'homogenous Asian culture'. The definition of physical Asia in this first syllabus, however, was very limiting. The preamble noted that the countries covered in the course were limited "to those in the arc stretching from west Pakistan to Japan" (February 1967, p. 1). It was also the intention of the syllabus to include Australia in the study. To achieve the aims, the use of "case studies of urban and industrial life in Asia and Australia" (NSW Secondary Schools Board, February 1967, p. 8) was a part of the content of the course.

Knowledge of international relations, including relations between countries within Asia, relations of Asian countries with Australia, and relations of Asian countries with other nations of the world, including the role of Asian nations in the United Nations (NSW Secondary Schools Board, February 1967, p. 2).

The syllabus indicated, in the preamble, that diversity was "a basic theme throughout the course" (February 1967, p. 1). Moreover, the view of Asia was the view of the 'other'. It reflected exotica of the unknown (Broinowski, 1992). Exotic terms such as 'tribal groups', 'the village', 'the beginnings of literate, urban society' and 'civilisations' were included in the syllabus. Finally, as indicated, 'Asia' was positioned in the document to be a 'deficit' field with "Asian Problems" a separate, but compulsory, topic to study in depth. This focus was, however, consistent with the stereotypical view of 'poor Asia' and 'developing Asia', so common in the late 1960s.

### *Summary*

In 1967, Asian Social Studies was introduced in NSW secondary schools as an elective for students. It began within a political context seen with Australia immersed in popular legislation that forbade the emigration of people from Asia. The Asian Social Studies syllabus was distinctive at this time in secondary school subjects because of its interdisciplinary approach to studying Asia (with transdisciplinary opportunities). Despite its limitations of definition and scope, Asian Social Studies, in 1967, was innovative in design, flexible in delivery and

challenging for teachers and students. Its aim to increase student knowledge and skills to obtain accurate knowledge about Asia meant that understanding the peoples of Asia and building an awareness of their issues and concerns were at the forefront of the purpose of the subject.

### ***The second slice of time: Construction of the 1976 Asian Social Studies syllabus, and the view of Asia***

#### *Overview*

Syllabuses are revised to provide quality assurance and reflect national or statewide policy changes as a result of political and social development. Furthermore, syllabus revision is often accompanied with changes to key personnel. Goodson explains:

Subjects are not monolithic entities but shifting amalgamations and traditions of sub-groups and traditions. These groups within the subject influence and change boundaries and priorities (1993, p. 3).

Asian Social Studies was no different. The 1967 Asian Social Studies syllabus was tabled to be a “provisional one which will be reviewed during its first years of operation” (February 1967, p. 5). Teachers were invited to send in comments and suggestions to the Asian Social Studies Syllabus Committee as they proceeded with teaching the subject. In 1974, the committee reviewed the provisional syllabus and a re-development began to clarify issues raised by teachers’ feedback to keep Asian Social Studies updated in light of Australia’s socio-political context.

The NSW Secondary Schools Board approved the second Asian Social Studies syllabus on 11th December 1974 for implementation in Form II,<sup>48</sup> 1976 (ATBulletin/1975/V3/1/2).

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<sup>48</sup> Form II is the second year of secondary school, 13 and 14 year old students, however in 1975, the NSW Secondary Board of Education changed the title of secondary schooling grades from Forms I–IV to Years 7–10, which followed on from Year 6, or the final year of primary school. This was effective for the first time in 1976. Hence, Form II was now termed Year 8 for the second Asian Social Studies syllabus.

### *The structure and implementation of the syllabus*

To place this 1976 syllabus in a brief political and social context within Australia,<sup>49</sup> the White Australia Policy had ended in 1975, Australia had withdrawn from the Vietnam War, and China had begun opening its doors to the 'west'. Immigration to Australia by people from the Asian region was becoming a real possibility. Australians had to face a new reality; a changed approach as to who would be included as 'Australians'.

A much shorter preamble, compared to 1967, was written in the 1976 Asian Social Studies syllabus. It explained the necessity for the rewrite. It said:

#### Preamble

The scope of this syllabus is such as to keep pace with changes in Australian and world society while the aims and suggested procedures take into account educational changes (NSW Secondary Schools Board, 1976, p. 1).

The syllabus was revised to include 'assumptions'. These assumptions were a starting point for teachers and schools. They indicated specific approaches through which Asian Social Studies could be taught. Two sets of assumptions were listed, neither of which were listed explicitly in the 1967 syllabus. For the 1976 Asian Social Studies syllabus a brief explanation of the two assumptions follows:

- (i) educational assumptions: that learning was inquiry based, evaluation was formative and curriculum development was a continuing process (for example)
- (ii) assumptions about Asia and Asian societies: that defined Asia, stressed the interdisciplinary and especially the sociological focus of Asian Social Studies, and emphasised the notion of a changing, but interrelated world. This assumption also meant, however, that the compulsion to have content solely from Asia was gone (ibid.).

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<sup>49</sup> See Figure 1: Phases of Australia's Relationship with Asia in Chapter 2.

From the teacher feedback of the 1967 syllabus, the Asian Social Studies Syllabus Committee recognised the need for an elaborative statement on how to achieve the aims of Asian Social Studies and, as such, included an appropriate elucidation in the revised syllabus. The division of skills into four interrelated frameworks was an example of the clarification of priorities for teachers of Asian Social Studies. The framework included:

- (i) thinking skills, which included techniques of problem solving, evaluating and recognising generalisations
- (ii) communicating skills, which included the organisation and delivery of oral and written forms of communication
- (iii) doing skills, ranging from interviewing people to creating visual representations of aspects of Asian Social Studies
- (iv) being skills, a term that included the student's ability to be a part of a group, and to recognise issues of citizenship as a citizen of the Asian region, and the world (1976, pp. 3-4).

Values were explicit in the syllabus, written together with attitudes (p. 4), along with the concept of globalisation and interdependence (p. 5). New terms such as 'human bonds', 'neighbourhood', 'spaceship earth', 'interdependence' and 'one world' were located within the aims of the 1976 Asian Social Studies syllabus (pp. 4-5). Once again, the syllabus was explained as a curriculum guide for teachers, giving guidelines within which to teach but still offering teachers of Asian Social Studies flexibility for creativity and experimentation around pedagogy for inquiry in the classroom.

The four major sections of the course remained principally intact but in some cases they were renamed. The first section (I): Introduction, was divided into two. This separated the introduction from Section II: Asia—a survey and brought the total number of major sections of this syllabus to five. The differences between the syllabuses, and an examination of the reasons for the changes, follow.

Due to the degree of detail of Section III: Depth Studies, it would appear that the syllabus committee had concluded, probably from teacher feedback of the previous syllabus, that many had spent the vast majority of their class time on the

Depth Study of two of the four countries,<sup>50</sup> To complete the 1967 course, therefore, would have required Section III: Asian Problems and Section IV: Australia and Asia of the 1967 syllabus to be taught in a condensed manner. Furthermore, feedback must have led the ASSSC to reconsider countries of Asia that had been omitted. This is evident in the 1976 revision where changes were made to the choice of Depth Studies. The changes were that one country study should be selected from the major group of China, India, Japan or Indonesia, whilst the scope of choice for the second country study was expanded. It was possible, with this syllabus, that teachers were able to select another Asian country outside of these four focus countries, particularly where students' and teachers' interests were favourable, and resources were available.

The second study could be chosen from these countries listed above or any other country or region within the scope of the course (1976, p. 12).

Again, the parameters were broad and the scope immense.

“Processes and Problems in Australia and Asia” for Section IV replaced the previously termed “Asian Problems”. This avoided the possibility for students to generalise that Asia was the only part of the world beset with problems: that life in Asia was a ‘problem’, against a background of constantly changing social processes, processes which are evident in the evolution of all societies. The inclusion of ‘processes’ enabled an emphasis on student understandings and how their values and attitudes were formed, and changed. A major objective of this approach was to help students gain confidence with anticipating the ways in which individual and group actions within a culture were related in a dynamic process (ATBulletin/1980/V8/4/19).

Section V of the 1976 syllabus, “Australia and Asia”, aimed at placing Asia in a world context and thus at developing in students' minds a sense of perspective of this region. This final section diverted attention away from the clichéd concepts of ‘culture’, such as artefacts and postcards, towards an appreciation of the cultures of Asia and its relationship with Australia, especially economically, but increasingly politically. The ATA Bulletin explained, importantly, that this section

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<sup>50</sup> The countries were India, China, Indonesia and Japan.

intended to awaken in the students a sense of “social responsibility”, outside their immediate physical environment, with a view to their being able to evaluate for themselves public issues that arise (ATBulletin/1981/V9/2/24). The commentary linked Section V to the attitudes and values of the subject’s aims:

This section aims at encouraging students to examine their own attitudes and values as well as the attitudes and values of others (p. 15).

A series of documents accompanied the revised 1976 Asian Social Studies syllabus for the purpose of supporting teachers of Asian Social Studies (1976, p. 54).<sup>51</sup> These included:

- i) a revised bibliography
- ii) a resources digest
- iii) a guide of evaluation techniques
- iv) a syllabus guidelines document.

#### *The view of ‘Asia’*

The committee modified the syllabus from one which focussed more on traditional Asia to one that reflected the socio-political values of the time, and a more realistic view of Australian–Asian–World matters, issues and problems. It came with a warning that students should not be left with an impression that only ‘Asia’ had problems: “stereotyping should be avoided ... the concept of Asia’s diversity developed” (1976, p. 7). The relationship between knowledge formation and informed values was beginning to be understood by members of the syllabus writing committee.

The revised Asian Social Studies syllabus was evidence of a changing view of Asia. For the 1976 Asian Social Studies course, Asia ‘stretched’ from Pakistan in the west, through South East Asia, as far as Japan in the north and also included Papua New Guinea. Moreover, this syllabus raised the question as to whether Australia was also a part of Asia (1976, p. 2). The spirit of the subject continued

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<sup>51</sup> The Board of Studies, NSW, does not have copies of these documents in their archives, with the exception of the revised bibliography. The syllabus guideline document was outlined by the professional teaching association, the Asia Teachers’ Association, in a journal and, therefore, included in this chapter as being of relevance.

with the assumptions and aims for teachers. Moreover, the revised syllabus was written to align with:

- a) current world issues
- b) current trends in educational thinking (NSW Secondary Schools Board, 1976, pp. 1-5).

The focus on the development of skills, the value of connections and the opportunity to study processes as part of a broader problem (such as the processes involved in population growth or the reduction of the natural environment), meant that the teaching of an 'exotic' Asia was reduced considerably in this syllabus, and in place a more 'real' and accurate Asia was a possibility (ibid. pp. 2, 4).

Whilst teachers had clearer guidelines that reinforced the needs for students to know the importance of Asia for Australia, for the world, and in all probability, for themselves in the future, Section IV of this syllabus still focussed on 'problems' rather than achievements of the region.

### *Summary*

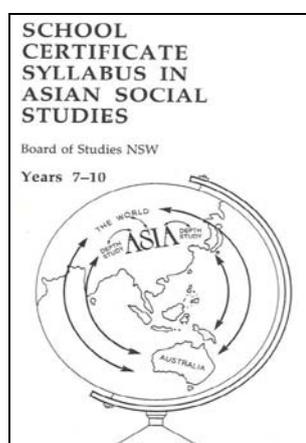
The 1976 Asian Social Studies syllabus was an update that attempted to remove some of the exotica of the first syllabus. The introduction of the concept of 'a changing world' was given increasing importance. The move away from an emphasis on problems began with this syllabus, as did the scope to learn about the wider Asian region, and its context as part of the world. Values started to appear explicitly in this syllabus against a backdrop of community sentiment and antagonism about the people within the Asian region and Asian-Australians (1976, pp. 4-5). The arrival of the first 'jumbo jet' on Australian shores in 1971 meant that teachers and students had access to Asian countries and Asians, and Australia began what was a new era in a 'smaller world'—Asia had been 'opened up' to Australians and Asians began travelling to Australia on business and as tourists. The increase in available contemporary resources began to occur.

## ***The third slice of time: Construction of the 1985 Asian Social Studies syllabus, and the view of Asia***

### *Overview*

Asian Social Studies became increasingly relevant for NSW secondary students as Australia's involvement in the affairs of southeast Asia continued to increase in the late 1970s and early 1980s with its acceptance of refugees fleeing communist takeovers in Vietnam and Cambodia. The third, and final, revision of the Asian Social Studies syllabus was approved for implementation in 1985, again, nine years after the revised 1976 syllabus. This syllabus was written for students in Years 7 to 10. Curriculum writers and members of the syllabus committee were influenced with changing historical social and political contexts in Australia. Access to travel to Asia increased their knowledge of what content was needed in a syllabus about Asia to make it more relevant and necessary for a dramatically changing multicultural Australia. This led, naturally, to a new syllabus. The 1985 Asian Social Studies syllabus was a complete rewrite and restructure. It centred on shared values and common issues, as well as interdependence (NSW Secondary Schools Board, 1985a, p. 30). Furthermore, it focussed on the possibility of student engagement with Asia. In this syllabus Asia was placed, for the first time, in a world context. Relationships, interdependence and globalisation became issues of importance between Australia, Asia and the world, and the diagram that was placed on the front cover of the 1985 syllabus emphasised this fact (Figure 2).

**Figure 2: 2 Unit Society and Culture Syllabus Front Cover**



Source: Board of Studies NSW, 2000b

Figure 2 diagrammatically summarises the new emphasis on shared issues and shared responsibilities of people in Asia, Australia and throughout the world. This diagram representation updated the 1985 syllabus direction at a critical time: a new multicultural Australia and the beginning of increased access to Asia through the availability of affordable air transport, communication and technology that exposed contemporary Asia to many. Concurrently, research in the development of curriculum and curriculum writing techniques such as the work of (Mutch, 2003; Stenhouse, 1975) improved syllabus products during the second half of the 20th century.

Peter Young, executive member of the Asia Teachers' Association, spoke about the 1985 syllabus at a conference, focussing on its implementation. He exclaimed:

When teachers and parents read it, they are going to find a new kind of syllabus that will be heartening, refreshing, helpful, challenging and, for most of the time, good fun to teach from (1985, p. 8).

Young further expressed the importance of the syllabus committee members who had, again, brought their considerable experience to the discussion:<sup>52</sup>

The people who worked to write this new syllabus were enthusiastic and enthusiasts. Most of them are practising teachers and had been with this subject since it was conceived back in the late 1960s. They were interested in keeping the syllabus as clear and as practical a document that could be achieved (1985, p. 8).

Whilst it has not been possible to identify some members of the syllabus committee, Young's descriptions suggest that they were teachers who were highly committed, enthusiastic supporters of Asian Social Studies. It seems that the committee ensured the most recent and worthwhile ideas for achieving the aims of the subject, as well as the spirit of the syllabus, were incorporated.

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<sup>52</sup> See Appendix 5 for a partial list of Board of Studies NSW Asian Social Studies Curriculum Committee members for the 1985 Asian Social Studies syllabus.

### *The structure of the syllabus*

The 1985 syllabus emphasised the acquisition of skills of intercultural understanding, now utilising a transdisciplinary approach to teaching, drawing on the social sciences and other disciplines to be integrated into their learning: “realistic and exciting tapestry to awaken and excite our students” (NSW Secondary Schools Board, 1985a, p. 3). This syllabus emphasised responsible citizenship, challenging stereotypical attitudes about ‘others’, and formed considered and accurate values.

The aims of the previous syllabus were strengthened and re-worded. They included:

- a) an understanding of other cultures and our own
- b) an appreciation of Asian civilisations
- c) the development of an interest in, and empathy with, our Asian neighbours
- d) better communication with people from Asia and Asian Australians
- e) an awareness of the interdependence of all people (NSW Secondary Schools Board, 1985a).

In terms of syllabus framework, the 1985 Asian Social Syllabus was very different. The inclusion of three substantive sections preceded the subject matter section. These sections were descriptions of emphases required by the curriculum writers, necessary at a time of vast social, political and economic change for Australia, and with an increased focus on the importance of the “product” (Mutch, 2003). The main sections and a brief explanation follow:

#### I. Introduction

This section included the rationale, the contributions that studying Asian Social Studies could make, and a statement about the flexibility of where and when the subject could be studied, including the integration of the subject in existing social education courses (1985a, p. 3).

## II. Content

New emphases on processes were outlined with a focus on the skills to acquire information as well as the information itself. The Content section comprised three explicit processes: investigating, valuing and communicating, through which the aims of the subject were further outlined with in-depth explanations and a guide as to some of the strategies through which these aims could be achieved (NSW Secondary Schools Board, 1985a, pp. 4-10).

## III. What, then, is Asia?

This area defined the area from which the study could be drawn.

This definition remained similar to the 1976 syllabus:

... from Pakistan in the west to Japan and China in the north, Indonesia in the south and the Philippines in the east (NSW Secondary Schools Board, 1985a, p. 14).<sup>53</sup>

However, a broader Depth Study was presented to teachers, which allowed the study to include any area of the world that had historical, geographical, cultural or contemporary links or issues with Asia.

## IV. Subject Matter

This section provided teachers with a wealth of information and guidelines through which a program could be developed. There were four areas, which could be taught in any order:

- Asia and Its Peoples: an overview of Asia, Asian people and their contribution to world civilisation
- Depth Studies: as per the previous syllabuses
- Asia and Australia: comparing Australian and Asian life-styles and Australia's relationships with Asia
- Asian–Australian–World Issues: investigating significant issues for Australian and Asian people, and of world concern (ibid. pp. 15–30).

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<sup>53</sup> Further clarification was given and Papua New Guinea was omitted as being a part of the Asian region with the country proclaiming independence in 1975, and becoming more a part of the Pacific, Melanesian, region, than Asia and part of the nations of the Pacific (NSW Secondary Schools Board, 1985a, p. 14).

This new approach supported teachers through its organisation and structure. There was a double page foldout summary at the beginning, and brief statements concerning assessment and evaluation (pp. 34–35). Furthermore, the requirements were assisted with commentaries, more extensive than in the previous two syllabuses, and organised into subject matter areas to give users of this new syllabus rapid access to practical information and strategies for immediate implementation into their Asian Social Studies programs.

This third syllabus is evidence of a process of sound and relevant curriculum development. It involved negotiated processes that produced a product, or a “written” curriculum, based on current pedagogical theory and contemporary social needs, as well as reflecting writers’ personal experiences and teacher feedback (I. F. Goodson, 1988; I. F. Goodson, 1994).

### *Summary*

The challenge of this 1985 Asian Social Studies syllabus was that it was more than a revision of the 1976 syllabus. It had new imperatives and raised new challenges. The strongest challenge was the new and explicit reference to three ‘processes’ required for any new Asian Social Studies Program. In this syllabus, these processes—investigating, valuing and communicating—were considered to be essential parts of any plan seeking to achieve the aims of this syllabus (1985a, p. 1). Whilst many strategies were employed in the teaching of Asian Social Studies, these three explicit processes ensured students would develop an understanding and appreciation of their own culture and of the cultures of Asian people. What this syllabus was challenging teachers to do was to link the subject matter and the three processes in a way that enabled the students to think more clearly, value more sensitively and positively, and communicate more effectively both with peoples of the students’ own culture as well as with people from other cultures.

This syllabus directed teachers to prepare and deliver teaching and learning activities that focussed on the processes of investigating, valuing and communicating (inquiry-based). With the creation of opportunities for the students to use these processes simultaneously, the aims of the syllabus could be

achieved. Without these three processes in balance and a priority, no program of study would achieve the requirements of this syllabus.

## **Conclusion**

A significant part of the story was the successful and challenging interdisciplinary Asian Social Studies syllabus, which commenced in 1967. It contributed immensely to the interest in Asian Studies education over three decades. Its three forms were revolutionary, the first of their kind in NSW secondary schools, and Australia. It has not been replicated since.

Very enthusiastic educators led the initial syllabus development.<sup>54</sup> An innovative, flexible and visionary subject emerged and began in three schools, initially in Sydney's metropolitan region. Asian Social Studies quickly expanded to a number of schools where there were teachers eager to contribute, using their background of studies in various social science/humanities disciplines. Over time, rich resources were gathered, many of which were outlined for teachers, as guidelines. From the late 1970s, teachers were able to travel to Asia to gather experience and resources for themselves. The course received full support from the NSW Secondary Schools Board (Dufty, 1996a).

The introduction of this new subject reflected the growing awareness of the importance of Asia in Australian life. It was confidently expected to give an introduction to the study of our 'near neighbours'. The course was originally designed to meet the particular requirements of those students who had an interest in Asia. Ideas for combining in-depth country or region studies, interdisciplinary problems and processes-based studies, the studies of the people of Asia, and Australian–Asian links, provided students with the potential for exposure to the richness of the Asian region (Dufty, 1996a).

Asian Social Studies enabled students to study this area as an alternative course in the Social Sciences, from Forms I to IV or Years 7 to 10. Asian Social Studies recognised the importance of including other disciplines so as to appreciate the philosophy, literature, art and music of the people of Asia as well as the

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<sup>54</sup> See Appendix 3.

traditional interdisciplinary studies of Geography and History. While, naturally, the subject was oriented toward Asia, the insight given into Asian societies gave students an understanding of basic principles applicable to their own society and to all other societies in the world.

Because of the interdisciplinary approach to the subject, Asian Social Studies attracted certain challenges at the time. It broke new ground in having multiple aims relating to the domains of cognition (knowledge), action (skills) and effect (attitudes) as it integrated the social sciences and the humanities, it emphasised an inquiry approach, and encouraged whole school activities aimed at developing intercultural communication. In other words, the aims of Asian Social Studies emphasised the integration of knowledge with informed attitude formation and skills development.

The 1976 revised syllabus was updated to meet a changing Australia and the increasingly dynamic Asian region, although the majority of content of the 1967 provisional syllabus remained. The 1976 syllabus was supported by a number of documents issued by the syllabus committee at the same time, and a growing professional teaching association,<sup>55</sup> both of which aimed to guide teachers' programs and evaluate what was a very flexible syllabus.

The 1985 syllabus was a substantive rewrite that especially reinforced the notion of processes required for the gaining of knowledge, skills, attitudes and values of intercultural understanding. The three processes — investigating, valuing and communicating—were paramount to the course aims. This syllabus, different in format, provided guidelines for teachers as issues such as globalisation (Asia in a world context), interdependence and shared values, as well as Australia's developing relationship with the region, gained importance.

In sum, the examination in this chapter of the three Asian Social Studies syllabuses, in context, has illuminated the notion of Goodson's "written" curriculum concurrently with Australia's evolution as a neighbour of the Asian region. The 1967 syllabus denoted a 'poor Asia'; the 1976 syllabus emphasised tradition but also change; and the 1986 syllabus showed the importance of Asia

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<sup>55</sup> See Chapters 6 and 7.

for Australians, through the availability of advances in communication and technology, together with the immigration of Asians and the increasing mobility of people.

Goodson argues that the “written” curriculum is a visual and public testimony. Internal and external forces are at work prior to its enactment (1988). This was the case for the three Asian Social Studies syllabuses. It is appropriate that the purpose of the next chapter begins the study of enactment for Asian Social Studies. Chapter 6 will be the life history of a significant person in its story.

## **Chapter 6:**

# **The enacted curriculum: the life history of one teacher of Asian Social Studies**

### **Introduction**

The preceding chapter examined evidence and summarised the accumulation of a range of data about Asian Social Studies at three “slices of time”. Chapter 6 provides what Goodson describes as a “wide inter-textual and inter-contextual mode of analysis” (1992, p. 243). Therefore, an examination of the “enacted” or interactive curriculum for Asian Social Studies through the lens of one significant person is developed. Dr Margaret White’s curriculum work is provided in her account of the various dimensions of the three syllabuses, from what was written about Asian Social Studies to her perspectives as to how Asian Social Studies was taught.

As explained in Chapter 4, using an ethnographic methodology and a life history strategy to inform historical curriculum research can greatly enhance understanding of curriculum and policy development. Unpacking the stories of teachers who have translated syllabuses and associated curriculum theory into teaching practice on a daily basis throughout their careers, enables not only the validation and accountability of their own teaching and learning theories and practices, but also often challenges the commonly accepted pedagogical priorities held by others in power, such as school administrators, curriculum writers and policy personnel. Goodson explains:

The notion of the teacher’s voice is important in that it carries the tone, the language, the quality, the feelings that are conveyed by the way a teacher speaks or writes (1992, p. 10).

Goodson elaborates that this often unspoken and unrecorded voice provides evidence that goes “against the grain” of views held by those in power but produces “teacher-centred professional knowledge” (1992, p. 11). Through life histories, teachers are able to add their own explanations of translation of the

syllabuses to the teaching and learning process, with practical and real situations and examples that can be captured by the researcher.

Dr Margaret White, henceforth Peg, is the focus of this chapter. I have divided Peg's life story into four sections for ease of organisation. They are as follows:

1. Life before teaching
2. Becoming a parent and early teaching career
3. Middle and later years—teacher and researcher
4. Reflection.

As mentioned in the literature review, I have used the work of Knowles (1992) to frame the collated data for analysis. His titles are used as sub-headings, and are shown in italics. Knowles' headings are ideal for this research as they complement the four larger sections listed above. Studying Peg's life will assist the reader to recognise the relationships between teaching and 'whole life' in a way that examines Peg's accounts of her thoughts and actions in relation to the teaching and learning about Asia, generally, and Asian Social Studies in particular (Butt, et al., 1992, p. 94).

In the first section, 'Life before teaching', I explore the beginning of Peg's life, pre-teaching. This will set the contextual scene and illustrate the familial setting whence Peg's values and attitudes were borne, as well as her aspirations for the future. As Peg's story unfolds, I examine the relationship between 'school life' and 'whole life', identifying what Goodson describes as "crucial tales" about career and commitment, personal and professional (1992, p. 16).

In the second section, 'Becoming a parent and early teaching career', I examine Peg's years as a young mother, the influence of her husband, as well as events, such as admission to university as a mature student and the beginning of her teaching career. In this way, Peg's experiences as a mother, student, teacher and member of the broader educational community and the influence of all of these on the development of values and attitudes about education and Asia will be highlighted.

The third section, 'Middle and later years—teacher and researcher', focusses on Peg's experiences as an educator, examining how teaching about Asia

constructs, reconstructs and impacts on her career goals and outcomes for her students.

In the fourth, and concluding, section, Peg's reflections on her career, and the knowledge, skills, understandings, values and attitudes that have shaped her life, with emphasis on the teaching about Asia, are summarised.

In representing Peg, the chapter includes boxed text. This text is selected from a paper Peg wrote for the *NSW Department of Education Curriculum Newsletter* titled "The Case for an Interdisciplinary Approach in the Teaching about Man and Society" (P. White, 1976). In this paper, Peg examined the challenge of change for teachers and students of Asian studies in the future. Concurrently throughout this chapter and the interview analysis, will be excerpts of this paper to reinforce not only the identity of the participant, but the predictions, with incredible accuracy, of the issues for the subject, and for Australia, especially in terms of intercultural communication, that Peg saw as probable. Further, where relevant, the use of the Asia [Education] Teachers' Association journal, documents from the state statutory authority responsible for curriculum, and personal communication with other key people, such as David Dufty, are included in this life history.

It is important to place Peg's life and her evolving identity contextually within that of Australia's. Comparing common values and understandings held by the Australian population with Peg's will bring depth to the research. A brief, self-explanatory, comparative timeline introduces the chapter (Figure 3). Additional information about Australia's regional policies, strategies and reports is located in the literature review. Five turning points in Peg's life will be acknowledged, in chronological order, to accentuate the findings of the research, linked to her life history.

To conclude this chapter, a summarised analysis of the data using the life history approach arising from the work of Dhunpath (2000) and Butt et al. (1992) is presented. This will highlight the connection of Peg's 'whole' life and her contribution to Asian Social Studies in NSW secondary schools.

## **Background**

Peg White, now 79 years of age and retired, has over 23 years of educative experience at various levels, especially within the field of Asian Studies and Social Science studies. She has held positions of Head Teacher Social Science, curriculum writer of Asian Social Studies and Stage 6<sup>56</sup> Society and Culture, and was the inaugural Chair of the Stage 6 Society and Culture Examination Committee.

This research aims to elicit the reasons why she thought it imperative, not only for her own children to be cognisant about their Asian neighbours, but for all students and teachers in NSW schools and Australia-wide, to know and understand the region and be able to communicate across and between cultures of the region. Peg's life history is of particular importance for my research topic as she has been intimately involved in the development and evolution of Asian Social Studies, and teaching about Asia has been paramount to Peg's identity throughout her professional life. Three main threads are pursued. They are:

- (i) family,
- (ii) pedagogy
- (iii) intercultural understanding.

## ***Timeline***

What follows (Table 3) is a brief timeline that places Chapters 5 to 7 in context. It aims to give the reader a visual summary of main events discussed throughout these chapters in a chronological table, with reference to some of Australia's main political and social changes alongside.

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<sup>56</sup> For NSW schools currently, the Board of Studies NSW has divided curriculum into seven stages of education, beginning with Early Stage 1 (Kindergarten) and concluding with Stage 6 (Years 11 and 12). Early Stage 1 is a single year in duration and begins when the students are approximately five years of age. Stage 1–Stage 6 are all two years in duration. Students generally complete their schooling in secondary school at the age of 17 or 18 with the Higher School Certificate examination.

Table 3: Timeline

Chapter 2 Phase	Timeline	Australia's Prime Ministers 1967–2002	Chapter 2: Australia's relationship with Asia	Chapter 5: Asia Social Studies/ National Reports	Chapter 6: Margaret (Peg) White	Chapter 7: Asia [Education] Teachers' Association
1	- 1850		Gold discovered in Australia.			
	- 1880		Origin of the White Australia policy.			
	- 1901		Immigration Restriction Act, 23 December 1901, based on race.			
	- 1914		World War I (until 1918).			
	- 1919		Prime Minister Hughes applauds the White Australia Policy: "The greatest thing we have achieved". Strong support in the wider community.			
	- 1931				Peg born.	
	- 1939		Australia enters World War II.			
	- 1941		War in the Pacific.			
	- 1945		Australia a founding member state of the United Nations.			
	- 1950				Marries Cec.	
2	- 1964		War in Vietnam (until 1972).			
	- 1966		Well qualified, non-Europeans allowed to immigrate to Australia. Watershed in abolishing the White Australia Policy.	Syllabus in Asian Social Studies Ordinary and Advanced Courses Forms II–IV approved (14 December 1966) by NSW Secondary Schools Board.		
	- 1967	John McEwen		Implementation of the first syllabus.	Begins tertiary studies at Macquarie University.	
	- 1968	John Gorton				
	- 1970			The Auchmuty Report	Begins teaching career. Graduates from Macquarie University	

2					with a Bachelor of Arts (1969) and Diploma in Teaching.	
	- 1971	William McMahon	Arrival of the 'Jumbo' jet. Beginning of Australia's trade relationship with Japan.		Begins teaching at Cumberland High School. Joins the Asia Teachers' Association.	Asian Social Studies Syllabus Committee organises a conference for interested teachers.
	- 1972	Gough Whitlam	Australia recognises the People's Republic of China.			Formal beginning of the Asia Teachers' Association.
	- 1973		Prime Minister Whitlam visits China. White Australia Policy officially begins to be dismantled. Australia recognises the Democratic Republic of Vietnam. Indonesia invades and annexes Portuguese Timor.			100 members of the Asia Teachers' Association.
	- 1974		Australia becomes the first dialogue partner of ASEAN.	Syllabus in Asian Social Studies Years 7–10 approved (11 December 1974) by NSW Board of Secondary Education.		Expansion of the Association to Canberra. Association partnership with Community Aid Abroad and the Japan Information Centre.
- 1975	Malcolm Fraser	Official end of the Migration Restriction Act of 1958. Fall of Saigon. Australia begins to accept over 130 000 Indochinese refugees. People-to-people contact with Asia expands in the fields of migration, business, tourism, education, the arts and cultural exchange. Australia recognises the Democratic Republic of Kampuchea (Pol Pot). China begins opening its doors to the 'west'.			Teachers' conferences held. "Seeing it Their Way" (Dufty) introduced to members. Asian Studies Coordinating Committee funds projects such as the "Peoples of Asia" and "Aspects of Japan".	

2	- 1976		Implementation of second Asian Social Studies syllabus.	Joins the inaugural Society and Culture syllabus committee. Writes "The case for an interdisciplinary approach to teaching about Man and Society". Member of the Society and Culture Committee. Develops the Personal Interest Project.	ATA Asian Studies Resource Centre opens. It provides a venue for meetings and professional learning courses.
	- 1977				Collaborative conference held for members between the Association and the Asian Social Studies Syllabus Committee.
	- 1978				
	- 1979	Advent of a focus on multicultural education.			Association expands the teaching about Asia to include the concept of multiculturalism.
	- 1980		FitzGerald Report Development and approval of the third Asian Social Studies syllabus: "School Certificate Syllabus in Asian Social Studies".	Graduates with a postgraduate Diploma in Asian Studies. Asian Studies consultant for Metropolitan Western Region (NSW DET). Travels to China.	ATA Asian Studies Resource Centre closes, with future venues for association events outsourced.
- 1981	Australia derecognises Democratic Kampuchean Regime. Asian immigration increases.			Begins updating the 1976 Asian Social Studies syllabus as part of the syllabus committee. Sponsored to go to Japan by Commonwealth Government.	

	- 1982				
<b>3</b>	- 1983	Bob Hawke			
	- 1984				Co-author's "The Chinese Way".
	- 1985			Implementation of the third Asian Social Studies syllabus.	
	- 1986			Scully Report	Becomes the first Chairperson of the Examination Committee for NSW HSC 2 Unit Society and Culture.
	- 1987				
	- 1988				Co-author's "Australia's Relations with Asia".
					Mini-conference held at the University of New South Wales.
	- 1989		Asia-Pacific Economic Co-operation established with Australia as a member.	Ingleson Report	
	- 1990				
<b>3</b>	- 1991	Paul Keating			Peg White guest editor of the Asia Teachers' Association journal on Intercultural Understanding.
	- 1992			Formation of the Asia Education Foundation.	Peg retires from teaching. Accepts a position at the NSW DET Learning Material Production Centre.
					The association is incorporated and becomes the Asia Education Teachers' Association (AETA).
	- 1993				
	- 1994			Rudd Report	
	- 1995			Board of Studies NSW Evaluation Report of third Asian Social Studies Syllabus.	
				Board of Studies NSW	

			Studies of Asia Stages 4 and 5 Writing Brief for proposed fourth syllabus commenced.	
	- 1996	John Howard		Begins her doctorate in intercultural understanding.
	- 1997			
	- 1998		Studies of Asia Writing Brief was not endorsed to proceed for revision.	
	- 1999			Completes her Doctorate of Education, thesis titled "Crossing the East-West Divide: New perspectives on East-West Interaction". Conference "Spirituality and Symbolism in Asia": Nan Tien Temple
3	- 2000	Sydney hosts the Summer Olympic Games*.	Asian Social Studies/Studies of Asia not renewed by the Board of Studies NSW.	
	- 2001	Tampa Affair*. 9/11*.		
	- 2002	Bali Bombing*.	Asian Social Studies ceases to exist as an active elective subject in NSW secondary schools (31 December 2002)	Conference "Meditations, Megabytes and Manga": Nan Tien Temple
	- 2003		Last cohort of students to be taught Asian Social Studies (200 hour course).	Awarded an Order of Australia Medal for service to the community: fostering of intercultural understanding.
	- 2004		Last cohort of students to be taught Asian Social Studies (100 hour course).	
	- 2005		Final students of Asian Social Studies.	

\*Additional information to the research per se

## **Peg's story**

What follows is Peg's life history with attention to Asian Studies. As discussed, the four sections have been sub-divided using Knowles' (1992) framework. Within each section, subheadings indicate key themes. The researcher, using Peg, has developed the accounts.

### ***Life before teaching***

#### *Family experiences*

Peg's father was a migrant from Scotland, coming to Australia at 21 years of age in 1922 after he served in the Occupation Forces in Germany following World War I. He had had no formal secondary education. He immigrated to Australia in search of a better life, as did many others from the United Kingdom. He was the seventh son of eight children. All but one of the eight children eventually immigrated to Australia joining Peg's father, including their widowed mother and Peg's maternal grandmother. Peg's mother was a sixth generation Australian, her father the Shire President. Peg's mother was educated by nuns in a boarding school within a country town. She was not, however, a Catholic and she came from a family in which the position of a woman was as a homemaker and to attend social functions within the local community. Burgmann and Lee (1988a), in their social history of Australia, present this as typical in Australian society in the early 20th century (p. 72). Indeed it was at a social function where Peg's mother met her father. They married in 1928, and had three children, two girls and one boy. Peg was born in 1931, the second daughter and the middle child. Peg recalled:

When I was growing up we didn't have much but I was aware we had more than other people. I can remember being very small when a man came to the door begging for work to get enough money to pay the rent or he would have been evicted from his home. I was appalled that people didn't have a roof over their heads. The one thing that made me realise in later life that we were slightly better off than others was that my mother, who was not strong, had a washer woman (2009/L15–21).

Peg intimated in the interview that her home environment was a safe and very happy one, "but lacked intellectual stimulation".

My father gave us a sense of the 'world' by recounting his experiences from Scotland and Germany (2009/L8–9).

### *Early school experiences*

Peg spent her beginning years of schooling at Willoughby Infants School and Willoughby Public School. The suburb of Willoughby was an outer, northern, working-class suburb of Sydney in the mid-20th century.<sup>57</sup> Peg enjoyed school. She recounted that she was always near the top of the class, academically, but felt that there was no sense of competition for her, or her peers with similar intellect. "I just enjoyed it [school]" (L28).

However, during early 1942, at the time of World War II, Peg was evacuated to her mother's parents' rural property, about an hour's drive from Tamworth in northern NSW. "We were overwhelmed with fear of the 'Yellow Peril' invading Australia" (2009/L97). As a result, several months of Peg's last year of primary school, at eleven years of age, were spent at Yarramanbulli Public School. At the time Yarramanbulli Public School had ten pupils in total, from Kindergarten to 6th Class.

We did the normal primary subjects [at Yarramanbulli], and came back to the city in mid June of 1942. I did the primary final examination around September of the same year. It was the last selective examination for high school entrance for some years (L14-15; L20-22).

Peg's primary examination results were such that she was able to attend North Sydney Girls' High School (hereafter, NSGHS) in the following year: 1943. NSGHS was a selective high school in northern Sydney, NSW. It enrolled female students who lived around the North Shore and Northern Beaches of Sydney. Enrolment was based on student examination results, an achievement Peg said she didn't realise until years later. Peg's goal during her school years was simply to do well enough in her examinations to go to university and pursue tertiary studies.

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<sup>57</sup> Today, Willoughby can be classified as an inner, northern, middle-class suburb of Sydney.

Even though it was wartime, to Peg, NSGHS was a wonderfully broadening experience, both intellectually and culturally. “I studied hard and I enjoyed it” (2009/L30). Peg studied English, Mathematics, History, Chemistry, Biology and French for the NSW Senior School Board Leaving Certificate (hereafter, Leaving Certificate).<sup>58</sup>

Peg did not take up the offer of ‘Honours’<sup>59</sup> at NSGHS, as she was one of the youngest in the year and the school wanted her to repeat the year before beginning the Honours courses, and further, her father said she was not allowed to attempt Honour subjects because she “was a girl” (2009/L37).

She received her final results in 1946 and achieved very well in all subjects but French, “which to me was outside the world of my experience and of no relevance” (L31-32). Years later, in 1982, Peg would address this failure by studying Japanese and gaining a High Distinction from the Armidale Advanced College of Education.

Whilst Peg didn’t apply for a teacher scholarship, she was offered one for The University of Sydney. This scholarship incurred a four year study period and an additional five year bond “which was considerable for the times”. Once again, Peg did not take up the opportunity:

For our family, me accepting the scholarship to study at The University of Sydney was just out of the question because I was a girl and my younger brother should have the right to that—so I went to secretarial college instead (L35-38).

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<sup>58</sup> See footnotes 42 and 59.

<sup>59</sup> ‘Honours’ were for students who had special aptitude and were selected to join an advanced course. Honours subjects used a separate curriculum. Honours were extra subjects that students took after normal school hours and began at the beginning of Form IV. Honours students completed a separate examination at the conclusion of Form V in addition to their normal subjects for their Leaving Certificate. Honours subjects concluded with the Leaving Certificate in 1966. They were superseded by 3 Unit course options as part of the Higher School Certificate, where ‘normal’ courses are 2 Units in weight. Students are required to complete a minimum of ten units for their Higher School Certificate. See also footnote 62.

Peg's account of her school years conveys a picture of a compliant, academically successful student. She did aspire to tertiary education. She was constrained, however, by her father's views – which aligned with the dominant gender attitude of the era. Later in the interview Peg reflects on her father's background, the values operating in society, and experiences of her school life.

A significant event occurred at this time of Peg's life: the dropping of the atom bomb on Hiroshima and Nagasaki in 1945. Peg was 14 years of age. Peg recalled that:

Having lived through the war years where propaganda taught you to hate, I was appalled at how little sympathy was shown to the atomic bomb suffering. That would be important later on in my career (L56-59).

### ***Becoming a parent and early career***

#### *Pre-teaching experience*

In 1946, the day after Peg finished her Leaving Certificate, a gentleman named Cecil White, hereafter Cec, visited the Willoughby Presbyterian Church to help design the Carillion. "He thought I was a very silly little school girl" (2009/L41–42). Cec was twenty-one and Peg was sixteen years of age. Cec and Peg married in 1950.

Cec was born in 1926 and went to Stockinbingal Public School and Temora High School in south-west regional NSW. Cec came from, essentially, a single parent family, his father dying from pneumonia (through Parkinson's disease) at the age of 50, in 1946, when Cec was 20 years of age. Cec's mother was unemployed. Despite such hardship, Cec managed to obtain one of the best passes possible in NSW for his Leaving Certificate. Consequently, Cec too won a scholarship to The University of Sydney in 1942, which he accepted. He studied engineering from 1943 to 1946.

Marrying her husband had a huge impact on Peg's life. In fact, Peg identified that meeting Cec was the **first** of five noted 'turning points' in her life. Soon after their marriage, Peg and Cec became a family of five with the births of Lynette in 1951, Robert in 1954 and Fiona in 1959.

Whilst Peg had been brought up in a church environment for both religious and social purposes, it is Cec that she credits for developing her religious thinking and objectivity, and defining what in fact Christian values were, and how such values could be imparted to their own family. 'Love one another' was their simple mantra. To ensure that her family exercised these values, Peg instilled in her three young children the importance of religious tolerance and intercultural understanding, at a time when the White Australia Policy was still central to Australia's immigration goals.

Religious tolerance was part of my kids' upbringing from their early years too. 'A new commandment I give unto you: that you love one another'. But their Christian upbringing did not at all reflect the Australian governments' White Australia Policy (P. White, 2010).

These values were to be significant for her children in each of their future lives and career choices.

Peg considered that her father-in-law's death had greatly influenced Cec's forward thinking for the time. He valued the importance for women to work in order to provide for their family, "if necessary". Together, early in their married life, they made the decision for Peg to pursue her goal of going to university.

Peg recollected how she has always been an active member of her local and broader community. For example, she was on the Australia Day Committee for nearly 15 years, and is a current executive and life member of the Asia [Education] Teachers' Association (AETA). Her executive roles represent over 37 years, and well continued after her retirement in 1992. Cec, too, has been very much involved in AETA in retirement, and provides the association with a private sector perspective. Additionally, he has made an immensely valuable contribution to the association's knowledge base. For instance, Cec has compiled the association's index, available at the National Library of Australia, and has researched, written and lectured about the importance and value of historic scientific knowledge and technological advancement from Asia which had not been adequately recognised in Australia (Education, 2007, pp. 23-33).

In recounting her years at university, Peg paints a life picture of juggling being a university student and a wife and mother. Macquarie University opened in 1967. The university was close to where she lived. Peg's children were at the local public schools at the time: Lynette and Robert were in secondary school and Fiona, their younger daughter, was in primary school. Peg embarked on a four year teaching degree at Macquarie University, beginning with a Bachelor of Arts and concluding with a Diploma in Teaching. Teaching was inevitable for Peg because, she maintained, "it was the only career that fitted in with the family path" (2009/L126–127). Being at university was Peg's second 'turning point' of her life.

In Peg's first years of the Bachelor of Arts course, she was given a scholarship for fees. This was important to her as it meant that she could continue in full-time study without having to earn additional money for the household and her growing family. Peg summarised some of the pressures created at this time of her life: being a mother to three children; a wife to an engineer beginning to travel to Asia as part of his job; as well as herself embarking on full-time study.

It was not easy, but life was stimulating for us all, despite disapproval by members of the community who did not want me to go to university and neglect my children (L66-68).

The subjects Peg chose to study for her degree were influential to her thinking. They were Economics, Geography, Psychology, and History. Peg recalled that it was in the international field of her chosen subjects, such as international trade, money and finance within economics for example, that she started to move into a world perspective. She considered seriously the vitality of Australia being part of a region and world, rather than the Eurocentric views prevalent to Australians for so many years before then. Being at university, she began her pathway towards this global outlook. This **second** 'turning point' impacted on her personal values and attitudes as her professional identity evolved. Furthermore, the broadening of her values and attitudes to include an international perspective was to impact on her teaching.

This outlook was not the result for all. Peg's long-time best friend from school, also at university at the same time, influenced her thought processes significantly:

She became so racist that she actually acted as a model for me to develop curriculum and curriculum resources to counteract such deeply entrenched prejudice and unjustified stereotypes (L116-118).

Peg became one of Macquarie University's first graduates, completing her Bachelor of Arts in 1969. This was also the third year of the Asian Social Studies Syllabus taught in NSW secondary schools.

Peg was able to begin teaching in 1970, whilst still completing her Diploma in Education. Personal circumstances made this decision, as Peg explained:

I couldn't afford to stay at university any longer as our elder daughter was starting medical studies at The University of Sydney and Robert, in his senior years of high school, would soon be studying veterinary science (L74-77).

For Peg, her first year of being a teacher was tough, in an "all boys" school in metropolitan Sydney where caning was an accepted policy: Peg recalls that there were only three female teachers in the school at the time. "Our indirect function was to soften the aura of a boys' school", she exclaimed (L129). Apart from teaching Economics, Peg taught mostly Geography classes, but she learnt a lot about behaviour management. Peg retold the story of "the boys" who used to write "four letter words" on the blackboard.

I had no understanding of them [what the words meant]; I just walked in and rubbed them off! This taught me a lot about discipline; never to get angry or show shock, rather just to ignore it and give a positive direction (L132-134).

In 1971, Peg was transferred to Cumberland High School. This began her long association with Asian Social Studies and her career pathway.

In 1976, she wrote:

The seeds for writing this paper were sown in the late 60's [sic] and early 70's [sic] when I developed a vague sense of uneasiness about the school curriculum my own teenage family were being taught. The quality of the teaching was excellent, but the curriculum was not reaching out far enough to prepare them intellectually, socially and personally, to adjust to the powerful changes emerging in our society and in our international relations.

The entire emphasis was on a large body of factual material, much of which was outdated even before it was presented, with the knowledge explosion taking place. Any attempt to initiate skills that would inter-relate the various subjects was beyond the scope of the curriculum and therefore ignored; as a result the transfer effect of coordinating various aspects of information and issues was not being developed.

Skills which assisted in developing flexibility and adaptability were not emphasised as they did not relate to any subject, and we all know what is the responsibility of all become the responsibility of none. Methods that would have enabled students to reason out and form their own values, judgements and decisions were dismissed because discussion and expression reduced the teacher's control of the group.

These types of skills, which I was endeavouring to develop in the family environment, were all being drawn from the range and methodology of the Social Sciences. Thus I became committed to the social education of adolescents, using the whole range of content and method of the Social Sciences, for I believe here lies the hope that anxiety, confusion and uncertainty can be reduced in solving personal problems and social issues which have no known solutions.

This extract from Peg's paper (1976) represents her forward thinking in the field of Social Science teaching. Her use of concepts such as 'knowledge explosion', 'interrelationship of subjects', and 'flexibility and adaptability' are central to the professional learning of teachers generally. In the 21st century, governments throughout the world are emphasising the role of values education. Here, in 1976,

we have Peg's strong commitment to methods that "form their own values, judgements and decisions".

Again, in 1978, Peg wrote of the influence teachers have on the students they teach, outlining her own principles. These principles influenced her enactment of Asian Social Studies:

My values and attitudes determine my selection of the areas of knowledge, skills and sensitivities to be investigated. I can't list all of the values and attitudes which I hold that influenced my selection, but I am aware that my choice is, to a degree, subjective. Some of my guiding principles are:

- I read widely to catch up with the reality of the region, both in terms of knowing what is happening and about the attitudes of the people
- I believe that we must break down fears, buttressed by ignorance, for future survival—because they are different does not mean that they pose a threat
- Australians must realise that their destiny is inextricably bound up with Asia and we must create a climate of opinion among students to realise this (White, ATABulletin/1978/V6/4/6–7).

This philosophical basis was imparted in Peg's classroom. She recalled the "particularly brilliant Asian Social Studies class" she taught from 1973. The students were in Year 8 at that time, though Peg remembered that she taught most of them through to the end of their secondary school years.

I did the most remarkable experimental teaching with them. When the inspector came for my list,<sup>60</sup> these girls, essentially our Asian Social

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<sup>60</sup> For NSW government school teachers, to receive promotion meant going for one's 'list'. This involved an inspection over a number of days from one of the school inspectors, and included interviews with supervisors, classroom observations, and program inspections. In secondary schools, List 2 was to gain a Head of Department's, or Head Teacher's position; List 3 was for Deputy Principal, and so on. This system was abandoned by the NSW Department of Education and Training in the early 1990s in favour of the interview system of promotion, still currently used.

Studies class, who were then in Year 10, conducted the whole lesson role-playing the main religious traditions of the world, as monks, priests and mullahs, explaining the basic principles and detecting the commonalities and differences. The inspector considered their work to be outstanding. I received my list (L137-143).

Peg fondly, and proudly, recounts that several of that 'special' class went on to play significant roles in their own careers within the realm of international affairs—one being the first female Rhodes Scholar in NSW. Another, a senior executive of the World Bank, and proudly, Peg's younger daughter, is "currently the manager in charge of the implementation of a high level report for the Commonwealth, after leading Australian Education International to the point where educational services are currently Australia's third largest export" (2009/L105–107).

When questioned about the support of inspectors, Peg said that one inspector was very anti "teaching about Asia", yet others were very supportive of teaching Asian Social Studies. Furthermore, she said that, on reflection, probably the power of the non-supportive inspector of the time, in failing many of the teachers for their 'list', contributed to her resolve to succeed with her chosen field of expertise and made her determined to see Asian Social Studies continue. With the support of her family, Peg began a journey of further studies in tertiary education. This would last many years beyond her career retirement.

I asked Peg if there was support from university academics at the time of early implementation of the Asian Social Studies syllabus. Peg responded that although academics in this field were gaining strength in the tertiary sector, their work was not about curriculum resources. Furthermore, she thought that NSW and Australian universities did not present the perspectives necessary in this area to back up the work that she and other teachers were doing in schools. That is, challenging the values that were a result of the 'white Australia' focus (2009/L266–268).

In the early 1980s, Peg was part of the first cohort of teachers to graduate with a postgraduate Diploma in Asian Studies, including Japanese language studies,

through the Armidale College of Advanced Education, NSW.<sup>61</sup> Moreover, she was awarded the 'College Medal' for her high academic achievement (2009/L2008). This post-graduate work began what was to be a long journey of self-learning, research and the publishing of many articles and books concerned with teaching and learning about Asia.

For, Peg, national and personal events across the three decades from 1950 were significant to her role in teaching about Asia. These years included the influence of the White Australia Policy. Peg met her husband, who encouraged her to obtain teaching qualifications. Through this, and with home support, she gained the confidence to publicly exercise a different perspective about Asia to that which surrounded her as she grew up, and can be seen to still persist. So, commencing tertiary studies as a woman, wife and mother, expanding her views on Australia's role in the Asian region, further internationalising her values and attitudes; Peg's career and influence on Asian Social Studies was slowly taking shape.

### ***Middle and later years—teacher and researcher***

#### *Middle career years*

Peg's teaching career flourished. Asian Studies became a very important part of her school life, and her identity. The importance of pedagogical approach consumed her in many ways because Peg found it difficult to comprehend why people were reluctant to embrace an interdisciplinary approach to Asian Social Studies when, to her, it seemed so obvious.

I lived and breathed Asian Social Studies, but there were a lot of tensions between Social Science and History as to who would teach it so they could get the numbers. Historians would only teach Asian History, and Geographers, generally, would only teach Asian Geography. The spirit of the syllabus was not understood. It was a numbers game about power struggles between the History and Social Science departments (2009/L150–155).

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<sup>61</sup> Armidale is located in the north-western region of NSW. The Armidale College of Advanced Education is now called the University of New England.

In 1976, she wrote:

We do not want changes in education merely as fashionable innovation and window dressing, or to bring personal prestige. However, when a society undergoes rapid changes and pursues a zigzag path of uncertainty and confusion as it searches for thoughtful direction, we as members are all involved, irrespective of whether we choose to be included. To survive and reduce the resultant distresses we have to function with thoughtful, reasoned and flexible adaptability.

So, as policies were written and laws were changing in Australia, Peg recognised that educating students and their changing their behaviour was difficult. People were still operating in a world enormously influenced by Australian–British Christian colonial tradition.

The most significant aspect to come out of this time of political and intellectual change was Peg's involvement with another new course to tackle such issues. In 1981, Peg was invited to be a part of the Society and Culture Syllabus Committee whose brief was to develop a 2 Unit Society and Culture<sup>62</sup> (hereafter Society and Culture) subject for Years 11 and 12 (senior school in NSW, now termed Stage 6), and examinable in the NSW Higher School Certificate examination. Peg thought that Society and Culture would be an excellent “follow-on” subject for the many students who had studied Asian Social Studies. She believed that Society and Culture was also what was needed in a changing Australian society. Society and Culture, still a subject for NSW Higher School Certificate examination today, aims to

develop student's knowledge, understanding, skills, values and attitudes essential to achieving social and cultural literacy by examining the interactions between persons, societies, cultures and environments across time (Board of Studies NSW, 2000b, p. 8).

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<sup>62</sup> The Board of Studies NSW's Stage 6 syllabuses for Years 11 and 12, or the senior secondary school, consist of 1, 2 or 3 Unit subjects. All subjects have a unit value. Most courses are 2 units. Three Unit subjects are extension subjects, for instance. Students are required to complete a minimum of ten units for matriculation, or the completion of the highest award: the Higher School Certificate.

In 1976, Peg wrote:

... the focus of education must move from content alone, to emphasis on process to ensure adolescents are being trained for responsible living. They cannot understand and cope with living in a **changing world** unless they have the range of skills of social science and the contribution of unique material from each discipline.

Using the **interdisciplinary approach**, an adequate breadth and depth of coverage is assured, and an international dimension can be added to help bridge the crises in **human relationships** we are experiencing. The teenager can be trained to unceasingly reinterpret, evaluate and predict human behaviour in a social setting, or in simple terms, learn to think.

A real danger lies in the multidisciplinary approach, to the extent that vital facets of the content and process are ignored, dismissed, unrelated or oversimplified, particularly in the area of forces that induce social change and produce social problems. The issues are peripheral to each discipline although fundamental to understanding man and society and the ramifications in international relations.

The interdisciplinary approach can be viewed as an evolutionary stage in education, which enables respect and understanding of **cultural diversity**, essential to the survival and progress of mankind in the 21st century.

I urge you to consider this approach in the light of the future. Don't evaluate it on preconceived ideas, difficulties in timetabling, lack of resources or empire building. These certainly are problems, but with planning are not insurmountable.

Terms written in 1976, by Peg, for thought and debate, prior to the consideration of the 2 Unit Society and Culture course, included 'changing world', 'human relationships', 'cultural diversity' and 'interdisciplinary approach'.<sup>63</sup> Such terms are still being introduced and debated by academics and educators today as to

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<sup>63</sup> See Chapter 3.

how important they are to be understood and included in the curriculum.<sup>64</sup> Additionally, Peg's discussion in this excerpt as to the most appropriate approach with which to teach for a changing world was reflected in the evolution of this senior secondary school subject.<sup>65</sup> Society and Culture subject had a different intention to traditional disciplinary-based curriculum. Issues accentuated by political and technical change flowed *across* existing boundaries of disciplines. The Society and Culture syllabus selected content from the range of social sciences. Peg explained in her interview:

Whilst it is recognised that interdisciplinary inquiry has some limitations, it was a newer developmental force in education that provided a realistic alternative to challenge the dangerous limitations of disciplinary subject matter. It merged ideas from parent disciplines creating operational partnerships across disciplines. This provided a relatively straightforward, logical and analytical way of making sense of our world, to form a newer specialised subject as distinct from the splitting of existing fields of knowledge and ideas into a number of narrower subjects. Integration was undertaken in ways that did not destroy subject integrity. Comprehensive experiences were provided to help students contrast their complex global environment. It was not possible to achieve the intended goals of Society and Culture through a substantive disciplinary approach (L178-189).

For Peg, Society and Culture, as a senior subject, addressed the realities of students coping with living in, and understanding, a changing world. It offered a creative combination of subject matter and skills with a mandatory intercultural

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<sup>64</sup> See Chapter 2.

<sup>65</sup> It is noted that Peg's article advocated the interdisciplinary approach to teaching about Asia. As was explained in Chapter 3, Peg is now an advocator of the transdisciplinary approach. This is different to the interdisciplinary approach. According to Peg, the interdisciplinary approach to teaching about Asia used only those methodologies within the one discipline. In other words Social Science teachers would teach about Asia that includes the knowledge, skills and understandings from within the Social Science discipline. This would negate the inclusion of science from Asia, or the performing arts of Asia for instance. As explained, a transdisciplinary approach to teaching about Asia includes the knowledge, skills and understandings of *all* disciplines.

dimension. Society and Culture further developed the same intentions of the Asian Social Studies course. Peg saw that Society and Culture encouraged personal experience to be a legitimate part of the acquisition of knowledge and identity, and would help bridge the crisis in understanding human relations now evident in the world.

Peg and the syllabus committee provided a theoretical framework through which the aims of Society and Culture were to be achieved. This included, at the core, the development of a Personal Interest Project. The Personal Interest Project (hereafter, the PIP) explicitly requires students to

develop skills in planning research tasks, devising their research instruments, applying them, collating and analysing data, and presenting their findings in a variety of ways to different audiences (2000b, p. 17).

Peg considered the PIP to be crucial for students, as it provided an avenue for the acquisition of

knowledge and understanding of a variety of research methodologies and the techniques used to conduct research (2009/L197–198).

According to Peg, Asian Social Studies provided the ‘embryo’ for the senior course, and many students and teachers felt it was a natural progression into the senior years, which other subjects had, as a continuum of learning.

Sadly though, unlike other disciplines, the continuum did not begin where it should have ... in the primary years (L238-239).

Peg thought that Society and Culture made it possible for students to study emergent issues of regional and global significance relevant to their future. Further, the subject provided the vehicle for students to develop skills to be able to acknowledge a common humanity amongst various nations; respect and appreciate cultural diversity; and work toward an outcome of intercultural and international understanding. At the senior secondary school level it seemed that there was now a choice in study about society and culture:

It seemed to be a solution to the problem, in an excessively crowded curriculum, of how to introduce the subject matter and methodologies of the newer social sciences (L169-171).

As well,

it became possible to understand the contribution of a variety of cultures to our Australian identity and to world civilisation (L163-164).

In 1980, for three years, Peg became a part-time Asian Social Studies consultant for the Metropolitan West Region of the NSW Department of Education and Training.<sup>66</sup> She recalls that Asian Social Studies had always been popular in the Metropolitan West Region due to student diversity and many committed teachers, some of whom were either on the Asian Social Studies Syllabus Committee or part of the executive of the Asia Teachers' Association, or both, coupled with a supportive Regional Director. As part of her role, Peg was on a team that re-developed the Asian Social Studies Syllabus, the revision of which was implemented in 1985.

In 1982/83 Peg continued her professional learning through formal postgraduate studies in Asian–Australian relations at Armidale College of Advanced Education. It was through these studies that she especially gained a deeper awareness of the Immigration Restriction Act of 1901. She came to believe strongly that more intense teaching and learning needed to be directed to understanding the challenges of a national ideal of keeping Australia 'white'. That issue, alone, influenced a tremendous amount of her thinking, and hence teaching, in the middle years of her career.

[How do I go about] breaking down prejudices and counteracting the public images that preyed on people's fears, and the lack of knowledge and understanding of other cultures? Fear had been generated on economic, racist, and nationalistic grounds. This was against all of my basic Christian principles (L97-101).

While legislation ended the White Australia Policy in 1975, the greater challenge was to change the broader Australian community's ingrained view of Australia as a white, Anglo-Saxon culture. Teachers, Peg said, had the ability to influence students' values, attitudes and understandings. Indeed, Peg thought that one of the central tasks of education, at this point, was to challenge some of the

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<sup>66</sup> See also Chapter 7.

customs and traditions, and attitudes and values embedded in her students' psyches (2009/L113–116). In 1983, Peg was appointed Head of Department of a Social Sciences faculty at a comprehensive secondary school. The school cohort included 60 percent of students who were from the Islamic Lebanese culture. Peg recalled that in “those days”, there were very few female Head of Departments and “most of them were in girls' schools” (2009/L281–282). In fact, Peg was the first female in the Metropolitan West Region to be a Head of Department of a co-educational secondary school for the NSW Department of Education. At this school, she had to learn very quickly to deal appropriately with the cultural issues that were presented, often through the media of the day, ‘which could be extremely racist’.

Eight years earlier, in 1976, Peg had written:

We as teachers must ask ourselves, ‘Have we prepared them to adjust their values and judgements to these rapidly changing events?’ Surely the education system has a social function, which must not be so rigid that it cannot encompass a sense of ongoing adaptation. Its curriculum must be developed in a flexible framework that can bend when the winds of change are strong—otherwise everything breaks down.

Similarly, but fifteen years hence in her paper titled “Shaping the Future”, Peg wrote:

Our attitudes become ambivalent when friction and conflict arise, but we must consciously develop determination to be very competent in dealing with Asia in the long term ... (P. White, 1990).

Peg's thoughts from the mid 1970s onwards, reinforced by her appointment in 1983 to the dominantly Islamic school, strongly moved towards the development and changing of student attitudes, values and understandings. She believed this was achievable through appropriate curriculum and pedagogical design, as well as accurate knowledge. Peg aimed to teach young people to value cultural diversity and see themselves as part of an interconnected world.

I was teaching students to reach out and become competent in dealing with Asia as the trends in globalisation were on the way, we were

connected and we had to learn to understand the perspective of the 'other'. The Asian Social Studies syllabuses differed to the other syllabuses. It was dealing with the reality of the present and the future. The others were just not up to date in their thinking (2009/L259–263).

In 1985, Peg was elected the first Chairman of the Examination Committee for the NSW Higher School Certificate 2 Unit Society and Culture subject, thanks to a supportive staff and principal, and despite an “unsupportive deputy principal”.

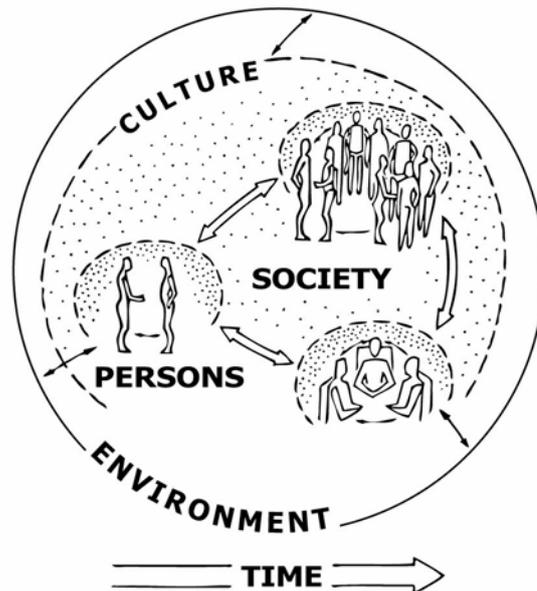
There was one small core element within the NSW Department of Education that was always supportive of me if anything was needed to be done. Brian Loader, in particular, was especially encouraging and regularly released me from class to do syllabus work (2009/L275–278).

Peg recalled that the two most exciting aspects of the development of the Society and Culture curriculum were the:

- (i) acquisition, in students, of a sense of relationships between the past, present and the future, and
- (ii) the evolution of a structure that enabled students to deal with the emergent issues relative to society and to world civilisation.

This structure was conceptually based on persons, society, culture, environment and time, and the interactions between these elements. The diagram below (Figure 3) illustrates this and appeared in the original 2 Unit Society and Culture syllabus of 1985 (Society and Culture Association NSW, 2009). It continues to be included today.

**Figure 3: 2 Unit Society and Culture illustrative framework**



Source: Board of Studies NSW, 2000, p. 10

Within this framework, Peg acknowledged that the interacting systems have been further defined, and the course has been made increasingly more rigorous over the past ten years.<sup>67</sup>

In 1988, Peg and her colleague Peter Young co-wrote the book *Australia's Relations with Asia*, essentially as a consequence of her postgraduate studies and the lack of support for teachers to change negative attitudes and values about Asia. This student textbook focussed on the acquisition of basic skills and concepts to do this. It especially taught students to study newspaper accounts and cartoons and detect cultural bias.

#### *Late career and 'retirement'*

Between 1970 and 1995 Peg was involved in many future syllabus revisions and associated documents for both Asian Social Studies and Society and Culture. Her last one was the *Studies of Asia Writing Brief*, in March 1995, for syllabus development and implementation in 1997. Peg was on the syllabus committee for

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<sup>67</sup> Now the PIP represents 40 percent, an increase from 30 percent, of the total marks for the 2 Unit Society and Culture Higher School Certificate examination, to be implemented for the 2010 cohort (Board of Studies NSW, 2008).

this revision. However, the 1985 Asian Social Studies syllabus was the last to be implemented as a NSW secondary course. The Studies of Asia Writing Brief and curriculum development process was unexpectedly cancelled by the Board of Studies NSW and not reinstated. Reasons for this decision have never been explained by any personnel. Peg reminisced about this:

I was being concerned about the Studies of Asia Writing Brief that we had updated and rewritten. The philosophical basis through which it had always been written and implemented was weakening at this point because of the newly formed Asia Education Foundation, which advocated an infused approach in discipline based subjects. This suited the thinking of the head of the Board of Studies NSW, and the writing brief was never afforded a priority (L250-255).

In trying to understand the decision, Peg felt that the issue of assessment in Asian Social Studies had become a serious problem for the Board of Studies NSW. Asian Social Studies was dealing not only with knowledge and skills, but also attitudes. Peg said "The Board did not encourage the assessment of attitudes" (2009/L312).

The 1985 syllabus' guidance is demonstrated in the Evaluation and Assessment section:

The extent to which a program meets the needs of all students, are not re-stated here but are implicit in the suggestions which follow ... by asking such questions as:

- have opportunities been provided for students to develop an appreciation of Asian civilizations?
- have opportunities been provided for students to develop a greater interest in and empathy with our Asian neighbours? (NSW Secondary Schools Board, 1985a, p. 34)

This simplistic approach to assessment of attitudes testifies that much work needed to be done in this area. Moreover, Peg maintained that they were not

sympathetic to evaluating the presence of knowledge that contributes to informed attitude formation (L311-312).

Three years prior to her 'retirement',<sup>68</sup> Peg accepted a part-time position with the NSW Department of Education, Learning Material Production Centre, where she continued to write material to support the Society and Culture senior subject. In 1995, Peg retired from paid work. However, concerned about the emphasis on the way intercultural studies were disappearing from NSW secondary schools, in 1996, at the age of 65, and using the research from teaching Asian Studies over the many years of her career, Peg commenced a Doctorate of Education on the topic. This became her **fifth** 'turning point'.<sup>69</sup> The doctorate was completed in 1999. It was titled *Crossing the East–West Divide: New Perspectives on East–West Interaction*. Her postgraduate work was a new contribution to the studies of Asia debate in schools. Specifically, it had a philosophical and ethical agenda to demonstrate that intercultural understanding can only be developed by *valuing* cultural diversity within a process of presenting accurate and thorough knowledge through both time and space to inform and change values and attitudes. Pedagogically, this could only occur with a transdisciplinary approach to teaching about Asia.

Essentially, her doctorate argued that knowledge and values interact. In a presentation to NSW teachers, Peg spoke of her research. She said

classroom strategies, both content and processes must be informed. Perceptions develop from the integration and application of knowledge with attitude. Classroom strategies and practices designed by the teacher to encourage the learner to interact with the issues of cultural diversity will be central to this process. The perceptual-cognitive lenses that provide insights and new understandings across cultural borders are created through contact with a universe of knowledge that can be accessed. If access is denied ... it becomes impossible to value cultural diversity at a meaningful depth ... It follows that if values have been constructed through inadequate knowledge, experiences and memories, then interaction with other people, societies, culture, environments and

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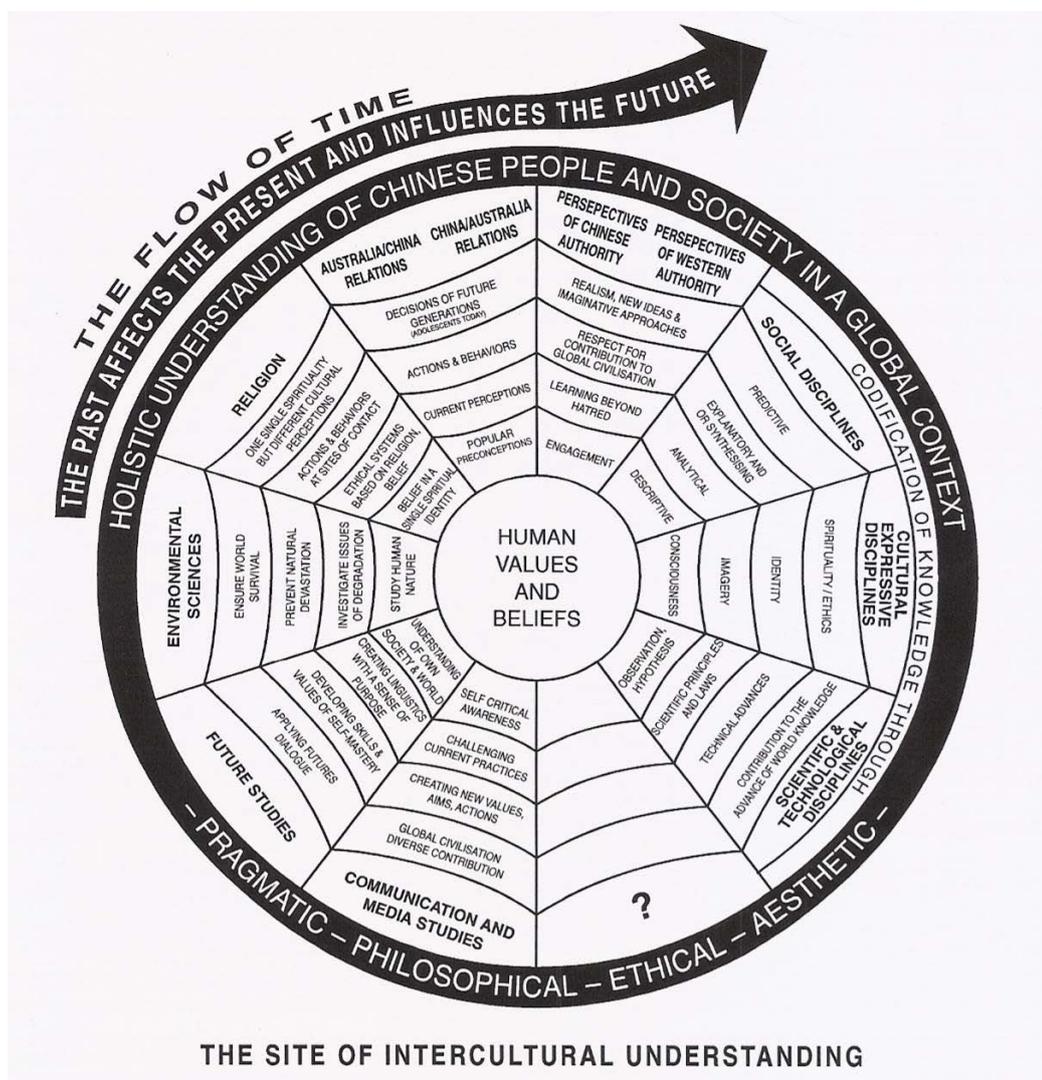
<sup>68</sup> Retirement, by definition, is not to engage in paid work or formal, full-time study. Hence the word is in parentheses.

<sup>69</sup> Turning points three and four are located in the next 'reflections' section for reasons of chronology.

technologies is inappropriately guided (Asia Education Teachers' Association & NSW Global Education, 2007, p. 7).

Peg's research demonstrated a new curriculum framework (Figure 4), which illustrated her transdisciplinary approach to teaching about Asia. She used China as an example to show the potential range of connections. She argues that being cognisant of such a framework will assist in the generation of intercultural understanding.

Figure 4: Transdisciplinary approach to teaching about Asia



Source: White, 1999, p. 59

Peg's intention was that her doctorate would make a significant contribution to the body of knowledge about Asia, particularly in the newly researched and

interrelated field of religion and science. Peg's completed doctorate won the Institute of Educational Research doctoral thesis award for the year 2001. Three years later, Peg was recognised for her outstanding contribution and collective work in intercultural understanding by being awarded an Order of Australia Medal on Australia Day in 2003. Her citation read, in part:

Dr Margaret Winifred White, for service to the community through the fostering of intercultural understanding through the education system. First female to gain a Doctorate of Education through the University of Western Sydney, Nepean, 2000. Co-authored 'The Chinese Way', published in 1984. Asia Education Teachers' Association, founded in 1972; member for 31 years; past President, life member; keynote speaker at conferences focussing on intercultural studies; edited the "International Studies" journal. New South Wales Board of Studies Member of the Committee developing 'Society and Culture' Year 11–12 course, and inaugural Chairperson of the Examination Committee for the subject; credited with the introduction of the Personal Interest Project (Order of Australia Committee, 2003).

This award formally recognised the services and commitment of Peg who laboriously never rescinded on her goal for all students to value cultural diversity, and for teachers to promote intercultural understanding in an increasingly networked world. This is the continuing vision of the Asia Education Teachers' Association today (AETA Asia/2010/V38/1/cover).

### *Summary*

Throughout Peg's middle career, from the 1980s to the early 21st century, Australia continued to grapple with the issues of multiculturalism and Asian refugees. Peg's strong commitment to efforts with Asian Social Studies and Society and Culture continued for the benefit of NSW students. Furthermore, for Peg, her decades of work and study emphasised the worth of the transdisciplinary approach to teaching about Asia. She was unwavering in her belief that this was best educational practice for Australian students. The successful completion of Peg's doctorate, her fifth 'turning point', had a major impact on her identity. She became recognised as an expert in the pedagogical field for teaching about Asia.

## ***Reflections***

From the interview, two strands emerged as Peg reflected on her life's history. They are the influence of travel and the importance of Asian Studies. Both are elaborated below.

### *The influence of travel*

Peg recalled that travel experiences not only reinforced her philosophy and values, but also gave her the accuracy of knowledge of a world beyond the shores of the Australian coastline. Three examples follow which illustrate how travel impacted on her life's journey. She recollected with the first example:

At the end of my third year of teaching, in 1972, Cec and I took Fiona, our younger daughter, who was then 13, on a three week trip through Asia. This created some raised eyebrows amongst our friends, but was to have a profound impact for our future direction on the three of us. Cec, a graduate engineer from Sydney University, was very active in Asia during the decade 1980–1990. His job was working with a large international company to provide the technology to build factories throughout Asia; Fiona would develop a future career based on Asia, education and trade and international relations and become fluent in Chinese, and I would become committed to the development of curriculum which embraced intercultural understanding and developed thinking appropriate for an internationalist. As we stood on the New Territories in Hong Kong and looked across at no man's land that separated it from China, all that was visible was a spindly whiff of smoke. Behind that scene lived a quarter of the world's population, about which we knew nothing, but embedded in the West was a sense of fear and apprehension of communism (L79-93).

Peg returned home from that trip committed more than ever to learning and teaching about Asia. This trip to Asia was the **third** of her noted 'turning points'. It was to be hugely influential in her future thoughts. Indeed, Peg built up a body of knowledge about Asia, drawing from a range of disciplines, often as a result of her travel experiences where she realised that to know about people and cultures required knowledge from all disciplines. She began investigating this newly emerging field that spanned these disciplines, to reveal knowledge about Asia hitherto unknown to many Australians.

Following her first trip to Asia, Peg wrote a paper, “The Case for an Interdisciplinary Approach to Teaching about Man and Society” (extracts of which are boxed throughout this chapter). It was disseminated to all secondary schools in NSW shortly thereafter as evidence of the influence of her experiences.

The second example of the impact of Peg’s travel is evidenced when Peg and her husband travelled to China for six weeks in 1980 with a group of people from the Sydney University China Education Society.

This group was the first Australian tour group to sail down the Yangtze River. An American group had beaten us by a week to be THE [Peg’s emphasis] first. We were so fortunate to experience China at that time, as it emerged from its isolation (L215-217).

*The Chinese Way*, a book co-authored by Peg, was the result of this travel, and much research and observed need by Peg:

In terms of Australian text books, there were outstanding text books coming from America on the traditions of Asia, but they were U.S. based, so Janet Pitty [McRae] and I wrote *The Chinese Way*,<sup>70</sup> and later Peter [Young] and I wrote *Australia’s Relations with Asia*<sup>71</sup> (L138-141).

More recently, a large part of this book was published, together with a Stage 4 teaching and learning program, focussing on China, for the Access Asia Program, NSW. It was titled *Focus on China*.<sup>72</sup> The teaching and learning program within this publication reiterates Peg’s approach to the teaching of the humanities, and serves as a model to teachers. It outlines the ‘deep’ knowledge that students can acquire through a transdisciplinary approach to teaching about Asia.

The third example of the importance of travel to Peg, and the family, was in 1981. Peg and Cec’s daughter, Fiona, who had completed three years of her double degree in Economics and Asian Studies at the Australian National University, had

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<sup>70</sup> (McRae & White, 1984).

<sup>71</sup> (P. White & Young, 1988).

<sup>72</sup> (Access Asia NSW, 2006).

just completed a year in Taiwan on a student Rotary Scholarship and met Peg and Cec in Japan.

She met us in Japan and travelled with us for three weeks through areas away from Tokyo, by train. She and the station attendant conversed in written Chinese characters to find the way for us, because Japanese people can read the characters as well. Hiroshima was soul searching for us, but Nagasaki had an immensely profound and long term impact. By sheer chance, and as I recall a Saturday morning, about 10:45 am, we were sitting in the park of Nagasaki in front of the memorial obelisk and the twisted Catholic church—at the time, the largest Christian church in Asia. It was a simple scene, none of the grandeur of Hiroshima. Some old ladies were assembling at the beginning of the path that led to the obelisk. Each carried a small pack on her back. Together, they crawled on their hands and knees, along the pathway, for over 100 metres to the obelisk, opened their bags and spread rose petals around the base of the obelisk. These were some of the mothers who had lost everyone and everything at 11:02 am on August 9, 1945, in the aerial bombing raid, when the Americans dropped the nuclear bomb Fat Boy. The mothers had been down at the markets on the peninsula, shopping, when the bomb landed on the middle school, snuffing out the lives of all of their children, along with the whole population of the university, with its medical school so desperately needed at the time, and everyone at the Mitsubishi plant up the valley. It was ironic that the atomic aerial bombing raid on Nagasaki, the only Christian city in Japan, had the third highest fatality rate in World War II, after the nuclear strike on Hiroshima and the March 9–10 1945 fire bombing raid on Tokyo (2009/L218–239).

Clearly from Peg's words, it can be seen how much she and her family were deeply touched and confronted by this experience. When asked what the impact of this experience had on her as a teacher, she explained that curriculum developers, writers and teachers have choices

for the creation of alternative human futures for our students, for intercultural understanding to be at the forefront, and for a feeling of common humanity and the futility of war (2009/L249–251).

She remembered that in Japan, at Nagasaki, ‘the survival of humanity and civilisation was staring us in the face, and I thought: where to from here in education?’ Peg lamented that the museum in Nagasaki further reinforced the need for studies in international perspectives and human choice, and that in Australia, World War II had produced deep-seated and ugly stereotypes about the people of Asia, and Japan in particular. Curriculum, she said, was not addressing this position; stereotypes in Australia still constituted the basic blocks of human learning

... these stereotypes unconsciously provide the advanced organisers of values formation. Distortion of reality continued to inform perception (L244-5).

Furthermore, Peg argues that the resolution of global problems would not be found in History or Geography alone with a western bias. Learning, she believes, needs to embrace the knowledge and skills of Psychology, Economics, Science, Technology, Religion, Anthropology, and Sociology

that required operational partnerships across disciplines—which was the founding principle of Macquarie University (L254-255).

Peg’s **fourth** turning point was then, in 1981, with her realisation that the world of the future needed to encompass the wisdom of all human traditions. The accessing of accurate knowledge, through first hand experiences, and with balance (e.g. not only from a western perspective) became an essential dimension of Peg’s professional identity.

At this point in her life (1982), with her part time consultancy role, Peg had become completely immersed in updating the Asian Social Studies syllabus implemented in 1985, and in developing the Higher School Certificate 2 Unit Society and Culture course. Intercultural understanding continued to be her inspirational goal for her family, her students and the broader Australian community.

From then on, and as far as Peg was concerned, collectively, the disciplines had to produce the knowledge that would develop intercultural understanding in students.

The resolution of global problems would not be found in history or geography, with a western bias. Don't you think that learning needs to embrace the knowledge and skills of psychology, economics, science, technology, religion, the arts, anthropology and sociology? And that requires operational partnerships across disciplines (2009/L253–257).

Peg believed that this utilisation and availability of knowledge and skills from *all* disciplines, and not selected ones, was essential for accuracy and understanding, and hence, the changing of values and attitudes. This, according to Peg, would be the catalyst for the development of a body of internationalists (students) within Australia who were not only a part of the region and world, but understood and valued their position:

intercultural understanding can be developed through valuing cultural diversity in the process of presenting knowledge that informs values (2009/L323–324).

Peg and Cec continue to argue vehemently that values that accept difference, but strengthen partnerships across cultures, lie in accessing knowledge across disciplines in order to shape operational skills and understandings capable of generating respect in a world framework, and not just a western one (2004).

### *The importance of Asian Studies*

This final part is about the reflections of a key player in the Asian Social Studies story. The development of the life history of Peg White has consistently reiterated the importance that Asia has become to her. Here she reflected:

I was engulfed by Asia. It had been a world we had been taught to fear as children, and I set out to break down the hatred of the Japanese that existed and the fear of the 'Yellow Peril' in our classrooms. I just loved teaching about Asia. I was appointed to the syllabus committee in 1971 and was one of the inaugural members of the AETA at its second meeting (2009/L95–99).

I was teaching students to reach out and become competent to deal with Asia as the trends in globalisation were on the way and we had to learn to understand the perspective of the 'other'. The Asian Social Studies

syllabuses differed to the other syllabuses. They were dealing with the reality of the present and the future. The others were just not up to date in their thinking (2009/L259–263).

What was beginning to become evident to Peg was the failure of government, policy developers and curriculum writers to conceptualise a vision of international engagement at a time when the acceleration of globalisation was occurring. Peg referred to the fact that the choices they had made were in fact not addressing this vision and were often reinforcing stereotypical values that were inaccurate and outdated. Achieving the desired educational outcome of intercultural understanding was, therefore, impossible because of the resistance to understanding the changing nature of the world. Therefore, the concept of 'Who is my neighbour?' was extraordinarily limited and, of course, the internet did not exist until the 1990s. The importance of travel to access knowledge and awareness from the perspective of the 'other' was imperative for Peg. Peg's doctorate informed the community: knowledge changes values and attitudes. She argued that the knowledge imparted to students about people from the Asian region in Asian Social Studies must be current and accurate and complete, and from a variety of perspectives, not just 'ours' (M. White, 1999; P. White, 2009).

Finally, Asian Social Studies, and later Society and Culture, were the only subjects for students of NSW secondary schools that offered them an explicit outcome of intercultural understanding despite educators, particularly Peg, fighting for its importance for decades.

## **Conclusion**

To recall the rationale for life histories of teachers, Goodson (1992; 1991) argues that we need to listen closely to their teacher views on the relationship between 'school life' and 'whole life'

for in that dialectic crucial tales about careers and commitments will be told (1992, p. 16).

Furthermore, it is through life history that insights into the way in which, over time, individuals come to terms with the constraints and conditions in which they work are gained as well as

how these relate to the wider social structure (1988, p. 90).

The impact of experiences outside the classroom, but paramount to a teacher's identity, remains strong, as was concluded by the work of Butt et al. (1992), James (2002) and Trevaskis (2006).

The researching of Peg's life history account in relation to curriculum history is but a partial description of her 'whole life', her lived experiences (Denzin, 1996). Peg's interpretation of her own life reinforces the observation of Swindler (2000) that we all live "storied lives". These stories become an individual's version of what Goodson describes as the data necessary for a researcher to construct a life history of a teacher: that is a narration of their experience and background or career stages and critical incidents, and importantly the impact of these elements on their teaching (1992, pp. 243-244). It is acknowledged that Peg's narrative is told from a current perspective and a retrospective telling of her experiences and the images she wants to portray. Nevertheless, Peg's narrative is, as Cortazzi (1993) explains, valued as a means to interconnect the past and present, and the personal and professional life.

A number of intertwined threads can be identified throughout Peg's life history. They are the threads of family, pedagogy and intercultural understanding. The importance of the family and the evolution of family values and attitudes through knowledge and experiences are especially evident in all facets of Peg's family life. Likewise, Peg's understanding of how best to teach about Asia—the pedagogical approach that would align with attitudinal change and understanding about the Asian region—is a critical, deep element throughout her story. It evolved as her personal life experiences as wife and mother interacted with her professional life, as teacher and consultant. Thirdly, the value of intercultural understanding that comes in the notion of a global citizen is paramount. She developed this in her early experiences as a child and mother and it was reinforced, sometimes challenged, as an educator. Whilst it would not do this life history justice to separate the threads, the analysis of her interviews clearly identifies them as dominant themes.

The analysis of Peg's life history began intensely with the influence of her husband, Cec, who was significant in influencing his wife to pursue her

professional goals and represents her **first** turning point. Cec's world view was in line with Peg's early thoughts: that Australia's future lies with a close relationship with Asia, even when it was not in any way a dominant personal view. Clearly, education was a key value in Peg's life. Embarking on a tertiary education, supported by her husband, was Peg's **second** turning point. Being exposed to knowledge from an international perspective gave Peg the confidence and surety as a teacher, that learning about Asia was crucial for all students.

Peg's life journey was one of commitment and devotion not only to her own family, but also to society in terms of the belief of the fundamental necessity to educate all students about Asia. Peg's career certainly reflected her personal values and attitudes. She taught them, researched them and wrote about them in papers. She acted on them through her role as an executive member of numerous professional committees. On this Hamston (2000) argues that our "values and our ways of seeing the world ... are never complete, finished; each individual's 'becomingness' is open" (p. 63).

Peg's students gave her the impetus to pursue further formal studies. A teacher's role to feel responsible for any gaps in education is commonplace according to Goodson (1992). The need for understanding about intercultural communication was a void that Peg was determined to fill. She viewed travel to the region, as imperative to the acquisition of the knowledge required to do this—turning point **three**. In fact, travel had a huge impact on her views about Asia, people from Asia and the teaching about Asia, and this, in turn, was reflected in her post-graduate and doctoral studies. Like Peg, Halse's (1999b) research concludes that the impact of travel experiences on teachers is multidimensional, includes a personal impact, and is often incorporated into many aspects of teaching and learning. It also, however, provides an impetus for future personal and professional learning (pp. 76-77). This was definitely the case for Peg.

It was clear that as Peg's career and life journey progressed, it aligned with the ebbs and flows of Australian policy on the relationship with Asia. What seemed constant was the resentment and/or fear of many Australians toward people from Asia, so often fuelled by stereotypical and misguided ideas and representations. From the 1980s, and as Peg's life experiences increased, her views became stronger and she became more and more committed to educational work that

would challenge this situation. For Peg, she was concerned that teaching and learning in the classroom would be influenced by representations of Asia and its people as stereotypes, by distorted knowledge and understanding. As a result, intercultural understanding became Peg's much-driven goal in all facets of her life. Her realisation about the potential for Australian society to embrace global interconnectedness was her **fourth** turning point.

Peg's conviction was that intercultural understanding could not be attained without a transdisciplinary approach to teaching Asia; one that integrates all of the disciplines. Science and technology, for example, was a strong theme throughout the interviews. Peg's concern was that the "infusion" of Asia as a perspective would not bring about the deep and accurate knowledge needed for students to examine and change their values and attitudes. She considered the approach to be superficial, having "dangerous limitations"—particularly for the inexperienced, the disinterested or the unsupportive educator (2009/L188). Peg thought that the greed, selfishness and power by key players, including politicians and some academics, and "those who were not genuine in their knowledge, or belief, about the teaching of Asia to school students", were those that supported the "infusion" approach, rescinding the value of any other (2009/L355—357).

Clearly then, culminating in Peg's own work, the completion of her doctorate (turning point **five**) emphasised her belief that values and knowledge were integrally connected. She explained theoretically that as people receive knowledge, it is transformed by various filters, provided by teachers, parents and society, before finally reaching a point whereby a persons' current thinking and actions are challenged. At this point, values and attitudes are amended and adapted, and new knowledge and understandings formed. Peg argues that this cognitive flow proceeds through one's life. The importance of the transmission of accurate knowledge, teaching and learning is crucial to this cognitive process (1999). Specifically in terms of Asia, Peg believed that if students are given accurate, current and complete knowledge about the region through a transdisciplinary pedagogy, then their values and attitudes would reflect reality.

Peg was visionary in her approach to education, and to life. She was always many steps ahead of mainstream thought. This is reflected in the blocks of text

from her 1976 publication used throughout this chapter. A final example of this is her concluding thoughts below, written in 1976, and so pertinent today.

Our responsibility in teaching is based on the needs of kids—to ensure that they can cope with living in a changing world. If we fail to promote new approaches, new learning systems, new and creative combinations of subject matter, merely to preserve the power and existence of our own empire, then we are not prepared to rectify a deteriorating situation and should searchingly ask ourselves why we are teaching.

If we refuse to manipulate the timetable imaginatively, then we admit we are dominated by a monolithic monster, which enmeshes us in established practice—a mindless hold-over from the past—that we as teachers can contribute nothing to bolder attempts to humanise the school or promote a sense of purpose, pleasure and worth in the individual. We can only be servants of a system, which promises distress, defeatism, destruction and bumbling incapacity to deal with new forces.

In 2009, it is only fitting that Peg should have the last word, through her poignant, and most recent reflection:

How sad that in mid-2009 we are still dealing with the aftermath of the Cronulla Riots. Cec and I were in India at the time [2005] and damaging world news indicated, with detailed coverage, that the White Australia Policy was alive and well. People were asking us whether it was safe to go to Australia! The Islamic school rejection in Camden, in my area [28 May 2009], indicated to me that 99% of the surrounding population supported a 'white Australia'. This again hit world headlines, and [it] was at the same time that news broke of racial intolerance towards Indian university students in Melbourne, jeopardising our third largest export earner, and even more importantly damaging our overseas reputation further (2009/L329–338).

In her interview, Peg concluded:

Perhaps present and future members of the NSW Board of Studies [sic] will understand and embrace the urgency and reality of human survival, as

we become increasingly branded as racist in a globalising community—and this means the immediate reintroduction of an updated version of Asian Social Studies. Asian Social Studies was needed in the past, and Asian Studies<sup>73</sup> is what is needed in the present, and it seems, in the future too—and not to renew this subject was absurd and irresponsible. In 2009 we see how damaging this decision has become (L340-347).

In this chapter, I have examined, using ‘life history’ methodology, one educator’s account of enacting Asian Social Studies. I have identified the constraints experienced, as well as the support offered, by a variety of people as the existence of Asian Social Studies and its senior subject Society and Culture was contested. Chapter 7 moves to a different level, with an analysis of the influence of another set of people—the professional teaching association—in the process of curriculum development, and associated pedagogical issues for teachers of the subject.

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<sup>73</sup> See Chapter 7 for the reason for the omission of the word ‘Social’.

## Chapter 7:

# The role of professional teaching associations

### Introduction

For teachers, accessing professional knowledge about what content to teach within syllabus guidelines, and how to teach, or the pedagogy through which content should be taught, is not the responsibility of statutory curriculum bodies. A curriculum board's role concludes with the writing and provision of syllabuses, such as that of Asian Social Studies. For NSW teachers, support for the implementation of these syllabuses, and the curriculum as a whole, is the responsibility of the three education sectors. In the case of NSW it is the NSW Department of Education and Training<sup>74</sup> (hereafter, NSW DET), the NSW Catholic Education Commission, and the Association of Independent Schools, NSW. However, given the hierarchical and bureaucratic nature of the teaching profession—the division of curriculum into year groups, or stages, then Key Learning Areas,<sup>75</sup> and, for secondary schools, a further subsection in the form of

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<sup>74</sup> The NSW Department of Education changed its name to the NSW Department of School Education on 1 January 1990, along with the NSW Secondary Schools Board whose title became the Board of Studies NSW. The NSW Department of School Education amalgamated with the Technical and Further Education (TAFE) on 3 December 1997 and is now called the Department of Education and Training (NSW Government State Archives, 2010).

<sup>75</sup> As previously noted in Chapter 3, in NSW, there are six Key Learning, or core subject, Areas. In 1991 the (then) Australian Education Council (AEC), now the Australian Council for Educational Research (ACER), endorsed the development of a national profile in eight Key Learning Areas (KLA). The Key Learning Areas are defined through the national statements and profiles for schools and are designed to organise the diverse aspects of human intellectual knowledge, experience and achievement. The NSW Department of Education amended the names of some of the proposed areas and amalgamated others, and for NSW there are now six. For example: Studies of Society and Its Environment is now Human Society and Its Environment, and Science and Technology, listed separately by the AEC, is now Science and Technology in NSW. The six NSW Key Learning Areas or KLAs are English,

subjects—the support for teachers of one elective subject, Asian Social Studies, has been very limited, and certainly not cohesive. Furthermore, state government priorities over the years, particularly those of literacy and numeracy, have meant that government funding for the support of Asian Social Studies was always small (see Chapter 5).

Consequently, the formation by teachers of professional communities at the school level is a feature of the profession. The Asia [Education] Teachers' Association<sup>76</sup> (hereafter ATA or AETA),<sup>77</sup> was formed by teachers to support Asian Social Studies. The establishment of the voluntary “Society for the Promotion of Asian Studies” in NSW, the working title of the association prior to its formalisation, is a major part of the Asian Social Studies story. This chapter examines the importance of the professional teaching association<sup>78</sup> as a community, or network, to Asian Social Studies.

As was explained in Chapter 4, for sound historical education research, and to understand the construction of curricula and syllabuses, analysis at the levels of prescription, process, practice and discourse must occur. Chapter 5's “slices of time” strategy with the Asian Social Studies syllabuses dealt essentially with an analysis of the prescription, and Chapter 6's “life history” approach was aligned predominately with that of process and practice. Again, using the methodology of historical research, framed within a case study, this chapter further develops the curriculum history of the Asian Social Studies subject in NSW secondary schools

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Mathematics, Science and Technology, Human Society and Its Environment, Creative Arts and Personal Development, Health and Physical Education. For each KLA, syllabuses are provided by the Board of Studies NSW for from K–10 (Year 10, previously Form IV).

<sup>76</sup> [Education] is in parentheses as the association added the word to the association's name in 1992, the reason for which will be explained in this chapter.

<sup>77</sup> The ATA is the only professional teaching association related to the teaching about Asia that remains today.

<sup>78</sup> As Hilferty suggests, this term is preferred to the more commonly used “subject teacher association”, which suggests that membership is exclusively teachers, or “subject association”, which negates the “pedagogical focus” (Hilferty, 2001, p. 1).

through a focus on people in curriculum history—the association and its importance to the implementation of Asian Social Studies.

The data used for this examination enables the researcher to consider “the views’ of the teachers’ themselves, highly relevant in the broader context of curriculum development” (Gary McCulloch, Helsby, & Knight, 2000).

Also as was outlined in Chapter 4, I have used Hilferty’s (2001) three key areas of investigation of professional teaching associations to seek out, specifically, the relationship that existed between the Asia Teachers’ Association and Asian Social Studies. They are the

- (i) advocacy of organisational strategies that assert the professionalism of teachers,
- (ii) nature of support, and the delivery of professional development and learning, and
- (iii) influence on curriculum development and pedagogical issues though engagement.

To capture the fluidity in a context of change, necessary for any curriculum history research, I include a fourth and concluding key area:

- (iv) issues, and changes for the association, across three decades.

Historical education research must deal with data that already exists. The use of primary data, in other words, evidence of items that have a direct relationship with the events, is, therefore, imperative. Cohen & Manion (1989) describe the use of this data as the “life-blood of historical research” (p. 54). In this chapter, the importance of the professional teaching association will be examined through the analysis of documents produced by the A[E]TA. As has been explained in Chapter 4, it is a concession that, where necessary, other sources of data will be included as evidence to further validate the research. Parts of Peg White’s interview, for example,<sup>79</sup> when it specifically relates to the association, and a number of articles from the *Asian Studies Association of Australia Review*, to illustrate difference in purpose, will be included. Personal communication with members of the executive over a numbers of years also brings depth to the

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<sup>79</sup> Chapter 6.

analysis in this chapter. For validation, such evidence has been transcribed or emails retained, with permission.

As has been discussed thus far, the decades following the initial implementation of Asian Social Studies included many examples of professional support for members of the A[E]TA. For the purposes of this research, the nature of professional support will be termed either non-award professional learning or academic professional learning. A differentiation between the two terms is given hereunder. **Non-award professional learning** occurs when teachers acquire *new* knowledge and skills through formal, but non-award, courses developed by professional bodies, such as professional teaching associations. Additionally, non-award professional learning provides opportunities for teachers to update, or add, to their *existing* knowledge and/or skills base, through conferences, teaching kits and journals, for example. **Academic professional learning** is provided in courses offered in tertiary institutions, with participants receiving a recognised qualification upon satisfactory completion. This chapter examines both forms of professional support, with the former provided by the professional body that is the A[E]TA, and the latter advertised, or promoted, by this organisation.

Two forms of evidence from the Asia [Education] Teachers' Association were examined:

- (i) journals, and
- (ii) teaching materials and kits.

Both the association journals, and associated published teaching materials and kits, are fundamental to this research as they were the documents that provided the knowledge base critical for teachers' interpretation and the advancement of the subject. Collectively, this data will provide the evidence for a discussion of the key developments, successes, concerns and debates about studies of Asia over the period of implementation of Asian Social Studies.

The association's journal, its main publication, was (and continues to be) published quarterly. The name of the publication progressed through three phases. At the beginning of the association, in 1972, a small publication, the *Asia Teachers' Bulletin*, commonly referred to as the *Bulletin*, was published on a spasmodic basis, but became quarterly after the second year (Jennings, 2002).

In November 1992, beginning with Volume 20 Issue 4, the journal was renamed as the *Asia Teachers' Association Journal*, referred to as the *Journal*, and finally, in February 2005, Volume 33 Issue 1, three years after the cessation of the Asian Social Studies syllabus, the journal was retitled and was called *Asia*. This title is still used today. These three titles will be used throughout this chapter, according to the time period, and the term 'journal' indicates a generalisation of the publication, as an entity. An acknowledgement must be given to the association for the sheer scope of the contents in the journals over a 30-year period. It is enormous. An extensive list of articles and authors can be found in the bibliography on the National Library of Australia's website. Finally, it is a concession, to maintain the respect of *all* contributors to the journals of this professional teaching association, that whilst one article may be mentioned to demonstrate argument, it may exemplify a number of others published, supporting the same ideas or aims.

Additional to the journal, a number of specific teaching materials and kits were published by the A[E]TA to further support teachers of Asian Social Studies. Some of their materials and kits are examined in terms of the *nature* of support the association offered teachers.

The coding of the ATA and AETA journals is recorded/noted hereunder:

ATABulletin/1973/V1/1/09
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Meaning: The article is from the ATA Bulletin, in 1973, Volume 1, Issue 1, page 9.

### **Advocacy of organisational strategies that assert the professionalism of teachers**

Hilferty (2001) attests that the stated aims of most professional teaching associations is to provide leadership and professional support for teachers within a subject specific domain (p. 1). So was this the sole reason for establishing the Asia [Education] Teachers' Association for the subject Asian Social Studies? Who formed the association and when? Why was it necessary and what was the purpose of this professional teaching association? How did the association gain

momentum? To answer these questions, and in order to give the reader the context and a summary of the beginnings of the association, this section will be conveniently further subdivided into two parts. The first identifies the purpose of the association, and how the association began, whilst the second part includes a discussion of how, and why, the association expanded in the first five years.

### ***Identifying the foundation and the purpose of the association***

Prior to the establishment of the ATA in 1972, there was no professional teaching association for NSW teachers that provided stimulus and comradery to assist and support them to implement the Asian Social Studies subject in secondary schools. The subject had been endorsed for implementation in NSW schools since the introduction of the 1967 syllabus.

Asian Social Studies was increasingly becoming accepted in schools during the early 1970s,<sup>80</sup> and the Auchmuty Report (1970) had indicated that a number of professional teaching associations were emerging Australia-wide, which focussed on studies of Asia. These included the Asian Studies Teachers' Association of Tasmania, which operated between 1972 and 1978 (National Library of Australia; A. J. Williamson-Fien, 2000, p. 222). Additionally, a Victorian-based Association for the Promotion of Asian Studies<sup>81</sup> is particularly worthy of mention as one member of its executive, Dr Ian Welch, presented the idea of forming the ATA to a group of NSW teachers at a conference in Goulburn in 1972 (Kamada, 1994; A. J. Williamson-Fien, 2000, p. 222).

The issues and challenges that any new subject would endure, such as debates and discussions on pedagogy and content, as well as the difficulty in obtaining reliable and accurate information about Asia in the days prior to today's easy access through global technology and communication, were the motivation for a number of key teachers to form an association. The publications of the early *Bulletins*, which would soon become the public face of the ATA, as recalled by Neville Jennings, the Founding President:

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<sup>80</sup> See Chapter 5 for statistics on student numbers for *Asian Social Studies*.

<sup>81</sup> No data has been located on the longevity of this association; therefore the assumption is that it was short lived.

were typed up on my mother's typewriter on our back verandah, run off at Meadowbank Boys High<sup>82</sup> and collated at Holy Cross College<sup>83</sup> (2002, personal communication).

To formalise the newly formed association, the *Bulletin* indicated that Peter Young, Deputy Principal at Holy Cross College, Ryde, and teacher of Asian Social Studies and Studies of Religion, had held an Asia Reception for interested teachers of Asian Social Studies on 18th August 1972, at his school. This reception followed on from a very successful Asia display,<sup>84</sup> also organised by Young, which "promoted, amongst students and their parents, an interest in Asian Social Studies". At this reception, teachers were presented with a booklet that outlined the purpose of the proposal to establish a professional teaching association, tentatively titled *Society for the Promotion of Asian Studies*.

It read, in part:

Purpose:

1. To integrate the various studies now existing so that more may share in the work already done
2. To promote a study of Asian lands at all levels of education, but especially in the school classroom and at the adult education level
3. To provide teachers with a forum of expression, and a medium of action
4. To assist teachers in organising programme/class/project work for their schools, and to assist them in locating resource material (Asia Teachers' Association, 1972, p. 1).<sup>85</sup>

As Hilferty mentioned, like many professional teaching associations, the proposed Society for the Promotion of Asian Studies' primary function was to promote and support the teaching of a particular subject, in this case Asian Social

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<sup>82</sup> Neville Jennings was a teacher at Meadowbank Boys High School, located at Ryde, a suburb north-west of Sydney.

<sup>83</sup> Holy Cross College is a Catholic secondary boys' school, located at Ryde.

<sup>84</sup> An Asia display showcased aspects of Asia, artefacts, posters, etc, and also student work related to Asia.

<sup>85</sup> For the full text including proposed Method of Operation, see Appendix 6.

Studies. A working committee of interested teachers for the establishment of the association was formalised in September, 1972. This committee prepared the 'groundwork' for the formation of the association: established an inaugural executive; developed aims and working objectives; and began formulating a constitution<sup>86</sup> for ratification.

The Asia Teachers' Association<sup>87</sup> began in 1972, under the leadership of R. Neville Jennings, Meadowbank Boys High School.<sup>88</sup> Jennings was the Foundation President. Peter Young was the Foundation Vice-President. Peg White commented in her interview that both Young and Jennings were

evangelistic early pioneers ... who organised awesome Teachers' In-Service Seminars that involved the whole school. These people set the Association on a firm and continuous footing (2005, L115-118).

Maureen Chan, a teacher at Sydney Girls High School, was the Foundation Secretary, and an initial membership fee was set at \$5, payable to Elizabeth Earley,<sup>89</sup> who was the Foundation Treasurer. Other inaugural executive members of the association included the Committee, made up of:

Veronica Sen, Holy Cross College, Woollahra  
Sister Mary Malachy McGrath, McCauley High School, Westmead  
Kay Sara, Meadowbank Boys High School  
Eva Deefholts, Holy Cross College, Woollahra.

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<sup>86</sup> See Appendix 8, which details the aims and objectives of the association as part of the first constitution, published some seven years later, in September 1978. Appendix 9 shows the current aims and objectives on the first page of the associations' constitution, as of 1 January 2010. To my knowledge, there have been only these two amended and updated published constitutions.

<sup>87</sup> Some twenty years later, in 1992, it was renamed the Asia Education Teachers' Association (Australia) Inc. (AETA).

<sup>88</sup> All teachers of the inaugural executive were from schools in the Metropolitan Sydney Region, a designation used by the NSW Department of Education that included the Sydney Basin, and all schools located within it.

<sup>89</sup> The *Bulletin* suggests that Elizabeth (Beth) Earley, now Hanson, was not attached to a school, rather was an 'interested person'. Her address was listed as 25 Marion Street, Homebush.

It is notable that the inaugural executive membership consisted of teachers of government or Catholic secondary schools in the Metropolitan Sydney Region. No Independent schools were represented, nor were teachers who lived and worked beyond the Sydney Basin. Reasons for the latter would have included the availability and access to transport, time constraints and the practicality of regular communication in the 1970s.

Two members of the Executive also formed a Resource Personnel Committee, established to keep teachers informed about the latest resources available. They were:

Sue Sawkins, The University of Sydney Curriculum Laboratory

Patricia Walsh, The Asia Bookshop (ATBulletin/1973/V1/1/3).

The executive agreed to general and specific objectives for the association.<sup>90</sup> The general objectives were:

1. To promote Asian studies at all levels of education
2. To provide a point of contact and a medium of action for all teachers interested in Asia and to promote co-operation amongst them in teaching about Asia
3. To create a greater awareness of the importance of Asian studies amongst primary, secondary and tertiary level teachers, their students, the Education Department, State and Federal Governments and the general public (ATBulletin/1972/V1/1/4).

The second issue of the *Bulletin* proclaimed that the first Annual General Meeting of the association was held on 22nd November 1972 at Holy Cross College, Ryde. Forty-five new members were present, out of a total membership of 60, and “growing rapidly”. At this meeting, Stephen FitzGerald gave an address about the importance of teaching about Asia (ATBulletin/1972/V1/2/1). Determining the reasons why Asian Social Studies was important continued to be one of the core issues for the association executive. With the Vietnam War and the White Australia Policy providing the national context, the importance of the

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<sup>90</sup> For the general and specific objectives of the association, see the Aims of the Association, November 1972, Appendix 8.

teaching about Asia to Australian students was imperative for the ATA executive in achieving their aims.

### ***Expansion of the association in the early years***

By June 1973, the ATA had close to 100 members, mostly secondary school teachers in urban NSW. The journals of the year indicated that some of the members were oriented towards the teaching of History and Geography, whilst others were interested in sociological phenomena, including Asian Arts and Languages. Contents of these early volumes included:

- “Did the Sun rise in Korea for Japan?” (ATBulletin/1973/V1/3/5);
- “So you are planning a visit to Asia?” (ATBulletin/1973/V1/3/18);
- “The teacher as a change agent in development” (ATBulletin/1973/V1/4/7);
- “The schools involved in the study of Asia” (ATBulletin/1973/V1/5/3);
- “The Chinese meal for the classroom” (ATBulletin/1973/V1/5/5); and
- “Khandoi—a case study in Indian agriculture” (ATBulletin/1973/V1/5/8).

In June 1973, the *Bulletin* reported that the next meeting of the ATA would take place in the western suburbs of Sydney. Schools in this Metropolitan West region of the NSW Department of Education were later to play a significant role in the expansion and development of Asian Social Studies, and the foundation of new initiatives to expand the subject through to Year 12 (ATBulletin/1973/V1/4).<sup>91</sup>

In September 1973, the *Bulletin* listed 139 schools doing Asian Social Studies in NSW and 16 schools taking up the subject in the Australian Capital Territory (hereafter, ACT). The second Annual General Meeting of the Association was held on 25th September 1973. Two motions were carried at the meeting that were of particular interest for the future development of the association. They were:

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<sup>91</sup> This subject became, for the senior secondary school, the 2 Unit Society and Culture course, introduced as a syllabus in 1984, and still offered today for examination in the NSW Higher School Certificate, with increasing numbers.

- (i) that the ATA approach the Asian Studies Coordinating Council (ASCC), established in 1972, for assistance in the appointment of a Curriculum Officer for Asian Social Studies, and
- (ii) that the association ask the NSW Board of Senior School Studies to implement a Social Science Course at the senior level as soon as possible (ATBulletin/1973/V1/5).<sup>92</sup>

Both of these motions were not only passed at the meeting, but were actualised in due course, the second taking twelve years, as will be outlined later in the chapter.

By March 1974, Mr Mulholland, NSW Secondary School Board Inspector in Charge of Asian Social Studies, noted that the new Asian Social Studies syllabus, presented to the NSW Secondary Schools Board had, since its introduction in 1967, expanded rapidly.<sup>93</sup> Dufty explained the sudden increase:

Apparently, some schools had taught the first year of Asian Social Studies on trial, before it was officially approved (Dufty, 1 May 2004).

By May 1974, regular meetings of an ATA group were also being held in Canberra, ACT, under the chairmanship of Dr John Caiger, an academic at the Australian National University, who spoke fluent Japanese, and secretary Caroline Hueneke, a teacher from Melrose High School, ACT.<sup>94</sup>

The third Annual General Meeting was held in Sydney, in September 1974. At this time, the ATA boasted a membership of 250 people, including members from the ACT, Darwin, New Zealand, New Guinea and Indonesia. It was evident that the association was gaining breadth of membership and evidence that an increasing number of teachers valued support for the subject.

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<sup>92</sup> As outlined in Chapter 4, the first two years of the association's Bulletin were classified by the ATA as Volume 1; hence it went to Issue 5 in September 1973. Volume 2 did not commence until Issue 1, May 1974.

<sup>93</sup> A table showing the numbers of students doing Asian Social Studies is located in Chapter 5.

<sup>94</sup> Melrose High School is a government school located in the Canberra suburb of Pearce.

The ATA quickly became active, with a diverse range of activities in 1973. These included:

- Asia displays
- resource evenings
- film nights
- a Japan weekend for teachers
- in-services at several schools
- secondary student information events (ATBulletin/1974/V2/3/1).

However, White noted that it was clear from the increase in the diverse addresses of its members that the *Bulletin* continued to remain the most important means for the dissemination of knowledge about Asian Social Studies and studies of Asia generally, as well as keeping members abreast of national developments (2005).

As with many professional teaching associations (Hilferty, 2001), core volunteers of the ATA executive who, together, maintained the operations of the association for the benefit of its members, found their positions taxing and time consuming. The notice for the ATA's fourth Annual General Meeting carried a plea for members to volunteer for executive positions:

members: if you believe that the association is fulfilling a useful function, it is time for you to think about getting involved (ATBulletin/1975/V3/3/3)

and again in 1978, when Peter Young, as editor, on his retirement, wrote

one of the problems in maintaining a voluntary organisation is that the executive of such a body depends upon the free, generous and spontaneous cooperation of the members. All are prepared to enjoy the benefits of membership, but few are willing to undertake an active role in the more tedious aspects of the organisation (ATBulletin/1978/V6/1/1).

## **Summary**

The ATA continued its evolution, and by September 1978, the first formal constitution of the Asia Teachers' Association was published,<sup>95</sup> along with guidelines for future resource development. The purpose, role and constituency of the association were clear. The ATA was established to provide teachers of Asian Social Studies with an avenue of support for the exchange of ideas, activities and resources to meet the expanding awareness of Asia. Moreover, the association gave the teachers of the subject the confidence to know that support for Asian Social Studies could be accessed. For many, this was solely through the journal, because of the tyranny of distance or the practicality of time constraints; nevertheless it was consistent, current support.

In her interview, Peg White commented on the growth of the association and its future role:

It was now evident that the ATA had become a vital professional body and it soon became apparent that the ATA's expanding membership and public networking meant that it would become an avenue of protest to the Secondary Schools Board in relation to the maintenance of the Asian Social Studies syllabuses, and the teaching about Asia generally (2005).

## **The delivery of professional learning across three decades: key examples**

For the association, support for teachers of Asian Social Studies through professional learning activities remained its core business. After the initial period of establishment and expansion, the executive of the ATA began to consolidate its work through the delivery of different forms of support. The first part of this section aims to elicit key examples of non-award professional learning, and especially focusses on examples that were pertinent to the ATA's viability. The second part of this section documents academic professional learning, which

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<sup>95</sup> See Appendix 8 for the aims and objectives of the association that formed part of the 1978 constitution.

teachers were able to access because they were advertised through the journal, and their significance for teachers of Asian Social Studies.

### ***Non-award professional learning***

From the beginning of the association, the ATA offered teachers of Asian Social Studies a suite of opportunities to support them as teachers of the subject. This continued over the next 30 years. The breadth of professional learning, however, escalated somewhat with the ATA connecting with the federal and state government departments and other professional teaching associations. This scope of affiliation ranged from the Commonwealth Government, the NSW Department of Education, now termed the Department of Education and Training (hereafter, the NSW DET), to the NSW Secondary Schools Board, now termed the Board of Studies NSW and the Asian Studies Association of Australia (hereafter, the ASAA). Key initiatives and issues of professional learning offered by the association to engage teachers of Asian Social Studies, as well as the links with these additional bodies to the ATA, over the three decades, are outlined below.

#### *The ATA: engagement with teachers*

There are many forms of professional learning that professional teaching associations offer its members as part of non-award professional learning. It would be fruitless, given the scope and age of this specific professional teaching association, to outline them all. So, for this research, four predominant forms of professional learning will be examined, with particular emphasis on their key events, issues or areas of support for teachers of Asian Social Studies. These are a resource centre, materials, journals and conferences and other 'contact-related' activities.

The first form of support to be discussed is the establishment of an Asian Studies Resource Centre (ASRC) for teachers to access. The ASRC aimed to provide both a venue for the various forms of professional learning offered by the ATA, as well as the housing of available teaching materials for teachers of the subject to borrow.

As the ATA quickly established itself as an organisation to support teachers of Asian Social Studies, the idea for a resource centre had been discussed at the ATA executive over a period of years. White recalled:

The ambitious executive of the ATA had long been considering the possibility of the establishment of an Asian Studies Resource Centre (2005, L322-323).

This dream became a reality for the ATA in 1976 with the birth of an ATA Resource Centre in a heritage-listed house located at 3 Bridge Street, Erskineville.<sup>96</sup> The property, which belonged to the NSW Department of Education, was given to the association for its sole use until it was required for school purposes. Bill Nay,<sup>97</sup> Peter Lyons, and Dawn Bleijie were instrumental in negotiating this feat. White acknowledged:

What a major step forward! We had a place for meetings, workshops, discussion groups and to store resource material! (2005, L334)

The formal opening of the ATA Asian Studies Resource Centre (ASRC) took place on 20th August 1976, followed by a Thai Day on Saturday, 24th August, organised by the ATA executive. It was a reception for all members of the association. White fondly recounted the event:

We all enthusiastically contributed to the cooking, as we had a kitchen! (2005, L334-335).

Final guidelines for the use and aim of the ASRC were formulated by the executive and published in the March 1978 edition of the *Bulletin*, some time after a draft set of guidelines was published for members to comment on (ATBulletin/1978/V6/1/29–30).

The journal indicated that the ASRC proved to be a very busy space with activities advertised including the 1978 ATA–Air India Conference focussing on India, as well as the Bafa-Bafa Workshop. This workshop used materials published by the United States Navy on intercultural relations to formulate a

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<sup>96</sup> Erskineville is an inner city suburb of Sydney.

<sup>97</sup> Inspector of Schools with the NSW Secondary Schools' Board.

training course that aimed to assist teachers of Asian Social Studies in providing new Asian experiences for their students. Various film and food nights, including those focussing on Japan and India, were held at the ASRC. Additionally, apart from regular ATA meetings taking place at the centre, meetings of committees associated with the Asian Social Studies Syllabus Committee (ASSSC), or student experience days, organised by the ASSSC Curriculum Officer Phil Goodacre, also convened there. Monthly meetings of the Nepali Association were also held at the ASRC (ATBulletin/1977/V5/3/1–2).

However, White commented that there were hidden problems in maintaining the ASRC, and especially that its budget placed a heavy drain on the finances of the association (ATBulletin/1977/V5/3/2). Fortuitously, the 1980 Annual General Meeting of the association was the last meeting held in the Centre:

The NSW Education Department [sic] reclaimed the building to make vital repairs (2005, L456-457).

The closure, however, eliminated any possible future ATA in-service activities at the Centre. Consequently, the ATA decided to share occupancy with the NSW Federation of Ethnic Schools<sup>98</sup> at Five Dock.<sup>99</sup> For the association, the building would be used for executive purposes only. Consequently, future in-service activities for members of the association were unable to continue at a central venue and had to be outsourced to other schools and places (ATBulletin/1981/9/3/2). By 1982, meetings of the ATA executive were regularly held at St Scholastica's, Glebe — one of the new executive members was a teacher there.

The second form of professional learning was the availability of *materials*, which included *teaching kits and other resources* to support teachers of Asian Social Studies.<sup>100</sup> An early edition of the *Bulletin* indicated that the media was beginning

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<sup>98</sup> Now called the Ethnic Schools Centre.

<sup>99</sup> Five Dock is an inner-western suburb of Sydney.

<sup>100</sup> Volume 4, Issue 3 of the *ATA Bulletin* advised teachers of the Qantas Culture Series of Kits that were produced by Qantas with a partial grant from the ASCC between 1974 and 1978. The series included kits on Thailand, Japan, Philippines, Iran, India

to take an interest in the activities of the association with *The Australian* asking the ATA, for example, to prepare a number of broadsheets on Asia for publication as a supplement in the newspaper in 1972 (ATBulletin/1972/V1/2/9). This was an interesting development, given the election of Gough Whitlam as Australian Prime Minister that year, and his platform to revoke the long standing White Australia Policy. Through such materials as the broadsheets, the media were seen to be attempting to reach the community in the promotion of an awareness of the Asian region.

A further initiative by the ATA to support teachers of Asian Social Studies saw a Resource Materials Co-operative established. Its purpose was to acquire and share authentic products from Asia to assist teachers and students to learn about Asia. Until the journal suggested that executive members were too busy to continue with the co-operative, it was very popular with teachers (ATBulletin/1974/V2/2/1).

For members, the ATA journal was supplemented by the production of a number of teaching kits. All kits consisted of a teachers' guide on how to use them, and included teaching materials and stimuli for immediate implementation in the classroom. These kits were usually associated with external funding from other

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and China. They contained filmstrips of images and teachers' notes. These kits were modelled on similar Indonesian and Malaysian Kits funded by The University of Sydney and developed by Dr David Dufty. The Indonesia kit was trialled in four schools: Ku-ring-gai High School (Michael Fahey), Meadowbank High School (Neville Jennings), Pittwater High School (Dawn Bleijie) and South Sydney Boys High School (Ted Booth). The Qantas kits were very influential for Asian Social Studies as they were accessible for teachers and schools through their wide distribution, and free (Dufty, 1 May 2004). Qantas published kits on Religion in Asia and Children of Asia subsequent to the grant. These kits were sold to teachers and schools at a subsidised cost of \$3.00. Forty-two thousand five hundred kits were published (ATBulletin/1976/V4/3/19-23). The Auchmuty Report noted that the problem of the Qantas kits for teachers was that, whilst they were suitable for the cultural components of languages subjects, teachers still had to access other materials including music, visual arts and aspects of geography for Asian Social Studies, hence the ASCC assisted in the development of other teaching resources for teachers (Drysdale, 1980, p. 50).

government and non-government agencies, and were dependent on national priorities of the day. A number of kits are worthy of individual attention, and what follows is a brief commentary about their importance for the association and for the teaching about Asia.

Teaching kits began in the early to mid 1970s when the ATA oversaw the production of a number of teacher resources, including:

- The *Asian Market* kit, launched at Holy Cross College, Ryde, a simulation game prepared by Colin Freestone
- *Australia through Asian Eyes*, a kit that Colin Freestone and Paul Whelan produced, which attempted to view Asia from the perspective of the people from Asia
- *Faces of India* by Lynn Scott, as a result of her travels to India at the beginning of 1977, and with the support of an Asia travel grant from the ASCC
- *An Introduction to Japanese Theatre: Kabuki*, a kit in coordination with the Japan Information Service, edited by Peter Young and self explanatory.

These kits were important for teachers in the years prior to the easy access of information and the availability of affordable travel. They gave teachers the resources which would give students opportunities for learning about contemporary Asia, as well as providing information, and visual stimuli. The latter was able to detail some of the traditional elements of cultures within the region, such as theatre.

As a consequence of the findings of the Auchmuty Report in 1970, the association was funded by the Commonwealth Government, through the Asian Studies Coordinating Committee (ASCC), to provide resources through specific projects. The aim of ASCC was to develop teaching materials for schools and to provide travel grants to Asia for teachers. Additionally, the ASCC provided funding for the production of teaching kits, including visual and audio-lingual materials, especially for Japanese and Indonesian language studies. The Committee was allocated \$1.5 million by the Whitlam Government, committed

over five years, after which the committee ceased to exist on 30th June 1978 (ATBulletin/1980/V8/3/10). Three examples of these projects follow, along with an explanation of their importance for members of the association, and all teachers of Asian Social Studies.

The first of these projects was granted to the University of Sydney in 1975 and was titled “The Intercultural Studies Project”. It was led by Dr David Dufty. Its brief was to investigate the basic principles of intercultural understanding and the attitudes of Australian students to Asia. The project enabled the development of teaching materials and audiovisual resources to inform the perceptions that Australian students acquire about ‘others’. Dufty’s material, including the publication *Seeing It Their Way*, was to be most useful to teachers of Asian Social Studies and one of the initial textbooks that teachers could access, one that linked with the central aims of the subject, and one that provided the impetus for many teachers to be enthusiastic about Asian Social Studies. To introduce Asian Social Studies in their schools, and to become members of the ATA, was a result of the enthusiasm that the book encouraged (ATBulletin/1980/V8/2/7).

The second project, titled the “Peoples of Asia” project, undertaken by Maureen Chan and Neville Jennings from the ATA, was also financed with significant support from the ASCC. Forty black and white picture cards made up the teaching resource kit. The kit was designed specifically to support the Asian Social Studies course. Many primary schools also purchased *People of Asia* as primary teachers saw the relevance of the picture cards to support the primary Social Studies syllabus and promote an awareness of “Our Near Neighbours”, one of the units of work in the syllabus, to their students. During 1975, 1400 kits were printed and sold (ATBulletin/1975/3/3/1).

A third project included two teaching resources, both of which were funded by the ASCC: *Aspects of Japan*, consisting of 60 colour slides, and prepared by Maureen Chan and the ATA; and *An Asian Bazaar*, a resource kit which included six senior secondary units and four junior secondary units.

It was clear that, towards the end of the 1970s and early the next decade, an economic imperative and an emerging society were the impetus for Japan and China to be the main focus for teaching about Asia. This was reinforced with the

birth of the Australia–Japan Foundation and the Australia–China Council. The Commonwealth Government supported both organisations. Teaching about South-east (except Indonesia), South and West Asia lacked government patronage because of the trade focus (ATBulletin/1980/8/3/10).

White commented on the impact of the growing involvement of the ATA with the selling of the resources:

Launching into a business operation selling resources created an identity crisis for the ATA; we had to revise the constitution and face the reality that we needed an Asian Studies Resource Centre with full time clerical staff! (2005, L292-294)

The executive of the Asia Teachers' Association decided to use their limited time on the production of the *Bulletin* rather than other materials for members. However, as has earlier been identified, the ASCC grants ceased, as did the committee, and the Asian Studies Council (ASC), who replaced the ASCC, focussed its energies on a national approach to studies of Asia, national strategies and advice for the Commonwealth, as well as incorporating the tertiary sector, rather than the development of actual teaching and learning materials. This national shift began to concern the NSW based, subject focussed ATA. The editor, Peter Young, in the September 1988 *Bulletin* lamented:

If we sit back and wait for things to happen then all we can expect for our neglect is nothing! (ATBulletin/1988/V16/3/iii)

Executive members were again galvanised into action to produce new materials. A suite of resources additional to the journal to assist teachers of Asian Social Studies was completed. These included the bulletin series *Japan in the Classroom* funded by Japan Air Lines, *Indonesia in the Classroom*, and *Looking at Asia*, which followed on from other earlier resources including *Studying Asia: Some Practical Approaches* (1985) and *Focus on Asia* (1986) (ATBulletin/1986/V14/3/1).

With a grant from the Sydney Korean Consulate, *Land of the Morning Calm* (1988), a publication about Korea, was published as an additional resource for teachers in 1988, to coincide with the Seoul Olympics. *Worksheets for Asian*

*Studies* (1989) was another resource published by the ATA at the end of the 1980s, with *China and the Chinese* (1992) published early in the 1990s. In 1994, *Indonesia: A Teacher's Handbook* (Dunlop) was published for teachers and Peg White acted as consultant to the Film Australia's *Asia-Scope* series by writing the teachers' accompanying notes.

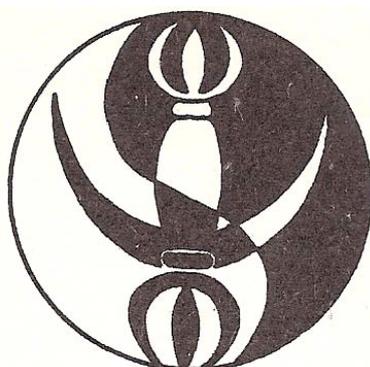
Despite the engagement of the association with its members through its resources, the association, in its 23rd year of operation (1995), were still arguing against the marginalisation of Asia.

For studies of Asia ... it would be absolutely necessary to ensure that learners do not get an idea that Asia is unique compared to the rest of the world ... promote the realisation that similarities exist side by side with differences amongst the countries of the world (ATBulletin/1995/V23/2/4).

The third form of support development to members of the ATA association was the 'journal' itself.<sup>101</sup>

Vol. I, No. 1 of the *Asia Teachers' Association Bulletin* (ATB) appeared in November 1972. It was edited by Neville Jennings. This first journal contained an explanation of the emblem designed for the Association, which is still used today. Dhruvajyoti Sen, husband of executive member Veronica, designed the emblem, Figure 5 below, with Veronica providing an explanation of its significance: through religious symbolism. This explanation is found, in its entirety, in Appendix 2.

**Figure 5: Asia [Education] Teachers' Association emblem**



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<sup>101</sup> A comprehensive index of journal entries can be located on the National Library of Australia website, [www.nla.gov.au](http://www.nla.gov.au).

The ATA, and especially the *Bulletin*, quickly became the instrument for guiding teachers of Asian Social Studies. Whilst meetings were held in areas outside Sydney, including Canberra, Wollongong,<sup>102</sup> Newcastle<sup>103</sup> and Cronulla-Sutherland<sup>104</sup> for teachers who were unable to get into the 'city', the *Bulletin* was the key means for the publication of ideas drawn from Social Sciences "Masters and Mistresses" Conferences, Asia Resource evenings, to ideas and programming examples from teachers of Asian Social Studies. For example: articles in the 1974 *Bulletins* included "A Starter Kit for Learning about India"; "Sri Lanka and Intercultural Education", and "A Novel Approach to Teaching and Learning". Unfortunately, many of the contributors' names in these early editions were not included (ATBulletin/1974/V2/3).

The end of the first eight years of the association also marked the end of an association with a number of people including Maureen Chan, Neville Jennings and Peter Young, or "its backbone", as White had recognised (2005). At this time, the ATA executive decided to reduce the *Bulletin* to smaller versions for members, but with the inclusion of a resource book at the end of each year. This attempted to make the work more manageable for the editorial volunteers. Furthermore, guest editorships of the journal would be introduced, with each adopting a particular theme or focus, rather than general and varied information about Asia, programming samples, or teaching strategies about Asia, for instance. The executive anticipated that each publication would spread the workload more evenly for the executive and key members (ATBulletin/1978/V6/3/9).

Over the decades, the journal continued to provide the main level of support for teachers who taught Asian Social Studies throughout NSW; locality was not a barrier. The purpose of the journal was clearly re-articulated in an editorial in 1979:

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<sup>102</sup> Wollongong is a coastal city located approximately ninety minutes' drive south of Sydney.

<sup>103</sup> Newcastle is a coastal city located approximately ninety minutes' drive north of Sydney.

<sup>104</sup> Cronulla-Sutherland is a coastal suburb south of Sydney.

The journal can be ... a vehicle for allowing exchange of ideas, for challenging old concepts and proposing new ones about Asian Social Studies teaching and learning (ATBulletin/1979/V7/2/1).

Regular journal entries included ideas for teachers as to how to teach about Asia, suggestions for methodological approaches to the programming of the Asian Social Studies syllabus, sample programs from members, and themes such as symbolism in religion, art and theatre, and education systems in the Asian region. Additionally, many volumes reflected the issues of the day, including state and Commonwealth priorities. This gave teachers of Asian Social Studies an insight and summary of the thoughts and direction of the association as well as updates on federal issues. The following is a selection of illustrative examples of journals, chosen for their points of change:

- (i) In March 1985, whilst the ATA's *Bulletin's* continued to focus on teaching and learning activities, especially about Japan and China (which reflected continued Commonwealth priorities), the Australia–China Council sponsored the production of *China in the Classroom* (ATBulletin/1986/V14/3/1). This journal specifically aimed to keep members informed about the latest trends and current issues in China and was an attempt to break down stereotypical images of the country.

Many 'text' books in use in Australian schools today are outdated and a great responsibility is on teachers to present an accurate picture of the changing face of China (ATBulletin/1985/V13/1/iii).

It was also in 1985 that the *Bulletin* began publishing contributions written by students of Asian Social Studies classes, as this was associated with the proclaimed International Youth Year. The editor believed that the sharing and promotion of student work would increase the level of importance of the subject for the wider audience.

Professional journals can also provide an audience for student writing wider than their fellow students and teachers. We need to share student writing with each other and

promote the publications of student works that is so important a part of their education (ATBulletin/1985/V13/4/1).

Programming ideas, ideas for teaching about festivals, and thoughts on fieldwork for Asian Social Studies were just some of the topics that were written about during this same year. The prolific writing of executive members, including Peter Young, Robert Henley (editor since 1983) and Diane Dunlop, continued.

- (ii) In 1988, Robert Henley retired as editor of the *Bulletin* after over five years in the position. He commented that during this time 320 articles and 140 book reviews were published with a total of 1600 pages devoted to enhancing teacher skills and knowledge about Asia (ATBulletin/1988/V16/2/ii).

Later in 1989, under the presidency of Neil Simpson, an education consultant in Metropolitan West region, the *Bulletin* took a new approach, widening its support to include teachers K–12, with each issue having an individual country focus that supported both primary and secondary teaching. This approach continues today. The change was significant because the executive realised that, for longevity of the association and with the federal government and academics valuing the infusion of studies of Asia, as a perspective, support must be extended to all teachers.

- (iii) The December 1990 journal was another major turning point for the association. The guest editor was Peg White, but it was the first journal with Diane Dunlop as association editor, a post she still holds today, some 20 years later. Diane began the regular Asia News section located at the beginning of each journal. This column aims to keep teachers abreast of current news, development and events about Asia, relevant to teachers K–12, and especially relevant to the Asian Social Studies classroom.

Over the next many issues, country focusses continued to provide teachers with a rich amount of information, programming ideas and teaching activities to

support them with either teaching the Asian Social Studies course, or teaching an Asian perspective within existing Key Learning Areas, K–12, via specific country studies. Country studies included *China* (AETJournal/1997/V25/1), *Vietnam* (AETJournal/1996/V24/2), *Sri Lanka* (AETJournal/1996/V24/1), *India* (AETJournal/1996/V24/3), and *Japan* (AETJournal/1995/V23/4). Thematic journals were also becoming regular and titles included *Development* (AETJournal/1997/V25/2), *The Silk Road* (AETJournal/1997/V25/3), and *South East Asia* (AETJournal/1996/V24/2). Secondary thematic focusses included *Women in Japan* (AETJournal/2000/V28/4), and a *Business Studies Unit* (AETJournal/2002/V30/2). Thematic issues/volumes assisted the implementation of the Asian Social Studies course, and the teaching about Asia K–12, by giving teachers either broader information regarding current issues about the Asian region, or regional focusses. *India: a resource book for teachers* (Dunlop, 2000) was published in December 2000 and completed the *In the Classroom* series of in-depth publications of country focussed teaching and learning activities for teachers K–12.

- (iv) The November 2001 Journal, again guest edited by Peg White, and titled *Intercultural Understanding*, was very timely indeed, and followed the September 11 terrorist attack in the United States of America. In it, Peg wrote:

Intercultural understanding involves knowledge about, feelings for and positive relationships between people of diverse cultural backgrounds. It is critical that we formulate our values, attitudes and beliefs after we have researched and gathered evidence.

Intellectual inquiry and educational research are key dimensions to facilitate valuing cultural diversity in order to develop intercultural understanding. Cognition, affect and behaviour are all involved (AETJournal/2001/V29/4/ii).

The 21st century has brought with it a technological revolution that has enabled teachers to access an increased amount of information via the World Wide Web, along with the reality that global citizenship is possible for Australian students. This changing information highway has meant that teachers now have the

opposite problem to the lack of information that was available to them about Asia from the previous two decades: they now require the skills to discriminate between, and choose from, a plethora of information, to ensure that the knowledge presented to students is balanced and accurate. The Intercultural Understanding journal provided teachers with knowledge and practical activities to develop these skills.

The AETA Journal continued its K–6 reach mainly through the HSIE/SOSE, English and the Arts Key Learning Areas, publishing units of work on festivals such as Diwali (AETJournal/2001/V29/3), Ramadan and Eid-ul-Fitr (AETJournal/2001/V29/4), and Chinese New Year (AETJournal/2002/V30/1). Over the three decades the *ATA Bulletin*, the *AETA Journal*, and since Volume 33, Issue 1, February 2005, *Asia*,<sup>105</sup> has passed through a succession of editors, with each making changes to improve the quality and relevance of the publication for teachers. The purpose of the journal remains three-fold:

- (i) to produce accurate material about Asia of interest and value to teachers of the Asian Social Studies subject

Accuracy about Asia and the people of the countries of Asia is an objective, which the A.T.A. has striven to achieve (ATBulletin/1979/V7/1/1),

and its more recent focus,

- (ii) to produce resource material which can either be used or adapted for immediate use in the K–12 classroom, and
- (iii) to inform members of state and national developments with regard to studies of Asia.

The fourth and final type of professional learning offered by the association has been *conferences*, and other contact related activities. Analysis of the earlier journals indicated that the ATA was gaining importance not just because of the knowledge disseminated through the journal, but also because the association organised opportunities for teachers and students to network with one another, with the broader community, and with experts in the field, including teachers. It

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<sup>105</sup> The current name of the quarterly journal published by the Asia Education Teachers' Association.

was through these activities that the association was adamant that it would enhance the achievement of its general objectives: of promotion, contact, and an awareness of Asian Studies for all interested teachers for the benefit of Australian students.

Conferences are examples of intensive professional learning for in-service teachers. Conferences can take many forms other than the traditional formal meeting for consultation or the exchange of information. Other contact-related activities are outlined in this section of the chapter. They include guest speakers, Asia displays, and professional learning partnerships with non-government agencies. In turn, each will be discussed through explanatory examples.

### *Conferences*

Like guest speakers and Asia displays, conferences and in-service activities were very much a part of the ATA's brand. With the lack of technology until relatively recently, especially the internet, face-to-face contact with Asian Social Studies teachers was clearly a successful strategy for the ATA to engage its members. Indeed, the first five years included a number of conferences to practically pursue the aims of the association. These were outlined in the *Bulletin*.

- (i) A four-day conference was held in 1971, prior to the formal beginning of the association, organised by members of the NSW Secondary Schools Board Asian Social Studies Syllabus Committee (the ASSSC) and, hence, a number of future association executive members. Both teachers and students participated in a number of activities to increase their knowledge about Asia. Teachers were also provided with examples of how to teach about Asia. Showcasing student samples of work continued to provide the encouragement and confidence to teach Asian Social Studies for many teachers. Day Four of the conference, for instance, was a Student's Participation Night in the form of an informal concert of shadow puppets, a play, fashion parade, language choir and judo display. The week of this inaugural conference concluded with a teachers' specific in-service conference on 7th April, again, in conjunction with the Asian Social Studies Syllabus Committee (ATBulletin/1972/V1/1).

- (ii) A conference was held at Meadowbank Boys High School on Saturday 12th April 1975, with more than 100 teachers of Asian Social Studies in attendance. David Dufty introduced his book *Seeing It Their Way*, which would become a very important pedagogical guide for teachers of Asian Social Studies (1975).
  
- (ii) A conference was attended by 40 Sydney region based teachers of Asian Social Studies in November 1975. The three-day course was titled “Teaching and Learning about Cultures” and focussed on the Depth Study within the 1967 Asian Social Studies syllabus. Guest speakers, including members of the ATA executive, introduced the workshop sessions with their own experiences of teaching the Depth Study (ATBulletin/1975/V3/4/18–19). The journal noted that conferences continued to be necessary to connect teachers in developing and updating their programs for a subject to resonate with the students they teach.

Importantly, there were other conferences held for teachers of Asian Social Studies outside the Sydney Metropolitan region. This enabled access to continued support for teachers, which their membership of the association warranted. A course was held on 6th July 1974 at Figtree High School, Wollongong, for example, under the organisation of John Fearnon, an Asian Social Studies teacher at the Illawarra Grammar School. An intensive three-day course, concentrating on curriculum development, teaching strategies and new resources for Asian Social Studies, was also held in Albury in July 1975 (ATBulletin/1975/V3/3/1).<sup>106</sup>

However, even though a number of conferences had been held to support teachers of Asian Social Studies in the establishment phase of the association, the ATA executive was still concerned about the limited ‘face-to-face’ contact between the executive and members of the ATA. This was predominately because of the continued effort and time taken to produce the *Bulletin*, and associated materials and teaching kits. In 1975, the executive agreed, therefore,

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<sup>106</sup> Albury is a NSW and Victoria border city, located in the Riverina area of south-western NSW.

that no new commercially produced resources would be developed until this issue was addressed. Asia Days including a Thai Day and a Malaysia Day were held at Holy Cross College, Ryde, in order to attempt to overcome executive concern about contact with members. Instead, Asia Days concentrated on one country or region of Asia and gave teachers the opportunity to gain the skills, knowledge and confidence to teach about the people and places of Asia to their Asian Social Studies students (ATBulletin/1975/V3/3/1).

(iii) In July 1977, a conference, organised by David Dufty of The University of Sydney, was held at the Goulburn College of Education. The *Bulletin* noted that it was, once more, collaboration between the Asian Social Studies Syllabus Committee and the ATA. The focus of the conference was “Ideas and Perspectives”. The ASSSC agreed that a teacher workshop program, or classroom-oriented techniques, be included in the conference activities. The ATA was invited to present six 90-minute segments on pedagogy for this section of the conference (ATBulletin/1977/V5/3/5).

(iv) A mini-conference was held on 5th September 1987. Due to the absence of any major funding to the association since the Asian Studies Council, or to schools, and a decrease in the membership base as a consequence (P. White, 2005) this mini-conference replaced what had become a much larger, traditional conference that was held every two years in the 1980s. The mini-conference, titled “The Theory and Practice of Resources”, was hosted by the School of History at the University of New South Wales, and Professor John Ingleson.<sup>107</sup> Its aim was to maintain the tradition of the biennial conferences “until better circumstances returned”, but still to impart valuable knowledge about the studies of Asia to ATA members. This was the last conference held for members for over a decade (ATABulletin/1981/V9/3/2, P. White, 2005).

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<sup>107</sup> Professor Ingleson is currently the Vice Chancellor of the University of Western Sydney: Teaching and Learning, a designation with a distinct separation from research.

It was not until 1999 that the next conference took place. It was held at the Nan Tien Temple, Unanderra.<sup>108</sup> It involved the co-operation of most executive members who availed their time and expertise to deliver much of the professional learning. The conference was titled *Meditations, Megabytes and Manga*, and focussed on teachers' accessing and gaining confidence in using technology to enhance their studies of Asia classrooms: the integration of the changing world of technology and the link to Asian Social Studies, or the studies of Asia classroom, generally.

Documents show evidence that another conference held at the Nan Tien Temple for members of the, now called, Asia Education Teachers' Association, was extended to their colleagues and families, and held in September 2002. The theme of this conference was "Spirituality and Symbolism in Asia" (AETJournal/2003/V31/4/ii). It was at this conference that Julie O'Keeffe, a teacher from Blackheath Public School,<sup>109</sup> was elected as President of the association, a title she still holds. As a member of the conference committee I recall, however, that the conference focus was changed from a general belief systems theme, to include a panel keynote address on Islam. This was necessary because of the terrorist attacks on the USA that had occurred the previous year. The concern for the executive members was the implications that this event was having on the values and attitudes of teachers and students, specifically about Islam and Muslims, and classroom ramifications. I recall that evaluations of this conference by participants indicated that the panel session was very important in allaying such concerns.

About the conference generally, the newly elected President recalled:

A significant highlight of the year was the successful "Spirituality and Symbolism in Asia" ... over seventy participants engaged in stimulating classroom-oriented lectures and workshops on a variety of topics (Ibid.).

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<sup>108</sup> The Nan Tien Temple, the largest Buddhist temple in the southern hemisphere, is located in Berkeley, a southern suburb of Wollongong, about 100 kilometres south of Sydney.

<sup>109</sup> Blackheath is a town within the Blue Mountains of NSW, 114 kilometres west of Sydney.

It is unfortunate that the *Bulletin/Journal* did not comment on the success of the previous conferences, or the number of teachers and/or students that attended each. The assumption, however, must be that the continuation of them indicates that the strategy was successful over a long period of time.

### *Guest speakers*

Guest speakers at professional teaching association functions have the potential to give the stimulus and impetus required for motivation to teach a subject. In 1973, for example, the journal noted that the quarterly meeting of the Asia Teachers' Association (its third meeting) was held on 4th April. Bruce Petty, a cartoonist from *The Australian* newspaper, was the guest speaker, illustrating the lecture with his skills (ATBulletin/1974/V2/3). Again on 11th March 1975, at Sydney Girls High School, guest speakers from the national Asian Studies Coordinating Committee and the Japan Foundation were invited to an ATA meeting to speak on "Travelling in Japan: Case Studies in Culture Shock" (ATBulletin/1975/V3/1/1).

During these formative and very busy years of service to teachers, the ATA had the services of a number of influential players, including the aforementioned Ian Welch, National Officer of the ASCC, who continued his support of the association by formally opening an Asia display (see below). In his speech he argued that considerable Asian influences were becoming part of the accepted pattern in Australia (ATBulletin/1975/V3/2/1).

### *Asia displays*

One of the first major projects for the ATA was to aid Peter Young in the organisation of an Asia display. Asia displays were crucial for the ATA. They promoted Asia studies to teachers, students and their parents, in a period of community adjustment with the cessation of the White Australia Policy by the Whitlam Government, beginning in 1973. The displays showcased examples of best practice and student samples. They gave teachers of Asian Social Studies practical ideas for engagement at the classroom level. The promotion of information about countries of the Asian region via these displays also gave

teachers the additional support, and confidence, to teach the subject to a growing number of students.<sup>110</sup>

The second Asia display was based on the format of Young's first display for the ATA in 1971. It was presented to teachers and students at a conference held on 3rd–7th April 1973, in conjunction with the NSW Secondary Schools' Board Asian Social Studies Syllabus Committee (ATBulletin/1972/V1/2/2).<sup>111</sup> In the week beginning 7th April 1975, a third Asia display was held at Holy Cross College, Ryde. It was organised, again, by Peter Young and visited by 4,200 students. As with previous Asia displays, the display consisted of a wide range of artefacts and student projects from the Asian Social Studies course, as well as practical demonstrations and film (ATBulletin/1975/V3/2/1).

Asia displays did not continue. As membership of the association grew, the executive, including Peter Young, focussed their energy on the production of the journal, other materials and conferences to support a wider audience than the Asia displays could offer. The voluntary nature of professional associations clearly means choices regarding commitment of limited time have to be made.

#### *Professional learning partnerships with non-government agencies*

Professional learning partnerships with non-government agencies is the final contact related activity to be discussed. Three examples of partnerships the ATA had with non-government agencies in the first eight years have been documented in the journal. These examples indicate how the association ventured further than its own membership base to achieve its aim of Asia awareness by engaging the services of organisations in conferences, which were purposeful for the achievement of the ATA's specific objectives.

The first example was in 1974, when the ATA joined with Community Aid Abroad, and Barbara Barton, its State Secretary, to sponsor a successful Asian Studies Weekend Camp for students. Community Aid Abroad is a non-profit organisation that aims to promote social justice and fight poverty by working with communities

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<sup>110</sup> See student numbers of Asian Social Studies in Chapter 5.

<sup>111</sup> Members of the committee are listed in Appendix 3.

around the world, including Asia. The weekend camp was held at Vision Valley, Arcadia,<sup>112</sup> on 21st–23rd March 1975, and was organised by Genelle Gravenor, a teacher from Ku-ring-gai High School.<sup>113</sup> The camp focussed on the arts and crafts of the Indian culture. Representatives from the Sikh community resided at the camp with the teachers and students. The students took part in workshop activities and learned about customs and traditions such as Indian music, dance, costume, and rites of passage (ATBulletin/1975/V3/3/1). At this camp, Colin Freestone and Phillip Kitley, from the Milperra College of Advanced Education,<sup>114</sup> presented a simulation game they were developing based on the caste structure of an Indian village. Role play became a popular and critical teaching methodology in the Asian Social Studies course, and was supported by the ATA (ATBulletin/1975/V3/3/2). The relationship between the ATA and Community Aid Abroad increased. Other incorporated activities included:

- unit resource accumulation
- Chota Bazaar’s “borrowable crafts”
- Asian cooking, dressing up, games (ATBulletin/1976/V4/1/11).

The second example of the non-government partnerships began on 30th April 1974, when about 50 members of the ATA attended the Japan Information In-service in Sydney. Paul Maloney, the Information Officer of the Japan Information Centre, outlined the services provided by the centre. The Japan Information Centre, now called The Japan Foundation, aims to promote cultural exchange between Japan and Australia, including the organising of a range of cultural activities and programs that support the acquisition of Japanese language and culture (The Japan Foundation Sydney, 2009). Maloney’s role was to act as an official liaison officer between the Japan Information Service and the ATA. This initial liaison was to prove very important for the ATA. Reasons included the priority given to Japan over the years by the Commonwealth Government and the subsequent publications about the country developed by the ATA, including many

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<sup>112</sup> Arcadia is a small town located in the foothills of the Blue Mountains, west of Sydney.

<sup>113</sup> Ku-ring-gai High School was one of the first schools to trial and implement the *Asian Social Studies* course.

<sup>114</sup> The Milperra College of Advanced Education is now part of the University of Western Sydney, although it still based at Milperra, a south-western suburb of Sydney.

articles in the *Bulletin*, which highlighted aspects of Japanese culture, and hence assisted the job of the Japan Information Centre, as well as disseminating accurate and current knowledge to teachers.

A third example is the contact that the ATA executive had with Film Australia personnel. This was in 1975 when Film Australia was producing “Our Asian Neighbours”. Film Australia was a government body that aimed to develop, produce, promote, distribute and provide access to diverse Australian programs.<sup>115</sup> Film Australia used the expertise of the ATA executive to provide opinion about what subject matter would be of benefit for Asian Social Studies students, in particular, but the wider student audience generally (ATBulletin/1975/V3/3/2).

Since 1975, professional learning partnerships with non-government organisations have been spasmodic, and limited to the sponsorship of a journal (such as the Japan Foundation). With the increased involvement of the Commonwealth in nationalising the studies of Asia agenda, partnerships and support became minimal for the state based ATA.

### ***Academic professional learning through tertiary institutions***

Over the three decades covered by this research, there have been limited formal, tertiary learning opportunities available to teachers. Initially, this was due to the lack of demand because of the comparatively small cohort of teachers teaching Asian Social Studies. Also, of course, there are the usual concerns for teachers to further their studies—time, availability, distance and cost. Nevertheless, there have been instances evidenced where formal learning about Asian Studies was available for teachers. The ATA had an important role as the means to advertise the availability of tertiary courses for teachers who wanted to upgrade and update their qualifications about studies of Asia. This added value to the association. Moreover, apart from the obvious advantage of teachers gaining current knowledge and skills to teach and understand about Asia, participants of these

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<sup>115</sup> Film Australia Limited, Film Finance Corporation Australia, as well as most of the functions of the Australian Film Commission (AFC), merged in 2008 to become Screen Australia (2009).

courses could become members of the ATA. The potential of these teachers to become active members and assist the executive was strong. Five examples of academic professional learning, advertised in the journal, include the following:

- (i) In December 1979, the *Bulletin* advertised for teachers interested in completing a Graduate Diploma of Intercultural Communication at Goulburn College of Advanced Education. Intercultural Communication was the core subject, with elective courses advertised to include a Study of a Community Language, Community Studies, and Languages Teaching Skills (ATBulletin/1979/V7/4/2-3).
- (ii) In June 1981, teachers were informed of graduate diploma courses in Asian Studies and Asian Religions at the Adelaide College of the Arts and Education (ATBulletin/1981/V9/2).
- (iii) In 1982, also from South Australia, the ATA June Newsletter insert advertised for teachers who wished to commence a two-year Bachelor of Education (In-service) in Asian Studies at the South Australian College of Advanced Education. Core and elective studies included social, religious and philosophical traditions of the countries of the region and the social, economic, technological, political and philosophic changes of the region (ATBulletin/V10/3/5).
- (iv) Again, in 1982, the ATA journal advertised for teachers wishing to complete a Graduate Diploma in Educational Studies (Asian Studies), through the Armidale College of Advanced Education (CAE), NSW. This course was advertised as an external course and would give three-year-trained teachers four-year status.<sup>116</sup> The course proposed the core units to be as follows:

- Foundation Studies in Society and Culture
- Religions and Philosophic Traditions
- Australia's Relations with Asia
- Integrated Study of Society.

Additionally, various languages such as Japanese and Indonesian, as well as cultural electives, were available to teachers such as:

- Imperialism in Asia

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<sup>116</sup> Four-year status meant an increase in salary for NSW Department of Education teachers.

- Women in Asia
- Economic Development on Asia, and
- Political Geography of Asia (ATBulletin/1982/V10/3/6).<sup>117</sup>

(v) In February 1995, the Journal advertised for teachers interested in completing a Graduate Certificate in Islamic Studies course.<sup>118</sup> The journal advertised that the course was transdisciplinary in pedagogy and aimed at increasing the level of understanding of Muslim societies in Asia and Australia (ATBulletin/1995/V23/2/1). Given that the Asia-Pacific Economic Cooperation Council (APEC) had emerged in 1994, and Australian–Asian relations had moved toward a positive note, the Islamic course was timely for teachers. It presented an opportunity to enhance participants’ knowledge and understanding about the largest Islamic nation in the world, and our northerly neighbour: Indonesia.

These learning opportunities were all advertised through the journal. The executive obviously recognised that one of the key limitations to the expansion of teaching about Asia in distinct school subjects was the lack of supply of qualified teachers. To advertise graduate certificate or graduate diploma courses in Asian Studies promoted the association’s wish to create a body of professional educators with specific expertise in the field.

Further, the continued advertising of post-graduate courses with an interdisciplinary or transdisciplinary approach as the preferred pedagogical option for the tertiary sector was aligned with the association executive’s preference. The other option was infusing Asia into all available post-graduate courses for teachers. Demand from teachers to focus on the region, and all of the issues within it, via a specific Asia-centred course, must have been strong enough to ensure such programs were offered.<sup>119</sup>

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<sup>117</sup> It is unknown how many teachers took up the Graduate Certificate program at the Armidale CAE.

<sup>118</sup> The numbers of teachers who completed the courses is unknown.

<sup>119</sup> Beginning in 1994, and coinciding with the National Asian Languages and Studies in Australian Schools (NALSAS) era of funding, post-graduate courses in the studies of

Thus, the journals showed evidence of a wealth of assistance and guidance for members of the Asia [Education] Teachers' Association across the three decades. The association provided both forms of professional learning not just via the journal, but through a resource centre; the publication of additional materials, books and teaching kits; and opportunities for professional learning at conferences and through formal award courses. Furthermore, professional learning for teachers by the Asia Teachers' Association was adaptable, flexible and fluid depending upon finances, national priorities and international events.

## **Influences on curriculum development and pedagogical issues through engagement**

As explained, during the early years of this professional teaching association, both the journal and professional learning became the vehicles through which influences on curriculum development and the pedagogical ideas, concerns and debates, were aired. The following section outlines the ATA's response to a changing Australia and a discussion of the key 'turning points' of the association.

### ***The implications of multicultural education for the Asia [Education] Teachers' Association***

Arguably, the main influence on curriculum development over the term of this research has been a new multicultural Australia, and the arrival of people from Asia to live and work in Australia (See Timeline: Figure 3). For the association, this influence and the consequential changing of values and attitudes have been discussed in the first section of this chapter. The second section is concerned with the associations' engagements, at a state and federal level, and with other associations, over the years. To recall Australia in context: the 1901 Immigration Restriction Act, which established the White Australia Policy, legally concluded

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Asia have been offered to teachers' K–12 at Flinders University, Adelaide. The courses have a range of completion points, including a Graduate Certificate in Education (Studies of Asia) and a Masters of Education (Studies of Asia). Units of work in English, HSIE and the Creative Arts are available. Partial scholarships from the Commonwealth have been available to teachers who wish to complete these courses, in recognition of the importance of knowing about the Asian region.

when the Whitlam Labor government implemented a series of amendments preventing the enforcement of racial aspects of the immigration law. In 1975, the Racial Discrimination Act was introduced that made the use of racial criteria for any official purpose, including immigration policies, illegal. The influence of this major shift in policy for the association is examined as the main vehicle for driving the issues of curriculum development. For the first time there was acknowledgement of multiculturalism in Australia.

Executive members of the association were becoming increasingly concerned about the place of Asian studies in schools as debates around multicultural education began. The editor, Peter Young, expressed the concern as follows:

The whole philosophy of education in this state, and throughout Australia, and the need for up-dating the thinking in this whole area—these items have commenced to take a prominent place in our planning (ATBulletin/1977/V5/3/1).

The journal indicated that multicultural education was the impetus for change and, consequently, the ATA was beginning to search for new directions.

If education is to become more productive, worthwhile and 'educational', changes are needed in the bureaucracy—and with the support of members, the ATA will be in the vanguard of that philosophical and methodical renewal (ATBulletin/1977/V5/3/1).

The thoughts of the ATA President at the end of the 1970s were paramount to the direction the association would need to take in future decades:

'Multiculturalism', along with 'ethnic', has become one of the buzzwords of the late 1970s. Some might say the latest trendy bandwagon to be on, but nonetheless the reality of a multicultural Australia heading into the 1980s and beyond cannot be ignored, nor will it disappear (ATBulletin/1979/V7/2/1).

and

Simply stated, the job is getting harder. With the worsening of the economic situation, it might be expected that Australians would return to a more inwards-looking stance. The arrival of Asian refugees, coupled with the increased competition for available jobs, has not made this situation

any easier. There is evidence indeed of a backlash of some Australians. In the circumstances it might appear more, and not less, important to get the rising generation of Australians to realise that their destinies are inevitably bound up with the Pacific Basin and Asia. If Australia is to foster its own particular interests, let alone, in more idealistic terms, to act as some sort of bridge between East and West, then knowledge and understanding of our neighbours is surely a prime requisite (ATBulletin/1980/V8/1/1).

Literature related to the relationship between multiculturalism and education is well represented (see Chapter 2: A review of the relevant literature) but it is necessary to give a brief policy context of its beginnings prior to an examination of its relationship with, and impact on, the ATA. The late 1970s saw the advent of multicultural education, and in many ways, the dissemination of knowledge, skills and understandings about multiculturalism. The imparting of knowledge about Australia's multicultural identity would become a key responsibility for the association. Very few countries have been, in quality of life and culture, so influenced by immigration, as has Australia. Moreover, this is a phenomenon that has assumed increasing and obvious importance since World War II.

In April 1978, the federal government set up the Commonwealth Education Portfolio, which was designed to clarify the concept of multicultural education and examine its implications. Its definition of a multicultural society read, in part:

The individual would be free to retain most of his [sic] ethnic loyalties but these would be seen as complementary to, not in conflict with, the loyalties he shares with other Australians, and which form his identity as an Australian (Australia Department of Education Commonwealth Schools Commission (Australia) Australia Tertiary Education Commission, 1979, p. 22).

In the 1980s the NSW Department of Education, along with other states and territories, promoted the worth of multicultural education, including curriculum content: "Multiculturalism requires more than a recognition of demographic facts" (1983, p. 1).

So what would be the implications of the multicultural policy for the ATA's role in Asian studies in schools? The journal was quite clear that the impact of multiculturalism would be pronounced. The editor wrote:

The next decade will be a testing time for the high ideals of multicultural Australia that took root in the 1960s and 1970s and I include the work of Asian Social Studies in this process. Are young Australian students growing up with the maturity and sensitivity to come to terms with our place on the edge of Asia and with the Asian component of Australia's population or are they still growing up with a narrow parochialism and racism that has been a major feature of our history? Asian Studies students and teachers can play a key role in helping us all face up to new realities. If they don't, what chance has the rest of the community got? (ATBulletin/1979/V7/2/1)

Colin Mackerras was, at this time, a leading China specialist and Australian academic, who was commenting about the impact of multicultural education on the teaching about Asia in the association's journal. He argued that the growing appreciation of the cultural and ethnic diversity of the Australian population and the consequential impact of multiculturalism led to a "rather belated concern" in the education system in Australia. In relation to teaching about Asia, in 1980, Mackerras wrote for the *Bulletin* that:

Those interested in Asian studies should be active in advocating the concept of multiculturalism in education. It is in understanding and appreciating cultures and value systems other than their own, i.e. cultural diversity that the aims of multiculturalism and Asian studies coincide (ATBulletin/1980/V8/3/16).

Three other academics wrote articles in the *Asian Studies Association of Australia Review* on how multicultural education and the teaching about Asia could be linked. Matthews & Scott argued that

specific Asian-Australian ethnic groups can be studied in depth ... the concept of diversity, both in Australia and within the ethnic group itself, should be explored in a study of an Asian-Australian ethnic group ... by looking at the different cultural elements such as family, language, customs, religion, laws and social controls, leisure, education and so forth (1981, p. 34).

Whilst McKay wrote:

I would like to see teachers of Asian Studies join forces with those teachers in the stream of multicultural education who are concerned to increase the understanding of all students, mainstream and minority, about cultural diversity, inside Australia and inside the region ... It may be that Asian Studies teachers have more skills than most teachers to develop in this direction (1980, p. 16).

These discussions linking multicultural education and the teaching about Asia raised two pertinent issues for the ATA. The first issue was the decision by the ATA to include west Asia in its definition of Asia, per se.<sup>120</sup> In the 1970s and 1980s there was an increased percentage of Australian immigrants who originated in west Asia. By the late 1980s, half of the immigrants to Australia were from Asia, with a total of 3 percent of all immigrants from Lebanon and 2.5 percent from India, for example (Asian Migration Research Network, 2009). Published in the *Bulletin*, and reflecting on the changing nature of NSW and Australian schools at this time, Michael Fay, as guest editor, summarised:

What is emerging as a distinct feature of this multiculturalism is a sizeable and growing Asian component within Australian society and if we take Asia in its broadest geographical context as beginning at the Bosphorus, then an Asian component increases quite staggeringly (ATBulletin/1979/V7/2/1).

It was evident that the association was aware of the potential concerns for teachers with little knowledge and skills about multicultural education and the people from west Asia, in particular. To engage teachers in a professional learning day that disseminated accurate information about this group immigrating to Australia, the association organised an in-service day devoted to the study of Islam. This day “was ignored by all but the hardiest”, recalled Peg White, where few teachers were interested in attending such a course (P. White, 2005, L419-420). This disappointment, however, reinforced to the executive of the association the importance and immediate need for an understanding of the ‘other’.

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<sup>120</sup> See Chapter 1.

The second issue that emerged for the association was determining how to negotiate multicultural education, or the learning about the diverse nature of culture in Australian society. The ATA executive needed to determine the direction of the association into the 1980s. Examination of the journals clearly showed that the association expanded the teaching about Asia to advocate the concept of multiculturalism in education. This enhanced the understanding and appreciation of all 'other' cultures. Furthermore, it assisted its members to develop a value system that was inclusive of all Australians, as well as 'others'. Finally, this position reinforced the stated objectives of the association.

Nevertheless, the first *Bulletin* editorial of the 1980s expressed concern. A reduction of interest in Asian Social Studies was occurring. There was a decline in student numbers taking up Asian Social Studies. For example: the years 1981–1985 saw a drop in numbers of some 1205 students or 19 percent.<sup>121</sup> In the editorials, it was viewed that this was linked, in part, to evidence of an unnamed teachers' college, previously known for its significant Asian Studies training to pre-service teachers, withdrawing this preparation from its program. The explanation was that there was an overabundance of teachers in that area of expertise already in schools (ATBulletin/1980/V8/1/1).

Throughout the second and third decades, the attitudes and values of the general Australian community towards Asia, the peoples from Asia and multiculturalism became an important focus for the A[E]TA. Much has been alluded to throughout this section about this issue in the first decade, but two other journal references, from the second and third decades, can be included here that were of significance for the association.

The first, published in the December 1988 journal, publicised a major concern of the executive members of the association, by writing about the "depressing trend in the growth of Australian xenophobia". The editor wrote:

Our trendy trans-national media moguls seized upon the idiot utterances of chameleon politicians and have once again storied up the old and

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<sup>121</sup> See Table 3.

weary immigration debate ... with well-informed people ... propagandising from a position of almost total but certainly abysmal ignorance (ATBulletin/1988/V16/4/i).

His final comment, in the same editorial, was very reflective and gave the association an ongoing vision to work toward:

Ironically, it is this very communal ignorance, which is the strongest weapon in the fight for Asian Studies; it is the strongest proof that we need greater and renewed efforts in the growth of Asian Studies. Only then will our students—the future citizens of the nation—be able to reach informed decisions on these vital issues, and reject the banal gut-reactions and venal considerations which prompt so many today (ATBulletin/1988/V16/4/ii).

Noel De Souza, the editor, commented that he considered Australia to be suffering from what he termed a “time-lag”. He explained that people who had left school were either not Asia-literate or were “Asia-misinformed” because they had not been given the knowledge and skills to develop an understanding about Asia. In other words, teaching about Asia had not been mandatory. Furthermore, de Souza said that at least Asian Social Studies could prepare these students with “matters Asian” (ATBulletin/1995/V23/2/3). For the ATA, it continued in its conviction of its role in maintaining a positive attitude towards the teaching about Asia.

As explained, the choice to incorporate multicultural education into the association aims proved pivotal. The second journal reference was in September 1990, where the definitions of Asia and Asia-literacy were again confirmed, and a discussion paper titled *Shaping the Future* was presented to develop an argument for the case of intercultural communication as a key reason to teach about Asia (ATBulletin/1980/V8/3).

As this decade progressed, more articles were written in the *Bulletin* to reinforce the idea of intercultural communication as a goal for Australian students. The executive maintained their belief that this goal would be achieved via the Asian Social Studies syllabus. Noel de Souza’s article “Dealing with Stereotypes about Asia in Education” (ATBulletin/1992/V20/2/6–11) and the whole “Intercultural

Communication” journal are examples of strategies the association published to reinforce this argument (ATBulletin/1980/V8/3).

Executive member Peg White wrote of efforts to live as part of an interdependent region and multicultural society, and reinforced the intercultural understandings required. In the November 1990 edition of the *Bulletin* she asked the question: “Who is an internationalist?” Her response follows:

It is important to reflect on the personality of a true internationalist. That person does not erect barriers or denigrate others. An internationalist develops empathy and learns to develop a double consciousness to see things from the perspective of his or her own culture, as well as perceiving the world from the point of view of others. Such a person understands cultural relativism, shows curiosity, consideration and respect of other cultures even though viewing through the lens of being an Australian. There is no judgement of inferiority or cultural backwardness. As well, such an internationalist tries to foster a universal respect for justice, for the rule of law, human rights and fundamental freedom without distinction of race, sex, language or religion (ATBulletin/1990/V18/5/1).

Peg White’s answer to her posed question underpinned the reason why, despite the thoughts of academics and curriculum officials at this time (discussed in Chapter 2), there were teachers who continued to view Asian Social Studies to be such a vital course and the A[E]TA as a pivotal professional teaching association linked to it.

We move now to a discussion of the engagement between the A[E]TA and state and federal organisations, and the issues that impacted the Asian Social Studies course, specifically, and the studies of Asia, generally.

### ***Issues for the association through engagement***

This section is sub-divided into three forms of engagement:

- (i) state-based engagement
- (ii) engagement with the Commonwealth
- (iii) engagement with the Asian Studies Association of Australia—a national association with a tertiary focus.

Each form of engagement is important in placing the role of the A[E]TA in context with the broader picture for teaching about Asia.

### *State-based engagement*

An examination of the journals identifies A[E]TA's ongoing problems with influencing policy at government level. To have an association that expresses formal political positions and provides a forum for membership debate about political issues has been a continuing challenge over the years. The following examples demonstrate the association's opportunities and disappointments with government bodies.

The first example is one of opportunity. It seemed that most of the intrinsically linked small cohort of executive members of the ATA — Goodson's (1987b) "internal subject community" — were the same network of committed, passionate and driven teachers in all areas of administering the Asian Social Studies subject. This included subject delivery. Many of the ATA executive were the representatives on the Asian Social Studies Syllabus Committee (ASSSC) of the NSW Secondary Schools Board. Examples of this begin in 1972 when Neville Jennings, President, and teacher from Meadowbank High School, was invited to join the committee as the NSW Teachers' Federation representative. In 1975, Paul Whelan, former treasurer of the ATA, was appointed as the Asian Social Studies Subject Officer within the same School Certificate Development Unit of the same NSW Secondary Schools' Board. Executive member, Phil Goodacre, previously Head Teacher Social Sciences at Fairfield High School, had been appointed Curriculum Consultant in Asian Studies with the NSW Secondary Schools Board. Goodacre's role was to facilitate the implementation of the syllabuses and organise professional learning, whilst Whelan's role was to ensure that, legally, Asian Social Studies, and its associated School Certificate Examinations, followed the rules and regulations set by the NSW Secondary Schools Board. The journal identifies that these people were not, however, representing the interests of the association on that committee; rather they were representatives of the NSW Department of Education: their employer (ATBulletin/1979/V7/2/3).

Early collaboration with the NSW Board of Secondary Education by executive members of the association, and especially the inclusion of some members of the executive on syllabus and writing committees, provided opportunities for the association's membership to have current and deep knowledge and input into each of the Asian Social Studies syllabuses. Members would have been able to provide the executive with evidence of issues and concerns about the implementation of Asian Social Studies, and forwarded to the committee for consideration. This must have influenced the Asian Social Studies syllabus at the points of its revision.<sup>122</sup> In 1980, despite fundamental pedagogical differences toward Asian Studies, at the broader level, with the Board, ATA representation on the Asian Social Studies Syllabus Committee was formally requested. Arthur Barnes, ATA's newly elected Vice-President, and a senior lecturer at Sydney Teachers' College, attended meetings of the Asian Social Studies Syllabus Committee as the first representative of the association (Diane Dunlop, 2010; P. White, 2005). Consequently, over the years a close 'external' relationship was maintained with the state government body that wrote, revised and amended the Asian Social Studies syllabuses and their support documents, specifically.

The second example of links to government policy direction is one of disappointment. It also occurred in 1980: the NSW Department of Education decided to cease funding the full time Asian Social Studies Curriculum Consultant. As a result, the ATA executive felt that, with the cessation of this position, the importance of the role of the association for its teachers would be critical and the pressure to support teachers of Asian Social Studies by the executive increasingly immense.

Fortunately, the Metropolitan West Region of the NSW Department of Education did choose to employ a part-time education consultant for Asian Social Studies for three years, beginning in 1980. This person's role was to assist in the implementation of the course in the many schools within that region teaching Asian Social Studies. The consultant was Peg White. Her work provided intensive support for a subject that encouraged intercultural understanding to its culturally diverse community (P. White, 2005).

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<sup>122</sup> See Chapter 5.

The third example is another of disappointment between the NSW Department of Education and Training and the association. It was the time of the Asian economic crisis of 1999 that resulted in much change in Indonesia, and unrest in Malaysia. It was at a time when Timor-Leste finally won its struggle for independence. For the association, it was another time of change. The President's report noted that Marshall Leaver, executive member of the Asia Education Teachers' Association, had been elected chairperson on the Board of Studies NSW Curriculum Committee to develop a new subject called Social and Cultural Studies. This proposed new subject aimed to amalgamate a number of elective subjects available to NSW secondary schools into the 'one' elective course. The courses to be amalgamated included Asian Social Studies, as well as Studies of Society and Studies of Religion. In 2002, as discussed in Chapter 1, this single course, Social and Cultural Studies, temporarily titled Cultures, Societies and Identity (CSI), was not approved by the then NSW Minister of Education and Training, John Watkins. Later the same year, the Minister did not renew Asian Social Studies and the other two elective subjects for reasons I have been unable to confirm. This would impact on the association. Without a distinctive subject, the AETA had to immediately consider its viability. The curriculum approach to teaching Asia was now to be the "infusion approach" — the preferred model of many academics and government officials.

For the purposes of this research's parameters, the researcher will leave A[E]TA's role with state-based engagement at this point of time, suffice to say that the association's involvement with government authorities, such as the NSW Secondary Schools Board and the Board of Studies NSW, including 'cross-over membership' of the same personnel for both the A[E]TA and syllabus committees, has meant both opportunities, as well as disappointments, as executive members were, for many years, a part of both the "written" and "enacted" curriculum of Asian Social Studies.

### *Engagement with the Commonwealth*

The importance of federal government support in the field of Asian Studies, and in particular through funding for teacher professional learning, soon became apparent when the Commonwealth began its series of government reports on the teaching about Asia, as explained in Chapter 2. Examples of consequences and

perceptions of two of these reports for schools, and for a discussion of their engagement with the ATA, include the following:

(i) The Auchmuty Report

As noted, this initial report was delivered in 1970 by a committee, chaired by Professor J. J. Auchmuty, Vice-Chancellor of the University of Newcastle. The Auchmuty Report had identified a number of state-based, school level initiatives throughout Australia as the interest in Asian studies grew in the 1970s. The ATA was identified as one of these initiatives (A. J. Williamson-Fien, 2000).

The following comments about the success of the Auchmuty Report indicated the importance of the ATA for the teaching about Asia.

In one sense Asian studies have scored major successes since the Auchmuty committee's report ... In some states there are entire courses which approach Asia as a study in itself rather than as a subdivision of the conventional disciplines. One is New South Wales, where Asian Social Studies has attracted favourable attention and is backed by a good professional grouping, the Asia Teachers' Association (C. Mackerras, 1980, p. 13).

The comments also indicated that the Asian Social Studies subject was a consequence of the Auchmuty Report. This, however, was not the case, the subject being implemented in 1967, although for purposes of outcomes achieved, it certainly would have assisted the findings.

However, one of the outcomes of the Auchmuty Report was the establishment of the Asian Studies Coordinating Committee (ASCC) in 1972. As has been explained earlier in the chapter, the aim of the ASCC was to provide funding for the development of teaching materials for schools, and travel grants for teachers.

Teaching materials for schools and the link to the association have been discussed but travel grants for teachers also assisted the association's general objectives of promotion, contact and awareness about Asia. Research indicates that "teacher study tours" provide opportunities for teachers to gain accurate and current knowledge and understandings about the countries they visit. Furthermore, and consequently, teacher values and attitudes conveyed in the

classroom to students by participants of these educational opportunities tend not to be the “stereotypical” views about Asia held by many Australians (Christine Halse, 1999b).

Travel grants to Asia included educational tours to programs in East Asia, South-east Asia, South Asia and West Asia. They included countries such as China, Burma, India, Singapore, Malaysia, Japan, Indonesia, Iran, Afghanistan, and the British territory, Hong Kong.<sup>123</sup> The travel grants were first funded by the Commonwealth Government, and available to all teachers from 1972 through the national Asian Studies Council’s Coordinating Committee.<sup>124</sup> The scheme provided successful teachers with a return economy class airfare and a cash allowance of \$300–500, depending on the length of the program. The duration of the educational tours ranged from two to four weeks (ATBulletin/1976/V4/3/17–18). Fortunately for the association, the travel grants were awarded to several members. For example, the journal indicated that member Miss K. Edin, from Killara High School, was awarded a grant to study batik in Indonesia (ATBulletin/1975/V3/3). This opportunity not only further enhanced members’ own knowledge and skills about Asia in fields specifically related to their subject, but also allowed the association to request their expertise for the benefit of all members.

An example of how the ATA benefited from these travel grants is indicated in the journal when an unnamed member, but a recipient of a travel grant, instigated a China Day for all members, on 6th November 1976. Likewise, an India Day, held on 19th March 1977, was organised by Lynn Scott, from Leichhardt High School,<sup>125</sup> another recipient of a grant. Once again, these focus days involved a range of activities presented to teachers for immediate incorporation into the classroom, with the organisers sharing their new and accurate knowledge about the countries to which they had recently travelled with other members of the association (ATBulletin/1976/V4/4/30).

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<sup>123</sup> For a complete list of numbers of grants and countries visited, see ATBulletin/1976/V4/3/17-18.

<sup>124</sup> Whilst they had been offered since 1972, the list of successful recipients was first printed in the *Bulletin* in Volume 3, Number 3, 1975.

<sup>125</sup> Leichhardt is an inner-west suburb of Sydney.

The 30th June 1978 marked the conclusion of the Commonwealth Government Grants to support the teaching about Asia, administered through the ASCC, together with the travel grants to Asia and ATA's development of many kits, previously mentioned, to support teachers of Asian Social Studies. The immediate concern for the executive after the cessation of the grants was that much of the momentum and initiatives of the 1970s for the teaching about Asia would be lost.

(ii) The FitzGerald Report

The Asian Studies Council (ASC) was eventually formed in 1986, by the Commonwealth Government under the Chairmanship of Stephen FitzGerald. The council included Sandy Gordon, John Kennedy, Ma Wei Pin, John Ingleson, Alan Ruby, and Terry Metherall (NSW Minister for Education). The ASC was given the responsibility of increasing the Asian content across the curriculum, and took the place of the previous national body, the Asian Studies Coordinating Committee, established in the early 1970s (Viviani, 1992; King, 1997).

The new body was formed in a climate of increasing public resentment against Asian immigration and concern that Australia's future economic survival hinged on developing trade with Asia. Discussion by the ASC centred predominately on the teaching of Asian languages, although the teaching of studies of Asia was also viewed by the council as necessary.

One of the more specific, school-related outcomes of the FitzGerald Report (1980), however, was the establishment by the Asian Studies Association of Australia and the ASC of the National [School] Curriculum Committee. This included the appointments of a National Curriculum Officer and a representative from each state/territory (pp. 60-61). The purpose of the National Curriculum Officer, and associated representatives, was to coordinate development of a submission put forward to the ASAA's Curriculum Development Centre "for a programme to develop teaching materials and teaching procedures aimed at increasing the quality and quantity of teaching about Asia across the curriculum" (S. C. FitzGerald, 1980, p. 61). The program, not dissimilar to the ASCC

implemented projects, became, however, an education imperative with very limited funding.

In the establishment phase of both the ASC and the National Curriculum Committee, the ATA executive was not given the opportunity to contribute to the workings of the Council (P. White, 2005). Because of these developments, concern for the association was still at the forefront of activities, but the revival of the Asian Studies Council, taking the place of the Asian Studies Coordinating Committee of the early 1970s, gave executive members a glimmer of hope for the future, and for the teaching about Asia.

Interestingly, at the same time, the journal indicated that one of Australia's foremost global and transnational companies, Qantas, admitted that they would have to recruit people from Asia who had suitable qualifications to deal with the increase of Asian tourists to Australia. The ATA executive thought that this issue may indeed signal to the government that Australians

should become more aware of the need to lose their insularity and to build bridges to other lands and cultures including, but not only, Asia (ATBulletin/1987/V15/3/2).

In the early 1980s, however, the executive of the ATA was concerned. There was a lack of evidence about what the Commonwealth Government had assured the ASC would achieve during its tenure: the enthusing of students and their parents about the importance of Asia.

The changing and dynamic character of Australian society, together with the economic and strategic survival of our nation, is linked now and in the future with Asia. Many academics already accept this; some politicians are beginning to realise it; but the bureaucrats, who hold to a static set of aims for a changing society, generally reject it. Now is the time for teachers to act. Now is the time to be vocal about what we want Asian Studies to be. (ATBulletin/1983/V11/3/4)

Furthermore, and yet again, the ATA felt that political lobbying was necessary for action to make teaching about Asia a viable proposition in schools. Ideas for future action included in-service education, travel grants for students and

teachers, production of resources and grants for this purpose, and tax incentives for teachers doing postgraduate studies in Asian Studies.

It was not until 1989 when the journal indicated that the association had been acknowledged as the national body for the development of Asia-related curriculum for teachers. Its executive was finally recognised as being of value to the ASC. The ASC invited the ATA to be on the planning committee for a national conference to be held in mid-1990: the conference aimed to establish common curriculum guidelines for the studies of Asia across Australia and impress curriculum developers from all states and territories about the importance of studying the region. It was hoped that an outcome of the conference would be the development of future state and national syllabuses that would include reference to the region. Further, executive member Peg White was asked by the ASC and the ATA executive to prepare a Political Studies Discussion Paper, one of a series to be published by the ASC, where specific reference and focus was made to Asia. A number of other subject areas including Commerce, Economics, and Geography also had discussion papers published (ATBulletin/1990/V18/1/1).

The ASC then asked Peg White to manage a project, which culminated in the publishing of a book titled *Exploring Politics in Asia* (1992). Later, the ASC sought the advice and assistance of the association to produce the *Asia Wise* material, which became very popular with teachers.

The ATA was incorporated in 1990, allowing its formal expansion to other states, as well as legalising the association against indemnity. It continued assisting teachers by producing valuable materials for teaching studies of Asia, however, journal editorials suggested the executive of the association was also spending much time trying to establish its worth in the national arena.

#### *Engagement with the Asian Studies Association of Australia*

The Asian Studies Association of Australian (ASAA) began as a scholarly association for university academics who had an interest in studies of Asia and associated issues. It was formally inaugurated in January 1972, as a result of discussions originally initiated at the 28th International Conference of Orientalists in Canberra in 1971. 'The need for such a body had been felt increasingly for

some years.' (A. J. Williamson-Fien, 2000). Arthur L. Basham, Professor of Asian Civilisations at the Faculty of Asian Studies at the Australian National University (ANU), Canberra, was chairman of a working committee, convened after the 1971 conference, to establish an "Asian Society of Canberra" that would become, eventually, a nation-wide organisation. In 1976, Professor John Legge was deemed the first president of the new ASAA (ATBulletin/1976/V4/1/2).

Some members of the ATA executive joined the membership of the newly established ASAA, as it was thought a close relationship between secondary school teachers and tertiary educators would be formed, with both associations having a common thread of the importance of teaching about Asia for all Australian students. Indeed, after the first conference held at the University of Melbourne on 14th–16th May 1976, the editor of the ATA Bulletin was hopeful:

Initially it had been my fear that the ASAA would become an organisation run by, and for, senior university academics. However, the excellent, well attended, session on Asian Studies in Australian Schools coupled with the willingness of conference participants to look beyond the narrow confines of a particular education strata or a particular regional interest group has allayed many of these fears, and has laid the foundation of a solid school teacher involvement in the association (ATBulletin/1976/V4/2/1).

The ATA provided the ASAA with information about their association's opportunities for teachers. These were included in the ASAA *Review* for the years 1977–1978. The relationship began positively.

The editor's original fears, however, proved correct and soon the ASAA's interests and objectives reflected their membership, essentially that of tertiary educators. The difference between the organisations was that the ASAA tended to focus on the mandate as to *why* teach Asia and the pedagogy of *how* to teach about Asia (King, 1997), whereas the ATA was committed to *supporting* teachers teaching about Asia. It is evident in the examination of journal documents that tensions between the associations began to grow. These tensions were linked to substantial government funding to the ASAA for the growth of Asian studies. This action seemed to ignore the fact that the ATA's clear goal as a professional teaching association was<sup>1</sup> to provide support for teachers and students in Australian schools in their quest to know and learn about Asia.

Chan, the former secretary of the ATA, argued that, with the exception of the education faculties at a few NSW universities, and a single academic at the ANU, “few academics have been interested in what we are trying to do” (ATA Bulletin/1975/V17). Chan hoped that the ASAA, together with the ATA, could

work for the extension of Asian studies in all its aspects on a multi and inter-disciplinary basis, exchanging information and ideas, instead of duplicating things (p. 17).

Despite Chan’s proposal, the ATA was essentially silenced by the ASAA. Williamson-Fien’s summarises the position succinctly:

Despite the early attempts to engage with educators, the organisational practices and priorities of the Association [ASAA] acted to erode its inclusiveness and establish the claims of Asianist academics as the legitimate speakers on Asian studies’ (A. J. Williamson-Fien, 2000, p. 227).<sup>126</sup>

In 1972, Professor Colin Mackerras, then at Griffith University, chastised the ASAA and its tertiary academic members for not welcoming secondary school teachers more warmly. At an ASAA meeting in 1979, and in an article in the ATA’s *Bulletin* the following year, Mackerras outlined his thoughts about the situation between the two associations, indicating that:

(i) professional associations should be given all possible encouragement, for “it is my view that university academics with interest in Asia do not take their obligation to assist school teachers seriously enough” (ATBulletin/1980/ V8/3/8),

and

(ii) the ASAA should take the leading role by encouraging more participation from secondary school teachers, and by changing the balance of its activities more in the direction of work appropriate to secondary schools (C. Mackerras, 1980, pp. 15-16).

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<sup>126</sup> For a documented history of the Asian Studies Association of Australia see Williamson-Fien’s thesis *Constructing Asia: Foucauldian Explorations of Asian Studies in Australia*, Chapter 6 (2000).

The point is that developing interests in Asia in secondary schools is a cooperation venture among teachers at all levels who care about the world we live in and its future (ATBulletin/1980/V8/3/8).

Mackerras continued:

Professional associations are an indispensable tool in promoting the necessary cooperation among the various groups. I regard it as unfortunate that teachers at secondary and tertiary level tend to segment into more or less separate bodies rather than work together (ATBulletin/1980/V8/3/9).<sup>127</sup>

Similarly, Ian Welch, in his role as a member of the ASAA Working Committee, argued that a decision to exclude practising primary or secondary school teachers on the ASAA Council was a “source of regret”. His proposal to establish a “Schools’ Committee” which would represent teachers as well as be the avenue for the collation of data about the study of Asia in Australian schools, was also ignored (1976, p. 2). Macknight, using a different view, claimed that teachers lacked “training in the Asian content of what they were teaching”. For this reason, he argued, they needed to have access to tertiary academics, who could “play a very useful role as sources of specialised information” (p. 83). But how could teachers interact with such expertise if they were excluded?

Throughout the mid 1970s, and as the ASAA was participating in the shaping of new directions for the study of Asia at the tertiary level, the *ATA Bulletin* continued to provide a link from the ASAA to teachers of Asian Social Studies. Peg White commented:

Teachers were restricted in attending the ASAA conferences because of lack of support by regional in-service committees<sup>128</sup> but teachers were

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<sup>127</sup> See also Mackerras, C., ‘The Role of the ASAA and Issues in Asian Studies’, *Asian Studies Review*, Vol. 17, No. 1, July, 1993, pp. 167–170.

<sup>128</sup> Regional in-service committees in the Department of Education, NSW, served two purposes: they gave permission for teachers within their regions to participate in in-services, and/or provided funding for attendance in the form of teacher relief, conference fees and/or cost of travel.

able to gain access to some of the papers, which were published in the *ATA Bulletin* (2005, L384-386).

FitzGerald's influence over the ASAA in regard to Asian Studies in Australian schools was pronounced and had a definite impact on the association. His influence was first published in an *ASAA Review* stating that Asian Studies within schools was "a mess". He commented further that Asian Social Studies was not a "hard core" or "employment-oriented" subject but that studies of Asia needed to be "fully integrated ... into traditional and soft disciplines" so that students could conclude that studying Asian societies was an essential part of learning (1978, pp. 1-13). The ASAA obviously agreed with FitzGerald's comments, as it formed a committee of interested academics to consider his claims. This, then, became the embryo of the FitzGerald Report (1980), discussed in the previous section of this chapter.

FitzGerald's second influence was the cessation of the National and State/Territory Curriculum Officers' positions from the ASAA structure when the Asian Studies Council was established in 1986 as a result of the FitzGerald Report (1980). This decision meant that the ATA had lost one of its key allies, and a deliverer of valuable national information, in the National Curriculum Officer, as well as a NSW representative.

The distinct marking of a territory by the ASAA to exclude teachers and members of the ATA was an exercise in limiting the expansion of expertise. The attitude of the ASAA President, Elaine McKay, about the reasons for the lack of membership of teachers in the ASAA summarised the position of her association:

On the whole, I do not think this is surprising. As academics we present ourselves as experts, we expect others to come to us (McKay, 1986, p. 70).

The examination of the ATA's engagement with the Commonwealth as a consequence of the Auchmuty and FitzGerald Reports indicated the complex and often frustrating relationships it had with federal departments. This frustration flowed because of issues of funding and status, and the association's relationship with the ASAA. Williamson-Fien, for example, did note superficial attempts by the ASAA to include educators in early newsletters and conferences, such as the

establishment of an “affiliated” membership scheme for teachers (2000, pp. 226-227). There appeared to be a disparity between what the two organisations thought were the most important issues for the study of Asia, and the ASAA seemed to have the support of the federal government on these issues.

Despite the potential, the tensions between the in-depth focus of knowledge about the Asian region by academics of the ASAA, and the focus on support for teachers by the executive of the ATA, became a hindrance to the accomplishment of the aims of both associations: to promote and support the study of Asia in Australia.

Today, the ASAA still aims to promote and support the study of Asia in Australia. It has a Teacher’s Representative on its Council. There remains very little communication between the ASAA and the AETA. The ASAA’s website states that the association’s membership is drawn mainly from academic staff and students at Australian universities, however concedes that it:

also takes a strong interest in Asian Studies and the use of Asia-related materials in schools and in Australian attitudes to and policies towards Asia (Asian Studies Association of Australia, 2009).

What follows is the fourth, and concluding, area of investigation into the role of this professional teaching association on Asian Social Studies. This section, using Hilferty’s (2001) three key areas previously explained, places the A[E]TA in context for the major research question of this research: how was Asian Social Studies defined as a secondary school subject in New South Wales?

## **Conclusion: issues and change for the Asia [Education] Teachers’ Association**

The main *issues* for the association occurred at the level of expansion, predominantly in the first two decades, whilst the main *changes* for the association occurred during the era of consolidation, in a ‘changing world’, again in the second, but also in the third decades of the association’s existence. This section draws together the key issues and changes for the professional support of teachers by the A[E]TA examined throughout this chapter. Three dominant issues are evident: leadership direction, finance and pedagogy. Examples of

each will follow showing evidence of how these issues impacted on the aims and objectives of the professional teaching association in focus.

By the 1980s leadership direction for the study of Asia had become one of the pressing issues for the executive committee of the ATA. This is illustrated with three examples of evidence.

Firstly, in 1978 the debate around Asian languages in primary schools was a strong factor that would move the study of Asia focus away from cultures and societies, and the ATA's objectives, towards languages. Leadership and direction, at a national level, came from Stephen FitzGerald. He began focussing on the possibility of introducing Asian languages in primary schools as a community language program, utilising the teaching skills of "aware" teachers and the language expertise of members of the Asian community.

FitzGerald and the ASAA actively lobbied state governments with offers of assistance, so that Asian languages could be taught in primary schools. In NSW, Premier Neville Wran formalised a proposal and established a committee, which included FitzGerald, to proceed with the plan (King, 1997, p. 3). Clearly, the association's journal editor was unimpressed:

Asian Languages in Primary Schools—late last year this issue was taken out of mothballs and aired once again, mainly due to comments of Dr Steven Fitzgerald [sic] (ATBulletin/1979/V7/1/1).

The ATA's response was clear. "Some schools had tried this idea but little has been seen or heard of it lately" (ATBulletin/1979/V7/1/1). The move to focus on Asian languages in primary schools was an issue that the ATA executive had to consider carefully, and one that they decided not to have as its focus. They continued their quest for the more important ideal, in their opinion, to focus on the teaching about Asia, as per their constitution. This was fortunate, as Wran's proposal, despite assistance offered by the ASAA, did not proceed.

The second example of leadership direction was a need for change of personnel. In 1979, after over ten years of implementation of the Asian Social Studies subject in NSW secondary schools, the association executive felt that the first generation of Asian Social Studies enthusiasts had reached a saturation point

whereby they were hearing and seeing, and hence teaching, the same thing over and over again. Consequently, their interest was waning. Moreover, the executive believed that the second, newer, generation of enthusiasts was at a point where they had yet to contribute in an extra-curricula way (i.e. to the association). There was a limit to the number of active members who could share their time and expertise with others on a regular basis.

The Association would benefit from 'new blood'—from more of its members becoming actively involved ... Now it's all very well to say this, but how does it come about [sic] ... We need people. People to plan and run inservice [sic] and social activities, people to develop new resource materials, people to give up their time, energy and enthusiasm to make our Association more successful ATBulletin/1979/V7/3/2).

This was an issue that Hilferty (2001) acknowledges as common with professional teaching associations.

The third example illustrating concern with leadership direction was that Asian Social Studies continued to have a relatively low status in the secondary school curriculum. There was no senior course per se, despite continued lobbying by the executive of the association. This then meant that the executive, or leaders, of the professional teaching association were unable to proceed and progress Asian Social Studies to deeper levels of influence for teachers and students in NSW secondary schools.

Commenting on these issues collectively, the editor wrote in the *Bulletin*:

If the Asia Teachers' Association is to continue with the ideals and purpose as stated in our constitution, we will have to meet these changes and show that we can provide both direction and leadership. This is our challenge for the '80s—the challenge to the people of the ATA for the next decade (ATBulletin/1980/V8/3/3).

The second pressing issue after leadership for the association, was that of finance. As with most voluntary professional teaching associations, this also is an ongoing and common issue. Across the three decades it was evidenced that the association had had access to limited funds to provide support for its members. A

comment that summarises the financial issues was made in the late 1980s, at the time of FitzGerald's Asian Studies Council, when the association's expertise was excluded. The comments are worth repeating in their entirety, as they are reflective of the frustration shown by the executive toward national strategies and the validity of their expenditure.

The Asia Teachers' Association has been in operation for twenty years and during that time has provided very professional material to increase Asia-literacy in schools, with no support from institutional bodies. A deep sense of commitment and of our future in Asia has enabled it to survive. With financial support the ATA could move quickly to harness key people (who are keen to be involved), to provide resources and pre-service and in-service teacher training. However, greater educational institutional support must be forthcoming, and State Ministers of Education should be alerted to the sense of urgency and bureaucratic block that has existed for a long time (P. White, 1990, p. 2).

Related to finance and the access of funding throughout the three decades is the dimension that has mostly informed the basis of A[E]TA's position on teaching about Asia: that of pedagogy. This research has shown that *how* to teach about Asia has taken up an enormous amount of time and energy for many. Maintaining and supporting a discrete subject in Asian Social Studies has been the challenge for the association, because of the ongoing pedagogical debates. Support for the association, because of this view, was limited.

Continuing the issue of pedagogy into the third decade, in 1992, FitzGerald (1992) maintained that:

Asia should not be in a separate subject called Asian Studies, but planted in existing disciplines, particularly in History and Geography and Social Science (S FitzGerald, 1992).

Still White commented in response, stating that FitzGerald had

convinced the NSW Board of Studies [sic] to support the dominance of Asian language teaching as the avenue to Asia-literacy rather than the Asian Social Studies syllabus (2005, L395-397).

Through the journal, the association commented regarding this long-term and divisive issue of pedagogy:

Thinking whole, not in isolated discipline structures, is vital for our future survival (ATBulletin/1990/V18/5/18).

It seemed that A[E]TA's relationship with government bodies such as the state education department and its associated statutory body responsible for school education, the NSW Secondary Schools' Board (now termed the Board of Studies, NSW), diminished over this issue. Further, disengagement and disassociation by Board officials because of the influence by academics towards issues of pedagogy meant that the association's viability was questioned. White recalled that:

The President of the now called NSW Board of Studies [sic], an historian, supported the idea that future studies of Asia could be focussed through history and geography subjects. He resented the notion of transdisciplinary, or multidisciplinary, studies (2009, L306-309).

Consequently, this difference in pedagogy ensured that it was difficult for the association to gain Commonwealth funding. In fact, very significant Commonwealth funding went to the establishment and maintenance of the Asia Education Foundation with its Asia-literacy program.<sup>129</sup> This will be further explained in the following pages.

Nevertheless, throughout the political contestations and methodological disagreements, professional learning and support for Asian Studies remained the focus of the A[E]TA's executive for the benefit of teachers. This was evidenced not only by its development of non-award professional learning activities, but its support for academic professional learning award courses.

A number of issues for the association have been discussed in this chapter. All have been important and many reflect Australia's socio-political context of the day.<sup>130</sup> Two final changes occurred in the 1990s that are worthy of mention in

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<sup>129</sup> As explained in Chapter 3.

<sup>130</sup> See the timeline at the beginning of Chapter 6.

conclusion to this chapter: a name change and the formation of a national organisation.

In November 1992, the President, Noel Simpson, announced in the *Bulletin* that the ATA was now an incorporated association, and would be known as the Asia Education Teachers' Association (Australia), or AETA. The original name, the Asia Teachers' Association, was apparently thought by some teachers, non-members, to be an association for teachers from Asia, rather than for the promotion and support of the teaching about Asia. This was evident at functions held by the association when asking participants whether they knew what the purpose of the association was.<sup>131</sup> The executive considered that the addition of the word 'education', therefore, became a necessity. With 'Australia', in parentheses, now also part of the official title, this meant that the AETA was now the only national association with the sole purpose of promoting and supporting teachers in studies of Asia in all schools and at all levels. The change was important to the executive as it gave the association the national profile that it so desperately wanted, and needed, in order to generate some degree of recognition, in its more broader sense. Concurrently, the *Asia Teachers' Association Bulletin*, as it had been known for the last twenty years, was changed to the *Asia Education Teachers' Association 'Journal'* beginning with the November 1992 issue (AETJournal/1992/V20/4).

The second change, which has yet to be discussed though worthy at this point, was the establishment of the Asia Education Foundation (hereafter, the AEF) in the same year 1992, and the subsequent relationship between the Asia Education Teachers' Association and the AEF. The AETA executive had noted, with interest, that the Commonwealth Government had announced the formation of the AEF on 18th September 1992. The AETA executive assumed that positive outcomes for the association, in the form of Commonwealth support to reinforce their work, was inevitable. The recount below is important, given the context of the formation of the AEF and the link to AETA.

The AEF was a joint venture of the Myer Foundation, the Commission for the Future, the former Asian Studies Council, and Asialink. Asialink was established at the University of Melbourne in February 1990. The first five years saw the AEF

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<sup>131</sup> Personal communication with the current editor, Diane Dunlop.

with a Commonwealth-funded core budget of \$3.5 million. The AEF aimed to encourage the development and use of appropriate curriculum materials for schools, establish Asia as a priority within teacher education, establish networks of schools interested in engaging with Asia, educate the community about Asia-related curriculum, and promote and establish distance education in Asian studies.<sup>132</sup> The AETA executive expected to work closely with the AEF, as both organisations had similar aims.

President, Noel Simpson, recalls:

Asialink consulted the AETA when it was designing its proposal, and we hope to establish a close working relationship with the Asia Education Foundation in the coming year. The AETA has members with unique expertise developed over twenty years of experience in writing, implementing and supporting Asia-related curriculum in schools. We trust that this expertise can and will be utilised by the Asia Education Foundation in its various projects over the coming years (ATAJournal1992/V20/4/iii).

The AETA's executive decided on a mission statement which slightly moved its position, in terms of pedagogy, toward that of the Commonwealth, and the AEF, even though a number of members of the AETA's executive had strong and continuing objections to the effectiveness of an infusion approach. The consensus of the executive was that the inclusion of this approach within the mission statement would be more inclusive, in terms of pedagogy, and therefore have the potential to attract more members. Furthermore, this would also enable the association to continue its work at all levels, including at the national level, which advocated the infusion approach. The association determined that they would, nevertheless, continue to support the separate discipline approach through the NSW Asian Social Studies subject as well. The mission statement read, in full:

AETA, a voluntary non-profit organisation, dedicates itself in this Mission Statement to endeavour to:
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<sup>132</sup> For a further explanation of the Asia Education Foundation and its programs, with particular emphasis on the Access Asia Program, see Chapters 2 and 3.

- (1) Promote Asian Studies in Australian schools whether as a separate discipline, or as part of studies in other disciplines;
- (2) Publish a journal dedicated to providing appropriate input about Asia to school teachers, as well as being a part of a forum for the dissemination of ideas for improving Asian Studies in Australian schools;
- (3) Publish resources which can be helpful in teaching about Asia in Australian schools;
- (4) Promote and/or participate in conferences, seminars, or other discussions which are aimed at promoting Asian Studies or enhancing their quality;
- (5) Make representations to governmental or other bodies regarding Asian Studies courses or their content in school curricula;
- (6) Make representations to tertiary institutions regarding Asian Studies in tertiary courses, particularly for teacher education;
- (7) Disseminate news about this Association's activities and its views about Asian Studies education through the media and through specialist newsletters and journals.

(AETJournal/1994/V22/2/i)

De Souza commented in his President's Report of 1995 that the relationship began well:

I wish to place it on record that AETA has a very good relationship with the Asia Education Foundation and I wish to particularly thank Julia Fraser in this regard. The discussions I have had with Julia for possible future cooperation between the two organisations have been very encouraging. Given that AETA and AEF have commonality of objectives, fruitful initiatives can be hoped for in the near future (AETJournal/1995/V23/4/2).

The cooperation, however, would not be free. Partnerships were offered by the AEF on condition that the AETA paid for the privilege. In 1994, Peg White was President of AETA. She wrote candidly in her President's Report about the association's relationship with the AEF.

The Association is to be congratulated for remaining viable over a period of twenty-two years, with negligible support from educational institutions, which have failed to seriously address the implementation of the study of Asia into the curriculum. We have endeavoured to promote and enhance the teaching of Asia in schools, but despite millions of dollars being

directed in this field, our Association has received no funding or recognition.

We feel occasionally we are taken for granted. Huge sums have been allocated over the past few years to various projects to motivate the study of Asia, some of which did not prove viable in the long run. We have not received any funding and those receiving and allocating the funding have not recognised our contribution to the study of Asia in this voluntary capacity. (AETJournal/1994/V22/3/ii-iii)

There is no evidence in the available documentation for the limited recognition by the AEF of the AETA. There is an ASAA representative on the Asia Education Foundation Advisory Board. Significantly, there was an AEF representative on the AETA executive from the Annual General Meeting, 1995, until the end of 1998 (AETJournal/1998/V26/4). However, funding opportunities were still unavailable to AETA in those years. This position between the two organisations continues with limited consultation, despite mirrored goals for Australian students.

## **Summary**

This chapter has focussed on the importance of a professional teaching association, as a community, or network, of teachers to curriculum history. A[E]TA was developed at a time when teachers required support and comradery as they embarked on a journey to teach a new subject, somewhat controversial, given the social and political context of Asia at the time: Asian Social Studies.

[S]chool subject associations often develop at particular points of time when conflict intensifies over the school curriculum, resources, recruitment and training (Hargreaves, 2001, p. 233).

The chapter reinforces Hilferty's view that professional teaching associations have a major impact on the implementation of subjects, in this case, Asian Social Studies (2001). This, Goodson sees, is the importance of the "internal" subject community of 'members' (1983).

The A[E]TA is an association that has been most useful to its members, most of whom were secondary teachers until the change of direction to include the primary syllabus and its teachers in its umbrella of support in the second decade

of operation. The role of the association executive as members of the Asian Studies Syllabus Committee, or the Asian Studies Examination Committee, became the link for practising classroom teachers of Asian Social Studies between the “written” curriculum and the “enacted” curriculum in the first decade. This is evidenced with simply the output of innovative teaching and learning activities over the years through its quarterly journal publication, coupled with additional materials, which have translated what has been prescribed into the classroom, K–12. Furthermore, the A[E]TA provided teachers with an avenue for lobbying, a forum for ideas and thoughts, and a gathering of educators to continue practising what many have debated in public for years: the education about Asia for students and for the benefit of *all* Australians. Evidence indicates that the executive of this association consisted of incredibly committed and long-term members who have maintained it as a viable, productive and informative community for its members.

The A[E]TA received very little funding from institutional or governmental bodies, other than for short-term projects such as the development of related materials and/or in-service courses. Despite this, it has maintained and adapted its vision and goals throughout its three decades of continuous operation.

From the beginning of the 1990s, schools K–12, anxious to access funding from the AEF and the NALSAS program, had to infuse studies of Asia, as a perspective, into existing syllabuses. Membership numbers increased at this time, though it seemed that most new members who supported the AETA through the 1990s were unaware of the association’s basic philosophy, but were anxious to be involved with the AEF program to gain school funding. Choosing to join the association indicated the continued importance of the association for teachers (AETJournal/1992/V20/4/1).

Through the analysis of journals of the Asia [Education] Teachers’ Association there is evidence of Goodson’s contested nature of curriculum, where curriculum is lobbied for at various levels (I. F. Goodson, 1988). It is reiterated that curriculum contestation regularly occurs between bureaucrats and academics at the “written” or pre-enacted stage of curriculum development. Moreover, professional associations are often not included in the process until the enactment stage. The A[E]TA perceived that what it held as important had been

compromised: to bring the study of Asian civilisations, societies and cultures into mainstream schools through a specific subject. The association's written documentation suggested that its members had felt that they had been marginalised.

However, for Asian Social Studies, the very first writing of the syllabus in 1967 was by teachers for teachers. These writers became the embryo of the association. Evidence has suggested that the influence of teachers writing curriculum about Asia has lessened over the years. The gap today is wide between associations and curriculum writers. Legislation has meant that, for NSW, the Board of Studies NSW is the curriculum writer and the employee authorities are the implementers or 'enactors' of the written curriculum.

Nevertheless, professional teaching associations still remain as a significant influence on curriculum development and implementation. They are closest to the enactment of curriculum by teachers. That is why, as a researcher, analysing documents for this curriculum history of Asian Social Studies I became acutely aware of the importance of including an analysis of the evidence of the Asia [Education] Teachers' Association.

The year 2002 concluded with the end of the Asian Social Studies course for NSW secondary schools. Ironically, it was the year of the Bali Bombings. The journal editor wrote:

recent events have only strengthened my belief in the need for intercultural understanding. I believe our journal and the work teachers do in the classroom is now even more important (AETJournal/2003/V31/1/ii).

It was fitting at this time that the association changed its front cover statement for the first journal of the year, from simply *Supporting Studies of Asia across the Curriculum* to *Valuing Cultural Diversity and Promoting Intercultural Understanding in a Networked World*. It was now inevitable for the association for viability, without a secondary course, to adopt an approach that would support the Commonwealth Government's push to "infuse" studies of Asia into existing curriculum documents.

Today, the association and *Asia*, the journal, continue. The first page of the current constitution, Appendix 9, demonstrates that, whilst the inaugural aims and objectives of the association have been expanded, the original ideals remain.<sup>133</sup> Membership remains an ongoing issue, pedagogical debates continue as does the association's continued efforts to reinstate a discrete course about Asia that provides opportunities for deep knowledge and skills of intercultural understanding to be developed.<sup>134</sup>

I now turn to the final chapter in which the major findings of this research will be reviewed and presented in relation to the research question. From this, implications that have emerged will be discussed, together with directions for future research.

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<sup>133</sup> See Appendix 8.

<sup>134</sup> Personal observation as a member of the executive since 1994.

## **Chapter 8:**

### **Conclusions and implications**

#### **Overview**

This chapter summarises the key ideas, followed by a discussion of the implications of the outcomes of this research.

The purpose of this research was to provide a curriculum history of a subject in the secondary school curriculum by examining its emergence and revision at the pre-enacted and enacted stages of development. A multi-level approach to analysis was used. This included a study of the changes to the contents and context between the three Asian Social Studies syllabuses of 1967, 1976 and 1985; a life history account of a key educator of Asian Social Studies who was innately involved in the three syllabus documents; and a study of the professional teaching association associated with the subject.

Through this research I have focussed on presenting the important curriculum history of the secondary school subject Asian Social Studies. I have examined and documented relevant policy, curriculum and practice dimensions. The study is one that is not only about documents: it is also about the people, the processes, and the products. This study aimed to capture the influences on the impact of the subject, and the implications of implementing Asian Social Studies, for classroom teachers, professional teaching associations and the broader Australian community. This research, using a qualitative methodology, applied strategies of historical and ethnographic research. Such strategies were selected because they allowed curriculum to be viewed through a range of theoretical and conceptual lenses.

Before concluding the research, it is worth recalling the theoretical framework on which it was based. The study drew theoretically from critical traditions with a particular focus on social constructionism as the lens through which to view curriculum. Indeed, I have especially considered Goodson's curriculum history theories (1985, 1988, 1993; 1994; 1984), explained in Chapter 4, but essentially

analysing the synergies and influences between the written and enacted curriculum. Goodson argued that for sound historical education research, and to understand the construction of curricula and syllabuses, analysis at the levels of prescription, process, practice and discourse must occur. The data presented was analysed using a range of tools to compare (Chapter 5), probe (Chapter 6) and deconstruct (Chapter 7).

The story began with a discussion in Chapter 2 of a succession of incidents throughout Australia's history, often related to the introduction and cessation of the White Australia Policy, which led to a growing awareness of Asia, both positive and negative. It took a decade after the White Australia legislation was abolished for the process of attitudinal change to begin. This is a major part of the Australia–Asia story.

This awareness gave rise to debate and contestation concerning the study of Asian cultures. This also constitutes an important part of the Australia–Asia story. The studies of Asia story, as opposed to the Asian Social Studies story, began with the Auchmuty Report of 1971.<sup>135</sup> This report outlined the concerns of the teaching of Asian languages and cultures in Australia and mentioned, significantly, the lack of communication between the Commonwealth and state education systems. An attempt was made, via various subsequent reports, committees and councils over the decades, at meaningful participation of the study of Asia in primary, secondary and tertiary institutions throughout Australia.

Most importantly, the Auchmuty Report identified school-level initiatives in Asian studies across a number of states and territories: NSW's Asian Social Studies was one of them. In fact, the Asian Social Studies story had begun some five years before the publication of the Auchmuty Report, in 1966,<sup>136</sup> with the setting up of a formal, secondary, elective subject beginning in 1967. This was the focus of Chapter 5.

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<sup>135</sup> Discussed in Chapters 2 and 7.

<sup>136</sup> See Chapter 7.

The subject Asian Social Studies was supported shortly thereafter by a vibrant professional teaching association: the Asia Teachers' Association. This was the focus of Chapter 7. The ATA grew rapidly and by 1975 the professional teaching association had a membership of approximately 300 teachers, and an affiliated branch in the ACT. The ATA produced its own publications, including quarterly journals and curriculum materials. Its members organised professional learning opportunities for teachers and students. A number of highly committed, significant players enacted the Asian Social Studies syllabuses. They, together with the association, became the cornerstone through which the subject maintained its viability over the years. One of these people is the focus of Chapter 6.

## **Summary of the major findings**

Like Mutch (2003) and Sawyer's (2002) research, the findings from this research can be divided into two areas:

- (i) those that relate to Asian Social Studies in NSW secondary schools, specifically, and
- (ii) those that provide a deeper understanding of the broader nature of curriculum construction.

### ***Asian Social Studies***

In attempting to contribute to the pool of curriculum histories, the research set out to answer the question:

How was Asian Social Studies defined as a secondary school subject in New South Wales?

To answer this question, this study examined the people, processes and products in relation to Asian Social Studies in NSW secondary schools. This NSW-based initiative evolved over three decades, from 1967 to its non-renewal in 2002.

This research examined the product: the written Asian Social Studies syllabuses.

Using a "slices of time" strategy, with a study of the three implemented Asian Social Studies syllabuses, it dealt essentially with a comparative analysis of the prescription, and provided the context, which, together with the literature review

of Chapter 2, gave an insight into the Australian psyche at each of the three “slices of time”. Secondly, Chapters 6 and 7 included an examination of those people associated with the subject and delved into the processes through which the product was written and enacted. The combination of a “slices of time” strategy and a “life history” approach for curriculum history research, according to Goodson, was fruitful:

Combining life histories with contextual history seems therefore a strategy for building on the wide range of case study, evaluative and inter-actionist work (2005, p. 151).

Chapter 6, using ethnographic methodology, was aligned with an analysis of the process and practice of the enacted Asian Social Studies curriculum with that which was ‘written’.

The value of life history as a research strategy became evident in this chapter. The influences on teacher’s values and actions can all be shown to have multifaceted and interlinked origins. Peg White’s decision to place incredible importance and commitment to students learning about Asia through Asian Social Studies, her post-career involvement with the Asia Education Teachers’ Association, completing a doctorate in the field, and continuing to write about the topic, rose from a complex interplay of personal and professional influences extending far back into her life and career.

Chapter 7, the role of professional teaching associations, supported Goodson’s view that they are one of the essential elements of curriculum development. He stated that subject associations had, so far, been seriously neglected in the study of curriculum, even though their importance was paramount. He argued that:

The ‘territorial defence’ of the academic tradition, coordinated by subject associations and disciplinary scholars ... effectively structures the form of discursivity of each academic subject (1988, p. xiv).

Further, he argued that once professional teaching associations are established, they then “affect subsequent action in complex ways”.

School subjects are never final monolithic entities ... Over time there is mediation by interest groups, such as subject associations, which represent dominant coalitions within the subject (1988, pp. 10-11).

Therefore, the analysis of the role of the professional teaching association related to Asian Social Studies provides an important dimension to the knowledge and understandings of this subject.

Goodson's research indicated that factors both external to the classroom, as well as internal, school-based factors are important for the development of a school subject. The factors that assisted Asian Social Studies were analysed as part of Chapters 6 and 7.

Factors that inhibited the expansion of Asian Social Studies over the decades included, in sum:

- lack of trained teachers
- lack of demand for the subject by students, teachers and the wider community
- active prejudice
- apathy
- preference for traditional content and traditional disciplines
- competition with established courses.

Similar inhibiting factors were mentioned by Drysdale (1980) in a report about Asian Studies generally. An important finding for the research was that curriculum arrangements for Asian studies, nationally, had been varied. They included disciplinary, interdisciplinary and transdisciplinary approaches. These differences made it difficult to fully assess what was actually happening in each state and territory. Indeed, perceptions that developments had become somewhat haphazard led to suggestions that the study of Asia would benefit from a national plan. This was, however, refuted by the NSW-based professional teaching association for Asian Social Studies, and by Peg White.

### ***Curriculum construction***

According to Goodson, attention to curriculum histories and especially curriculum construction is an important emphasis that has only taken prominence in research in more recent times. Goodson argues that the history of the “written” curriculum constantly reinforces the concept that curriculum construction is both contested and complex. Furthermore, curriculum is developed according to a range of contextual factors, such as political, social and economic. In this study of Asian Social Studies in the NSW curriculum, conceptual factors became a part of the methodology. I purposely selected three points in time of syllabus development: 1967, 1976 and 1985; the life history of a significant practitioner in its implementation, Dr Margaret White; and the history and important role of the professional association that emerged: the Asia [Education] Teachers’ Association. I related each chapter to Australia in a national and regional context.

Furthermore, as was discussed in Chapter 1, when studying curriculum, it is important that the development struggles of curricula, changes in content and the translation of this content by different people and organisations over time are not overlooked, but analysed. Through this research, Goodson’s emphasis on understanding the process of curriculum construction as multi-layered in development and interpretation is strongly represented. From government to the classroom, and the processes undertaken, as well as the product, this investigation of the Asian Social Studies syllabus clearly demonstrates the strong influence of particular individuals and groups.

Importantly, this research indicates that curriculum construction is not an end in itself, but is continually evolving in order to maintain currency in a changing society. It is, therefore, an important part of a cyclically contested process involving those individuals and/or groups of people for whom the curriculum provides a vested interest, often, but not always, based on their own values and beliefs. Of this, Goodson (1994) says:

Such work will always remind us, that what can be socially constructed can be deconstructed, and in this way might yet be possible to reconstitute and reinscribe notions of social justice and equity (p. 15).

## **Implications of the research findings**

The findings arising from this research have practical implications that could inform future curriculum construction, as well as research into other subject histories.

New insights arising from this research include the degree to which significant players in Asian Social Studies maintained their vision to continue to implement and develop the subject for the benefit of students in NSW secondary schools. This was despite some incredible opposition by government, government bodies and power brokers, especially in terms of pedagogical differences, but also with the lack of support for a subject that involved many thousands of students at the height of its popularity. It was a subject to take us beyond the White Australia Policy but few realised how deeply entrenched anti-Asian feeling was in the national psyche.

Additionally, the research reveals that curriculum construction and the associated contestation, including the struggle for control, is personal and therefore emotional. Quinn (2005) argued that the values and beliefs that informed the case for the study of Asia in Australian schools were fluid and emotive as contestation of the associated curriculum, at its various stages, became inevitable. Through this research I have demonstrated over the period covered that the ever changing political, social and economic policies in Australia, on and about Asia, constantly redefined Australia's position, place and ties with the region, and included emotive responses from government and committed educational members of the community.

Significant individuals such as FitzGerald (1992, 1997) and groups including the Asian Studies Council, the Commonwealth Government, and the Asia Education Foundation, often inflexibly, made decisions that would have a direct impact on learning about Asia in schools. These decisions were variously based on academic thought, convenience and financial possibilities. Other individuals, such as Peg White and members of the Asia [Education] Teachers' Association maintained and influenced the enactment of the "written" curriculum, challenging the views of powerful groups. They did this through consistently defining their

ideological platforms and reinforcing the subject's established aims in language that support, encouraged and enabled Asian Social Studies teachers.

## **Limitations and benefits of this research**

### ***Limitations***

This research does not attempt to take into consideration, for purposes of comparison or analysis, the implementation of Asian Studies secondary courses implemented either abroad, or in other states and regions of Australia. The study specifically relates to the subject and its implementation in the state of NSW. From such specificity, the conclusions reached through this research are of limited generalisability. Again, the primary concern of the research was curriculum history. This provided an analysis of the NSW Asian Social Studies syllabuses and it is not intended that generalisations be made from this to other syllabus documents.

A second limitation, mentioned in the introduction, is the access and availability of documentation about the teaching of this specific subject. The evidence available has been located predominately with teachers of the subject, rather than with government bodies. I am very grateful to these people, and despite this limitation, other evidence may now surface as a result of the completion of this research.

Thirdly, the analysis has been based on interpretations of the NSW Asian Social Studies syllabus and associated documents published or reported by various sources specifically mentioned and pertinent to this particular subject. It is, therefore, acknowledged that these documents, in themselves, will have been informed by particular perspectives and opinions.

Finally, arguments and commentary made available and included by the interview participant may not be the same as those of other significant players in relation to Asian Social Studies. This research design was to include a "life history" of one significant player in Asian Social Studies and I chose Dr White, who had traversed all of the chosen 'slices of time' both as a practitioner and a researcher.

## ***Benefits***

The most important benefit of this research is that this study provides the first curriculum history for NSW Asian Social Studies. I have located copies of many documents produced by state government departments and local professional associations. As discussed, they were fortunately kept by individuals such as Peg White and Peter Lyons. I have been able to bring these documents together, and although I acknowledge that some may have slipped through the research, this is the only comprehensive account of the subject that has ever been done.

Even more critical is that the people important to this subject are aging, retired, or have died. Furthermore, the study is timely because of the educational decisions for the teaching about Asia that are happening now with a national curriculum being developed and a new era of federal funding to ensure Asia-literacy for all Australian students commencing in the form of the National Asian Literacy and Studies in Schools Program (NALSSP).

Generally, the study of the conflict and contestation of the pre-active, written curriculum will increase our understanding of the interests and influences which operate at a number of levels throughout the process, from development to enactment of a curriculum. This understanding will further our knowledge of the values and purposes represented in schooling and the manner in which the pre-active curriculum may set parameters for “interactive realisation and negotiation in the classroom” (I. F. Goodson, 1988, p. 16).

Specifically, the first part of the research was an in-depth study of three “slices of time” using Medway’s methodology. This is located in Chapter 5. The research of this chapter focussed on the construction of Asian Social Studies via three syllabus documents: those of 1967, 1976, and 1985. The close study of these documents is advantageous when determining what was understood as the definition of Asian Social Studies in NSW schools. It provided a broad analysis of what elements constituted the pre-enacted curriculum at various times and signified the important aspects of knowledge, skills and understandings within the context of Australia’s history. When combined with other, ethnographical methodologies, the inclusion of the three snapshots of time gives a more

complete picture of the political, social and economic changes as the written Asian Social Studies curriculum evolved.

The strength of this curriculum research in its inclusion of life history data is that it is firmly focussed on the working lives of practitioners. Goodson has stated that:

In articulating their response to historical factors and structural constraints life story tellers provide us with sensitising devices for the analysis of these constraints and the manner in which they are experienced (2005, p. 162).

In this research, the deconstruction of the history and evolution of the Asia [Education] Teachers' Association, a professional teaching association, established specifically to support teachers of Asian Social Studies, provided a case study that reinforced the contested and complex nature of the written curriculum. Chapter 7 highlighted the view that competing discourses occurred consistently throughout Asian Social Studies' emergence, development and implementation, as did ideological representations at teacher, association, academic and tertiary, and government levels. To include in curriculum history, the development of the professional teaching association highlighted, most certainly, the contestations that practitioners felt. This becomes representational of teachers' professional learning needs that the association was able to provide. Its inclusion also provides an additional and necessary perspective that details arguments and platforms on which members of the association stood, in support of a subject and pedagogy.

No curriculum history can be complete without the inclusion of these types of professional communities. As with the life history approach, Hilferty and Goodson argue that professional teaching associations reveal a great deal about the frameworks of limits and possibilities within which teachers work in the classroom (1988, p. 71). I believe curriculum history must encompass the manner in which curriculum is received and enacted: to delete this perspective from research would negate the possibility of a thorough and complete picture.

In summary, the combination of this multi-level methodology, therefore, has enabled the research results to be balanced and provides a deeper, more

complete explanation of the development of Asian Social Studies in NSW secondary schools than a single perspective would provide.

## **Suggestions for future research**

The increasing degree of research on curriculum histories, especially those outside of Australia, is positive. However, the importance of curriculum histories goes beyond just a documentation of a subject. As this study has shown, a curriculum history provides insights not only of educational products, but also of politics, social views and economic priorities over a given space and time.

Talking with teachers who are teaching about Asia is important. The impact of a subject on their professionalism and conversely their values and attitudes about a particular focus, such as Asia-literacy, is worthy of further investigation. Work has been started by Buchanan (2002), for example, but continuing research with teachers in classrooms needs to be encouraged.

Similarly, there has been little research on the impact of subjects on students in their future careers. This area of research was outside the scope of my study. Through Asian Social Studies, many fortunate students in NSW secondary schools were given the opportunity to gain significant knowledge, skills and understandings about the people and places of Asia. The Chinese proverb 'A journey of a thousand miles begins with a single step' is an analogy for the potential impact that Asian Social Studies has had on these students. Accessing information that determines the degree to which the subject has had an impact on student values and attitudes towards our Asian neighbours, as well as the use of the subject in their chosen vocations, is warranted.

Indeed, how was Asian Social Studies defined in NSW secondary schools from 1967 to 2002?

The subject Asian Social Studies was defined in this thesis based on actual evidence from people and processes. I believe that Asian Social Studies in NSW secondary schools has been an important part of the framework in contributing to international studies and international engagement over the last half century for students in NSW secondary schools. Despite the reality that diverse cultures

influence, and have influenced and enriched one another over thousands of years, other than Asian Social Studies in NSW, there has been little planning and research to develop the knowledge and pedagogy which would move students outside the limits of their own experience through the use of imaginative curriculum design, and to manage the variety of content needed to value, understand and relate to Asia. Asian Social Studies presented a worldview to students that aimed to remove the myth and imagination that had shaped Australian attitudes and values towards Asia. Asian Social Studies acknowledged the contribution of Asia to modern world civilisation. The three decades of the life span of the Asian Social Studies subject required considerable effort by many committed people, a number of whom have been detailed in this research.

This final chapter has provided some insights that have emerged from this research. I have argued that the emergence of Asian Social Studies in the NSW school curriculum was directly linked to Australia's changing political, social, and economic contexts over a period of time. It represented the beginnings of a movement to move Australia beyond a narrow definition of a nation, to Australia in an emerging global context. The argument continued that Asian Social Studies, like other curricula, was a contested, complex curriculum construction. The lesson learned is that it is important for all players involved in syllabus development to understand this process. From the written curriculum to the enactment of a school subject must involve debate, negotiation, consultation and adaptation. This then has the potential to produce a considered curriculum, constructed in a meaningful and useful way, necessary and relevant for our classrooms.

Today, studies of Asia, as a perspective, and not a subject, is progressing through paths of contestation. Considerable disagreement about what studies of Asia should entail, how it should be taught, and what degree of importance it should be given for Australian students continues. The issue has been exacerbated not only by a changing Australia–Asia relationship, but also by the changing platform of priorities by academics and government bodies over the last decade. Until such time as a clearly defensible vision for studies of Asia is articulated in the context of policy, curriculum and practice, the disjointed and spasmodic perspective is likely to continue.

To conclude, it seems inconceivable that Asian Social Studies was not renewed post 2002, after two major crises of global proportions and defining moments for Australia's relationship with Asia:

- (i) the Asian financial crisis that began in July 1997, and
- (ii) the September 11, 2001 tragedy in the United States, commonly known as 9/11.

Despite these catastrophic events involving Asia, the perception that knowing about Asia is imperative to Australia's own national interests has not been reinforced, and as such, has impacted on education and society. The failure to conceptualise a vision of international engagement, especially with Asia, coupled with the acceleration of globalisation, had the potential for a subject to lead to desired educational outcomes, especially that of intercultural understanding. This was, however, lost right from the beginning of the development of Asian Social Studies because of the resistance by educators and others to understand the changing nature of the world and the approach to which is would be most appropriately taught. The pettiness surrounding the arguments to define Asia and the consequences of deeply ingrained myths that have existed in Australian consciousness still limit our collective vision. Of course, the Internet and its associated access to information via the World Wide Web was only then, just beginning.

The efforts of academics, focussed to protect disciplines rather than allow integrated research to discover the nature of knowledge that could achieve appropriate international engagement, has been damaging. International perception and understanding emerges through the content and methodology of a variety of disciplines, including those outside the traditional social sciences, and especially includes religion, science and technology. Failure to address that dimension meant that appropriate knowledge and understanding about the region that is Asia would be, at best, very limited.

## **APPENDICES**

## **Appendix 1:**

### **Interview questions<sup>137</sup>**

Griffith University confirmed that ethical clearance was granted and this research was conducted in accordance with the approved protocol, reference #EBL/61/08/HREC.

#### **A life history account of Dr Margaret White, OAM, focussing on engagement with Asian Studies**

##### **Life before teaching**

1. Describe your childhood and teenage years.
2. What/who were the principal influences in your life? Why? What impact did they have on you?
3. What were the main cultural influences during your childhood and teenage years?
4. How important was education in your family life?

##### **Becoming a parent and early career**

1. When becoming a parent, what values did you impart on your own children? Why?
2. How involved were you and your family in the wider community?
3. As a parent, how important was education in your family life?
4. At what point did you decide to become an educator of young people? Why?
5. What study did you do at teachers' college that involved Asia?
6. What were the early years of your teaching career like?
7. To what degree was Asian studies important in your classroom, in the textbooks and in syllabus documents in the first decade of your career? Did this change with time?
8. What were the essential values that you instilled in the students you taught? Did they differ to the approach to values that the Department of Education set out?

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<sup>137</sup> See also Appendix 11 and Appendix 12.

**Middle and later years**

1. What was difficult about teaching Asian Social Studies?
2. What support was there for Asian Social Studies? How important was this support?
3. What impact did the support have on you as an educator?
4. Were there any critical incidents in your teaching career related to Asian studies?
5. Where did you go with Asian studies in your teaching career?

**Reflection**

1. What professional learning did you undertake in the area of Asian studies throughout your career?
2. What led you to a journey with extensive involvement in educating about Asia?
3. What framed your worldview as a child, adult, parent and teacher? What indicators were there that enforced changes, amendments or adaptations of such views?

**Appendix 2:**  
**Explanation of the emblem for the**  
**Asia [Education] Teachers' Association**

Fundamental to the ATA emblem is the ancient polarity theory of the *Yin* and the *Yang*: these two products of the Absolute form a harmonious whole and combine to produce all things. Yang is the male principle representing the sun, light, activity and all things positive. Yin, as the female principle, represents the moon, darkness, quiescence and all things negative. The concept of the two primal forces, common to Taoism and Confucianism, signifies nature in action, as well as the light and the dark forces of human nature (good and evil). By analogy it has been applied to the weather, the calendar, ceremonies and even musical instruments.

The *Crescent Moon* was adopted by Muhammad as a symbol of ever expanding Islam. Interestingly enough, it is also a symbol of the Hindu god, Shiva, one of whose names is Chandrasekhar 'the one who bears the moon on his crest'.

*Vera*, lightning or thunderbolt, is the central symbol in the emblem. It has connections with the Upanishads as well as Tantric Buddhism. The 'blessed voice of the thunder' advising mankind to be self-controlled, charitable and merciful. Indra, the Vedic god, bears the thunderbolt and he 'surpasses in greatness heaven and earth and air'. It is an elemental conception of the power of nature that has clear affinities with animism as well. From the 8th century the 'vehicle of thunderbolt' existed alongside Mahayana and Hinayana as a method of salvation. Release could be obtained not so much as through self-discipline, mediation and the help of the Buddhas or Bodhisattvas, as through acquiring magical power. This may be acquired by pronouncing the right formula (mantra) in the correct way, for instance. Apparently ritual is not the prerogative of the West!

Tantric Buddhist 'vajrayana' seems a far cry from the *circle* that encompasses the whole symbolism in the emblem. Buddha's four noble truths and eightfold path were enshrined in his Sermon of the Turning of the Wheel (dharma-chakra). The circle, too, is the sign of Brahman, the impersonal Soul of the Universe with which the individual soul is identified.

And if further proof is needed of the 'universality of Asia' one has the Augustinian dictum that the nature of God is a circle with its centre everywhere and its circumference nowhere.

Mr Dhruvajyota Sen designed the emblem. Mrs Veronica Sen explained its significance.

Source: (ATBulletin/1980/V8/3/4)

**Appendix 3:**  
**Representatives of the Asian Social Studies Syllabus**  
**Committee 1967**

Representatives of the Department of Education

Mr Inspector M. Mayne	Chairman
Mr Inspector P. Lyons	

Representatives of the Secondary Teachers' Association

Mr V. Turner	Indonesian Teacher, St Mary's High School
Mr D Dalgleish	Fort Street Boys' High School
Miss M. Johnston	Northmead High School
Miss I. Ingram	Strathfield Girls' High School

Representatives of the Teachers' Colleges

Dr D. Dufty	Wagga Wagga Teachers' College
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Representatives of the Headmasters' Conference

Mr R. Tam	Kinross-Wolaroi School, Orange
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Representatives of the Teachers' Guild of NSW

Mr N. M. Baldwin	Knox Grammar School
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Representatives of the Department of Technical Education

Miss M. Lane

Representative of the universities

Professor A. R. Davis	The University of Sydney, Professor of Oriental Studies
Mr A. T. Yarwood	University of NSW, Senior Lecturer History

Source: (NSW Secondary Schools Board, 1966a)

There were no representatives from the Catholic Schools or the Association of Headmistresses as per the constitution set by the Secondary Schools Board NSW.

Source: (NSW Secondary Schools Board, 26 November, 1965)

**Appendix 4:**  
**Syllabus Advisory Committee Members**  
**1976 Asian Social Studies Syllabus Committee<sup>138</sup>**

Peter Lyons (Chair)  
Phil Goodacre  
David Dufty  
Dawn Bleijie  
Peg White  
Colin Freestone  
Paul X Whelan  
Catherine McGrath

Source: (Diane Dunlop, 2010; P. White, 2010)

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<sup>138</sup> No official documents pertaining to this committee have been located so the researcher has relied on personal communication with a number of members of the same committee in different years. It is a concession that this list may be incomplete.

**Appendix 5:**  
**Syllabus Advisory Committee Members**  
**1985 Asian Social Studies Syllabus<sup>139</sup>**

Phil Goodacre (Chair)

Geraldine Star

Peg White

Lyn Scott

Diane Dunlop

Jenny Follers

David Dufty

Marshall Leaver

Genelle Gravenor

Jill Morrison

Cherie Harris

Joanne Goesch

Source: (ATBulletin/1983/V11/3/2; ATBulletin/1984/V12/3/5; Diane Dunlop, 2010; P. White, 2010)

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<sup>139</sup> No official documents pertaining to this committee have been located so the researcher has relied on the ATA Bulletin Editorials and personal communication with a number of members on the committee. It is a concession that this list may be incomplete.

## **Appendix 6:**

### **Society for the Promotion of Asian Social Studies**

**The following points are presented as a means of stimulating discussion on the proposed project of establishing a Teachers' Association to promote the study of Asia.**

#### **Purpose:**

1. To integrate the various studies now existing so that more may share in the work already done
2. To promote a study of Asian lands at all levels of education, but especially in the school classrooms and at the adult education level
3. To provide teachers with a forum of expression, and a medium of action
4. To assist teachers in organising programme/class/project work for their schools, and to assist them in locating resource material

#### **Method of Operation**

2. The Association might hold quarterly meetings. At these meetings (to be held in a different location each time and therefore something on a regional pattern) there might be
  - a. a display of general interest (new books, special projects)
  - b. a particular display (of special value to this particular meeting)
  - c. a short lecture or symposium
  - d. a lengthy discussion period (with refreshments)
3. Membership fees would need to cover the cost of some of the following items:
  - a. postal costs of notices, etc.
  - b. the production costs of a Newsletter (and its postage)
  - c. secretarial costs (paper, ink, envelopes, etc.)
4. Membership fees might also include:
  - a. subscriptions to magazines and journals
  - b. an Annual Seminar Fee

#### **Needs**

1. An Executive of younger teachers, which is prepared to do a great deal of work in the initial stages
2. The co-operation of all teachers, in providing the Executive with material and ideas for successful meetings and informative Newsletters
3. To form a 'working Committee' to plan for the Association's first twelve months

Source: (Asia Teachers' Association, 1972)

## **Appendix 7:**

### **Aims of the Association, November 1972**

#### **General Objectives:**

1. To promote Asian studies at all levels of education
2. To provide a point of contact and a medium of action for all teachers interested in Asia and to promote co-operation amongst them in teaching about Asia
3. To create a greater awareness of the importance of Asian studies amongst primary, secondary and tertiary level teachers, their students, the Education Department, State and Federal Governments and the general public.

#### **Specific Objectives**

1. To provide a forum for discussion of Syllabus content and assessment techniques
2. To assist teachers in the organisation of programmes, class-work and projects
3. To help teachers become more aware of resource materials and their respective sources of supply:-
  - e.g. textbooks
  - magazines
  - newspapers
  - recordings
  - films
  - pictorial information
  - guest speakers for schools
  - Asian restaurants
  - embassy services
  - transparencies
  - teaching list from curriculum labs
  - simulation games
4. To publish a newsletter which will serve as a mouthpiece for the association and provide a forum for discussion
5. To arrange for guest speakers to address the Association on teaching methods, curriculum developments and background material in the field of Asian studies
6. To organise area meetings and area conferences
7. To develop contact with existing non-teacher groups and other teacher organisations in related fields
8. To help in the organisation of study tours to Asia for teachers and students
9. To provide a cheap source of resources e.g. by establishing a publishing branch or by co-operating with existing groups in the provision of a cheap supply of artefacts for schools.

The objectives set out above were formulated by the provisional executive. It is hoped that new members will have further ideas to put forward, regarding the functions of the association.

Source: (ATBulletin/1972/V1/1/4)

**Appendix 8:**  
**Aims (purposes) and objectives of the association as per**  
**the Constitution, September 1978**

**Asia Teachers' Association**

1. Name

The name of the Association shall be the Asia Teachers' Association.

2. Purposes

The purposes of the Association are to:

- a) promote the study of Asian cultures
- b) develop understanding of Asian cultures and by so doing foster understanding of our cultures.

3. Objectives

The objectives of the Association are to:

- a) promote professional co-operation between teachers who are concerned with teaching and learning about Asia
- b) provide a point of contact for teachers with the view to furthering the effective teaching and learning about Asia
- c) develop and make available appropriate materials and to engage in activities to further the effective teaching and learning about Asia
- d) contribute towards an understanding of Asia in the community at large.

Source: (Barnes, p. 15)

**Appendix 9:**  
**Aims and objectives of the association as per the**  
**Constitution, January 2010**

**Asia Education Teachers' Association (Australia) Incorporated**

1. Name

The name of the Association shall be the Asia Education Teachers' Association (Australia) Inc.

2. Aim

The aims of the Association are to encourage and promote

1. the study and understanding of Asian cultures to facilitate positive engagement
2. knowledge and informed human values which influence behaviour, in order to facilitate intercultural understanding and to value cultural diversity
3. the recognition of the contribution of Asian cultures to world civilisation.

3. Objectives

The objectives of the Association are to:

1. promote professional co-operation between teachers who are committed to teaching and learning about Asia and the West's engagement with Asia
2. provide a point of contact for teachers with the view to furthering the effective teaching and learning about Asia
3. develop and make available appropriate resources
4. engage in activities that further the effective teaching and learning about Asia
5. create opportunities for engagement with Asian communities in Australia and Asia, and
6. initiate and support a balanced education of the major belief systems and religious traditions that have all originated in Asia.

Source: (Asia Education Teachers' Association, 2010)

**Appendix 10:**  
**Studies of Asia Stages 4 and 5 Writing Brief**

**Project Team, including the syllabus committee for the proposed  
Studies of Asia syllabus implementation 1998**

The Board of Studies NSW announced that the Studies of Asia Project Team, including the Syllabus Committee, consisted of the following members

Chairperson	Board of Studies Syllabus Committee Marshall Leaver	Monte Sant'Angelo College
Executive Members	Board of Studies Syllabus Committee Virginia Frost	Board of Studies NSW, Inspector HSIE
	Studies of Asia Project Team Member Anne Walsh	St Clare's College, Waverley
	Studies of Asia Project Team Member Noel de Souza	Lecturer, Australian Catholic University
	Studies of Asia Project Team Member Ken Janson	Assistant Principal Officer Sydney Institute of Technology
	Studies of Asia Project Team Member Margaret White	Educational Consultant
	Additional member welcome at the meetings Julia Fraser	Asia Education Foundation

Source: (Board of Studies NSW, 1995).

## **Appendix 11: Ethical Clearance Information Sheet**

Griffith University confirmed that ethical clearance was granted and this research was conducted in accordance with the approved protocol, reference #EBL/61/08/HREC.

### **The history of Asian Social Studies in New South Wales secondary schools<sup>140</sup>**

Investigators:  
Jennifer Curtis

Dr Cheryl Sim (and supervisor)  
School of Curriculum, Teaching and Learning  
Griffith University

This research project will fulfil part of the requirements of the Doctor of Education at Griffith University, Brisbane, for Jennifer Curtis, who will be gathering and analysing the data. The project will be supervised by Dr Cheryl Sim from Griffith University, an experienced researcher in the area of curriculum development, especially in the social sciences.

#### **Background**

Butt, Raymond, McCue and Yamagashi (1992) argue biographical inquiry is the most effective process, which allows a teacher's voice to be heard and become central to the process of curriculum change. Through a life history approach to qualitative research, this part of the project aims to recount a teacher's journey from childhood to becoming and working as a teacher, and the inclusion of Asian studies and intercultural understanding as a central part of her personal and professional life, culminating in formal postgraduate research in the area.

Goodson's (1992) view of a teacher as "an active agent making his or her own history" will be reinforced to illustrate the complexity, changing nature and uniqueness of individual teacher identity. Furthermore the project will aim to demonstrate the value of the life history approach in showing how personal and professional influences interact to determine how teachers think, what teachers value, what they choose to teach, and why they choose a pathway of specific interest, in this case Asian studies.

#### **What participation in this research involves**

Information for this narrative inquiry will be obtained from Dr Margaret White, who has been instrumental in, and central to, the development of the original and supplementary Asian Social Studies courses from 1971 onwards. Dr White will meet individually with the researcher to provide data about her life's journey and the association with Asian studies and intercultural understanding. The meetings

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<sup>140</sup> Now titled "Defining Asian Social Studies in NSW secondary schools: a curriculum history, 1967 – 2002".

will be conducted in the home of Dr White due to her age and health, and over a period of weeks, as required. The informal interview will be audiotaped, immediately transcribed, and developed into a biographical narrative.

### **Risk**

Participation in this research poses no risks as the research asks only that the participant identifies her perceptions and experiences of life, especially her involvement in Asian Social Studies, and does not seek to use the data to lobby or question past decisions publicly.

### **Privacy statement and confidentiality**

The conduct of this research will not involve the collection, access and / or use of Dr White's identified personal information without her absolute consent. Furthermore, Dr White will be given the opportunity to read and discuss any elements of the transcription of narrative to ensure that her view is accurately represented throughout the process.

Dr White will be informed that she will be identifiable in any reporting or publication arising from the research. However, she will be afforded the opportunity to review how her comments will be reported, to enable discussion and amendment as appropriate. However, all other people mentioned by Dr White in the interview will remain confidential in publication.

### **Complaints or further inquiries**

Dr White may contact any of the investigators, through the contact numbers provided, about any matter regarding the research. Involvement of the research by Dr White is completely voluntary and she may withdraw from the project at any time without explanation.

It is a requirement by Griffith University that all participants, in this case Dr White, be informed that should they have any complaints concerning the manner in which the research project is conducted that it be directed to the researcher, or supervisor, or, if an independent person is preferred, *either*

The University's Research Ethics Officer	or	The Pro Vice-Chancellor
Office for Research		Bray Centre
Bray Centre		Griffith University
Griffith University		Kessels Road
Kessels Road,		Nathan QLD 4111
Nathan QLD 4111		Telephone 07 3875 7343
Telephone 07 3875 6618		

It is anticipated that participation in this research by Dr White may make a valuable contribution in documenting the history of Asian Social Studies in New South Wales secondary schools, and illustrate the importance of individual curriculum 'champions' in planning future curriculum and/or teaching and learning activities. Dr White, Griffith University thanks you very much for your consent and participation in this research project.

Yours sincerely

Jennifer Curtis

## Appendix 12: Participant Consent Form

Griffith University confirmed that ethical clearance was granted and this research was conducted in accordance with the approved protocol, reference #EBL/61/08/HREC.

### Participant Consent      Dr Margaret White

*The history of Asian Social Studies in New South Wales secondary schools*<sup>141</sup>

As explained in the information sheet, this project aims to demonstrate the value of the life history approach in showing how personal and professional influences interact to determine how teachers think, what teachers value, what they choose to teach, and why they choose a pathway of specific interest, in this case Asian studies. This will be done through an informal interview over a number of hours. The participant will be provided with the opportunity to review how her comments will be reported, to enable discussion and/or amendment of biographical narration as required. The participant will be identifiable in any reporting or publication arising from the research. All information about other people, provided by the participant, will be treated as confidential and they will remain anonymous with all records and final reporting and publication.

Dr White, would you please complete the consent form attached and return it in the enclosed envelope at your earliest convenience.

Thank you again for your assistance.

Jennifer Curtis

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### Participant Consent Form

- I have read and understand the Information Sheet and the consent form
- I agree to participate in the research project titled *The history of Asian Social Studies in New South Wales schools*, which essentially includes an informal interview about my life's experiences and perceptions
- I give my consent freely, and to participate has been my decision
- I understand that the project will be carried out as described in the Information Sheet, a copy of which I have retained
- I understand that I am able to withdraw from the project at any time and do not have to give reasons for withdrawing
- A report about the study findings will be made available to me
- Any reports or publications from this study will not involve any identifying features of other people except myself
- I have had all questions about my participation in this project answered to my satisfaction.

Signatures:

\_\_\_\_\_

*Participant*

\_\_\_\_\_

*Date*

\_\_\_\_\_

*Investigator*

\_\_\_\_\_

*Date*

\_\_\_\_\_

<sup>141</sup> See footnote 140

**Appendix 13:**

**Extract from 'Sun' newspaper (Sydney) 29 August 1967**



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