

I am one third of the way through my PhD at Deakin University and my topic is directly related to the Productivity Commission's focus. I attach my Colloquium for your reference although I will be rewriting the literature review and methodology over the next year. I would be happy to share my research should that be of interest. My working thesis title is, "ONE SIZE DOES NOT FIT ALL: THE COMPLEXITY OF PROBLEMATISING AND ENACTING EDUCATION POLICY IN SCHOOLS TO ACHIEVE TRANSFERABILITY, SUSTAINABILITY AND SCALABILITY". In my thesis, I am tackling issues around the lack of evaluation of many education interventions and initiatives. I also tackle the issues around policy implementation as opposed to the creation of policy itself. The role of politicians and bureaucrats in enhancing or blocking education policy enactment is a major focus of my research.

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COLLOQUIUM PLAN

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1. STATEMENT OF PROBLEM AND CONTEXT OF PRACTICE

1.1 Rationale and Significance

“Inconceivable!” exclaims the character Vizzini in disbelief again and again as a series of seemingly impossible events unfold in the movie, *The Princess Bride*. Finally, after yet another interjection of “Inconceivable!” from Vizzini, the character of Inigo Montoya pauses, then turns to Vizzini and says thoughtfully, “You keep using that word. I do not think it means what you think it means” (Brad 2014).

So it is with the term, *education reform*. It is a term that has become so overused, misused, abused, and confused that it is hard to find agreement on what it means. School reform, system reform, curriculum reform, funding reform, teacher reform and the like dominate education commentary. Many other terms are used sometimes interchangeably for *reform* including: *change, improvement, renewal, innovation, and restructure* even though they do not mean or necessarily refer to the same thing. Reformers comprising bureaucrats, politicians, principals, teachers, unions, parents, text-book sellers, campaigners and everyone in between has an opinion on what is required to Fix Education. Typing *education reform* into a Google search returned about 39,100,000 results in 0.49 seconds. Millions of books and articles have been written on the topic. This PhD was initially conceived to look at education reform. The task seemed inconceivable.

It quickly became apparent that the term – education reform – was problematic: too vague, and a narrower focus was required even though at times it may still be necessary to refer to aspects of *education reform* as it appears in the literature. I am most interested in the complex issue of policy enactment and schools. I care deeply about schools. Questions jostled in my head for attention. How do schools make sense of all the education initiatives out there being touted as The Answer to all Their Problems? Why do governments and education bureaucracies persist in trying to find one-size-fits-all solutions to improve schools, as if every school’s needs were the same? How do policy agents and agencies support or hinder schools from doing their work? How could a PhD contribute new

knowledge, and practical insight to make sense of some of the complexity that directs, controls, encourages or inhibits the choices around education initiatives that schools make?

Sir Ken Robinson says that education should be improved from the ground-up rather than being encouraged from the top-down. He notes that Ministers of State are not teaching our children so we must refocus on the teacher and the learner to achieve lasting change from the ground up (Robinson, K. 2013, p.24). More questions vied for attention in my head. What is the connection between big picture, neoliberal imaginaries (see Appadurai 1996; Taylor 2004; Rizvi and Lingard 2010) of global education policy, and what really happens in local schools and classrooms? How can education initiatives that are working be shared with other schools in a way that is sustainable and scalable so we do not keep reinventing the education wheel? How does the enactment of education policy and the choice of education initiatives help more students learn things they need to know in order to contribute productively to the societies in which they live? Robinson says that at the heart of effective education is what happens in schools – the teacher and the learner – and that should be the focus of those who would seek to improve education.

Australian Federal and State and Territory education departments, like education jurisdictions elsewhere, have long looked for silver bullets (see Eisner 1992; and Fowler 2003) to improve schools, particularly those that are known to be chronically underachieving often attributed to their low socio-economic status and what has been described as *disadvantaged backgrounds*. As Hargreaves, Lieberman, Fullan and Hopkins (2010) suggest, this was especially true in the decades of large-scale reform initiatives that started in the 1990s and carried on in to the early 21st century. Multitudes of opinions conflict on the questions of *how much* should be spent to achieve effective, sustained (sometimes questionable) education reform versus *on what, for whom* and *by whom* (see also Fullan 2001; Slee, Weiner & Tomlinson 1998). Meanwhile, as education policies have been increasingly shaped globally and nationally, local classroom teachers carry on as best they can trying to focus on responsibly, creatively and fairly shaping and inspiring the young minds before them. At the same time, they try to satisfy the growing political and policy demands from increasing layers of

accountability that incorporate the latest policy reform/s that are most often imposed upon them. As Fullan notes, for schools, “the main problem is not one of the absence of innovations but the presence of too many disconnected, episodic, piecemeal, superficially adorned projects” (Fullan 2001, p.109). Similarly, Ball, Maguire, Braun and Hoskins (2011b) note the “sheer number and diversity of policies, set in relation to the routine demands of the working day” make it almost impossible for teachers to give considered thought to policy enactment as they are “frequently preoccupied with the short-term goals and the immediacy of the next lesson” (Ball, S. et al. 2011b, p.617).

1.2 Aim of the Research

Schools need to be responsive in adapting their curricula, pedagogies and cultures to the social, political, economic and community contexts in which they are situated. Even so, the nature of and processes for the creation of education policies to guide how schools should function must be implemented thoughtfully, responsibly and effectively, and they must be measured and evaluated to ensure they do achieve what they have promised. The quest for silver bullets driven by neoliberal imaginaries in the globalised context of the late 1990s and early 21st century to fix schools with one-size-fits-all policies now appears to be folly (see Hargreaves, Lieberman, Fullan & Hopkins 2010; Rizvi & Lingard 2010). Webb (2014) challenges education policy researchers to explore contingencies and indeterminacies through policy problematisation in order to think differently about education, rather than make copious and he would argue, often ineffective *recommendations* for even more policies. It is necessary to embrace the complexity around schools, their communities and the role that policy enactment can play in supporting them to improve as they look to choose and implement education initiatives from the tens of thousands on offer. We must look for more sophisticated, nuanced ways of thinking about education that better account for each school community’s individual contexts and unique circumstances.

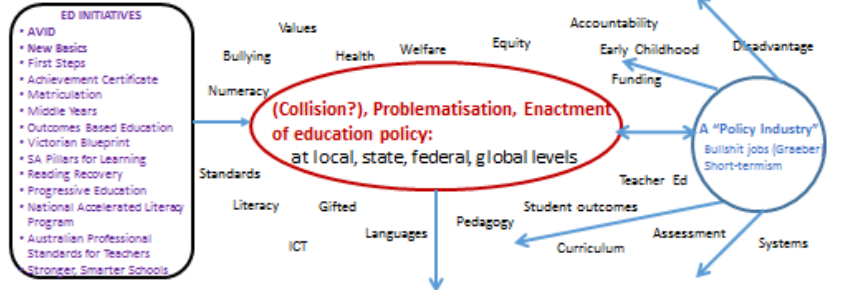
1.3 A Conceptual Diagram of the Research Proposal

Essential Question: How does the (collision?), problematisation and enactment of education policy ensure that education initiatives selected by schools are sustainable, transferable and scalable?

PARADIGMS: Pragmatic world views, therefore, bricolage, which engages with Constructivist/Interpretivist and Transformative world views – critical theory

Frame of reference (context): School improvement is shaped by Globalisation/Neoliberalism/Poststructuralism/postmodern/arguably now entering post post structuralism?

School improvement is complex: Schools are not isolated entities – they are embedded in communities: Local, state, federal, global – all voices are valid for social justice, but reality is some are more influential/powerful than others



BRICOLAGE TOOLS: Choose from:

- Case study
- Semi-structured interviews
- Critical pragmatism
- Critical ethnography
- Discourse analysis
- Phenomenology

- Autoethnography
- Grounded theory
- Intuitive inquiry
- Questionnaire/survey
- Comparative quantitative data analysis pre and post intervention
- Student, curriculum, pedagogy, other artefacts
- Data from the public domain

Use Bricolage to capture multiple perspectives and unpack the complexity that comes from the collision?, problematisation and enactment of education policy to enable education initiatives to be sustainable, transferable and scalable.

1.4 Research Questions

Essential Question: How does the (collision?), enactment and problematisation of education policy ensure education initiatives selected by schools are sustainable, transferable and scalable?

Sub-questions:

Within a socio-cultural, historical and contextual frame, the following sub-questions will be explored:

1. Who are the boundary spanners, game changers, enablers, blockers, power brokers and others who interpret, translate and enact education policy in Australia?
2. How are decisions to choose education initiatives that are made by schools influenced by power, politics and policy, practices locally, nationally and globally?
3. What is the effect of the similarities and differences in policy enactment and policy problematisation exemplified in the case studies of New Basics and AVID?
4. What are the factors of policy enactment that enable, help, hinder or block the implementation of education initiatives, which could be sustained, transferred and scaled up to other schools?

2. LITERATURE REVIEW

The West Wing - **Sam Seaborn**: Mallory, education is the silver bullet. Education is everything. We don't need little changes; we need gigantic, monumental changes. Schools should be palaces. The competition for the best teachers should be fierce. They should be making six-figure salaries. Schools should be incredibly expensive for government and absolutely free of charge to its citizens, just like national defence. That's my position. I just haven't figured out how to do it yet (Johnson 2000, Season 1, Episode 18).

The purpose of schooling

An obvious question to contextualise this research is “What is the purpose of schools?” It is a question that has been asked throughout history, but as societies, cultures, people and contexts change, rightly, so too have the responses to this question. There will never be a correct answer to this question. From early records of civilisation, debate over the purpose of schooling, how to ensure access to high quality education, and for whom, has long preoccupied philosophers, politicians, educators, sociologists, bureaucrats, parents, students and others in order to build a civil society. A consistent feature of the ensuing debates has centred on the arguments of education as a public good versus education as a private good. The answers to that wicked problem (see Rittel & Webber 1973; and Southgate, Reynolds & Howley 2013) impact schools’ roles in shaping and preparing citizens for the societies in which they participate.

For Plato, “educating is a moral enterprise and it is the duty of educators to search for truth and virtue, and in so doing guide those they have a responsibility to teach” (Plato 2014). Plato was also the architect of the logic of the selective school, the bringer of banding and streaming to the classroom. From the fragments that exist of Aristotle’s (384-322 BC) work, *On Education*, the purpose of education as he saw it was that education had to be “infused with a clear philosophy of life” concerning both the ethical and the political and “acting for that which is good or ‘right’ rather than that which is merely ‘correct’” (Aristotle 2001, p.1). “Aristotle believed that education was central – the fulfilled person was an educated person” (Aristotle 2001, p.1). From Aristotle came the emphasis

on 'balanced' development with physical, social, artistic and cognitive studies taught equally in "the forming of the body, mind and soul". However, like Plato, Aristotle did not believe education was for all and various groups were subordinated or excluded from the opportunity to receive an education. Aristotle was an elitist. Common to the thinking of the time, he saw women as intellectually inferior and was concerned only with education for some boys, not all (Mays 2014). For both Plato and Aristotle, the idea of lifelong learning (for some boys) was central to their concept of education. They saw "such learning happening through life – although with different emphases at different ages" (Plato 2014). Plato described different educational requirements through the various stages of life from childhood through adult years.

Confucius in 551-479 BC emphasised the importance of education and study, and particularly, the importance of teaching morality. "Study, for Confucius, means finding a good teacher and imitating his words and deeds. A good teacher is someone older who is familiar with the ways of the past and the practices of the ancients. (See *Lunyu* 7.22)" (Riegel 2013). Like the ancient Greeks, Confucius's pedagogy was centred on asking high level questions, using analogies and anecdotes and waiting for students to derive meaning from their own cognitive pursuit of knowledge. "Confucius' goal is to create gentlemen who carry themselves with grace, speak correctly, and demonstrate integrity in all things" (Riegel 2013). Again, education and schooling was for some males, but not females. The three gentlemen philosophers shared a commitment to education as the production of human capital. The labour market set itself as a predominant purpose and shaper of education.

John Locke (1692), an English philosopher writing in the 17th and 18th centuries, was also concerned with *creating gentlemen*. He wrote *Some Thoughts Concerning Education* in 1692, which was widely translated and referenced throughout Europe for over a century. It was Locke who posited the theory that "a gentleman's son, whom, being then very little, I considered only as white paper, or wax, to be moulded and fashioned as one pleases" (Locke 1692, p.122) – a blank slate. Locke suggested that the mind should be educated using three distinct methods: the development of a healthy body; the formation of a virtuous character; and the choice of an appropriate academic curriculum.

Through his treatise of five books, *Emile, or On Education* (1762), Rousseau sought to describe a system of education that would enable the *natural man* he identifies in *The Social Contract* (1762) to survive the corrupting and corrosive society (Boyd 1963, p.127). According to John Bloch (1995), “*Emile* served as the inspiration for what became a new national system of education. For Rousseau, the nature of man is inherently good, but society is corrupt. In Rousseau’s thinking can be seen the seeds of an educational philosophy around social justice and the role schools might play in addressing that, which would later be elaborated by critical theorists in the 20th century.

John Dewey (1859-1952) is considered one of the founding fathers of constructivism. In his declaration on education, *My Pedagogic Creed*, first published in 1897, he describes how school is the place where social reform must occur. “I believe accordingly that the primary basis of education is in the child’s powers at work along the same general constructive lines as those which have brought civilization into being” (Dewey 1897, pp.77-80). He describes schools as social institutions that prepare students pragmatically for the immediate context in which they live.

I believe that the school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends (Dewey 1897, p.77).

Dewey believed that education should maximise the full potential of individual students so they would in turn maximise their contribution back to society. He believed that education should not just focus on skills acquisition and content knowledge.

To prepare him for the future life means to give him command of himself; it means so to train him that he will have the full and ready use of all his capacities; that his eye and ear and hand may be tools ready to command, that his judgment may be capable of grasping the conditions under which

it has to work, and the executive forces be trained to act economically and efficiently (Dewey 1897, p.78).

For Counts (1978), a progressive educator in the 1930s and Paulo Freire in his seminal work, *Pedagogy of the Oppressed* (Freire 2005), society is essentially unjust. Counts' and Freire's work influenced the development of the transformative paradigm with their focus on social justice. Counts criticised Dewey's work because he felt it had no theory of social welfare and focused too much on the individual. Like Dewey and Rousseau before him, Freire was critical of what he called the "banking model of education" where students are treated like empty vessels, much like Locke's white paper and wax metaphor. For Freire, however, this banking model was more unjust. It was an "instrument of oppression" and "the problem-posing concept of education was an instrument for liberation" (Freire 2005, p.iv). For Freire, pedagogy is political and elements of the hidden curriculum must be exposed and understood by the oppressed and the oppressors in order for people to participate in their own liberation through education.

Mortimore Adler, a philosopher in the 1980s wrote the Paideia proposal (Adler 1982) in which he synthesised the ideas of Dewey and Counts infused with his own thoughts to suggest there are three objectives of schooling that incorporate it as both a private and a public good:

- the development of citizenship
- personal growth or self-improvement, and
- occupational preparation

Subsequently, pragmatists such as deMarrais and Lecompte (deMarrais & LeCompte 1995) have described four main purposes of school that reflect the context of globalisation in which they were writing. From this perspective schools are seen to provide both a public and a private good, but now also incorporate a more obvious economic and political intent as well.

- Intellectual purposes such as the development of mathematical and reading skills;
- Political purposes such as the assimilation of immigrants;
- Economic purposes such as job preparation; and
- Social purposes such as the development of social and moral responsibility (Stemler & Bebell 2015)

These influential educators were education thinkers for their times and influenced those who followed them. As such, education reform, in its broadest sense, is a necessity over time and is contingent on context and practice. Accordingly, the purpose of schooling in Australia will be explored further in this research with an overview of how this understanding has changed in the relatively short time since colonisation. For Australian political parties, education is one of the most expensive and sometimes controversial budget items at both state and federal levels. Respective political party policies for education are shaped by the parties' ideologies around the purpose of education and schooling. Thus it becomes important to understand who, what and how these views and policies on schooling are influenced.

The context of globalisation...as it was

Hacker: How many people do we have in this department?

Sir Humphrey: Ummm... well, we're very small...

Hacker: Two, maybe three thousand?

Sir Humphrey: About twenty three thousand to be precise.

Hacker: TWENTY THREE THOUSAND! In the department of administrative affairs, twenty three thousand administrators just to administer the other administrators! We need to do a time-and-motion study, see who we can get rid of.

Sir Humphrey: Ah, well, we did one of those last year.

Hacker: And what were the results?

Sir Humphrey: It turned out that we needed another five hundred people (Lotterby 1980, Episode 3, Yes Minister).

Former Director of the Arts in Schools Project in the UK and international education advisor, Sir Ken Robinson, has long campaigned for contemporary solutions to education issues lamenting our lack of creativity in seeking solutions for public education that differ from what has been done previously.

“Every country on earth at the moment is reforming public education. There are two reasons for this. The first of them is economic....The second is cultural. Every country on earth is trying to figure out how do we educate our children so they have a sense of cultural identity so that we can pass on the cultural genes of our communities while being part of the process of globalisation? The problem is they’re trying to meet the future by doing what they did in the past. And on the way they’re alienating millions of kids who don’t see any purpose in going to school” (Robinson, Ken 2008, p.2).

The premise of his argument is that current education systems remain predicated on the model of public education that was created to address the needs of the industrial revolution, and that little has changed in the way we teach since that time. He argues that our system of education is still organised on factory lines; children are educated in batches and by age groups for no good logical reason; and to ensure conformity through standardised testing and curricula (Robinson, Ken 2008, p.3).

Robinson, among others, suggests that education must deliver four essential purposes for education to meet the needs of 21st Century citizens of the world. These are:

1. Economic: The goal is to make children economically independent, adaptable and creative.
2. Cultural: The goal is to help children understand their own and other cultures and their place within these cultures so that the world can function effectively. For this, he argues, we need a broader education, not one just focused on science, technology, engineering and mathematics, the so-called STEM subjects.
3. Social: The goal is to teach how societies are organised and governed so there is greater social engagement, civil discourses and participation in society rather than disengagement.

4. Personal: the ultimate purpose of education is to learn how people are different so that we embrace diversity and multiplicity (Robinson, K. 2013).

Over the last 30 years, international, national and local notions of schooling have been influenced heavily by the impact of globalisation. In a seminal text on education and policy, *Globalizing Education Policy*, Rizvi and Lingard (2010) assert that the fall of the Berlin Wall in 1989 symbolised the emergence of globalisation. They explain that “the concept of globalization does not have a single uniform meaning, and its various expressions are as dynamic as they are context-specific” (Rizvi & Lingard 2010, p.3). They suggest there are three ways to understand globalisation.

As an empirical fact that describes the profound shifts that are currently taking place in the world; as an ideology that masks various expression of power and a range of political interests; and as a social imaginary that expresses the sense people have of their own identity and how it relates to the rest of the world, and how it implicitly shapes their aspirations and expectations (Rizvi & Lingard 2010, p.24).

Furlong (2013), Rizvi and Lingard (2010) draw on the work of Held and McGrew (2005) who suggested three different interpretations of globalisation. At one end are the *globalists* – fervent supporters who “view globalization as a real and significant historical development that has fundamentally altered all aspects of our lives” (Rizvi & Lingard 2010, p.23). At the other end are the *sceptics* who “deny this claim, and view globalization as a primarily ideological social construction that has limited explanatory value (Rizvi & Lingard 2010, p.23). In between, are the *transformationalists* who believe that globalisation has a “material form insofar as it describes shifts resulting from growing flows of trade, capital and people as well as ideas, images and ideologies” (Rizvi & Lingard 2010, p.24).

Apple, Kenway and Singh (2005) take Falk’s (1999) concept of *globalisation from above* and *globalisation from below* as a starting point from which to analyse the impact of globalisation on

education. *Globalisation from above* embodies a big picture, top-down perspective with an intent to include objective analytical critique whereas *globalisation from below* refers to bottom-up, localised and intersecting geographic scales of perspective that are uneven and highlight the disjunctions that are juxtaposed later with Appadurai's (1996) work. *Globalisation from below* retains a stronger moral imperative and is where much of the work of critical theorists in the interpretive paradigm occurs. They look at how globalisation has impacted different groups unevenly marginalising some and privileging others. In a study of globalisation, however, the complexity of reality defies neat, distinct theoretical dichotomies such as are often used to frame debates for and against their associated policies. It is the spaces in-between and the interweaving of two extremes that provide greater understanding of the impact and consequences of globalisation on education politics, policies, practices and corresponding research.

Notwithstanding the variations in ways of conceptualising and describing globalisation, Rizvi and Lingard argue that globalisation has had a profound effect on education by transforming the political and economic contexts in which public policy is developed. They suggest that globalisation:

...has reconfigured the state and its authority in developing public policies, and that national and local policies are now linked to globalized education discourses, pressures from local international organizations and global policy networks, and globalization effects more generally (Rizvi & Lingard 2010, p.x).

Marginson argues that:

Increasingly shaped as it is by globalization - both directly and via the effects of globalization in national government – education at the same time has become a primary medium of globalization, and an incubator of its agents. As well as inhibiting or transforming older kinds of education, globalization creates new kinds (Marginson, S 1999, p.19).

For Marginson, the importance of public education as a mechanism for shaping national democratic relations has been diminished by globalisation along with the policy objective of achieving equality of opportunity. Essentially, he argues the rhetoric and promises of globalisation to achieve both have failed.

The prevailing welfare ethic of self-responsibility has taken root also in education: increasingly, an individual's success or failure in education is once again seen as a function of the 'character' of student and family, to the exclusion of social structures and government provision. Struggles around education funding, or organization (for example the roles of private and public schools) continue, but they have lost something of their previous urgency and their power to displace elected governments (Marginson, S 1999, p.28).

The philosopher and writer, John Ralston Saul (2009) declares that globalisation, having been the most powerful socio-political and economic ideology of the 1990s, was over by 2000. Saul came to prominence when he predicted the 2008 Global Financial Crisis back in 1999. He delivered a speech in Sydney after a conversation he had just had with the then Governor of the Australian Reserve Bank, Ian MacFarlane. McFarlane had told Saul he no longer believed in the stability of the international financial system. For Saul:

It seemed even clearer that the Globalization ideology had never been more than a rather ramshackle, oversized bus. Some of the accessories were brand new and exciting. But the chassis had been cobbled together from old-fashioned and often contradictory nineteenth century concepts. And since the highpoint of the ideology in the 1995, wheels had been falling off as the contraption heaved and shook its way forward, gears stripping, bolts shearing, windows cracking. In other words, the faulty financial system was only the expression of a confusing collection of other more basic problem (Saul 2009, p.282).

Saul describes the emergence of globalism as a "serpent in paradise" (Saul 2009, p.3).

Globalism emerged in 1970s as if from nowhere, fully grown, enrobed in an aura of inclusivity. Advocates and believers argued with audacity that, through the prism of a particular school of economics, societies around the world would be taken in new, interwoven and positive directions. This mission was converted into policy and law over twenty years – the 1980s and ‘90s – with the force of declared inevitability (Saul 2009, p.3).

He argues that after three decades the results include:

some remarkable successes, some disturbing failures and a collection of what might best be called running sores....the outcome has nothing to do with truth or inevitability and a great deal to do with an experimental economic theory presented as Darwinian fact (Saul 2009, p.3).

He cites the growth in world trade as an example of success; the collapse and rebirth of New Zealand’s economy, and the attempt to deregulate airlines as examples of failures; and the rising Third World Debt Crisis as an example of a running sore. As the world embraced globalism, and economists urged governments to set about reshaping economies, societies, cultures in a response to the inevitability of globalism’s dominance as a world force, Saul suggests that global ideology is not inevitable and is now under attack. He argues that there is a strong push to return to nationalism and citizenship as positive dominant forces together with negative forces such as irregular warfare, oligopolies and hidden forms of inflation. Many contradictory ideas are competing for dominance in the space in-between Globalisation and Whatever-Comes-Next, and this makes the future even more uncertain. He cites examples of the confusion that now abounds. The previous mantra of global economists was to “privatise, privatise, privatise” (p.3), but they now say they were wrong

because the national rule of law is more important. Economists are angrily divided over whether to loosen or tighten controls over capital markets. Increasingly strong nation states like India and Brazil, are challenging the received wisdom of global economics. Pharmaceutical transnationals find themselves ducking and weaving to avoid citizen movements (Saul 2009, pp.3-4).

Saul claims that since the collapse of globalisation, we are now in a vacuum while the next set of theories and ideologies jostle for prominence, although some of the consequences of globalisation will continue to influence whatever directions we take next.

Cohen and Kennedy (2000) distinguish between *globalism* and *globalisation*. Globalisation “mainly refers to a series of objective changes in the world that are partly outside us” whereas “globalism” incorporates a set of value principles incorporating “changes associated with globalization so that they are now incorporated into our emotions and our ways of thinking about everyday life” (Cohen & Kennedy 2000, p.58). Saul argues that the ideology of globalisation was polarised in a dichotomy of public discourse by those who were in disagreement either for or against globalisation.

Appadurai (1996) arguably writing at the height of the globalisation period, explores the cultural dimensions of globalisation. He picks up on Lash and Urry’s (1987) work and the term, *disorganised capitalism*, which they used to describe the conflicting and disjunctive theories of globalisation prevalent at the time. Appadurai is similarly concerned with this complexity and writes that:

The complexity of the current global economy has to do with certain fundamental disjunctures between economy, culture, and politics that we have only begun to theorize” (Appadurai 1996, p.33).

His contribution to understanding global cultural flows is to offer five “scapes” that provide a framework for exploring these disjunctures. He uses the suffix, *-scape*, to represent fluidity and irregularity of the shapes of these landscapes.

- Ethnoscapes – populations shifts: immigration, tourism, guest workers, exiles/refugees/.
- Technoscapes – global technology networks: Internet/World Wide Web, transport systems.
- Financescapes – complex and changing flows of international finance.

- Mediascapes – global media incorporation television syndicates, the Internet, magazines and audio and film streaming.
- Ideoscapes – the movement of ideas that are developed in one locale, and gather international significance.

Appadurai's five scapes align with six contrasting aspects of globalisation that Marginson also identifies:

- Finance and trade
- Communications and information technologies;
- International movements of people;
- The formation of global societies;
- Linguistic, cultural and ideological convergence; and
- World systems of signs and images (Marginson, S 1999, p.21).

Appadurai describes his landscapes as building blocks for *imagined worlds*, “that is, the multiple worlds that are constituted by the historically situated imaginations of persons and groups spread around the world” (Appadurai 1996, p.33). This concept of *imaginary* is based on Taylor's (2004) work, and is a concept that Rizvi and Lingard develop in their discussion of globalisation. Within these aspects and scapes of globalisation, neoliberalism has been a dominant discourse, or a “social imaginary” (Rizvi & Lingard 2010, p.37). Neoliberalism has become synonymous with globalisation and is a central tenet of *ideoscapes*. Neoliberalism has influenced heavily the creation, interpretation and enactment of global, national and local education policy in response to the political, economic and social frame of globalisation.

An imaginary of neoliberalism

In seeking a working definition of neoliberalism, Boas and Gans-Morse (2009) undertook a content analysis of 148 journal articles published from 1990 to 2004 and found that “the term is often

undefined; it is employed unevenly across ideological divides; and it is used to characterize an excessively broad variety of phenomena” (Boas & Gans-Morse 2009, p.137). They argue this has led to the term being appropriated by different interest groups and has seen it undergo a transformation “from a positive label coined by the German Freiberg School to denote a moderate renovation of classical liberalism, to a normatively negative term associated with radical economic reforms in Pinochet’s Chile” (Boas & Gans-Morse 2009, p. 137). Their study also found that neoliberalism is more frequently used by people who are critical of free markets and thus is used as a pejorative term, but is rarely used by those in favour of marketisation.

Over the last 30 years, education reform has been taking place within a philosophy of neoliberal ideology that underpins and drives economic globalisation. There are four pillars to the neoliberal approach all of which involve liberalisation (the reduction of rules and restrictions): capital account liberalisation, trade liberalisation, domestic liberalisation, and privatisation. The focus for neoliberalism is on profit margins for business over social benefits for its civilians. The World Health Organisation unpacks these four pillars stating that, Neoliberal philosophy has at its core...

a belief in the free market and minimum barriers to the flow of goods, services and capital. It is an extension of the traditional liberal philosophy, which argues for a separation of politics and economics and that markets should be “free” from interference of government. This approach is based on four principles:

- Economic growth is paramount: corporations and their agents need to be free to pursue whatever gives them an economic advantage and, in consequence, internal and global markets must be free to operate with little government constraint or regulation.
- Free trade benefits all nations - rich or poor - because every nation has a comparative advantage.
- Government spending creates inefficiency and waste: although most neo-liberals agree that not all public expenditure is wasteful, many argue that it can be reduced.

- In the distribution of economic goods, individual responsibility replaces the concepts of public goods and community (World Health Organization 2015).

Rizvi and Lingard argue that neoliberalism is often presented as an objective description of global and social processes that were historically inevitable (Rizvi & Lingard 2010). They contrast this perspective by countering it with a more subjective intent.

Arguably neoliberalism is but one way of interpreting globalization, designed to steer a particular formation of the subjective or phenomenological awareness of people (Rizvi & Lingard 2010, p.32).

Rizvi and Lingard build on the philosopher Charles Taylor's (2004) idea of a social imaginary which shows

how the world is becoming interconnected and interdependent... a way of thinking shared in society by ordinary people, the common understandings that make everyday practices possible, giving them sense and legitimacy. It is largely implicit, embedded in ideas and practices, carrying within it deeper normative notions and images, constitutive of a society (Rizvi & Lingard 2010, p.34).

For Taylor, social imaginaries are also embedded in theories and ideologies, "and, by implication, in policies (Rizvi & Lingard 2010, p.34). Whilst often presented as inevitable initially by those in authority, over time, meanings, interpretations and enactments are changed to suit the prevailing conditions and context. Furlong (2013) describes changes in the meaning and intent of neoliberalism as exemplified in the relatively recent example of education policy in the United Kingdom. During the Thatcher years, the rule of the market dominated policy, expenditure to services such as education were cut and justified on the basis of economic rationalism, and the state took a minimal role in awarding contracts and generally overseeing the distribution of power in the market. The subsequent

Labour government repositioned the central state's role as supporting markets by taking a centralised approach to developing and implementing key social policies around education and health. Furlong describes these administrative responses as having “‘imagined’ a necessary response to globalisation in neoliberal terms” (Furlong 2013, p.31).

Saul argues that neoliberalism and its impact on globalisation was anything but value-free. For Saul, globalisation was presented initially as a “value-free, inevitable force of modernization” that was “so infected from the beginning by a particular political tendency known as neo-conservatism or neo-liberalism or economic rationalism” (Saul 2009, p.32).

There was – and is – no necessary or even natural link between ideas of international economics and an ideology that distrusts government's role in the development of the public good (Saul 2009, pp.32-33).

Many researchers make the point that neither globalisation nor neoliberalism was inevitable, irreversible or value-free (see for example, Apple, Kenway & Singh 2005; Ball 1997; Rizvi and Lingard 2010; Marginson 2010; Saul 2009; Slee 2011; Slater 2015). Globalisation and neoliberalism fail to take into account that they exist in moments in time; that they are themselves contestable constructs of people, communities and nations that can and do make alternative choices, especially if the promises of a particular ideology are not seen to be delivered.

From a different perspective, Herbert (2014) decries what he sees as the commercialisation and commodification of education as governments complicitly and often willingly abrogate responsibility for funding education to wealthy (global) individuals and corporations. He observes that:

Even in the most trying economic times, hundreds of billions of taxpayer dollars, earmarked for the education of children from kindergarten through the twelfth grade, are appropriated each year. For corporate types, especially for private equity and venture capital firms, that kind of money can

prove irresistible. And the steadily increasing influence of free-market ideology in recent years has made public education fair game (Herbert 2014, p.2).

Herbert is especially concerned about the intrusion into education and disruption in a negative way, of millionaires and billionaires who have no expertise in education, but an idea and a lot of money to back it. This he calls *The Plot Against Public Education* (Herbert 2014).

Competition

For many commentators, a central feature of globalisation has been the element of competition it has championed. The impact on education and education policy of the competitive environment in which schools operate within a globalised context is rarely portrayed in a positive light (see Apple, Kenway & Singh 2005; Marginson 1999; Rizvi & Lingard 2010; Saul 2009; Slater 2015; Slee 2011). As Slee contends:

With the passage of time globalization has deepened, extended and hastened the neo-liberal social imaginary. In this way of imagining civil society human connection is dismantled in preference to competitive individualism. Competitive individualism saturates education policy discourse and it drives the desires and hopes of individuals and families as they are pitted against each other to claim places at better schools, secure private tuition to leverage test performances, and dissuade schools from enrolling those who are perceived to compromise this drive to achieve rapidly multiplying government targets (Slee 2011, pp.38-39).

As Slee (2011) observes, competition, by its very nature, produces winners and losers. The role of transnational or surpranational groups, like the Organisation for Economic Cooperation and Development (OECD), Trends in International Mathematics and Science Study (TIMSS), Progress in International Reading Literacy Study (PIRLS), Programme for International Student Assessment (PISA), the World Trade Organization (WTO), and others has extended the reach of neoliberalism to particular values. These are reducible to competitive individualism. This results in comparing nations

against nations; states against states; schools against schools; and this reduces students to becoming the bearers of results and risk. Schools, the nation, the state decide which students to invest in and whom to exclude. Thus, it becomes a social justice issue as much as an education issue. Slee (2011) says the consequence of competitive individualism is that some schools are forced to operate as triage units forced to decide who is likely to be saved, who should be saved, and discarding others justifying the action as nameless statistical inevitabilities rather than real-person casualties. Bauman (2004) has described this process as evacuating humanity from education.

The production of human waste has all the markings of an impersonal, purely technical issue. The principal actors in the drama are ‘terms of trade’, ‘market demands’, competitive pressures’, ‘productivity’, or ‘efficiency requirements’, all covering up or explicitly denying any connection with the intentions, will, decisions and actions of real humans with names and addresses (Bauman 2004, p.40).

Bauman’s observations highlight the hegemonic aspects of globalisation and neoliberalism that have been decried by critics as one of the most harmful consequences of this period.

Hegemony

In the early 20th century, Antonio Gramsci, a Marxist, proposed the theory of cultural hegemony to promote a working class view of the world. “Gramsci normally uses the word hegemony to mean the ways in which a governing power wins consent to its rule from those it subjugates” (Eagleton 2013, p.112).

Foucault (1980) elaborated on an hegemonic aspect of truth describing it as being derived from culturally-based negotiations based on epistemological and discursive rules where the rules are arbitrarily determined by those in power. He argues the rules for knowledge production are controlled by the dominant individuals and institutions that hold power in a society and it is they who sanction the production and dissemination of knowledge. In this way, the groups holding power reinforce their

view of knowledge as legitimate as they undermine any alternative knowledges leading to the exclusion of the voices of those who do not hold discursive positions of power.

Rizvi and Lingard cite Schirato and Webb to emphasise the hegemonic role of globalisation.

In this way the term 'globalization' is deeply ideological, implying certain power relations, practices and technologies, playing a "hegemonic role in organizing and decoding the meaning of the world' (Schirato and Webb 2003:1) (Rizvi & Lingard 2010, p.33).

Thus, Ross and Gibson assert that:

Neoliberalism is not new. It is merely the current version of the wealthy few's attempt to restrict the rights and powers of the many (Ross & Gibson 2007, p.3).

Herbert highlights his concern around the hegemonic intrusion of millionaires and billionaires into the education space in uninformed ways that has been dangerous and damaging.

The amount of money in play is breathtaking. And the fiascos it has wrought put a spotlight on America's class divide and the damage that members of the elite, with their money and their power and their often misguided but unshakable belief in their talents and virtue, are inflicting on the less financially fortunate (Herbert 2014, p.9).

Saul, too, delivers a scathing attack on what he describes as the intellectual class that "assume the role of courtiers or priests and live from the crumbs flicked off the table of the primary beneficiaries of the truth of the day" (Saul 2009, p.285). It is easy to see why globalisation and neoliberalism are a target for researchers operating in the transformative paradigm.

Policy and policy enactment

Policy studies emerged in the 1950s and galloped into legitimacy on the back of the globalisation horse. Policy became a weapon for some (see for example, Apple 1983; Ball 1998; Bauman 2004; and Slee 2011), or a handy tool for others (see Zajda 2005) who embraced the neoliberal imaginary. During this period, education policy has been simultaneously, overly complicated and overly simplified; often reduced to simple dichotomies for ease of political implementation and the demands of short election cycles, at least in the western world. For example: sciences versus humanities; whole language versus phonics; teaching the basics versus creativity; direct instruction versus discovery learning, and so on. Competition in the policy space has been fierce – a consequence of and reaction to the effects of globalisation delivered through the social imaginary of neoliberalism (Rizvi & Lingard 2010). Educational fads and bandwagons come and go; some are thoroughly tested and evaluated, but even more are not. As Bauman (2004) and Slee (2011) note, human casualties of competitive education policies and interventions are left in their wake. The literacy war of the 1980s and beyond between whole language and phonics is a case in point. In spite of the advantages that modern, immediate technology communications affords us, rather than learning from what has been tried before, like Sisyphus, neoliberalism imaginary in the context of globalisation seems to doom us to continue to roll the gigantic education policy boulder up the hill only to have it roll back down again.

Stephen Ball's (1997) definition of policy is comprehensive and complex.

Policy is, as already indicated, an 'economy of power', a set of technologies and practices which are realized and struggled over in local settings. Policy is both text and action, words and deeds, it is what is enacted as well as what is intended.... Policies are always incomplete insofar as they relate to or map on the 'wild protrusion' of local practice. Policies are crude and simple. Practice is sophisticated, contingent, complex and unstable. Policy as practice is 'created' in a trialectic of dominance, resistance and chaos/freedom (Ball, Stephen 1997, pp.10-11).

Ball identifies a complex working definition of policy, which alludes to the issues of power inherent in policy making, and he highlights the equally important and often contested aspect of policy enactment. Following Foucault, for Ball, the effects of the policy text, its principles and practices must be studied in conjunction with the formative role played by a range of actors who participate in the policy process. The more actors *doing* policy in the various policy spaces where it is created and enacted, the more prone it is to change. This brings consequences that are both intentional and unintentional.

Ball, Maguire and Braun (2012) develop further the idea of complexity in understanding policy enactment.

We see policy enactments as a dynamic, non-linear aspect of the whole complex that makes up the policy process, of which policy in school is just one part. Policies ‘begin’ at different points and they have different trajectories and life spans, some are mandated, others strongly recommended or suggested (Wallace 1991). Some policies are formulated ‘above’ and others are produced in schools or by local authorities, or just simply become ‘fashionable’ approaches in practice with no clear beginning (Ball, S., Maguire & Braun 2012, pp.6-7).

Ball, Maguire, Braun and Hoskins (2011b) describe the way that two different kinds of policies “position and produce teachers as different kinds of policy subjects” (Ball, S. et al. 2011b, p.612). They describe these as *imperative/disciplinary policies*, which produce passive policy subjects who are typically reactive and constrained in their responses to policy and who are largely compliant with policy enactment. They describe these as “readerly policies” that focus on policies as *products* rather than *productions* (Ball, S. et al. 2011b, pp.613-614). At the other end of the policy enactment scale are the *exhortative/developmental policies*, which they describe as more creative, enabling and encourage a sense of ownership for those who enact these policies. They are described as “writerly policies” (Ball, S. et al. 2011b, p.615) with a focus on co-production rather than the product.

Ball, Maguire, Braun and Hoskins (2011a) propose “seven types of policy actors or *policy positions* that are involved in making meaning of and constructing responses to policy through the processes of interpretation and translation (see Table 1)” (Ball, S. et al. 2011a, p.625).

Table 1. Policy actors and ‘policy work’.

Policy actors	Policy work
Narrators	Interpretation, selection and enforcement of meanings, mainly done by headteachers and the SLT
Entrepreneurs	Advocacy, creativity and integration
Outsiders	Entrepreneurship, partnership and monitoring
Transactors	Accounting, reporting, monitoring
Enthusiasts	Investment, creativity, satisfaction and career
Translators	Production of texts, artifacts and events
Critics	Union representatives: monitoring of management, maintaining counter-discourses
Receivers	Mainly junior teachers and teaching assistants: coping, defending and dependency

This research will investigate whether Ball et al.’s seven types of policy actors or policy positions has relevance and applicability to the policy actors within and beyond schools who interpret and translate policies at different levels and stages of the education context.

Rizvi and Lingard (2010) provide a meta-analysis of the development of policy studies. In their meta-analysis, they summarise the work of Wagner (2007) and Kennett (2008) to illustrate that by the 1980s, the previous rationalist approach to policy studies had begun to lose popularity. They identify five reasons for this change. One of the five reasons was that the earlier rationalist approach was based on the formation of policy from a positivist paradigm. As the analysis of paradigms in the methodology section of this paper will show, positivism had begun to be discredited and its premises challenged with the emergence of post positivism/post structuralism/post modernism. Even though they are not synonyms, these three terms are sometimes used interchangeably, hence the inclusion of all three to make this point. Post positivism brought new paradigms: constructivism and later the transformative and pragmatic paradigms. These paradigms brought new research methodologies and theoretical tools that challenged positivism’s formerly unassailable view of knowledge and alleged

neutrality, which had provided the basis for policy development. The positivist paradigm, in particular, pushed the idea that policy was being created in a neutral, value-free zone. Critical researchers, by comparison, are loud in their assertion that policy formation is often a hegemonic process – dangerous in that it renders some in society as powerless and marginalised.

In the *Second International Handbook of Education Change* (Hargreaves et al. 2010) describe the 1990s as a decade of large scale policy reform in education.

Following years of frustration developing promising innovations that existed only as outliers and failed to spread, of watching pilot projects be replicated only poorly when their designs were then mandated across a system, and of seeing that early implementation of changes rarely turned into full-blown, widespread and effortless institutionalization, educational reformers began to look at more coordinated system-wide designs for reform – and research money increasingly followed them. School-based and classroom-based change was out; large-scale reform was in (Hargreaves et al. 2010, p.xii).

The researchers note that England and to a lesser extent, Australia and New Zealand were early adopters of large-scale policy reform, but large-scale policy reform was ultimately unsuccessful in achieving effective school change.

The earliest efforts were most evident in England and to some extent in Australia and New Zealand in the early 1990s. This was partly a response to the incoherence and inconsistency of preceding decades, but also an ideological onslaught on the educational establishment, as they were called, of teachers and university education professors who were deemed to be responsible for the unfocussed approaches to educational progressivism that politicians and the business community along with an increasingly irritated public associated with the economic decline of the 1980s (Hargreaves et al. 2010, p.xii).

One Global Education Policy? – Fears and Fragilities

Rizvi and Lingard (2010) describe the universalising tendencies of globalisation on education policy as being strengthened by transnational or supranational groups, which they refer to as intergovernmental organisations (IGOs). For some education researchers like Zajda (2005), IGOs provide governments with valid and reliable comparative education data analysis by which they can achieve excellence, quality and accountability and education for all (Zajda 2005).

For example, in seeking to build the more ethical and civil societies, at this end of the neoliberal continuum, are the United Nations 21st Century Millennium Goals that seek to end world poverty. A key strategy to end world poverty is to achieve universal primary education. Goal 2A states that it will “ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling”, noting that “in 2012, 58 million children of primary school age were still out of school” (United Nations 2015).

For others, the role of IGOs is more troubling. Ross and Gibson (2007) illustrate their unequivocal position in the dedication of their text, *Neoliberalism and Education Reform*: “To George Schmidt, and all those who fiercely resist capitalist schooling”. Marginson (1999) contends that the dominance of these transnational organisations is increasingly pushing a singular global model of good education that carries increasing weight in policy circles and is enforced by international benchmarking measures and league tables. Saul (2009) takes this a step further arguing that counter-intuitively, globalisation actively and naturally favours the limitation of real competition as it seeks to protect larger economic structures over smaller ones as exemplified by policies that force deregulation, discourage taxes on larger corporations and top earners whilst disadvantaging entrepreneurs.

Gorur (2011) uses actor network theory to analyse the OECD’s Programme for International Student Assessment (PISA) and its purported position of neutrality. Whilst presenting itself as an objective, scientific, values-neutral organisation that is increasingly influencing education policy development around the world, the reality is that it is more akin to a “PISA laboratory” that turns PISA into a

“centre of calculation” (Gorur 2011). Gorur contends that PISA itself is a construction where different agents make choices about how data are cut and interpreted, and then how PISA chooses to highlight or suppress information as it creates its benchmarks for education standards that countries strive to achieve. This reality carries a greater responsibility than PISA acknowledges, especially when the consequences of the choices they make about their data can have negative implications for some groups. “Rather than speak with the authority of Apollo, or with detachment, as if on behalf of Science, the producers of PISA might foreground PISA’s fragility and provisionality rather than its validity and certainty” (Gorur 2011, p.90).

A possible explanation for why transnational groups have wielded such power and influence over education policy and direction may be found in the work of the late John Nash and his cooperative game theory. Nash shared the 1994 Nobel Prize in Economic Sciences for his work on non cooperative game theory from which the *Nash equilibrium* was derived. The Nash equilibrium occurs when two sides each know what the other has so nothing is to be gained from changing their tactics. But it is Nash’s theory on cooperative game theory that seems to have more relevance for providing insight in to how globalisation has influenced social policy, including education, by disproportionately elevating the role of transnationals in directing education policy. He suggests that “powerful, cooperative relationships actually stem from the lack of power, not from the possession of it, so that enforcing the rules of a coalition are about playing on the fears and insecurities of other members” (Ewing 2015). Thus, insecurity becomes the motivating force for cooperative relationships.

Certainly in Australia, there is a frenzy of predominantly negative press steeped in a fear of slipping down the international rankings every time OECD, TIMSS, PIRLS and PISA comparative data are released – whatever that means! Rarely acknowledged is the fact that often such international comparisons of education systems and outcomes are made by these supranational entities based on very contentious, contextualised interpretations backed by fragile, selective constructions of data that are often retrospective in their analysis and reporting (see Gorur 2011). The corresponding debate is rarely heard in public about the actual value to Australia of being the top of any of these international

league tables. For whom does it really matter, help or hinder the quality of education in Australia based on where the country is ranked on PISA, TIMSS or PIRLS?

Bauman (2004) describes the way that fear of Others has been evoked through the “unregulated and uncontrolled nature of globalization” that “has resulted in the establishment of ‘frontier-land’ conditions”. These, he argues, have created fears about the overpopulation of the globe leading to “vague and diffuse ‘security fears’ that manifest in fears of Outsiders such as “immigrants”, “asylum seekers”, and the like “in the emergent global strategies and the logic of power struggles” (Bauman 2004, p.7).

Like Slee and Bauman, Hursh (2007) is critical of the forced choices that are being pushed on to students and their families as a consequence of neoliberal-derived policies. He is concerned that students now have to choose which schools to attend, although some have more choice than others as determined by the luck of their birth, their postcode or personal circumstances. His other concern is that teachers are now preoccupied with teaching to the standardised test regime rather than a broader-based curriculum with more altruistic content designed to prepare young people as active citizens in their communities.

Slater (2015) argues that a culture of fear around education policy occurs because it is both manufactured and naturally occurs through the elicitation of education *crises*. The covalent, value-laden discourse of *recovery* is then offered as a natural, inevitable solution by those in power, and this then prevails as one of the dominant, unchallenged discourses of neoliberalism. Similarly, Webb (2014) notes with concern the recursive nature of the typical approach to policy analysis where *problems* are identified (naturally occurring or manufactured) and *solutions* are created, or worse, solutions are created and problems are then identified retrospectively and retrofitted to justify the enactment of the policy solution (Webb 2014).

Apple, Kenway and Singh (2005) p.11 pick up on the notion of fear of Others that they attribute to authoritarian populist religious groups, ethnonationalists and the rise of middle-class managers who manage “the neoliberal ideological project, fabricating and applying gloss to its compliance techniques and surveillance technologies, and administering its market-oriented culture” (Apple, Kenway & Singh 2005, p.11). They observe tensions and fears created by manufactured crises in education and the way that these tensions and fears contain democratic procedures, rule-making and will-formation of citizens.

In the Epilogue that Saul added in 2009 to his original 2005 text *The Collapse of Globalism and the Reinvention of the World*, he offers a more positive outlook to reclaim the immediate vacuum left post neoliberalism and post globalisation. He suggests that citizens are reshaping national interests and regaining power as a force to make alternative choices to what once seemed the inevitability of globalisation. He concludes with a note of hope for family, society and community. “If we do not lose ourselves in anger or despair or the ideology of certainty, society allows us to call upon the strength of community. That is the strength of the other whose reality confirms our own (Saul 2009, p.14). For those analysing the replacement of globalisation, we are now neither insider nor outsider; we are both at the same time. This has implications not only for the way we construct and operate our new worlds and societies, but also for how we conduct research in to our worlds and societies, and the people who inhabit them.

Policy Production, Short-termism and the Greater Good

Economist Chris Richardson speaks of the tendency for contemporary politicians of all parties to look after their own self-interests first and foremost. Richardson contends their decisions are being driven by self-interested politics rather than good policy, which he says means “meaningful reform in Australia looks less and less likely” (Bagwell 2015). This is the phenomenon of *short termism* (Denning 2014). A different observation may be that politicians tend to be driven through cabinet expectations and party discipline to operate according to short-term electoral cycles. This way of acting can also be linked to polls and to the push to release the good news story of the day. Short-

termism is a phenomenon applied more commonly in economics around analysis of capital markets and performance measurement systems. In 2014, Steve Denning wrote an analysis in Forbes online magazine in response to a 2011 HBR article written by Dominic Barton, the global managing director of McKinsey and Company, which called on business leaders “to reform the capitalist system by fighting the tyranny of short-termism”. In his analysis, Denning notes that “the centurions of capitalism seem to agree on two things. First, that we have a horrible problem of short-termism in management; and second, that the problem is insoluble” (Denning 2014).

Marginson and McAuley (2008) tested an hypothesis raised previously by Lavery that suggested there are individual and organisational level factors that also impact strategic decision making.

Our findings support Lavery’s (1996) argument that a limited focus on economic causes, as represented by capital markets and performance measurement systems, provides an inadequate basis for understanding short-termism, while an extended debate that includes individual- and organizational-level factors provides an excellent opportunity to advance our ability to respond to this arguably pervasive feature of strategic activity (Marginson, D & McAulay 2008, p.273).

It can be argued that there is relevance and value in analysing short-termism in relation to education reform since strategic decision making includes policy analysis and formation. The problem of “Short-termism and the education product” was analysed specifically by Gijsselaers, Tempelaar, Keizer, Blommaert, Bernard, & Kasper (1995) in relation to higher education and economic accountability in a neoliberal context.

The danger is that education is interpreted as being without significance unless it can be demonstrated to have some sort of direct economic justification which can be seen in the short term. It is difficult to measure the benefit that society reaps from having a large number of “educated” people but recent years have seen an increase in the emphasis on measures of many sorts, in many different spheres of life. Long term objectives are rarely measurable in the short

term and the general benefits of education may not be measurable at all (Gijsselaers et al. 1995, p.448).

The problem with short-termism in education is that in order to evaluate the efficacy of education interventions, longitudinal data and evidence needs to be compiled before arriving at any conclusions. This is a theme also picked up in the OECD report, *Education Policy Outlook 2015: Making Reforms Happen*. The report makes the point that for the full effect of an education initiative to be evaluated, a cohort of students needs to have been through the initiative and this cycle takes around 10 years.

The Education Reform Industry – Governments and Bureaucracies

It could be argued that *Reform* seems to have become an industry in and of itself. Countless inquiries are held over many months producing reams of discussion papers, issues papers, working papers, green papers and white papers that are circulated to particular interest groups and discussed endlessly. Whether anything is actually achieved by this Reform Industry, aside from maintaining position and salary for a select few, may be debatable. Ball et al. (2011b) refers to *peopling policy* making the point that the selling of policy to staff and making someone responsible in schools for a policy can lead to promotional opportunities providing an alternative career path out of school and into “policy careers” (Ball, S. et al. 2011b, p.619). Webb cites McGann and Sabatini (2011) (2011) to make the point that there has been a rise in “any number of satellite, ghost, shadow, and above all, partisan networks and ‘think tanks’ that develop policy to solve (their?) problems”. He argues that these entities mobilise, transfer, sell, exchange and travel through policy “to create problems for desired and ostensibly, already designed solutions, “manufactured crises’ and ‘inside jobs’ (Webb 2014, pp.365-366). For Webb, policy problematisation is a more creative and honest way to look at the contingencies and indeterminacies of policy enactment to perhaps “provide a way out of established systems and logics, and that may provide moments of becoming different” (Webb 2014, p.374).

An anthropologist from the London School of Economics, Professor David Graeber, describes these kinds of jobs somewhat controversially as a phenomenon he calls, *bullshit jobs*.

When I talk about bullshit jobs, I mean, the kind of jobs that even those who work them feel do not really need to exist. A lot of them are made-up middle management, you know, I'm the "East Coast strategic vision coordinator" for some big firm, which basically means you spend all your time at meetings or forming teams that then send reports to one another. Or someone who works in an industry that they feel doesn't need to exist, like most of the corporate lawyers I know, or telemarketers, or lobbyists.... Just think of when you walk into a hospital, how half the employees never seem to do anything for sick people, but are just filling out insurance forms and sending information to each other. Some of that work obviously does need to be done, but for the most part, everyone working there knows what really needs to get done and that the remaining 90% of what they do is bullshit (Apollo ND).

Graeber describes how jobs that are genuine and meaningful are resented by the working class who won't ever achieve a bullshit job due to the inherent hegemony that creates and maintains them. Graeber theorises that this forms a right wing populism backlash against those employed at the chalkface, as it were, in the more meaningful, caring jobs. He speaks specifically to the example of school teachers and school reform.

So the right wing manipulates the resentment of the bulk of the working class from being able to dedicate their lives to anything purely noble or altruistic. But at the same time—and here's the real evil genius of right-wing populism—they also manipulate the resentment of that portion of the middle classes trapped in bullshit jobs against the bulk of the working classes, who at least get to do productive work of obvious social benefit. Think about all the popular uproar about school teachers. There's this endless campaign of vilification against teachers, who they say are overpaid, coddled, and are blamed for everything wrong with our education system. In fact, grade school teachers undergo really grueling conditions for much less money than they'd be paid if they'd gone into almost any other profession requiring the same level of education, and almost all the problems the right-wingers are referring to aren't created by the teachers or teachers' unions at all but by school administrators—the ones who are paid much more, and mostly have classic bullshit jobs that seem to multiply endlessly even as the teachers themselves are squeezed and downsized.

So why does no one complain about those guys? Actually I saw something telling written by a right-wing activist on some blog—he said, well the funny thing is, when we first started our school reform campaigns, we tried to focus on the administrators. But it didn't take. Then we shifted to the teachers and suddenly the whole thing exploded. It's hard to explain that in any other way than to say: a lot of people resent the teachers for having genuine, meaningful jobs. You get to shape young lives. You get to make a real difference for other people. And the logic seems to be: shouldn't that be enough for them? (Apollo ND).

The question of whether an education reform industry exists with any legitimacy to the claim of bullshit jobs will be examined in this research.

Creating and Enacting Education Policy in Australia

An opportunity presented itself 227 years ago when Australia was colonised by the English in New South Wales, and the need to build an education system was a priority. Arriving on the First Fleet in 1788, Governor Phillip reported that 14 children of convicts and 24 children of *others* disembarked at Sydney Cove. Two years on, he reported that “some fifty-nine children have been born in the above time” (Macquarie 1988, p.31). The first school room – “a wattle and cabbage-palm, thatched roof and earthen floor” – was opened in Sydney in 1793, (Royal Australian Historical Society 2014, p.1). Governor Hunter established the first public schools in NSW in 1796 for the less altruistic reason of needing a way of containing the fast growing number of children in the colony. Governor Hunter had reported that “more neglected children could not be found anywhere in the world” (O'Brien 2015, p.19). The morality of the new colony was becoming problematic, too, as the number of children born outstripped the number of deaths and with a higher number of children being born out of wedlock. “Bligh observed in 1807 that there were only 807 ‘legitimate’ children compared with 1,025 ‘natural’ children” (Macquarie 1988, pp.37-38). By 1828, some 13,500 children had been born and survived in the new colony.

For the first three decades of their existence the small communities established along the eastern seaboard of Australia were predominantly penal settlements...By 1820 convicts constituted 43 per cent of the total population of just under 30,000 people, while much of the balance comprised ex-convicts and children of the prisoners (Hyams & Bessant 1972, p.1).

By the early 1830s, about two-thirds of the population were convict-origin settlers compared to one-third of free settlers (Hyams & Bessant 1972, p.40). By 1836, however, the proportion of free settlers outstripped the number of convict-origin settlers by more than half. This became the catalyst for “normalising the colonial society” and stirred a growing demand for a more formalised education system. “In 1844, it was estimated that of the 25,616 children of school age in NSW, more than 13,000 received no schooling” (Royal Australian Historical Society 2014). Thus, the first public school was established in 1848 with about 120 students shared between schools at Botany, Dunmore, Hinton, Port Macquarie, and Kempsey (Royal Australian Historical Society 2014, pp.1-2). It appears that despite the rich history of education that existed, the need for a formal education system in this fledgling colony was driven initially less from a social justice perspective and more as a way of civilising the new society. Pragmatically, moral training was urgently needed for the many children of convicts, in particular.

By the 1830s, the idea that crime was the result of ignorance, ignorance was the result of a lack of education and, therefore, education would decrease crime, was seen as a means of forging the penal colony of Australia into an organised and orderly society. This society would be based on, but hopefully better than, the existing British system. It was, therefore, imperative that the government set up schools so that all children could be taught, not only the three "R's," (reading, writing and arithmetic) but how to be good moral, law-abiding citizens. Opponents of this idea, however, felt that the child of a blacksmith didn't need any more education than what was necessary for him to become a blacksmith, the child of a farmer only what was necessary for him to be a successful farmer, etc. (McCreadie 2006, p.1).

Since those early days of colonisation, and as reported in the first national survey of secondary education in Australia, *The Education of the Adolescent in Australia*, 1935 (Cole & Australian Council for Educational Research 1935) some have postulated that Australian education has been in a perpetual state of transition attempting to reconcile both personal aspirations and societal demands. With its inglorious origins of being established as a prison for English criminals, Australia's first priorities in establishing an education system were focused on reforming the offspring of the criminals who were transported to the colonies. From the initial efforts to establish a public education system in what was to become Australia, public debate has been dominated by several, still unresolved conflicts. Schooling expanded but it remained wedded to the dual aims of schooling providing productive human capital and socialising the young.

Fast forward to present day Australia and the underlying philosophy of the public education system swings periodically from education being seen as a public good – a premise generally favoured by the Australian Labor Party (ALP) – to education being seen as a private good, the premise generally favoured the Australian Liberal Party, as illustrated in their current *Real Action* plan. For Gough Whitlam and the Australian Labor Party in the 1970s, “education was the fundamental ingredient for equity and opportunity in life” (Whitlam Institute 2015). As he stated in his 1969 campaign speech

When government makes opportunities for any of the citizens, it makes them for all the citizens. We are *all* diminished as citizens when *any* of us are poor. Poverty is a national waste as well as individual waste. We are *all* diminished when *any* of us are denied proper education. The nation is the poorer – a poorer economy, a poorer civilisation, because of this human and national waste...

The chief duty of modern governments is to create opportunities for all its citizens, in the availability, use and development of the nation's resources. The chief resource of the nation is its human resources, and the most important of those human resources is the nation's children. All teachers and all parents want education taken out of politics, and politics taken out of education (Whitlam 1969).

As Bessant and Spaul (1976) document, a battle for control of education policy and priorities between federal and state governments persists; the shaping of Australian education by dominant powerful, charismatic individuals continues; and schooling remains tied to economic and moral imperatives, albeit with significant changes in both domains. In present day Australia, we now see the education pendulum swinging back to defend the merits of privatising public sector education. In their plan for *Real Action* to “deliver better education, the Australian Liberal party proposes that:

- We will put parents, principals and school communities, not unaccountable bureaucrats, in charge of determining how their school will be run to improve performance – by instilling a ‘students come first’ culture amongst staff and ensuring the delivery of better education outcomes at the local school level.
- We will work with the States and Territories to encourage State schools to choose to become independent schools, providing simpler budgeting and resources allocation and more autonomy in decision making....
- We will continue current levels of funding for schools, indexed to deal with real increases in costs and we will ensure that money is targeted based on the social and economic status of the community (Liberal Party of Australia 2013, p.9)

David Zyngier and others see the use of the terms “autonomy” and “independence” as “codes for privatisation that will further entrench difference; promoting privilege, hierarchy and social disadvantage and halting any upward social mobility within our education system which is already struggling to delivery equity as Gonski found” (Zyngier 2013).

Social commentator, sociologist and activist, Eva Cox echoes economist Chris Richardson’s perspective and observes that one of the impacts of short-termism in politics has been the rising distrust of governments by voters and accompanying, volatile, political climates resulting in governments creating policies with a short-term focus aimed firstly at their re-election rather than exercising good long-term policy for the greater good.

These questions were once on the agenda but the neoliberal shifts have obscured the issues of what services we need to enhance social well-being and at what appropriate costs. We need to revisit the case, never proven, for shifting most public services over to markets and private providers over the past two decades. (Cox 2015)

Cox argues that anyone who questions government policy, particularly economic priorities, are dismissed as being opposed to reform, which is apparently a bad thing, and their concerns are not seen as legitimate. Cox describes the failure of neoliberalism, as exemplified by the Global Financial Crisis of 2007-8.

The signs of increasing political discontent are widespread as voters reject the increasingly problematic neo-liberal policies. Therefore, there is a manifest need to devise and promote the possibilities of alternative programs that retain the concept of making societies more ethical and civil, and encourage good social changes. Rebuilding trust in the legitimacy of democratic political forms will counter the disillusionment with current political incumbents and policies (Cox 2015).

As Laverty, Marginson and McAuley (2008) found, short-termism in decision making is a product of individual and organisational factors. In Australia, short-term goals for a national education system shaped strongly the direction of forming education policies in Australia from the beginning. References to reforming education can be traced right back to the earliest times in colonisation as education transitioned from a way of providing education and citizenship to the unruly convict urchins to become a means of ameliorating class antagonism in 19th century colonial Australia when technical schools and colleges struggled for identity against more academic education policies.

In the Bradley Review, an attempt was made to contextualise education reform with the view on a long-term vision. Visions and principles reaching out to 2020 were articulated with language resonating from previous education policies and visions.

We must increase the proportion of the population which has attained a higher education qualification. To do this we need to reach agreement on where we need to be; provide sufficient funds to support the numbers we agree should be participating; ensure that the benefits of higher education are genuinely available to all; establish arrangements which will assure us that the education provided is of high quality; and be confident that the national governance structures we have in place will assist us to meet these goals (Bradley et al. 2008, pxiii).

Concerns were expressed in the first national survey of secondary education in 1935, *The Education of the Adolescent in Australia* that education in Australia seemed to be in a perpetual state of reform – a concern that still seem relevant today. “Australian secondary education is still in the stage of transition. Perhaps it will never be any other (Cole & Australian Council for Educational Research 1935). The second sentence is insightful. Perhaps this is as it should be. Maybe education is, by necessity, always in a state of perpetual transition given that it must reflect and represent the reality of current contexts – global, national and local – for which students are being prepared. As Robinson notes, cultures and societies are rapidly changing. Schools are central and powerful agencies in their communities.

In the *Second International Handbook of Education Change* (2010), Hargreaves, et.al., are clear that sophisticated, major educational change is required that is different from what has gone before, particularly in the area of policy.

The coming era of educational change needs to be an era of reduced commitments to grandiose designs and granular micromanagement of top-down reform in favor of an age of innovation and inspiration in a post-materialist world where people are increasingly prepared to look to each other in building a more hopeful and innovative society together, rather than acquisitively and self-indulgently looking only to their own families and themselves. As the Millennial generation moves into leadership, it will eventually bring about these transformations almost naturally – it is the responsibility of the rest of us in the coming years to reflect on our past policy excesses of top-

down control and prepare the ground in a post-materialist and post-standardized system and society for those who will follow (Hargreaves et al. 2010, p.xx-xxi).

Constant reform is exhausting, particularly when those being reformed do not have time to evaluate whether the last set of reforms worked or not, if they are even asked for their feedback. The *OECD Education Policy Outlook 2015: Making Reforms Happen* examined around “450 education reforms that were adopted across OECD countries between 2008 and 2014” (OECD 2015, p.1). There is an irony in the OECD talking about the pressure for reform given that they have been a key driver of system reform as a backwash from PISA. Despite more than 12% of public spending being invested in such reforms, the report found that only 10% of the policies they studied had been evaluated for impact (OECD 2015, p.2). Relentless reform, particularly when reforms quickly butt up against each other without sufficient time being allowed to test the efficacy of the last one leads inevitably to reform fatigue.

Reform fatigue is so prevalent that if we could create a utopian school system tomorrow, many educators would be likely to greet it with more skepticism. They have been subjected to so much policy churn, and seen so many fads enter and exit the system without impact, they would rightly say, “This too shall pass.” (Petrides 2010).

Lyle, Cunningham and Gray (2014) analysed the effect on Western Australian teachers of working “in an environment where continual change is not only expected, but also seen as best practice” (Lyle, Cunningham & Gray 2014, p.45). Their research investigated the impact of change fatigue, even for teachers who were enthusiastic and realistic, from yet another top-down curriculum framework that was being imposed on them in the form of the new Australian Curriculum. They concluded that:

Given the increasing change rate in education and teacher’ past and resent frustrating experiences with mandated curricular reform in WA, policy makers need to alter their practices in regards to how such reforms are communicated and implemented if they want to increase the job satisfaction

and productivity of their workforce, and in some cases simply retain their workforce (Lyle, Cunningham & Gray 2014, p.60).

Present Day Education Reform Industry in Australia – Think Tanks, Policy Institutes, Research Centres...

Parliamentary democracy in complex economic and political contexts demands the operation of a plurality of representation in order both to prompt and to test policy. That lobbies form and disperse as issues come and go is to be expected and is the grist of the democratic mill. Where imbalances in influence through wealth and power exist, democracy is tested. The creation of an education reform industry may not just exist within burgeoning government bureaucracies. Institutions described as policy think-tanks are known as institutes, research centres, foundations and the like and have grown up alongside the bureaucratic and government departments. Many are funded by interested parties seeking to influence public policy and debate, although these think-tanks are strident in their claims that they operate as independent entities. Benefactors range from wealthy individuals to large corporations. Self-described philanthropist, humanitarian, entrepreneur, media buyer and Harold Mitchell donated \$12.5 million to establish Victoria University's Mitchell Institute for Health and Education Policy in 2013. The Mitchell Institute was established as an "independent think tank that works to improve the connection between evidence and policy reform" to find "health and education policy solutions that work for everyone" (Mitchell Institute 2015).

The Grattan Institute hosted at the University of Melbourne describes itself as "an independent think tank dedicated to developing high quality public policy for Australia's future" (Grattan Institute 2015). Its website states that it "was formed in 2008 in response to a widespread view in government and business that Australia needed a non-partisan think tank providing independent, rigorous and practical solutions to some of the country's most pressing problems". The Grattan Institute was established with substantial funding from both Federal and Victorian State governments - \$15 million from each – along with \$4 million from BHP Billiton and in-kind support from the University of Melbourne. It has also received significant funding from other companies and philanthropic

organisations including the Myer Foundation, Google, Origin Foundation, Ernst and Young, Price Waterhouse Coopers, the Scanlon Foundation, Wesfarmers, Jacobs, Mercy Health, Urbis and Westpac Bank. The Grattan Institute's website describes how it safeguards its independence through a board that controls its endowment that are invested and used to fund its activities.

The Sydney Institute was established in 1989 and describes itself as “a privately funded not-for-profit current affairs forum encouraging debate and discussion. The Institute is genuinely pluralist and a wide and diverse range of views are heard at its forums” (SourceWatch 2008). It has been one of the most influential think tanks in Australia since its inception. Unlike other think tanks, it is staffed only by husband and wife, Gerald and Anne Henderson. Gerald Henderson was senior advisor to then Opposition leader, John Howard. He resigned from that position in 1986 to lead the Sydney branch of the Institute of Public Affairs, which eventually became the Sydney Institute. The Sydney Institute protects the anonymity of its donors, although sponsors are reported to have included Shell, Boral, AMP, Australia Post, Macquarie Bank, Corrs Chambers Westgarth, British Telecom and Philip Morris (SourceWatch 2008).

Think tanks have become very influential in directing how policy reform occurs and how government money is subsequently invested. They seek to be policy agenda setters that establish and carry governments' policy priorities. For example, a report from the Grattan Institute (Jensen et al. 2012) focuses on the problem of ineffectual large investments in education expenditure citing examples of increased education expenditure in OECD countries that have delivered minimal improvement, or even decreases in student performance. The Grattan Institute's report highlights reforms being implemented in high performing Asian school systems that Australian school systems have been trying to replicate without as much success pointing to a “disconnect between the objectives of policies and their impact on classrooms” (Jensen et al. 2012, p.2).

In another Grattan Institute report (Jensen, Weidmann & Farmer 2013) that examines the policy driver of using traditional market levers to increase school competition and improve student performance, the issue of autonomy is discussed.

Governments have increased autonomy with little effect because it was not implemented as part of a larger plan to improve teaching and learning. Autonomy grants school leaders the authority to decide how their schools operate. It differs from competition, where schools compete for students. Yet autonomy and competition are often linked. Autonomy can allow schools to differentiate themselves, and thereby attract students from competitor school (Jensen, Weidmann & Farmer 2013, p.1).

With the federal election of the Liberal Government in 2013, an inevitable shift in education policy at both Federal and State levels picked up on several of the Grattan Institute's themes including teacher development and school autonomy. In 2014, the new Liberal Australian Government created the \$70 million Independent Public Schools (IPS) initiative. It describes this as a "students first" approach, which focuses on four key areas that will make a difference to students:

- Teacher quality
- School autonomy
- Parental engagement
- Strengthening the curriculum (Australian Government: Department of Education and Training 2013)

The rationale for this initiative is that it will "put students first and support government schools to make decisions based on the needs of their school communities...empowering local decision making" (Pyne 2015). But what constitutes "autonomy" is unclear and seems to vary from location to location. In NSW, for example, money will be used to pay for community engagement workshops in decision making, a principals' school leadership program, and a \$5000 addition to schools' baseline funding. In South Australia, money will be used to increase delegation over staffing through implementation of

a performance management initiative for principals to manage underperformance. This initiative will be piloted in up to 225 school communities before being rolled out to all government schools.... training will also be provided for school governing councils on strategies to increase parental engagement” (Australian Government: Department of Education and Training 2013).

The growing body of literature focused on policy enactment may indeed be signalling an emerging new area of policy research. In this respect, Webb cites Simons, Olssen, and Peters (2009) for their suggestion that policy enactment may be an emergent area of policy research, which they described as critical implementation studies (Webb 2014, p.367). Ball et al. (2011a and 2011b) have highlighted the need to for policy research to focus on the complexity of the policy agents, actors and subjects who interpret and translate policy at different levels of the education process. Slater’s concern for manufactured educational crises (2015) and Webb’s (2014) challenge that policy research should focus more on the problematisation of policy calls for a more sophisticated examination of policy enactment, in particular, rather than traditional, recursive examination of policies to identify problems and apply solutions. Graeber’s contentious and challenging ideas of the inherent hegemony in what he calls bullshit jobs leads me to wonder if a policy industry exists, and this also require more complex analysis of policy enactment. In seeking to examine the complexity around policy enactment, methodologies that embrace complexity rather than seek to reduce it are required. In this respect, the emergent and iterative methodological approach of the bricolage seems most apposite for this task.

3. RESEARCH METHODOLOGY AND DESIGN

3.1 Introduction to Methodological Context – Location, Location, Location

In 1994 and 2000, Denzin and Lincoln described seven historical moments in the emergence of qualitative research as a field of study in its own right that “overlap and simultaneously operate in the present” (Denzin, N.K & Lincoln, Y.S 2000, pp. 2-3). By 2011, they argue that we are in an eighth historical moment – the future that “confronts the methodological backlash associated with the evidence-based social movement” (Denzin & Lincoln 2011, p.3), and which “mark discernible shifts in style, genre, epistemology, ethics, politics, and aesthetics” (Denzin & Lincoln 2011, p.16). “The

eighth moment asks that the social sciences and the humanities become sites for critical conversations about democracy, race, gender, class, nation-states, globalization, freedom, and community” (Denzin & Lincoln 2011, p.3). This moment gives rise to the ascendancy of the transformative and pragmatic paradigms with their heightened emphasis on social research having a greater social justice purpose.

Undertaking this research in the “eighth moment” means that locating the study in a single paradigm is problematic. Locating this research in any single paradigm fails to capture adequately the complexity of how best to philosophically orient a study of the enactment of education policy. Guba acknowledges that the term *paradigm* has so many different meanings that he prefers not to use it. He does, however, see that leaving the term in “problematic limbo” means that it can be reshaped as our understanding of its many implications improves (Guba 1990, p.17). He offers a working definition of “paradigm” as “a basic set of beliefs that guide action, whether of the everyday garden variety of action taken in connection with a disciplined inquiry” (Guba 1990, p.17). Cresswell (2014) prefers the term worldview to paradigms, but applies Guba’s working definition to his preferred term.

Elements of constructivism, transformativism and pragmatism all appear to offer rich, alternative ways of framing this research. To exclude possible research approaches that technically fall outside of one paradigm or another, despite the fact that paradigms themselves are now seen to be more fluid and less clearly defined, means the researcher may not see new, more sophisticated and possibly disruptive solutions that could be found at the margins. The idea that paradigms shift and change allows researchers to consider more of the complexity inherent in social and educational research. In addition, new paradigms will inevitably be formed in response to new epistemologies and ontologies as they emerge. More effective solutions to wicked problems may be found by thinking outside the more traditional, paradigmatic box. Researchers can continue to question and explore contrasting underlying philosophical paradigms throughout the research process as new evidence provides alternative ways of understanding the issues if they can move between and within paradigms. This also has the effect of guiding and shaping the research to avoid reductionism and possibly excluding a

broader range of possible meanings and interpretations that might be uncovered during the collection and analysis of the data than if the research were situated exclusively in one paradigm.

Critical theorists, and particularly bricoleurs, resist locating their research in any particular paradigm. In 1994, when Denzin and Lincoln first cited the emergence of the bricoleur in the *Handbook of Qualitative Research*, they were less convinced that paradigms could be traversed stating that:

He or she may not, however, feel that paradigms can be mingled, or synthesized. That is, paradigms as overarching philosophical systems denoting particular ontologies, epistemologies, and methodologies cannot be easily moved between. They represent belief systems that attach the user to a particular worldview. Perspectives in contrast, are less well developed systems, and can be more easily moved between. The researcher-as-*bricoleur*-theorist works between and within competing and overlapping perspectives and paradigms (Denzin & Lincoln 1994, pp.2-3).

It appears from this quote that Denzin and Lincoln were more comfortable with researchers moving between perspectives than paradigms. In the second edition of the *Handbook of Qualitative Research*, Denzin and Lincoln update their thinking about bricolage as evidenced by the longer, finer-grained descriptions in this section with detailed references to the five types of bricoleur that are now identified. The quote above still appears, but is now attributed specifically to the “theoretical bricoleur” (Denzin, N.K & Lincoln, Y.S 2000, p.6).

There is also a corresponding, subtle shift in their concluding statement about bricolage from 1994 to 2000. The metaphor for bricolage moves from a more simplistic collage in 1994 to encompass greater complexity in the metaphor of quiltmaker by 2000. The 1994 entry reads as:

The product of the *bricoleur's* labor is a bricolage, a complex, dense, reflexive, collagelike creation that represents the researchers' images, understandings, and interpretations of the world or phenomenon under analysis. This bricolage will, as in the case of a social theorist such as Simmel,

connect the parts to the whole, stressing the meaningful relationships that operate in the situations and social worlds studied (Weinstein & Weinstein, 1991, p. 164) (Denzin & Lincoln 1994, p.3).

By 2000, the entry has been revised to identify a particular kind of bricoleur – the *interpretive bricoleur* – that is then summarised as an “interpretive structure” rather than a representation of the researcher’s interpretations as in 1994.

The product of the interpretive *bricoleur*’s labor is a complex, quiltlike bricolage, a reflexive collage or montage – a set of fluid, interconnected images and representations. This interpretive structure is like a quilt, a performance text, a sequence of representations connecting the parts to the whole (Denzin, N.K & Lincoln, Y.S 2000, p.6).

In the 2011 version of *Handbook of Qualitative Research*, a further shift has occurred in Denzin and Lincoln’s thinking about bricolage clearly influenced by Kincheloe’s work, which is explicitly referenced. Although the same line appears again about “competing and overlapping perspectives and paradigms”, they acknowledge that the boundaries between traditional disciplines, at least, no longer hold. Moreover, the statement is preceded by a further qualification that:

The methodological bricoleur is adept at performing a large number of diverse tasks, ranging from interviewing to intensive self-reflection and introspection. The theoretical bricoleur reads widely and is knowledgeable about the many interpretive paradigms (feminism, Marxism, cultural studies, constructivism, queer theory) that can be brought to any particular problem. (Denzin & Lincoln 2011, p.5).

In this version, the entry on bricolage concludes with greater emphasis on the interdisciplinary nature of qualitative research.

The researcher as *bricoleur-as-theorist* works between and within competing and overlapping perspectives and paradigms. Critical bricoleurs stress the dialectic and hermeneutic nature of

interdisciplinary inquiry, knowing that the boundaries between traditional disciplines no longer hold (Kincheloe, 2001, p. 683) (Denzin & Lincoln 2011, p.5).

By 2011, Denzin and Lincoln appear to accept that paradigms are more fluid and that critical theorists at least may be conducting their research across paradigms even though they avoid saying so explicitly. Accordingly, the tools and techniques selected to analyse and interpret data from within different paradigms varies.

Paradigms are now being liberated as the arguments of purists who once advocated for either qualitative or quantitative approaches have diminished. Researchers are looking for more sophisticated ways to understand and interpret phenomena in the moment that they are examined, as interpreted by those taking part in that moment. Joe Kincheloe notes that:

“Despite the best efforts to recover “what was lost” in the implosion of social science, too many researchers understand its socially constructed nature, its value-laden products that operate under the flag of objectivity, its avoidance of contextual specificities that subvert the stability of its structures, and its fragmenting impulse that moves it to fold its methodologies and the knowledge they produce neatly into disciplinary drawers” (Kincheloe 2001, p.681).

If we accept that no research is values free, then the researcher must also be conscious of the inevitable intrusion of her own worldviews on interpretations that may appear anytime during the research process. This is the idea of reflexivity – simply by being present in the research process, the researcher may in fact exert some unintended influence in the outcomes.

Researchers recognize that their own backgrounds shape their interpretation, and they position themselves in the research to acknowledge how their interpretation flows from their personal, cultural, and historical experiences” (Cresswell 2014, p.8).

For Kincheloe-as-bricoleur, the need to include multiple perspectives in qualitative research is a matter of social justice rather than researcher choice. He is particularly interested in the capacity of the bricolage to embrace complexity and take a “far more active role for humans both in shaping reality and in creating the research processes and narratives that represent it” (Kincheloe 2005, p.325).

Avoiding the reductionist knowledge of externally imposed methods, the bricolage continues its pursuit of complexity by sidestepping monological forms of knowledge” (Kincheloe 2005, p.326).

By 2011, Denzin and Lincoln have increased their emphasis on a social justice responsibility for the qualitative researcher stating that

We want a social science committed up front to issues of social justice, equity, nonviolence, peace and universal human rights” (Denzin & Lincoln 2011, p.11).

For many education researchers, there are multiple voices and multiple perspectives – some dominate, others are subjugated – but in a socially-just society, all have a right to be heard. In order to disrupt previous patterns of education research design to ensure that all voices can be heard, it is necessary to re-examine the assumptions from which education research is typically conducted.

We are also seeing an emerging dialogue around what paradigms mean, and how we learn to trust their results (Lincoln 2002). The vast array of methods, paradigms, and proposals for trustworthiness has the power to blind us to the fact that many individuals and paradigm adherents, working from very different embarkation points, have arrived at destinations quite similar (Ritzer 2004, p.43).

Our world – our societies – are elusive, slippery, complex entities observable through multiple lenses, which provide different ways of communicating, that is, describing, categorising, and interpreting these phenomena. The different ways of observing and describing a single objective reality

(Carspecken, 1996) and the complex relationships are further overlaid with contrasting, shifting and sometimes competing historical, sociological, cultural, political and other perspectives. None of these perspectives or interactions is fixed in time, permanent, or even logical, although they may seem to be all of these things at any particular point in time. Understanding this complexity is the challenge and finding an array of tools to accomplish that is the researcher's goal.

The Constructivist Paradigm

The constructivist paradigm was the starting point for the development of this research.

Constructivism is based on the theory that “human beings construct meanings as they engage with the world they are interpreting” (Cresswell 2014, p.9). Notable constructivists are especially prevalent in education and include John Dewey, Jean Piaget, Lev Vygotsky, Jerome Bruner, Maria Montessori and many others. Social constructivists, sometimes also referred to as *interpretivists*, believe that the subjective meanings individuals ascribe to their own experiences “are varied and multiple, leading the researcher to look for the complexity of the views rather than narrowing meanings into a few categories or ideas” (Cresswell 2014, p.8). This capacity to look for complexity appeals to the bricoleur. Cresswell explains that “often these subjective meanings are negotiated socially and historically” (Cresswell 2014, p.8).

Understanding the interplay of history and social perspectives as it constructs the participants' subjective interpretations of their lived experiences is important in this study. The post-colonisation history of education in Australia is less than 280 years in existence. The work of Bessant and Spaul 1976; Campbell and Proctor 2014; Hyams and Bessant 1972; Lingard 2006; Masters 2014; McLeod 2012; Rizvi and Kemmis 1987; Singh 2014; Vidovich 2007; and others documents the historical and social construction of the enactment and de-enactment of education policy in Australia that explains how Australian education policy has arrived to be what it is at this point in time. In this sense, a review of the historical literature becomes part of the data collection that must be further examined in order to analyse the construction of present day Australian policy enactment.

For others, however, constructivism has inherent weaknesses and serious limitations that can be harmful or dangerous to groups who are disempowered or marginalised. Critics of constructivism argue that to analyse data simply from this paradigm may have the effect of excluding and possibly harming some of those groups who most need social research to empower them and address the inequities they see are inherent in society. Carspecken's text, *Critical Ethnography in Educational Research* mounts a feisty attack on traditional qualitative researchers including Lather, Guba, Denzin and Lincoln.

They not only advocate one type of research practice, they also claim to have categorized and explained all the rest of us. In their hands are typological charts listing the principal schools of contemporary research methodology along with some definitive statements for each (Carspecken, 1996, p.1).

Curiosity about this criticism led to consideration of other paradigms in which to situate this research.

The Transformative Paradigm

By the 1980s, constructivism was seen by many social scientists as not going far enough to address the needs of the most marginalised groups in society, nor was it seen to adequately address issues of social power, politics, social justice, discrimination, oppression and the marginalisation of disempowered groups (Cresswell, 2014; Denzin & Lincoln, 2011; Freire 2005, Mackenzie & Knipe 2006). This led to the emergence of the transformative paradigm.

Transformative researchers begin their research by more overtly taking a stand against perceptions of social injustice using their research to effect lasting change for marginalised groups that gives them more power and a voice to overcome the social injustices they suffer. Mertens (2015) describes the transformative paradigm as having an obligation to confront social oppression at whatever level it occurs by applying critical research theory that seeks to untangle the issues of politics and political change agendas. Notable research groups in the transformative paradigm include critical theorists,

minority groups of all kinds, disabled, indigenous, Marxists, feminists, members of the lesbian, gay, bisexual, transsexual and queer communities, to name a few. The social justice aspect of their research is a critical theme and underpins their fundamental philosophy and purpose for conducting social science research – to potentially change people’s lives by producing an action agenda for reform from the research (following in the footsteps of the original critical theorists from the Frankfurt School: see Cresswell, 2014; Denzin & Lincoln, 2011; Freire 2005, Kincheloe & Berry 2004; Mackenzie & Knipe 2006).

Critical theorists like, Apple, Bauman, Berry, Carspecken, Kincheloe and Slee are unequivocal in their claim that social research must expose and correct power imbalances they believe dominate the world. Carspecken refers to this as the criticalists’ value orientation.

Criticalists find contemporary society to be unfair, unequal, and both subtly and overtly oppressive for many people. We do not like it, and we want to change it” (Carspecken 1996, p.7).

George Ritzer (2004) in the *Handbook of Social Problems: A Comparative International Perspective: Methodological Issues in the Study of Social Problems* draws on Denzin and Lincoln’s original work describing the historical moments of qualitative research. However, he appears to conflate Denzin and Lincoln’s seventh and eighth moments and he leaves out their “methodologically contested present (2000-2010)”. Instead he defines “the future, which is now (2000-)” (Ritzer 2004, p.6). Ritzer suggests that we are in (his) seventh moment of inquiry, which for him marks a way for the practices of critical, interpretive qualitative research to change the world in positive ways...that are “necessary to examine new ways of making the practices of critical qualitative inquiry central to the workings of a free democratic society” (Ritzer 2004, p.32).

Consideration of the research questions in this study from within the transformative paradigm is important given the inextricable connection of politics and power on policy enactment. Critical theory offers the opportunity to explore more deeply how and why policy enactment in Australia may

contribute to a diversity of schools across Australia. As Cresswell notes, “the research in the transformative worldview links political and social action to these inequities” (Cresswell 2014, p.10). Critical theory provides tools for deconstructing (a term used deliberately here to show the interconnectedness of the critical theory approach with constructivism) how policy enactment enables (or disables) schools from being able to (or unable to) choose education initiatives, transfer, sustain and scale them.

The Pragmatic Paradigm

The pragmatic paradigm emerged in the 1990s although its roots can be traced back to 1905 with Peirce’s early statement about pragmatism and a refocusing of research primarily on the research question itself and consequential problem solving.

The word pragmatism was invented to express a certain maxim of logic....The maxim is intended to furnish a method for the analysis of concepts....The method prescribed in the maxim is to trace out in the imagination the conceivable practical consequences – that is, the consequences for deliberate, self-controlled conduct – of the affirmation or denial of the concept. (Peirce, 1905, p.94 cited in Cherryholmes 1992, p.13).

Cherryholmes points out that the initial emphasis on “conceivable practical consequences” was later refined by James and Dewey “to the importance of the consequences of actions based upon particular conceptions” (Cherryholmes 1992, p.13). Rather than focusing on looking at the past to understand how it has shaped the present as many of the theories from constructivism and transformative paradigms do, pragmatism focuses primarily on the research question/s. It looks to solve problems often using mixed methods and pluralistic approaches to arrive at an understanding of “anticipated consequences” (Cherryholmes 1992). In this sense, the value of research from within a pragmatic paradigm is to focus on the future possibilities for society that the outcomes of their research may suggest. Achieving a practical purpose from their research fits well with the critical theorists’ intended outcomes for their research, too.

Pragmatists prefer to focus on the immediate research problem and find solutions employing whatever methods best lend themselves to solving the problem, although they acknowledge that research “always occurs in social, historical, political, and other contexts” (Cresswell 2014, p.11). They are less preoccupied by these other contexts and prefer to focus on the immediate situation. By contrast, constructivists have been less overt about their research needing to have a social justice imperative. They are more focused on how humans construct and interpret meaning as they engage with the world, however that looks. In this research, an analysis of policy enactment by its very nature means issues of power will surface. Discourses about power arose frequently in Ball, Maguire and Braun’s policy enactment project in the United Kingdom (UK) (2012), and it will be interesting to identify if the issues of power for the different agents arise in this study compared to the UK findings.

A particular theory of pragmatism that will inform this research is that of critical pragmatics. Korta and Perry (2011) describe three ideas that are developed in critical pragmatics. These are:

- Language is a way of doing things with words;
- Meanings of phrases and contents of utterances derive ultimately from human intentions; and
- Language combines with other factors to allow humans to achieve communicative goals

Given Ball’s (1997) definition of policy that in part focuses on the policy text, critical pragmatics offers an hermeneutic framework in which to analyse the policy text itself.

A new moment: A bricoleur’s perspective

In this, arguably, new moment of qualitative research, the concern with capturing complexity means that post the paradigm wars, social research epistemologies, ontologies and methodologies are being reconstructed and processes for conducting qualitative research are less delineated than they once were. Gergen and Gergen (2000) argue that we are already in the post “post” period—post

poststructuralism, post postmodernism (sic) – an age of reconstruction. Ritzer (2004) comments that “What this means for interpretive, ethnographic practices is still not clear. But it is certain that things will never again be the same” (Ritzer 2004, p.42).

In a similar vein, Schechner has argued for a qualitative research paradigm that is post poststructuralism (sic). He addresses the needs of performance studies describing new epistemologies that call for theories tied to observation, historical and archival research. He maintains that such theories are inductive and fluid, always being updated (Schechner 2000, p.7). He says that “If Einstein could revise Newton, surely someone should put Derrida, Lacan, Foucault and Butler to the test” (Schechner 2000, p.7).

Ultimately, this methodological foray across and within a number of paradigms suggests that it is unreasonable to expect that one paradigm can explain adequately all of the factors that need to be examined and understood around complex social issues. An aim of this research is to test Denzin and Lincoln’s contention that qualitative researchers may not be able to mingle in or synthesise multiple paradigms. “A bricoleur would argue that the empiricism of using one methodology or even one single theory presents only a partial answer to the original research question” (Kincheloe & Berry 2004, p.105). If the paradigmatic balloon is stretched too far, it pops and becomes worthless. Ball (1997) cites Harvey and Troyna in a similar vein.

And as Harvey (1990: 8) points out, critical social research is ‘not bounded by a single (grand) theoretical perspective. It is not (a version of) Marxism, or feminism, or anything else for that matter’ (see Troyna 1993) (Ball, Stephen 1997, p.2).

Unlike structuralists who tend to be reductionist in their search for a few key elements that “explain everything” poststructuralists claim there are no “universal truths” and look more carefully at the details, which make us different. The complexity involved in taking account of multiple paradigms capturing and not excluding or privileging any particular perspectives is challenging but an important

goal to pursue in this post poststructuralist period. The interplay between policy enactment and school improvement is complex involving a vast array of agents who each bring their own background, understandings, viewpoints and desires to the task. Therefore, it is necessary to consider the worldviews of the different agents who create and enact education policies; how these have been shaped by the historical cultural, social and political contexts of the time; and how these realities shape the choices they make for future societies. This research, therefore, is underpinned by a desire to understand how schools choose from the myriad of education initiatives on offer to them, and how the schools are then shaped by the policy agents and their interactions with history, culture, politics, power, time and choices that are made subsequently to shape the future.

3.2 Restating the Research Questions within the Methodological Context

Stephen Ball, Meg Maguire and Annette Braun developed and tested their ideas about policy enactment in a research project funded in the UK, “Policy enactments in the secondary school: theory and practice” conducted between 2008 and 2011 (Ball, S., Maguire & Braun 2012). In this study, the researchers analysed how three education policies were enacted over two years in four, similar case study, secondary school sites. Their three research questions were:

1. How do different individuals and groups of actors interpret and enact policy in specific contexts of multiple policy demands given the resources available to them?
2. How and in what ways do socio-cultural, historical and contextual factors affect the ways in which schools enact policies? And thus,
3. How can differences between schools in the enactment of policies be explained? (Ball, S., Maguire & Braun 2012, p.11)

Policy is constructed and enacted by agents and groups with different perceptions of varying degrees of power that each experiences. Analysis of the literature, discourses and data around policy problematisation, construction, enactment, interpretation and translation by different groups and individuals in this study is an important focus for the thesis. Carspecken (1996), a critical theorist

primarily from the transformative paradigm, although he acknowledges that his thinking also borrows from the pragmatic paradigm, suggests that all social research is grounded in a social ontology – a theory of social action, human experience and their conditions. In this respect, the interaction of policy enactment by various agents in complex school settings fits well within this theoretical structure since an understanding of the impact of policy enactment requires examination of all three aspects of social action, human experience and their conditions.

Essential Question

This research looks to build on Ball *et al.*'s (2011 and 2012) work to analyse further the complexity of who and how policy enactment impacts the way schools function. How might other schools benefit from this knowledge and experience of the various elements of policy enactment? In addition, Webb's notions of policy problematisation will be explored to examine his "alternative pragmatics with which to conduct research for and on, education policy" (Webb 2014, p.364). Rather than trying to solve problems through and by a focus on policies themselves, Webb's notion is to look for ways that policy enactment studies can present ways of focusing on the actual issues problematised in policies to see differently. Thus, the essential question for this research becomes:

How does the (collision?), enactment and problematisation of education policy ensure education initiatives selected by schools are sustainable, transferable and scalable?

Acknowledging the initial research project by Ball *et al.*, this research reproduces their first two research questions as sub-questions with small tweaks to gather additional evidence around a broader analysis of policy enactment and how it impacts school improvement. Findings from this study can then be compared with, and added to, the findings obtained in the Ball *et al.* study adding to the thickness of data available to enrich discussions about policy enactment. The Ball *et al.* study focused on how three specific policies were enacted at four different sites. This study will look more broadly at how the enactment of education policies by different agents more generally influences the choice of

education initiatives that schools make, and how the choices made by the various agents consequently impacts school improvement.

Sub-questions

Within a socio-cultural, historical and contextual frame, the following sub-questions will be explored:

1. Who are the boundary spanners, game changers, enablers, blockers, power brokers and others who interpret, translate and enact education policy in Australia?
2. How are decisions to choose education initiatives that are made by schools influenced by power, politics and policy, practices locally, nationally and globally?
3. What is the effect of the similarities and differences in policy enactment and policy problematisation exemplified in the case studies of New Basics and AVID?
4. What are the factors of policy enactment that enable, help, hinder or block the implementation of education initiatives, which could be sustained, transferred and scaled up to other schools?

3.3 Introducing the Bricolage

Denzin and Lincoln (2000) identified the emergence of bricolage from the third moment of “blurred genres (1970-1986)” where the “researcher became a *bricoleur*...learning how to borrow from many different disciplines”. They describe six kinds of bricoleurs among many: “methodological, interpretive, narrative, theoretical, political and narrative” (Denzin, N.K & Lincoln, Y.S 2000, pp.4-7). Kincheloe, a significant criticalist, elaborated on these further describing them as areas of the bricolage map (Kincheloe & Berry 2004). As Kincheloe explains

there are obvious and not so obvious overlaps and redundancies with other areas of the bricolage. Synonymous with the theories and practices of complexity, bricolage regards the repetition as noise to be included. The noise of multiple variables, voices and principles extends the

opportunities for the bricoleur to mark the complicities, conflicts, contradictions and limits both between and within the different areas of the map (Kincheloe & Berry 2004, p.125).

Kincheloe describes the bricolage as viewing research actively rather than passively in that the research methods are actively constructed “from the tools at hand rather than passively receiving the “correct” universally applicable methodologies” (Kincheloe & Berry, p. 324). The bricoleur is, therefore, unlikely to work exclusively in any one of the areas of the bricolage map, but at different points in their research, may focus on employing the tools and strategies of different areas and is able to construct and continually test the robustness of the research design with the different tools offered by each area of the bricolage map. Several metaphors have been used to describe bricolage. Becker uses the metaphor of the quiltmaker to illustrate the bricoleur’s research craft.

The qualitative researcher-as-bricoleur or a maker of quilts uses the aesthetic and material tools of his or her craft, deploying whatever strategies, methods, or empirical materials are at hand (Becker, 1998, p.2), cited in (Denzin, N.K. & Lincoln, Y.S. 2000, p.4).

Lévi-Strauss (1966) talks about bricoleurs “tinkering” and “making do” describing the bricoleur as a Jack of all trades or a kind of professional do-it-yourself person – “still someone who works with his hands and uses devious means compared to those of a craftsman” (Lévi-Strauss 1966, p.17).

Richardson prefers the image of the crystal as it affords multiple lenses from which to view the research. The crystal metaphor also challenges the narrower, traditional concept of validation that relies on triangulation of data and analysis. Triangulation assumes there is a fixed point around which validation occurs.

The central imagery is the crystal, which combines symmetry and substance with an infinite variety of shapes, substances, transmutations, multidimensionalities, and angles of approach.... Crystals are prisms that reflect externalities and refract within themselves, creating different colours, patterns, and arranges, casing off in different directions. What we see depend on our angle of repose (Richardson (2000) in Denzin & Lincoln (2000), p. 934).

Young and Yarborough evoke a metaphor for bricolage using chaos theory and fractals. They suggest that fractals are irregular shapes whose parts reflect the whole of the entity, and this they claim is a metaphor for social structures such as patriarchy that are non-linear, contextually specific and irregular in their manifestation (Young & Yarborough 1993). Other metaphors used to describe the complexity of the bricolage include the layering effect from piling a number of overhead transparencies on top of each other, each one containing a smaller section of a bigger image that only makes sense in its entirety when all of the transparencies have been placed (Kincheloe & Berry 2004). A metaphor using the hall of mirrors has been evoked where the same object can be observed quite differently (oversized, stretched, diminished, elongated, compacted...) depending on which of the mirrors is used to view the object. Constructing a montage of film shots in a video using a range of different camera angles and shot selections is yet another metaphor, and conducting a jazz orchestra is still another (Denzin, N.K & Lincoln, Y.S 2000, p.4).

Common to all the metaphors is the idea that bricolage embraces complexity, seeks to avoid reductionism, is not locked in to any particular paradigm or set of processes, and is neither linear nor fixed in its evolution or conclusions. The appeal of bricolage as a method for providing multiple tools to re-examine complex, unresolved problems is now being taken up by some of the more traditional areas of scientific research, such as medicine. A recent study on the ageing of the brain to better understand the cause of age-related dementia and Alzheimer's disease moved beyond the usual singular focus on "the brain". In this study, a different methodological approach was taken that may be described as bricolage, although this was not a term the researchers themselves used. A very diverse group of researchers, including non-medical engineers, were brought together to re-examine long-held theories, overlaying new hypotheses from the very different perspectives of the broader research group to avoid previous reductionism.

Fourth, this understanding of dementia is unusual as a discovery. It is not the outcome of intense, reductionist work in any one discipline, but a synthesis of work done over decades by cardiologists, neuropathologists, engineers, geneticists, neuroscientists and more (Stone 2015).

Utilising the bricolage metaphorical crystal invited a wide range of researchers to review the existing problem of age-related dementia through several new multidisciplinary facets. Collectively, they were better able to synthesise existing, related bodies of research, consider a wider range of research paradigms, and engage new interdisciplinary research designs and tools that ultimately provided breakthrough insights in to the likely cause of these illnesses. Rather than confirming the long held hope that the cause of age-related dementia would be something that could be treated with a vaccine or drugs, the likely cause is actually likely to be the heart. The relentless pounding of blood that the heart fires in to the very fine blood vessels of the brain over many years causes small, clinically silent brain bleeds. When enough of the small brain bleeds accumulate, loss of brain function occurs, and increases over time. This study has allowed researchers in neuroprotection to start looking for new ways of minimising the damage to the brain's blood vessels and, therefore, delay the onset of these diseases. Clearly in this research, paradigms and disciplines were mingled and synthesised and new answers were found in the margins.

Bricolage provides the capacity to embrace complexity that makes this methodology so powerful. In an analysis of the complexity of education policy in the UK, Stephen Ball described his methodology as a “profane, epistemological eclecticism” that he used to “unpack and explore some of the incoherence and bricolage which characterises contemporary education policy” and “demonstrate how this incoherence and bricolage ‘work’ in schools and upon teachers” (Ball, S. 1998, p.187).

Unpacking what he called the *messy processes* of education policy is a challenge that is made for the bricolage. Ritzer (2004), too, cites the potential of bricolage to redirect, enrich and cultivate a “whole new generation of qualitative researchers” (Ritzer 2004, p.27). He paraphrases Thomas Berry's work to make the point evoking a metaphor of bricoleur-as-storyteller.

So we are now the ultimate bricoleurs, trying to cobble together a story that we are beginning to suspect will never enjoy the unity, the smoothness, the wholeness that the Old Story had. As we assemble different pieces of the Story, our bricolage begins to take not one, but many shapes. Slowly it dawns on us that there may not be one future, one “moment,” but rather many; not one “voice,” but polyvocality; not one story, but many tales, dramas, pieces of fiction, fables, memories, histories, autobiographies, poems, and other texts to inform our sense of liveways, to extend our understandings of The Other, to provide us with the material for “cultural critique” (Ritzer 2004, p.27).

Ritzer, like many critical researchers, is concerned that new paradigms and methodologies of qualitative research should ultimately have a greater purpose – to build a civic social science.

We want a civic sociology—by which is meant fieldwork located not only in sociology, but rather an extended, enriched, cultivated social science embracing all the disciplines. Such a project characterizes a whole new generation of qualitative researchers: educationists, sociologists, political scientists, clinical practitioners in psychology and medicine, nurses, communications and media specialists, cultural studies workers, and a score of other assorted disciplines (Ritzer 2004, p.43).

Kincheloe, rather boldly, sees bricolage as giving voice to those who lack power both through the analysis of the phenomena and artefacts that are the focus of the research, but also in the concomitant iterative process of questioning the motives and deployment of the methodologies themselves, and indeed, in acknowledging the researcher’s own position within the research process (Kincheloe & Berry 2004, p.7). He positions the bricolage as existing in the complexity of the lived world with a greater capacity to influence social justice (Kincheloe & Berry 2004, p.2). “...the criticality of the bricolage is dedicated to engaging political action in a variety of social, political, economic, and academic venues” (Kincheloe & Berry 2004, p.12).

In undertaking a study of policy enactment and policy problematisation – how it influences choices of which education initiatives are implemented in schools and any consequential impact on sustained,

transferable, scalable school change – the complex interplay between issues of power, politics and policy within a number of contexts (historical, social, cultural, personal) will be explored.

3.4 Theoretical Frameworks – The Bricolage

Denzin and Lincoln state that qualitative research has emerged from what Teddlie and Tashakkori referred to as the “so-called paradigm wars of the 1980s”, which Denzin and Lincoln argue resulted in “the serious crippling of quantitative research in education (Denzin & Lincoln 2011, p.1). A world of possibility has opened up before the qualitative researcher, rather like a big, revamped, social science hardware store. The bricoleur is arguably set free to browse the aisles that offer a wider range of research tools and techniques from which they pick and choose combinations most suited to undertake the task at hand. There is also the ever present option that should a tool become blunt, or the need for another tool appears as the project continues, the researcher may go back to shop at any time and re-select, add, or even create new tools. Lévi-Strauss explored the potential of the bricolage to embrace more of the complexity required for undertaking thicker, richer social science research. In *The Savage Mind*, he wrote that

The 'bricoleur' is adept at performing a large number of diverse tasks; but, unlike the engineer, he does not subordinate each of them to the availability of raw materials and tools conceived and procured for the purpose of the project.... The set of the 'bricoleur's' means cannot therefore be defined in terms of a project (which would presuppose besides, that, as in the case of the engineer, there were, at least in theory, as many sets of tools and materials or 'instrumental sets', as there are different kinds of projects). It is to be defined only by its potential use or, putting this another way and in the language of the 'bricoleur' himself, because the elements are collected or retained on the principle that 'they may always come in handy'. Such elements are specialized up to a point, sufficiently for the 'bricoleur' not to need the equipment and knowledge of all trades and professions, but not enough for each of them to have only one definite and determinate use (Lévi-Strauss 1966).

Based on their interpretation of Lévi-Strauss's description of the bricoleur, Denzin and Lincoln (1994) described the bricolage as an emergent field of study – a new way of conceptualising and incorporating a number of methodological practices in qualitative research. They based their description of the *bricoleur* from a description provided originally by Nelson, Treichler and Grossberg (1992) emphasising the research characteristics as reflexive and pragmatic. However, Crotty (1998) argues that Denzin and Lincoln have misinterpreted Lévi-Strauss's originally intended meaning in describing the *bricoleur* as a jack-of-all-trades. Crotty argues that Lévi-Strauss intended for focus to be on the object itself; how it could be repurposed and reimagined as a new object with a different purpose rather than a focus on tools and methods. Crotty explains that Lévi-Strauss's intention to focus on the object is important because Lévi-Strauss asserts that objects are limiting factors that are pre-constrained. That is, the purpose for which an object was originally created limits its capacity to be used for some other purpose, but the bricoleur re-visions the object for a new purpose in a new setting. Drawing from this metaphor, Crotty argues it is even more important for researchers to pay attention to the objects of research “than the need for versatility or resourcefulness in the use of tools and methods” (Crotty 1998).

Research in constructivist vein, research in the mode of the *bricoleur*, requires that we not remain straitjacketed by the conventional meanings we have been taught to associate with the object. Instead, such research invites us to approach the object in a radical spirit of openness to its potential for new or richer meaning. It is an invitation to reinterpretation (Crotty 1998, p.51).

Crotty presents an alternative interpretation of the bricoleur to that of Denzin and Lincoln and subsequently Kincheloe and Berry. Crotty stops short of being overtly critical of Denzin and Lincoln's interpretation describing it as “interesting” even though it appears to conflict with his understanding of Lévi-Strauss's original intended meaning (Crotty 1998, p.49). Crotty's analysis of Lévi-Strauss's original focus on objects in his interpretation of bricolage is compelling. However, critical theorists and social researchers have more commonly built upon Denzin and Lincoln's 1994 discussion of bricolage as a methodology that encourages the use of a range of research tools from

across paradigms that allow researchers to analyse data critically, pragmatically and reflexively. In Webb's call to look at policy problematisation issues rather than a single or set of policies themselves, and Ball et al.'s insistence that the complexity of the players in policy enactment as well as the policy text be examined, we perhaps see an opportunity to reconcile both viewpoints. In order to examine the complex interplay of the various factors around policy problematisation and policy enactment, a range of tools is required. Certainly, Crotty's call above that research be approached in "a radical spirit of openness" with researchers being open to "reinterpretation" [of what has been tried before] fits with Webb's policy problematisation thinking, and before him Lather's 2009 call for researchers to "get lost" and

resist the siren call to socially useful research that positions it within repositivization and, instead, work towards embracing constitutive unknowingness, generative undecidability, and what it means to document becoming (Lather 2009, p.354).

Joe Kincheloe took up the challenge of reconceptualising qualitative research through the multimethodological and multitheoretical dimensions offered by bricolage as identified by Denzin and Lincoln. He described it as "grounded on an epistemology of complexity" (Kincheloe & Berry 2004, p.2). He was particularly passionate about the pitfalls of previous, reductionist theories and methodologies.

As reductionists abstract such phenomena from the contexts of and processes that give them life and meaning, they destroy them. Thus in the complex hermeneutics, epistemology, and ontology of the bricolage entities are not simply things-in-themselves. They are embedded in the world, existing in multiple horizons, in multiple, parallel, and intersecting universes. They cannot be reduced to smaller and smaller monads but must be seen in the same way Einstein saw gravity – a part of the process and structure of the universe (Kincheloe & Berry 2004, p.xi).

In the spirit of Kincheloe and Berry's bricoleur, the paradigmatic landscape in this research will be surveyed frequently as feedback loops are an important part of the methodology. Kincheloe claims:

In the move to transcend the objective certainty of positivism and the effort to avoid the nihilism of more radical modes of postmodernism, social and cultural analysis has migrated to a more undefined space where no particular paradigmatic view dominates (Kincheloe & Berry 2004, p.30).

Hence, this research design will be iterative: constructed and reconstructed, as is the wont of bricolage, to be inclusive of multiple paradigms to avoid reductionism during the research process.

3.5 Research design: Creating a knowledge quilt from bricolage, case studies and critical qualitative research analysis

This research will use a bricolage approach within which Carspecken's (Carspecken, 1996) five stages for application will be adapted employing a "two-case", case design study (Yin 2009, p.61). The two cases present contrasting education initiatives that were implemented differently at two different points in time. The case studies will contrast how the transferability, sustainability and scalability of two education initiatives were impacted by the problematisation, enactment, interpretation and translation of education policy by different actors and groups.

Bricolage

Kincheloe and Berry (2004) are sensitive to the claims that bricolage lacks pre-determined structure. For bricoleurs, structure is formed as part of the iterative process necessary in bricolage. Structure is developed, reviewed throughout the research, and redeveloped as the research process informs the work over time. Researchers construct a bricolage map as the research design begins to develop in order to provide a rigorous structure that provides a way of managing complexity. The research map is a major tool that is part of the iterative process required in bricolage "to be used in a manner consistent with the principles of complexity theory" (Kincheloe and Berry, 2004, p.115). The full

metaphor *Jack-of-all-trades* extends to, *and master of none* so that the bricoleur's tool kit might be interpreted as a pejorative, random grab bag if care is not taken to manage structure in the design.

Critical qualitative research

Carspecken is a critical theorist and a pioneer of critical ethnography, although he prefers to use the term *critical qualitative inquiry* in preference to *critical ethnography* as he feels ethnography is a term that was derived from a particular historical form of qualitative research (Carspecken 1996, p.22). His text, *Critical Ethnography in Educational Research: A Theoretical and Practical Guide* (1996) provides a methodological approach that he represents as a framework for critical qualitative research generally, including anyone who wishes "to study features of human life and human experience that are not overtly political" (Carspecken 1996, p.2). His work is grounded in phenomenology and the work of Habermas. He does not refer to bricolage or bricoleurs in his text, however, locates the initial discussion of his theory in Kincheloe's work explaining the underlying, critically-located epistemology, ontology and methodology that he has developed. He advocates many of Kincheloe and McLaren's arguments around ontological positions, understandings of truth and validity. He advocates using similar multi/interdisciplinary, mixed method techniques for data collection and analysis.

In order to address the potential criticism that bricolage may be too unstructured, this research will draw on Carspecken's five stages for critical qualitative research. For critical theorists like Carspecken, Kincheloe and others, contemporary society is inherently unfair. They believe that critical qualitative research must expose power imbalances and ensure that the outcomes of the research benefit those in society who are weaker, have been marginalised, or oppressed (Apple, Kenway & Singh 2005; Carspecken 1996; Kincheloe & Berry, 2004). Accordingly, this research will be undertaken using a bricolage framework informed by an adaptation of Carspecken's five stages for critical qualitative research. Carspecken outlines the five stages as "preliminary steps", as again, there is an iterative process that is important in this methodology as in the bricolage.

1. Stage One: Compiling the primary record

2. Stage Two: Preliminary reconstructive analysis
3. Stage Three: Dialogical data generation
4. Stage Four: Describing system relations
5. Stage Five: System relations as explanations of findings (Carspecken 1996, p.43).

Case studies

Stake (1994), (cited in Punch 2009, p.119) distinguishes three main types of case studies: *intrinsic* case studies, *instrumental* case studies, and *collective* case studies. This research uses the collective case study approach “where the instrumental case study is extended to cover several cases, to learn more about the phenomenon, population or general condition” (Punch 2009, p.119).

Yin’s text, *Case Study Research: Designs and methods* (2009) provides an excellent resource for understanding the development and application of case study methodologies. He groups case studies more broadly as exploratory, descriptive or explanatory making clear that there are no hard and fast boundaries between each (Yin 2009, pp.8-9). He explains how case study methodology has sometimes been misrepresented as it is still relatively new as a methodology – still evolving – as evidenced by the fact that case study research designs have not been codified in the way that other research methods have been. He describes five components of a research design:

1. a study’s questions;
2. its propositions, if any;
3. its unit(s) of analysis;
4. the logic linking the data to the propositions; and
5. the criteria for interpreting the findings (Yin 2009, p.27).

Within this broad design, whether single- or multiple-cases, case studies can be holistic or can contain embedded, multiple units of analysis. He presents a two-fold, technical definition of case studies more generally that capture the logic of design. In the first part of his definition, he focuses on the scope of a case study.

A case study is an empirical inquiry that

- investigates a contemporary phenomenon in depth and within its real-life context, especially when
- the boundaries between phenomenon and context are not clearly evident (Yin 2009, p.18).

The second part of his definition provides a technical definition that covers data collection and data analysis strategies.

The case study inquiry

- copes with the technically distinctive situation in which there will be many more variables of interest than data points, and as one result
- relies on multiple sources of evidence, with data needing to converge in a triangulating fashion, and as another result
- benefits from the prior development of theoretical propositions to guide data collection and analysis (Yin 2009, p.18).

Earlier in this paper, Richardson's concerns with the limitations of triangulation as a strategy for validating findings were referenced. Richardson, bricoleurs, critical theorists and the like see triangulation as limiting in that it may exclude other valid findings beyond the three points of reference typically used in validation by triangulation. Bricolage encourages complex, multi-faceted analyses of data, therefore, triangulation may not be sufficient to validate findings. Triangulation may even risk reproducing or reinforcing the reductionism that bricolage seeks to avoid. The use of the iterative reflection process with data and analysis deployed in bricolage together with the iterative processes required in the five stages of critical qualitative research means that validation of data will occur repeatedly throughout the research process.

Yin argues that a discerning feature of case study research different from related methods such as ethnography and grounded theory are that the latter avoid "specifying any theoretical propositions at

the outset of an inquiry”, whereas case study research forces the researcher to “begin constructing a preliminary theory related to your topic of study” as the five components above are developed (Yin 2009, p.35). Yin qualifies what he means by theory stating that case study requires theoretical propositions to provide a blueprint for the study that guides the data collection and analysis phases of the research whether they be single or multiple case studies. This is an important part of the case study methodology as it affects the “analytic” generalizability of the findings. Yin distinguishes between “analytic” and “statistical” generalisation to explain why findings from single case studies can be validly generalised. “In analytical generalization, the investigator is striving to generalize a particular set of results to some broader theory (Yin 2009, p.43). Yin suggests that a “two-case” study overcomes some of the vulnerability of single-case studies because “the analytic benefits from having two (or more) cases may be substantial” (Yin 2009, p.61). The two research cases selected for this study also offer contrasting situations in the implementation of different education initiatives and the ways in which policy problematisation and enactment affected each one.

In this design, if the subsequent finding support the hypothesized contrast, the results represent a strong start towards theoretical replication – again vastly strengthening your findings compared to those from a single case alone (e.g., Eilbert & Lafronza, 2005; Hanna, 2005) (Yin 2009, p.61).

Punch explains that sometimes case studies are studied because they are unique or very important in their own right, so that generalizability is not a goal. However, where generalizability is a goal, it can be achieved by either *conceptualizing* or *developing propositions* so that findings from a case study may be presented as potentially applicable in other cases. In *conceptualization*, “the researcher develops one or more new concepts to explain some aspect of what has been studied...To develop propositions means that, based on the case studied, the researchers puts forward one or more propositions – they could be called hypotheses – they are inputs into the research (Punch 2009, pp.121-122). It is the question of generalizability that has caused the greatest criticism of case study methodology. Punch notes

Properly conducted case studies, especially in situations where our knowledge is shallow, fragmentary, incomplete or non-existent, have a valuable contribution to make in education in three main ways (Punch 2009, p.122).

These three main ways to which Punch refers above can be paraphrased as:

1. What we can learn from the study of a case in its own right
2. Only the in-depth case study can provide understanding of the important aspects of a new or persistently problematic research area, especially where complex social behaviour is involved
3. In combination with other research approaches, the case study can enhance the richness of data collected and analysed by providing deeper insights pertaining to the data (Punch 2009, p.122).

These design components will guide the development of the two (descriptive/explanatory) case studies in this study. The idea of developing initial propositions, as Punch describes, will be considered, noting, however, that developing initial propositions may also restrict the critical/transformational approach of bricolage. Embedded units of analysis within each case will compare and contrast in depth the effect of policy problematisation and enactment on the transferability, sustainability, and scalability of the two education initiatives that are the basis of each case.

The POET: Embracing complexity

Bricolage encourages the initial conceptualisation of a research study to be derived from a Point of Entry Text (POET). “A POET acts as the pivot, the axis for the rest of the application of the bricolage” (Kincheloe & Berry 2004, p.108). A POET can be anything that generates meaning – written, visual, aural, oral, theoretical, practical... (Kincheloe & Berry 2004, p.108). The two case studies provide the Point of Entry Texts as the catalysts for the conception of this thesis. Visual examples, such as figure 1 below, show how complexity is captured in the conceptualising of the bricolage and constantly refined throughout the research process.

Figure 1: Example of capturing the complexity of the bricolage map in constructing the POET (Kincheloe & Berry 2004, p.110)

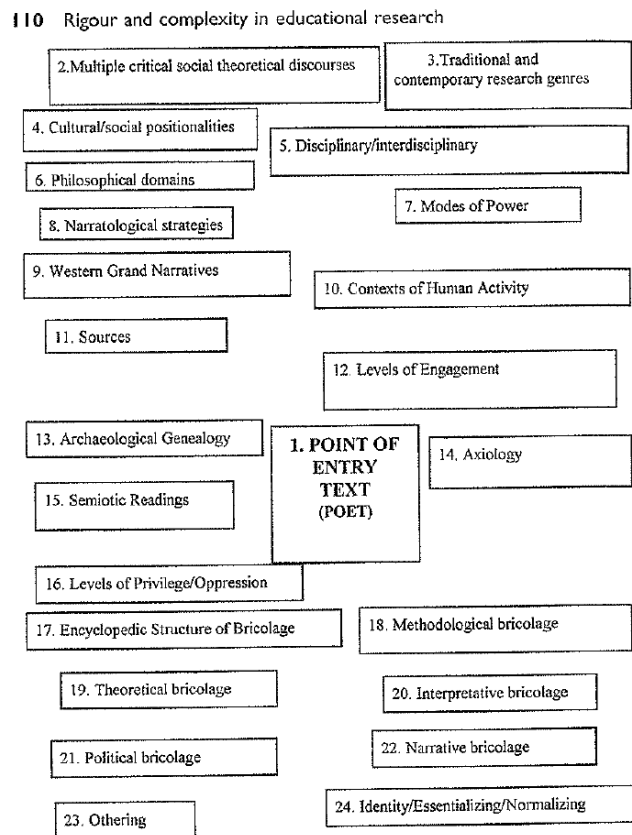


Figure 1 Point of entry and bricolage map

An important part of the bricolage is what Kathleen Berry refers to as the feedback looping, or to refer back to the quilting metaphor, threading through the landscape of the bricolage. Here, the complexity of the bricolage begins to emerge, but is never static, and the researcher is obliged to continue actively testing the appropriateness of tools and techniques throughout the research process.

“In bricolage, details of complexity are created mainly by feedback looping” (Kincheloe & Berry 2004, p.128). The POET is constantly revised and receives multiple readings, which at different points may see these readings in conflict with each other, or they may appear fragmented so that the research appears at times to lack cohesion or a central organising premise. In addition, feedback looping is provided by participants in the research, other researchers, and the research literature. Bricoleurs argue that this is an important stage of the research that ensures the complexity of the

research is adequately explored. Berry argues that the “constant state of turbulence” is a healthy and necessary feature of the complexity and the feedback looping serves several major functions:

- To include all the variables, the possibilities, the contradictions, the inconsistencies, the conflicts, the complicity with dominant centres of knowledge, beliefs, values and practices;
- To expose the invisible locations of power and dominance, hegemonic processes and practices;
- To challenge taken-for-granted assumptions hidden in languages, knowledge, traditions of grand narratives of Western, modern civilization;
- To decentre positions of authority and privilege;
- To confront discomfoting truths about legitimised knowledge and practices inherited from pre-positivistic and scientific positivism;
- To contest, deliberate, disrupt, unmask, reclaim, and track the past that has been misinterpreted, marginalized, colonized, silenced, or lost (Kincheloe & Berry 2004, p.129).

For Kincheloe and Berry, in alignment with both pragmatic and transformative paradigms, this close attention to the POET results in possible solutions for a future that transforms the lives of people who have been oppressed, marginalised and powerless eventually presenting new possibilities for new realities that redress and rebalance the previous injustices.

The POET and Case Studies: Narrowing down the issues of policy problematisation and enactment in two case studies

The POET for this research is derived from the researcher’s curiosity in two education initiatives that were implemented in selected Australian schools at different points in time. The first initiative – the New Basics Trial – was implemented as a research trial from 2000-2004, but was subsequently discontinued at the conclusion of the trial period. The New Basics case study is a retrospective analysis of an education initiative that was not sustained and is no longer formally implemented in Australia. The second case study – Advancement via Individual Determination (AVID Australia) – is a current initiative that is looking to establish ongoing sustainability, transferability and scalability.

This initiative is being implemented more organically across Australia as schools autonomously opt in to implement this initiative.

Each case study will consist of four parts. Part A will analyse the historical context for each initiative. Part B will analyse the political context within which each initiative was/is operating. Part C will consist of in-depth interviews with a range of key policy agents. Part 4 will conclude each case with a synthesis and discussion of the data. These two chapters will be followed by a meta-analysis of the data from the two education initiatives. They will be examined for similarities and differences in their genesis and implementation; how their historical, cultural, political and social contexts were impacted by policy problematisation and enactment; and how these factors impact/ed their potential for transferability, scalability and sustainability. Ultimately, it is the aim of this research to look for analytical generalizability around evidence pertaining to education policy problematisation and enactment on the potential for education initiatives to become transferrable, sustainable and scalable for other schools.

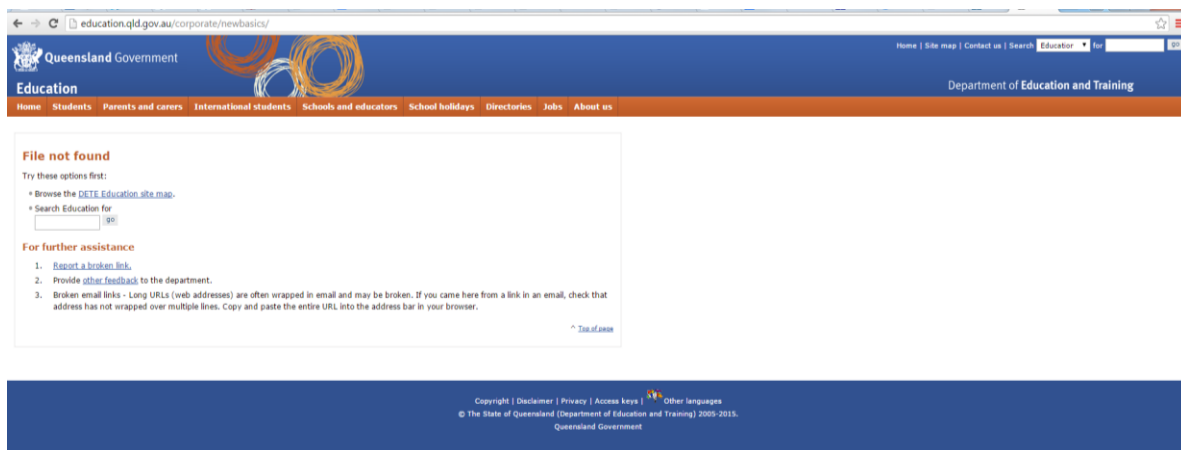
Case study 1: New Basics

The first case study is built around a retrospective study of the New Basics Trial conducted in Queensland, which ran from 2000-2004. New Basics research was commissioned by the Queensland Government in response to the education positioning paper *Queensland 2010* and emerging findings from the Queensland School Reform Longitudinal Study (QSRLS) that was conducted from 1998-2000. The New Basics trial program included 58 primary and secondary schools at a cost of \$10.7 million. Schools that participated in the trial were selected from an initial group of volunteers and were then “quarantined, resourced and supported” (Matters 2006, p.18). Implementation of the trial was controlled by Education Queensland, the Queensland state government department of education. The trial involved an internal research team who conducted 25 individual research activities, and an independent, external evaluation. Although commended at the time for the quality of the research that underpinned the development of New Basics and the innovative, effective ways that curriculum, pedagogy and assessment were brought together to strengthen teacher quality and student outcomes,

barely a trace of New Basics can be found now. Education Queensland has extinguished all references to New Basics from its website. It is as if it never existed. Clicking on an outdated link to New Basics referenced from the Department of Education and Training in Victoria as recently as May 2015 links to the following screen.

<http://www.education.vic.gov.au/school/teachers/support/pages/polresources.aspx>

Figure 2: DEECD link to Education Queensland’s previous references to New Basics



New Basics was an ambitious and innovative, holistic education initiative. It provided a framework for learning and teaching built around quality and consistency in curriculum, assessment and pedagogy. A formal, independent evaluation of New Basics’ research design and tools was conducted by John Ainley from the Australian Council of Educational Research and published in 2004. Ainley’s report described New Basics as a “multifaceted, innovation” (Ainley 2004, p.84). The report had been commissioned by Education Queensland to determine whether or not the trial of New Basics should be continued. Ainley’s evaluation was equivocal. It stated that the complexity of the New Basics trial indicated a more complex and possibly longitudinal analysis of the many aspects New Basics was required beyond a simplistic rendering of whether New Basics “worked” or not. The trial did not continue.

Case study 2: Advancement via Individual Determination (AVID)

The second case study is built around an American College Readiness System called Advancement via Individual Determination – AVID that was created in California in the 1970s by Mary-Catherine Swanson. AVID comprises primary, secondary and tertiary programs. A not-for-profit organisation, there are currently 800,000 AVID students in 5000 AVID schools across 46 states in the USA. In Australia, the first AVID school appeared in 2009 when Wodonga Middle Years College picked up this initiative from the USA. In 2012, AVID was subsequently offered to a larger number of Australian schools with the aid of a Higher Education Participation and Partnerships Program (HEPPP) grant that Victoria University was awarded in late 2011. From one AVID school in 2009, there are now some 25,000 AVID students in nearly 30 Australian AVID primary and secondary schools in four Australian states and the Northern Territory. Implementation of AVID is an entirely school-based, opt-in decision. To date no school has withdrawn from the program. HEPPP funding ends in 2015 and the AVID Australia team are looking to establish AVID Australia as a sustainable, scalable, transferable education enterprise. Because AVID is an education initiative that is currently being implemented in Australia, data for this case study will be drawn from two active AVID Australia secondary schools, as well as analysing archival data from Australia and the USA where AVID was developed. Generalisations in the way policy impacts implementation of the AVID program will have greater internal validity and reliability using the schools as two sub-units for analysis.

In the meta-analysis chapter that follows the two cases, the following issues will be analysed and any factors for analytical generalisability will be teased out. Why didn't New Basics stick? Can AVID Australia be sustained, scaled up and transferred to other schools and universities in Australia? How has education been shaped by policy problematisation, enactment, politics and power in Australia? Who are the game changers, boundary spanners, blockers and resisters? How do we get past the lifecycle of politicians? How do bureaucrats hinder or enable the adoption of education initiatives? What are the elements required for an education initiative to be transferable, sustainable, and scalable?

Selecting research tools from the bricolage warehouse

Kincheloe emphasises that bricoleurs “steer clear of pre-existing guidelines and checklists developed outside the specific demands of the inquiry at hand”, and that “such an active agency rejects deterministic views of social reality that assume the effects of particular social, political, economic, and educational processes” (*Ibid.*, p.325). As Ball *et al.* 2011 explain, education policy is created and enacted by a number of agents at different levels of the education hierarchy. These include the policy selection and enactment choices made by

- individuals and groups that include principals, teachers, school councils locally at the school level
- bureaucrats within the state education departments
- bureaucrats at federal departments
- local, state and federal politicians
- researchers
- evaluators

A critical source of data for each case will be collected from a series of semi-structured, face-to-face interviews with key agents who were/are active in the implementation of the education initiatives and associated policy enactment. They will also be asked about policy problematisation that contributed to the identification and implementation of each initiative. Crotty describes the importance of conducting unstructured interviews asking open-ended in a phenomenological framework “to ensure that the subjective character of the experiences is not prejudiced” (Crotty 1998, p.83). He adds that this method of interview also ensures that themes arising out of the data and are not imposed by the researcher’s prior knowledge or possible prejudices. Yin (2009), too, states that fluid rather than rigid interviews should be conducted. Yin describes protocols and procedures for ensuring interviews are conducted in a non-threatening manner that invites participants to speak freely. He distinguishes between *informants* and *respondents* based on the depth of information via in-depth interviews that the interviewer is able to elicit. Informants provide critical insights, but their information should be

corroborated by other sources to minimise any interpersonal influence of the interviewer and to ensure there is not an over dependency on a single source.

For New Basics, potential key informants have been identified as:

Figure 3: Potential interviewees for New Basics data collection

ROLE DURING NEW BASICS TRIAL	LOCATION
State Minister for Education who funded the New Basics trial	Queensland
Researcher who conceptualised and developed the New Basics concept, material and trial	Queensland
Deputy Director General of Education at Education Queensland prior to Roger Slee –writer of Queensland 2010 framing document that outlined Queensland Labor’s education policy	Queensland
Deputy Director General of Education at Education Queensland responsible for oversight of New Basics implementation	Melbourne
Director General of Education Queensland during New Basics trial	Queensland
Director of New Basics unit in Education Queensland	Queensland
Executive Director of Operations in Education Queensland	Queensland
Director of Access Education at Education Queensland during New Basics trial	Queensland
Independent evaluator with Australian Council of Educational Research	Victoria
Principal of a New Basics trial school	
New Basics teacher	
Independent researcher	Queensland

For AVID, potential key informants have been identified as:

Figure 4: Potential interviewees for AVID data collection

ROLE DURING AVID AUSTRALIA IMPLEMENTATION	LOCATION
Creator of AVID in	USA
CEO of AVID	USA
Senior Vice-President of AVID and one of the original staff	USA
2012 Australian Institute of Teaching and School Leadership	NSW

Principal of the Year and Principal of AVID Australia school, Tumbi Umbi campus, Tuggerah Lakes Secondary College	
Principal of Wyndham Central College, AVID Australia school	Melbourne
AVID Coordinator at Tuggerah Lakes	NSW
AVID Coordinator at Wyndham Central College	Melbourne
Parent and President of School Council, Tuggerah Lakes	NSW
Parent and President of School Council, Wyndham Central College	Melbourne
Representative from Education Department, NSW	NSW
Representative from Department of Education and Training, Victoria	Melbourne
Independent evaluator for Tuggerah Lakes	NSW
Independent evaluator for Wyndham Central College	Melbourne

The researcher as an insider/outsider – truth and validity

As has been discussed, globalisation often positions us simultaneously as both consumers and retailers – insiders and outsiders at the same time. In 1994, Denzin and Lincoln speculated that researchers would soon be accessing multi- and inter-disciplinary sources and techniques. “We are in a new age where multi-voiced texts, cultural criticism, and post-experimental works will become more common, as will more reflexive forms of fieldwork, analysis, and intertextual representation” (Ritzer 2004, p.42). Twenty years on, qualitative researchers, particularly critical researchers working in the transformative paradigm, no longer believe that purely objective research exists in either qualitative or quantitative methodologies.

Moreover, we have found that much of what has passed for “neutral objective science” is in fact not neutral at all, but subtly biased in favour of privileged groups” (Carspecken 1996, p.7).

Similarly, Gergen and Gergen note that

Developments in poststructural semiotics, literary theory, and rhetorical theory all challenge the pivotal assumption that scientific accounts can accurately and objectively represent the world as it is” (Gergen & Gergen in Denzin, N.K & Lincoln, Y.S 2000, pp., p.1026).

The consequence of this shift in thinking is significant. The role of the researcher as an insider or outsider must be reconceptualised. Advances in our understanding of the relational aspects of language and discourse are drivers of these new epistemologies and ontologies. Carspecken makes the point that critical epistemology has borrowed from the American pragmatist school of philosophy to define “truth in terms of consensus to truth claims” with a truth claim being “an assertion that something is right or wrong, good or bad, correct or incorrect” (Carspecken 1996, p.56). He states that communication is central to an understanding of validity for both criticalists and pragmatists, but he takes constructivists to task for their reliance on perception as a justification their methodologies. He is particularly scathing about constructivists assertions that “what we see is constructed by what we believe” and thus the idea that multiple realities can be constructed (Carspecken 1996, pp.16-17). Carspecken argues that if this was the case, and if values could be deliberately, selectively chosen as constructivists argue, then no outsider could ever gain an insider’s view of the world. No-one could ever understand any particular reality except for those who constructed it be they individuals or groups.

Critical theorists, like Carspecken, Kincheloe and Berry, begin their research from a point of what some may argue is a strong bias, or at least a very clear value orientation. They believe that the world is full of social inequality and that their research must contribute to positive social change (Apple *et.al.* 1983; Carspecken 1996; Kincheloe 2004; McLaren 1992). This may present some uncomfortable moments for these researchers, however, where they are also insistent that researchers should not rely on pre-existing concepts as the basis of their approach and should be open to new and different ways of knowing.

Kincheloe says the bricoleur is required to critically and constantly analyse his or her position within the research act, not as a bystander, but as a constructive participant. “In its embrace of complexity, the bricolage, constructs a far more active role for humans both in shaping reality and in creating the research processes and narratives that represent it” (Kincheloe, 2005, p.325).

The researcher must identify his or her own biases and assumptions in the process of conceptualising research, collecting, analysing and interpreting data. Greater uses of reflexive forms of fieldwork, therefore, challenge the positivist/postpositivist traditional positioning of the researcher as an “outsider” in the research process. Reality is not so neatly constrained. It is in the shadows and at the margins investigating the shades of grey where deeper meaning is derived.

A neat dichotomy of the researcher as either an *insider* or an *outsider* has become impossible to maintain. It is now accepted that individuals and groups have multiple identities that are not fixed, are flexible and changeable, and constantly blur the lines of distinction between insider and outsider (Dwyer & Buckle 2009; Fine 1994; Kanuha 2000; McNess, Arthur, & Crossley 2015; Milligan 2014). The boundaries that were once imagined between insider and outsider intersect and collide in messy, complex ways. Analysing this complexity delivers richer, deeper understanding of the phenomena in question that defies a simplistic, reductivist “answer”.

Researchers can consider a more inclusive range of perspectives metaphorically reflected in the different facets of the bricolage crystal to shape meaning in the moment. Kincheloe explains that

Appreciating research as a power-driven act, the researcher-as-bricoleur abandons the quest for some naïve concept of realism, focusing instead on the clarification of his or her position in the web of reality and the social locations of other researchers and the ways they shape the production and interpretation of knowledge” (Kincheloe 2005, p.324).

In the bricolage, the researcher is not a disinterested, detached collector of data, but brings their own history, biases and interpretations to the collection and analysis of data. It is not whether the researcher is an insider or an outsider, but rather, how they manage their participation in the research as **both** insider and outsider at different stages of the process. Fine dismisses the notion of “Other” as a “contradiction-filled, a colonizing discourse” (Fine in Denzin & Lincoln 1994, p.70). She examines:

the hyphen at which Self-Other join in the politics of everyday life, that is, the hyphen that both separates and merges personal identities with our inventions of Others... This section collects a messy series of questions about how researchers have spoken “of” and “for” Others while occluding ourselves and our own investments, burying the contradictions that percolate at the Self-Other hyphen” (Fine in Denzin, N.K & Lincoln 1994, p.70).

Dwyer and Buckle (2009) refer to this as *the space between* where the researcher can occupy the positions of both insider and outsider. Couture, Zaidi & Maticka-Tyndale (2012) introduce the concept of an “intersectional approach to understanding the role of a researcher’s multiple identities in shaping and negotiating insider/outsider status, and, consequently, qualitative data collection” (Couture, Zaidi & Maticka-Tyndale 2012, p.87). Exploring the space between insider/outsider opens up the range of methodological tools to include discursive approaches that probe the complexity and interplay of participants’ and researchers’ shifting identities. Kanuha described the experience of insider/outsider as *being native versus going native* (Kanuha 2000).

Where historically social scientists were supposed to be objectively removed from their own “gaze” on the research project, theorists such as Minh-Ha (1989), Harding (1987), and Rosaldo (1989) challenged the essential nature of the researcher-subject dichotomy, daring us instead to “walk the hyphens of the Self and Other” (Fine, 1992, p.74) by critically analysing the reflexive relationship between “us” and “them” (Kanuha 2000, p.440).

Further, McNess, Arthur, and Crossley (2015) argue that in seeking more “inclusive, collaborative, participatory, reflexive and nuanced” qualitative research methodologies, “the increased migration of people, ideas and education policies” means that earlier definitions of the “outsider as detached and objective, and the insider as culturally embedded and subjective” need to be re-examined (McNess, Arthur & Crossley 2013, p.295). They argue that people – researchers included – now hold multiple roles simultaneously that are “flexible and changing such that the boundary between the inside and outside is permeable, less stable and less easy to draw” (McNess, Arthur & Crossley 2013, p.295). The idea is gathering momentum that researchers can hold multiple roles or identities from which they

constantly move in and out, which shapes and reshapes their insider/outsider status throughout the research (see also Couture, Zaidi, & Matickia-Tyndale 2012; Dwyer & Buckle 2009; Milligan 2014; Paechter 2012; Savvides, Al-Youssef, Colin & Garrido 2014).

Gergen and Gergen identify a range of new research tools that are emerging from the field of qualitative research to support the new concept of insider *and* outsider. Many of these new tools are derived from “the lively dialogue on the nature of language, particularly the relationship of language to the world it purports to describe” (Gergen & Gergen in Denzin, N.K & Lincoln, Y.S 2000, p.1026). They include: reflexivity, multiple voicing, literary styling and performance. These tools reposition the researcher as both insider and outsider occupying the space between; at the hyphen; exploring the intersectional approach fluidly; sometimes inside and sometimes outside.

Researcher as insider/outsider and the case studies

There are advantages and disadvantages for being either an outsider or an insider, or in the space between, during the research process. The figure below captures the advantages and disadvantages of being an insider or an outsider summarised from the work of Corbin & Buckle 2009; Couture, Zaidi, & Matickia-Tyndale 2012; Gergen and Gergen, 2000; Fine 1994; Milligan 2014; Paechter 2012; Savvides, Al-Youssef, Colin & Garrido 2014.

Figure 5: Advantages and disadvantages of Insider/Outsider positioning

ADVANTAGES: INSIDER	DISADVANTAGES: INSIDER	ADVANTAGES: OUTSIDER	DISADVANTAGES: OUTSIDER
<ul style="list-style-type: none"> • Passionate and committed to topic and participants • Use research for positive social change • Trusted by participants • Can get closer to truth claims by individuals 	<ul style="list-style-type: none"> • Heightened subjective interpretations of data • Biases and prejudices intrude on data collection and analysis • Over-identification with participants and context - too close to see 	<ul style="list-style-type: none"> • Dispassionate, objective observer • Occupy a neutral position? • Less likely to have pre-conceived prejudices or biases • Can see through the 	<ul style="list-style-type: none"> • Disinterested in the participants or issues so no useful outcomes of research obtained • Observations may be limited by time and other constraints so no depth to data collected

<p>and groups</p> <ul style="list-style-type: none"> • Get buy-in quickly • Richer observations possible from deeper understanding of issues based on prior knowledge • Sincerity of process • Can access more sensitive data than an outsider due to level of trust established 	<p>alternative views</p> <ul style="list-style-type: none"> • See what you want to see – potential role conflict and confusion for researcher • Potential for claims of favouritism • Issues of interpreting vs projecting researcher’s own beliefs • Possible reflexive impact of conducting the research as an influential insider 	<p>complexity by looking only at observable data</p> <ul style="list-style-type: none"> • Can see the bigger picture without distractions 	<ul style="list-style-type: none"> • If researcher “cares less” they can become “careless” in applying research tools and interpreting data • Perceived as insincere by participants so they will not disclose essential information • Resistance and obfuscation by participants • May misinterpret data because there is only a superficial understanding of complex, deeper issues
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Being aware of the potential risks when assuming any of these roles throughout the research means the researcher can put in place processes to continually reflect on both their methodology and their data to ensure they mitigate potential biases infiltrating their analysis and retain the integrity of their research.

In analysing the New Basics case study retrospectively, I am more an outsider than an insider, but recognise that at times I will be on both sides of the hyphen. Originally trained as an English teacher, I then taught English in Japan for over three years returning to Australia in 1993. My first university appointment was as a research assistant in 1994 working on a national early years literacy project worth over \$500,000. This timing coincides with the end of the New Basics trial. The architects of New Basics were highly visible in the literacy space and our project referenced material from New Basics extensively, such as Rich Tasks and the Four Resources Model. I vividly remember attending a keynote address at a national English conference by a charismatic Allan Luke that received a standing ovation from usually reticent, experienced teachers. As such, I have loose, but uninformed opinions

about New Basics formed years ago. I know some of the agents associated with the work as colleagues. My current line manager previously held the position of Deputy Director General of Education Queensland and was responsible for oversight of aspects of the New Basics trial. He now resides in Victoria and has no association with Education Queensland or New Basics. He is someone I plan to interview, therefore, potential issues of power and position within the context of our professional relationship will need to be considered as I undertake that interview. As a co-supervisor for this study, he is a wonderful resource who I can draw upon, but I will also need to ensure I validate perspectives gained from his interview against other data I collect.

In the AVID case study, I have a pivotal role as an insider as I am responsible for the broad implementation of AVID across Australia. I am able to access a large amount of secondary data that has already been collected by The Victoria Institute for the purpose of studying and evaluating the AVID Australia pilot funded by HEPPP. I wrote the original HEPPP grant that provided the funding for the first AVID Australia schools to implement AVID. I know many of the agents in every AVID Australia school including key agents in the two schools selected as sub-units of analysis in this case. I believe I have a high degree of trust and integrity within the AVID Australia community, which will provide me with a unique opportunity to access and interpret data from multiple sources. However, I am also aware that this deep knowledge of the original intent I had for establishing AVID in Australia may not be shared by all sites. I will have to exercise caution, as indicated in the earlier part of this discussion, to avoid the potential disadvantages of being an insider to the implementation of AVID in Australia. I am, however, also external to the internal processes and choices schools make about their implementation of AVID. In this regard, I am curious and somewhat agnostic about the different models that schools choose to set up in implementing AVID at their site. The flexibility of its implementation is a potential strength of the program. Crucially, together with my line manager, I am responsible for the next phase of securing funding for AVID Australia so that it is transferable, scalable and sustainable, in a similar way that occurred in the USA. McNess, Arthur, and Crossley make the point that

The concept of a 'third', liminal space may have the potential to encourage new meaning which is constructed on the boundary between worlds where historical, social, cultural, political, ethical and individual understandings meet (McNess, Arthur & Crossley 2013, p.295).

This is the *in-between* space from which I hope to start this research. Rather than retreat from the inherent complexity which bricolage would seek to embrace, I will look to explore this third, liminal space where I find myself out of the traditional insider/outsider comfort zones, and thus what it may mean for qualitative researchers more broadly in the future.

Ultimately, it is likely that it is not whether a researcher is inside or outside, or at the hyphen, that matters as much as the fact that they conduct their research with transparency and integrity.

Instead, we posit that the core ingredient is not insider or outsider status but an ability to be open, authentic, honest, deeply interested in the experience of one's research participants, and committed to accurately and adequately representing their experience (Dwyer & Buckle 2009, p.59).

Researchers must know when they are occupying these various insider/outsider spaces and keep asking questions throughout to validate responses gathered in whichever role is occupied. They should seek to understand the complexity of multiple roles rather than reduce them to "either/or" dichotomies.

Summary

A sophisticated research methodology is required to understand the complex interplay of a range of variables, viewpoints and factors that explore how school communities attempt to make sense of the myriad of potential education initiatives from which they can choose. In the context of a post-neoliberalism imaginary in a post-globalization world, new ways of viewing wicked problems are required that problematise education policies and that will disrupt traditional research approaches and cross traditional paradigmatic boundaries. Stephen Ball employs a similar approach in his research for his text, *Education Reform*. In this study, he purposefully chose to situate his research across

paradigms employing critical policy analysis, post-structuralism and critical ethnography in what he says is “an exercise in ‘applied sociology’” (Ball, Stephen 1997, p.2). Ball notes the challenges of venturing beyond traditional paradigms and research approaches.

At times they clash and grate against one another but the resultant friction is, I hope, purposeful and effective rather than a distraction....The critical analyst must take risks, use imagination, but also be reflexive (Ball, Stephen 1997, p.2).

This thesis will seek to contribute to new knowledge both in terms of the emerging approach of employing bricolage, case study and critical qualitative research methodologies, as well as in analysing the issues around education policy problematisation and policy enactment. I am conducting this research from a value proposition that believes social inequality is a characteristic of the Australian school system that should be contested. I want my research to contribute to positive social change for schools, especially those that are marginalised by the education system. I want to re-examine and reconceptualise some of the education *problems* typically taken as a given that are therefore rarely challenged. I am keen to expose the complex ways that the various actors and groups involved in the enactment, translation and interpretation of education policy impact the way schools work. I am eager to disrupt traditional ways of thinking and researching education policy to shed light on potential, innovative, new ways of becoming that make life in schools better for their whole community. I will seek to make a contribution to reframing education discourse away from *problems* and *solutions* to generate more sophisticated ways of thinking and acting in the emergent area of critical implementation studies.

4. PROPOSED CHAPTERS

1. Introduction and Context
2. Literature Review
3. Methodology: Bricolage framework drawing on Carspecken's Five Steps of critical qualitative analysis (critical ethnography) using two-case study approach
4. Case Study 1: New Basics Trial
 - 4a: Historical context of Australian and Queensland education
 - 4b: Policy, Politic and Power that framed the context for New Basics
 - 4c: Interview data with key agents in the New Basics trial
 - 4d: Synthesis and discussion of New Basics data
5. Case Study 2: AVID Australia
 - 5a: Historical context of Australian education since New Basics trial to present
 - 5b: Policy, Politics and Power in which AVID Australia is operating
 - 5c: Interview data with key agents in Australia and the USA for AVID Australia
 - 5d: Synthesis and discussion of AVID Australia data
6. Meta-analysis of data sets from chapters 4 and 5. How was policy problematised? Why didn't New Basics stick? Can AVID Australia be sustained, transferred, scaled? What are the elements required for an education initiative to be transferable, sustainable, scalable? How has education been shaped by policy enactment, translation, interpretation, politics and power in Australia? Who are the game changers, boundary spanners, blockers and inhibitors? How do we get past the lifecycle of politicians? How do bureaucrats hinder or enable the adoption of destruction of education initiatives?
7. Conclusions and opportunities for future research

5. RESEARCH PLAN AND TIMELINE

TIMELINE/DATE	RESEARCH ACTIVITY (THESIS DUE BY 2020 P/T)
20 th Feb 2014	PhD commencement date
24 th June 2015	Colloquium
Late June 2015	Deakin research training preparation – Deakin Studies Online 5
June – July 2015	Ethics written and submitted
August 2015	Conduct USA interviews for AVID data
Sept – December 15	Conduct Australian interviews for New Basics data and primary data analysis
Sept – December 15	Collect data from two AVID case study schools and primary data analysis
December 2015 – December 2016	Primary and secondary data analysis and write case study chapters and meta-analysis <ul style="list-style-type: none">• Revise literature review and methodology chapters
December 2016- February 2017	Revisions and proof reading
February 2017	Submission of thesis
20th February 2022	Maximum completion date

6. ETHICS CLEARANCE

This project will require ethics clearance. As this research does not seek direct engagement with children, I believe that it will satisfy the requirements for low-risk research in accordance with the policies and procedures of the Deakin University Human Ethics Advisory Group. Data from this thesis will be stored in compliance with the Deakin University Human Ethics requirements.

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