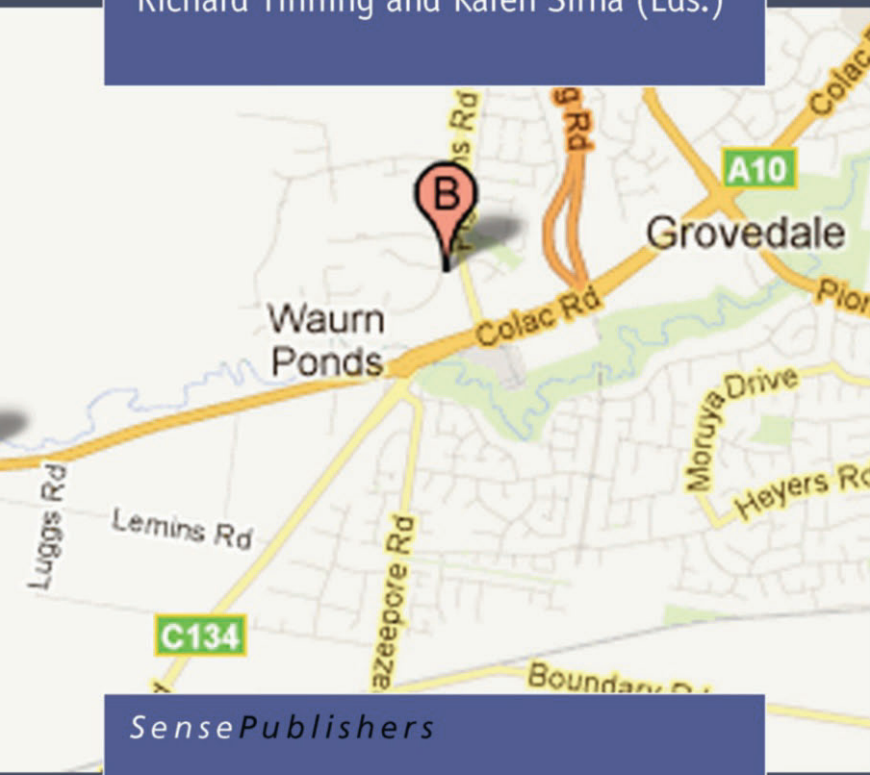
TRANSGRESSIONS - CULTURAL STUDIES AND EDUCATION

Education, Social Justice and the Legacy of Deakin University

Reflections of the Deakin Diaspora

Richard Tinning and Karen Sirna (Eds.)



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TRANSGRESSIONS: CULTURAL STUDIES AND EDUCATION
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This book series is dedicated to the radical love and actions of Paulo Freire, Jesus “Pato” Gomez, and Joe L. Kincheloe.

TRANSGRESSIONS: CULTURAL STUDIES AND EDUCATION

Cultural studies provides an analytical toolbox for both making sense of educational practice and extending the insights of educational professionals into their labors. In this context *Transgressions: Cultural Studies and Education* provides a collection of books in the domain that specify this assertion. Crafted for an audience of teachers, teacher educators, scholars and students of cultural studies and others interested in cultural studies and pedagogy, the series documents both the possibilities of and the controversies surrounding the intersection of cultural studies and education. The editors and the authors of this series do not assume that the interaction of cultural studies and education devalues other types of knowledge and analytical forms. Rather the intersection of these knowledge disciplines offers a rejuvenating, optimistic, and positive perspective on education and educational institutions. Some might describe its contribution as democratic, emancipatory, and transformative. The editors and authors maintain that cultural studies helps free educators from sterile, monolithic analyses that have for too long undermined efforts to think of educational practices by providing other words, new languages, and fresh metaphors. Operating in an interdisciplinary cosmos, Transgressions: Cultural Studies and Education is dedicated to exploring the ways cultural studies enhances the study and practice of education. With this in mind the series focuses in a non-exclusive way on popular culture as well as other dimensions of cultural studies including social theory, social justice and positionality, cultural dimensions of technological innovation, new media and media literacy, new forms of oppression emerging in an electronic hyperreality, and postcolonial global concerns. With these concerns in mind cultural studies scholars often argue that the realm of popular culture is the most powerful educational force in contemporary culture. Indeed, in the twenty-first century this pedagogical dynamic is sweeping through the entire world. Educators, they believe, must understand these emerging realities in order to gain an important voice in the pedagogical conversation.

Without an understanding of cultural pedagogy's (education that takes place outside of formal schooling) role in the shaping of individual identity–youth identity in particular–the role educators play in the lives of their students will continue to fade. Why do so many of our students feel that life is incomprehensible and devoid of meaning? What does it mean, teachers wonder, when young people are unable to describe their moods, their affective affiliation to the society around them. Meanings provided young people by mainstream institutions often do little to help them deal with their affective complexity, their difficulty negotiating the rift between meaning and affect. School knowledge and educational expectations seem as anachronistic as a ditto machine, not that learning ways of rational thought and making sense of the world are unimportant.

But school knowledge and educational expectations often have little to offer students about making sense of the way they feel, the way their affective lives are shaped. In no way do we argue that analysis of the production of youth in an electronic mediated world demands some "touchy-feely" educational superficiality. What is needed in this context is a rigorous analysis of the interrelationship between pedagogy, popular culture, meaning making, and youth subjectivity. In an era marked by youth depression, violence, and suicide such insights become extremely important, even life saving. Pessimism about the future is the common sense of many contemporary youth with its concomitant feeling that no one can make a difference.

If affective production can be shaped to reflect these perspectives, then it can be reshaped to lay the groundwork for optimism, passionate commitment, and transformative educational and political activity. In these ways cultural studies adds a dimension to the work of education unfilled by any other sub-discipline. This is what Transgressions: Cultural Studies and Education seeks to produce—literature on these issues that makes a difference. It seeks to publish studies that help those who work with young people, those individuals involved in the disciplines that study children and youth, and young people themselves improve their lives in these bizarre times.

Education, Social Justice and the Legacy of Deakin University

Reflections of the Deakin Diaspora

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FOREWORD

I have struggled to remember where and how I knew about the work that was going on at Deakin. In the 1980s I chose to undertake some studies in educational administration. As it happens these were rather truncated by the demands of my job as a busy school principal. In the mid 1990s I made the decision to return to study, this time as a rather more exhausted school leader. For the record, I did finish this second time! However the germane point here is not my failure to complete a qualification and then my success, but rather the fact that I deliberately chose Deakin—twice—as the place where I might do some further study. Of all the universities in Australia, why this one? The answer to this question is in three parts: (1) the intellectual agenda, (2) reciprocal relationships with the profession, and (3) strong institutional practices informed by social justice principles. While I separate them here, they were integral to the ways of being a scholar and doing scholarly and inseparable as a faculty practice.

THE INTELLECTUAL AGENDA

As a practicing school principal I was regularly exposed to the burgeoning literatures on school leadership and management, and to the work of the early school effectiveness researchers. Neither of these bodies of work made much sense to me and did not help me think about the kinds of challenges I faced as the designated 'boss' of a classified 'disadvantaged' school. Already engaged in school-based action research as the major mode of generating democratically agreed curriculum and school policy changes, I had encountered texts written by Deakin scholars not only about action research, but also feminist and critical approaches to school administration. It seemed at the time that Deakin and I were a logical 'fit'. Reflecting back on this, and connecting my choice of Deakin to a current concern with the purposes of scholarly work, it seems to me that I recognised and valued the kind of intellectual work which was the hallmark of the Education faculty.

In an article reflecting on the role of academics as public intellectuals, Craig Calhoun (2008) argues for a social science that produces public knowledge. This does not mean simply bringing techniques to problems identified by policy-makers. Rather, it is the reverse. Calbhoun builds an argument for what he calls 'real time' social science which

– is directly responsive to public issues that are already subject to public discussion and policy making,
– brings knowledge into public discussion within policy-making time scales but
– is dependent on longer term scholarship underway about rapidly changing social circumstances

Doing real time social science means choosing topics for enquiry that emerge from a sustained and critical analysis of what is happening in the world. Having identified so, real time social scientists then raise questions about what problems are and are not posed by policy and/or public debate and why they are problematised in particular ways and what are the implications of these ways of meaning-making. Vital to these considerations are questions of whose knowledges are engaged and marginalized or ignored and whose interests are served and whose are not in the process of problem-making and posing.

In making this case, Calhoun is not suggesting that social scientists ignore the importance of blue skies research. Instead, he reasons that the development of better theorizations and more robust and sensitive methods are important in order to strengthen researcher capacities to undertake the work of research and also to address and/or promote public debates. He suggests that it is crucial that social science demonstrate its usefulness by informing public knowledge, not by supporting partisan politics or by producing esoteric knowledge within bunkered disciplines. This is not the same as applied social science because real time social science is not separate from the development of disciplinary knowledges and further scholarship. Rather the goal is to address issues in ways that will meaningfully clarify understandings, and inform social activities, conversations, relations, agendas and further inquiry/ies.

This is to my mind precisely the agenda that was collectively pursued in Education at Deakin University. The faculty work that I knew made sense to me as a practitioner—it offered resources to think with, a different take on problems that I knew only too well, and spoke from a deep commitment to social justice that I shared. But how did I know this?

RECIPROCAL RELATIONS WITH THE PROFESSION

The 1970s and 80s were, in Australia as in other places, a time when there was a great deal of 'bottom up' political activity. The anti-war movement coincided with the growth of identity-based social movements and struggles for Indigenous rights; in Australia these were subject to a very particular government incorporation, innovation and regulation (for example see Eisenstein, 1984; Yeatman, 1990 on 'femocrats' and the role of equal opportunity legislation). In education, the federal government initiated, over more than two decades, waves of school funding programmes designed to address and redress the ways in which poverty, race, dis/ability and gender were implicated in the re/production of unacceptably low educational outcomes for some groups of Australian children and young people. These programmes generally drew heavily on research and also created forums and projects where academics and practitioners could come together to share insights and understandings (see Thomson, 2007).

The feminist philosopher Linda Alcoff (2002) advocates this kind of public, dialogic space as the most desirable site for public intellectual practice. Alcoff

argues for the notion of scholar as public theorist, a position she compares with that of permanent critic or populariser both of which, she suggests, place the scholar in the distantiated position of detached/neutral-expert-who-knows-and-who-tells-others-what-to-think/do. She stresses that theoretical development and creativity do not just happen back at 'the monastery' (p. 530) but actually happen in most walks of life, that is academics are not the only people to think and reflect deeply (see also McLaughlin, 1996). She therefore posits a notion of 'doing theory in public' where scholars can not only receive vital feedback but where they can engage in reciprocal conversations with others who have different partial and situated knowledges and perspectives. She concludes that

> …(p)ublicly engaged work is actually one of the BEST sites from which to engage in at least certain kinds of intellectual work, not because one of merely applying and testing theory developed in the academy to the public domain nor because one can simply gather raw data from which to build theory, but rather because the public domain is sometimes the best or only place in which to alter ones' thoughts… and thus to engage in intellectual work (p. 533).

With the benefit of hindsight it seems to me that this was the kind of work in which Deakin faculty approached their involvement in the many sites available for debate and development.

At the time I certainly met Deakin staff in a variety of places—at conferences, in official committees and in community organizations. One of the things that was most obvious to me, as a practitioner, was not that they were there—because other academics were often present too—but rather that they shared what seemed to me to be a more respectful position towards those of us in the schooling field. They did not seek to tell me what to do or think. They were actually interested in my perspectives and experiences and saw them as important. This was not the case with some other university-based people with whom I often found myself becoming angry about the ways in which my understandings were trivialized. My experiences appeared to be of no interest to those with an already fixed analysis.

Of course, Deakin academics were not the only ones who acted in this way. However this practice seemed to be characteristic of the group, rather than of an individual. These days I would describe this way of relating to practitioners as a disposition; these were scholars disposed to act in ways that promoted mutually respectful conversations and joint knowledge production. I know now that this was borne from a political-cultural practice which was explicitly theorized as well as practiced. As a practitioner I just experienced this, but it was an experience which was critical to my choice of a place to study. I needed to be able to take my professional identity and expertise into the academy and have it taken seriously. I knew that Deakin would do this—and they did.

STRONG INSTITUTIONAL PRACTICES INFORMED BY SOCIAL JUSTICE PRINCIPLES

The first time I chose Deakin in the 1980s I was influenced by the fact that they offered part-time, distance courses. This meant that I could study in my own time-space. I was not required to attend weekly lectures and could regulate the pace at which I went through the course materials and exercises. While this kind of provision does not suit everyone, it was something that I found easier to manage than the local alternatives. While this might have been a market strategy, it was also borne from a desire to provide postgraduate education to the profession in ways that were not then readily available. Regardless of where they worked, no matter how remote the location or busy the work, part-time distance education offered an opportunity for an education that might well otherwise be unavailable.

The second time I chose Deakin I did so because I knew that the faculty had a commitment to the recognition of somewhat unconventional but nevertheless evidenced knowledge production and dissemination. This was one pedagogical instantiation of the collective disposition to respect professional practice. I was confident that the School would look favourably on my somewhat chequered academic record, and my school experiences and extensive professional publications. Their support was not simply a matter of enrolment, but extended to offering a scholarship for full-time study to a very non-traditional doctoral candidate. Both were critical in offering me the opportunity to sit, think and write for a while—a luxury after twenty-seven years of non-stop 'doing'. I was not the only practitioner to benefit from this pedagogical commitment to the recognition of different knowledges.

I note that in these days of university quality audits and the policy press for completion it is harder and harder for university faculties to make the kinds of risky offers that were made to me. Yet these were not uncommon decisions at Deakin, and in most cases, the risks did not eventuate and the decision paid off.

I confess that the only negative feelings I have about Deakin relate to 'the frock'; as I take my place among the academic procession at Nottingham I do look rather like an ostentatious blue and red Rosella parrot among the dull and dignified English academic crows and sparrows! Seriously though, I am pleased to be a Deakin graduate. I now call many of the faculty my friends. Two of my closest research partners remain on the Deakin staff and I know they continue to work for the same kinds of public intellectual work, reciprocal relations with the profession and equitable pedagogies and institutional practices that I found important as a student.

I am genuinely delighted that the work of the faculty and its significant influences on various cohorts of its students, on other institutions, and on international educational scholarship, has now been put on record in this book.

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INTRODUCTION

The late Joe Kincheloe once wrote that '… the amazing Deakin Mafia provided innovative and unprecedented critical scholarship on education for a few short years' (in Smyth 2001). Indeed, as Jane Kenway asserts

> Deakin became known as 'the' place in Australia where conventional educational ideas and practices were put under serious critical pressure, where people were encouraged to move beyond timid and trifling, unjust and unfazed educational thought and practice and towards a rigorous engagement of the ways in which education both constrains and enables, how and for whom and how it might be otherwise. Broadly, they represented what I think of as 'the Deakin project' (Kenway, page 8. A melancholic melody161 this volume).

Informed by various theoretical perspectives (eg., critical theory, neo-Marxist, poststructuralist, postcolonial, feminist, critical literacy, Bourdieuian, Foucauldian) key Deakin scholars pursued their commitments to social justice though education. Individually and collectively they, and others, made Deakin and critical educational thought synonymous. For one reason or another, when these scholars were together at Deakin they created a national and international reputation for critical scholarship in education.

Since that time (the 1980s and 90s) most of the Deakin 'mafia' have moved to senior academic posts elsewhere in Australian and internationally. Their influence in educational research and discourse continues now as members of what we have called the Deakin diaspora. As a number of the contributors to this collection explain, the term diaspora is not unproblematic and certainly has multiple meanings. Our use of the term in the title of this book was, as we have come to understand, somewhat naïve and simplistic, but we nevertheless still consider that it does represent something of the enduring association that this group of scholars has with a shared past at Deakin University.

SOMETHING IN THE AIR?

Fazal Rizvi talks of the development of a certain *criticality* that characterized the early Deakin.

> Over the 1980s, the Faculty of Education at Deakin had created a wonderful space for dialogue and debate, where a new set of ideas were developed

> about education and its moral possibilities; and then critiqued in a most vigorous fashion.
>
> … what can be confidently asserted is that almost everyone within the so-called Deakin diaspora attaches considerable importance to the principle of criticality, even if its meaning in the diaspora is highly contested. This emphasis on criticality is based on the diaspora's universal rejection of positivism, and the instrumentalism that views educational thinking in technical terms, eschewing moral and political issues. (Rizvi, page 248 this volume)

Perhaps a manifestation of this criticality was the place of argument. As Stephen Kemmis writes,

> We argued endlessly with each other (and ourselves, much of the time). Members of the group (and especially the new members who began to arrive in the mid-1980s) kept bringing new authors, ideas, perspectives into the court of our group meetings. We had to run just to keep up. We tried to make common sense of the ideas that rumbled around us, constantly threatening to unsettle again arguments that had been more or less settled. We took stands. We agreed to disagree. We took account of other views, even when we were ruling them external to the positions we were defending (Kemmis, page 151 this volume).

Whatever was 'going on' at Deakin during those years it seems, as the contributors to this collection will reveal, it was 'worth bottling'. Like a good wine thats taste and smell is a product of context (soil, climate, weather, cellaring, culture etc) so the Deakin project (as Kenway calls it) was a product of a particular set of circumstances. But the question arises as to whether a bottle of Deakin 'wine' [1] from that period was an aberration or actually embodies some more generalisable characteristic or quality that we might attribute to a university.

When John (Cardinal) Newman wrote *The idea of the university* in 1850 he considered the university was a place for teaching universal knowledge. Since then, claims to universal knowledge have been critiqued by postmodern scholars and research has become an integral part (if not a dominating part) of the modern university. Sheldon Rothblatt (1997) in *The Modern University and Its Discontents* coined the phrase *the idea of the idea* of a university, meaning that the university is, in the first instance, an idea. However, he also argues that "[a] single idea of a university has never truly existed" (p.1). So, in what sense is it possible to consider that there was something in the Deakin bottle (circa 1980/1990) that might be considered as an essence of a university?

Maybe those of us who were at Deakin during the making of the Deakin project secretly believe that the criticality and ceaseless argument was something of an essence of a university culture. And maybe we lament the increasing

corporatisation of universities with its attendant increase in managerialism and performativity (Blackmore, 2003) of the modern university in which the space for criticality and argument is seriously eroded. I know I do (see Tinning, 2007). But although it is true that most of the members of the Deakin diaspora are baby-boomers, a generational category whose overwhelming rhetoric is, according to Mark Davis (1997), one of loss ... of all the things that have been taken away, this collection of stories should not be dismissed as the lamentations of a group of grumpy old women and men. These stories represent a passionate case for certain conditions and dispositions necessary (but not sufficient) to prosecute the critical project in education.

This collection by its nature is about the past and not the future. Perhaps it is salutary to note that in addition to their changing nature, the relative influence of universities on cultural and intellectual life in general is diminishing. Whether we believe in some essence of the idea of a university or not, as McNeely and Wolverton (2008) explain in their engaging book *Reinventing Knowledge*, the history of knowledge development has always been one of contestation between nascent, dominant and fading knowledge institutions (e.g., the library, the monastery, the university, the laboratory, and the internet). Universities are losing their influence in the burgeoning knowledge economy of the postmodern world. Such recognition raises serious issues for the next generation of scholars predisposed to work for the critical project in education.

CRITICAL PEDAGOG(IES): WHAT'S IN A TITLE?

When I first proposed the idea of this collection it was to be titled *'Critical pedagogy and the Legacy of Deakin University: Reflections of the Deakin Diaspora'*. For the reasons I explain below, over time it seemed more appropriate to change the title to '*Education, Social Justice and the Legacy of Deakin University: Reflections of the Deakin Diaspora'*.

Although there are different varieties of critical pedagogy (Gore, 1993), according to Lather (1998) "critical pedagogy emerged in the 1980s as a sort of 'big tent' for those in education who were invested in doing academic work toward social justice" (p. 488). In Gert Biesta's (1998) words

> Critical pedagogies are in one way or another committed to the imperative of transforming the larger social order in the interest of justice, equality, democracy, and human freedom (Biesta, 1998, p. 1).

Reflecting on his early commitment to critical pedagogy, Buckingham (1998) asks 'What does it mean to talk about radical pedagogy [read critical pedagogy] today?' He suggested that

> Twenty-five years ago, in the wake of 1968, it all seemed crystal clear. Armed with their copies of Teaching as a Subversive Activity, Deschooling

> Society and The Pedagogy of the Oppressed, a whole generation of young teachers went out into the blackboard jungle, determined to 'conscientize' their students, to arm them with the skills of 'crap detecting' and to liberate them from the shackles of ideology. Now amid the enormous social upheavals which have characterised the closing years of the century, everything seems much more confused and contradictory (1998, p. 1).

The passions of Buckingham's young teachers were fuelled by an emancipatory politics (Giddens, 1991) and it seems to me that a similar politic underpinned the commitment of the early Deakin scholars. Emancipatory politics, described as '… a generic outlook concerned above all with liberating individuals and groups from constraints which adversely affect their life chances… is concerned to reduce or eliminate exploitation, inequality and oppression' (Giddens, 1991, p. 210–211), was avowedly utopian. But utopian aspirations and visions have always proved elusive.

Reflecting on her own experiences Kohli (1998) speaks clearly of the limitations of critical pedagogy when she claims that

> As more of us extolled the virtues of critical pedagogy we came up against its limitations, including its reliance on 'rational dialogue' … It became clearer and clearer to me that one did not change deeply held political, social, and philosophical positions simply by acquiring new knowledge or new perspectives through conversations with others (p. 515).

It seemed to me that this was a crucial insight and it was part of what stimulated me to seek the reasons why the Deakin diaspora got involved in the critical project in the first place. Where, why and how did they develop their own emotional commitment to the critical project?

In this regard I find Carlson's (1998) discussion of the three rhetorical styles that form the basis of Plato's dialogues useful in thinking about the discourses that might be marshaled in prosecuting the mission of the Deakin project. They include: *Logos*, the analytic voice of critique associated with the truth games of science and philosophy; *Thymos*, a voice of rage against injustice from the perspective and position of the disempowered, the disenfranchised, and the marginalised; and *Mytho*s, a personal voice of storytelling, cultural mythology, autobiography, and literature.

Kohli (1998) draws our attention to the fact that the search for the 'clear and the distinct' which is underpinned by a notion of 'certainty' involves 'the separating out of the emotional, the sensuous, the imaginative' (p. 515). It involves a privileging of rationality as the way to emancipation. While there are useful critiques of the limits of rationality (see for example Lather, 1991) a question remains as to whether the Deakin project was propelled as much by emotional commitment as by rational discourse. It seems to me that, for the Deakin diaspora, while all intellectually trained (Fitzclarence, 2009) and spending their working

days engaged with *logos*, there has always been a strong dimension of *thymos* and maybe that has made their work so powerful.

MY OWN ADVOCACY FOR CRITICAL PEDAGOGY

I was (and am still) happy to place myself within the critical pedagogy 'big tent', but I now have a more modest perspective regarding what can be claimed for those in the tent. As a long–time advocate of critical pedagogy and a socially critical school[2] I have argued that issues relating to gender equity, equality of opportunity, catering for diversity, challenging unjust practices such as motor elitism, should be an integral part of physical education (see Tinning, 1985, 1987). I have also been a longstanding advocate for the need for the field of physical education to problematise knowledge construction, legitimation and dissemination, and to critically engage its own ideology, power and culture (see Tinning, 1991, 2010).

Macdonald & Kirk (1999) claim that HPE (health and physical education) teachers in Australia now have a 'responsibility to [teach] the socially critical liberal curriculum as defined by the State' (p. 140). In many ways this should make me feel pleased. To see many of the issues critical pedagogues raised in the 1980s and 90s now being addressed within the official discourse of our field is surely a small victory for the educational Left[3]. However, for me at least, this is an illusionary victory. In my view the social justice discourses that are central to critical pedagogy have become mainstreamed and have often been appropriated by some teachers and administrators for reasons that are at a considerable distance from their original intention. Gert Biesta (1998) fuels my concerns when he reports that according to McLaren

> …postmodern critical pedagogy, because of its emphasis on values fsuch as diversity and inclusion, has become an ally of new capitalism and neo-liberal educational policy, at least by offering a language that can easily be co-opted by new capitalism. Instead of being a critical device against the new capitalism, postmodern critical pedagogy in fact plays into its hands (p. 4).

This process of appropriation, co-option and corruption of curriculum reform initiatives is not a new phenomenon to education. In Australia we had seen it earlier with changes to the senior curriculum in Victorian schools in which laudable principles ended up corrupted by the politics of assessment. For example, in the case of the KLA (Key Learning Area) for HPE, the principles of social justice were effectively lost as the curriculum was manifested as practice (see Fitzclarence & Tinning, 1990). But the mainstreaming of the discourse is not my only source of ambivalence regarding critical pedagogy today. I have also become concerned over the claims made on its behalf, claims that have been, on reflection, often overstated, utopian, and perhaps even wrong-headed.

In this regard, I have become more sympathetic to Gur-Ze'ev's (1998) argument for a more sceptical, less utopian 'counter education that does not promise collective emancipation' (in Kohli, 1998, p. 517). More recently I have also been challenged by Elizabeth Rata's (2010) argument regarding a sociology 'of' education or a sociology 'for' education. Motivated by such concerns I sought to explain a rather more modest possibility for critical pedagogy (see Tinning, 2002). Such *modest* critical pedagog(ies) would seek to develop emotional commitment in students. It would recognise that emotional commitment is embodied. Notwithstanding the problematic dualism evoked by left/right brain discourse, it would not focus on progress through (left-brain) intellectualizing, but would also embrace activities that require the involvement of right brain (Heron, 1981). It would attempt to connect to subjectivity and would require something like Carlson's new postmodern academic who speaks with

> … a hybrid voice that crosses borders, one that interweaves voices of logos, thymos, and mythos and that shifts back and forth from analysis to anecdote, from theory to personal story-telling, from principled talk of social justice to personal and positioned expressions of outrage at injustice (p. 543).

HERDING CATS—THE PROCESS OF THE BOOK

As a faculty member at Deakin across the years 1977–1999 I was privileged to work with or along-side the contributors to this book. I was influenced by the seminars, debates and the general critical education discourse that characterized the work of those working in the Deakin project. Taking critical pedagogy to my field of physical education was both necessary and timely.

Leaving Deakin at the end of 1999, I continued to meet many other members of the diaspora at the annual Australian Association for Research in Education (AARE) conferences. Often at such occasions someone would make the claim that 'we should document the history of our time at Deakin'. Such suggestions were usually quickly forgotten when we returned to our own work and institutional contexts.

A serendipitous email

In 2006 I received an email from Karen Sirna who was then completing her doctorate in curriculum studies at the University of British Columbia (UBC), Canada. Karen expressed a desire to come and work with me at The University of Queensland (UQ) and in 2007 she arrived to spend a year as a Research Fellow. Karen's arrival turned out to be a key catalyst in the conception and completion of this collection. Karen's story of how she came to contact me is instructive of the reach of the Deakin project.

Karen was an Elementary school teacher in London, Ontario, Canada for 13 years and eventually a vice-principal and a principal. Throughout those years of working with students and families from diverse economic, racial, and ethnic backgrounds, she found herself wondering whose interests were best met through the mandated provincial curriculum and the organization of schools. What grew over these years was a considerable sense of discord regarding curriculum, pedagogy, and the practice of education for social justice.

Karen was convinced that in order to answer her many questions and quell her unease about schools and social justice she needed a broader and deeper understanding of curriculum. Her previous studies in at University of Western Ontario and University of Toronto in physical education, exercise science and school administration had been of little help in that regard. As a consequence Karen enrolled in a PhD in curriculum at the UBC. Through her studies she was drawn to the work of scholars who questioned and explored the purposes, processes, and practices within education, schools, and curriculum (for example, Apple, 2000, 2001; Blackmore, 1993; Connell, 1985, 1993; McLaren 1994).

She was particularly interested in debates and engagements with pedagogies which respond to the interests and needs of all students and which consider new possibilities for education and social justice (Ellsworth 1989, 1997; Giroux 1997, 2001; Gore, 1993, 2001; Greene, 1998; Lather 1998, 2001; McLaren 1998; Simon 1987, 1992). Her reading of sociologists such as Pierre Bourdieu (1998, 2000), Lois McNay (2000, 2003) and Anthony Giddens (1994) in conjunction with critical and political theorists such as Nancy Fraser (1995a & 1995b) and Iris Marion Young (1990, 2000) informed her thinking and questions about how teachers might navigate the space between structural constraint and agency in working as a critical educator (Cochran-Smith, 1991, 1999; Ellsworth 1997; hooks, 1994; Luke & Gore, 1992).

While her dissertation research focused on curriculum and pedagogy generally, she began to think about how the ideas generated from reading and research might relate to her previous discipline area of physical and health education. This attention to issues of education and social justice in the curriculum field of Health and Physical Education led her to the work of a group of critical scholars in that field (eg., Kirk, 1986; Tinning, 1987, 2002; Bain, 1989). Thinking about postdoctoral work that could extend her dissertation research to the field of physical education teacher education, Karen contacted me via email. During our email and phone connections Karen discovered that during my time at Deakin, I had worked with many of the scholars that had deeply influenced her thinking during her PhD at UBC.

While working as a Research Fellow in the School of Human Movement Studies at UQ, Karen and I began to discuss how influential scholars from a range of disciplines were somehow connected through history and their institutional experience at Deakin. We pondered what drew them to Deakin and how their experiences influenced their thinking and research in the years that followed. And

so the idea for a book comprising a collection of the stories of the Deakin diaspora came to life.

This book is an attempt to describe the conditions, both personal and institutional, which gave rise to this 'innovative and unprecedented critical scholarship on education'. The essays are something of a place-marker. They help mark the place of Deakin University in the lives of the individual authors, and hopefully, they mark a place for Deakin in what we might think of as the critical education project.

Having identified the key Deakin scholars, I then made personal contact with them to solicit their interest in contributing to the book. Some of those approached politely said no, others were enthusiastic at the opportunity. Specifically they were asked to provide a reflective piece in response to a number of orienting questions put to them. We wanted to know about their personal histories and how their intellectual and emotional commitment to what we broadly call education for social justice developed. As you will see in the reading, some authors have made explicit reference to where/how their political commitments to a critical education discourse originated. Others have not been so explicit.

This collection did not come together easily. The collection has taken over a year to complete. Some authors were quick to respond to the 'call' and completed their chapters well in advance of the first deadline. Numerous other deadlines came and went before the manuscript was completed. Working with my diaspora colleagues was, as the saying goes … rather like herding cats! (albeit nice ones)!.

Although there are over thirty Deakin Education faculty who have become professors[4] of the Deakin diaspora, for various reasons this collection provides merely a sample. The first 'filter' used in offering invitations to write was geographic and temporal. I restricted the contributions to those who had been located on the Geelong campus of Deakin. Another reason for omitting some of the ex-Deakin faculty was that they did not, in any coherent or explicit way, identify with, or commit to, the Deakin project. They had other agendas, and that was fine.

For reasons as much to do with length as substance, this collection does not include the reflections of such faculty as Barbara Kamler, Lesley Farrell and Francis Christie in language education, Ian Robottom in environmental education, John Henry in indigenous education or Neil Pateman in mathematics education. Each of these scholars worked in various ways within an ethic that was consistent with the Deakin project. Notwithstanding these omissions, I suggest that this collection does include the main players in creating the Deakin legacy.

This book is a disparate collection of tales that reflect personal journeys, commitments and scholarship. They are different in their form, their substance and what they reveal of their authors. Each story represents an attempt to write of the past in a way that weaves the personal, intellectual and emotional. This was not an easy task as many of the authors attest. Each author has taken her/his own history and woven it into the storyline. Individually the contributors are, to a person, talented intellectuals. Collectively they provide a unique window into

that special period of time that saw Deakin University School of Education enjoy significant international attention for its contribution to the discourse on education for social justice.

NOTES

[1] Not to be confused with the popular Australian wine brand called *Deakin Estate* that has no connection to the University.

[2] The phrase 'The socially critical school' was articulated back in 1983 by Kemmis, Cole & Suggett in their book 'Towards the socially-critical school'. Such a school considers that it has a responsibility for social transformation and will embrace a critical pedagogy as a means of pursuing this responsibility. From this perspective, 'education must engage society and social structures immediately, not merely prepare students for later participation' (p. 9).

[3] Of course I'm not absolutely happy to use this term for I find the critiques of its increasing meaninglessness rather compelling (see for example Waleed Aly's (2010) essay 'What's right: The future of conservatism in Australia').

[4] The title Professor in this sense is the English educational system meaning attributed to a highest rank of academic as distinct from the North American system meaning one who teaches at a college or university.

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1. AND WHAT ROUGH BEAST, ITS HOUR COME ROUND AT LAST, STRUGGLES …TO BE BORN?

I remember vividly my first day at Deakin. Australia Day 1979. Forty-two degrees centigrade. Being met at Tullamarine by an enthusiastic Iain Wallace, the Dean of the Faculty who drove us to Geelong. A wife and two young children in a single motel room. No airconditioning. No shops open. Hardly a restaurant in sight. Not a promising beginning! But, I consoled myself, I had only committed myself for three years before moving on to somewhere more interesting and important. Little did I know that the next decade would be the most exciting of my professional life!

My University office was down the back of a collection of portable buildings hurriedly thrown together as a response to the need for teachers in the post war surge of school enrolments. I was welcomed by several cheerful colleagues who had been members of the preceding Geelong Teachers College: Laurie Rattray-Wood, Keith Boyd, David Dawkins and June Parrott in particular, who had been working hard to keep the educational administration area alive following the sudden departure of Wilf Carr who had returned to the UK. Mainly they were using the materials developed by Ron Glatter (1970) and his colleagues at the Open University; an interesting connection. We were soon to be joined by John Smyth, fresh from Edmonton with a PhD in clinical supervision. Interestingly he was under the impression that he had been recruited to set up a new program in Educational Administration: the very job I had been recruited for!

The immediate task we faced was what such a Deakin program should look like. Clearly we could continue to teach the Open University program by proxy, but none of us were really enthused about that. We could also appropriate one or other of the standard (American) texts in the field and teach from that. Again, there was little enthusiasm for that approach. What we wanted was a fresh approach, one that was, perhaps, Australian.

My own background, developed at Massey University in New Zealand, was in the philosophy of education and the sociology of education, more particularly the sociology of the school (Bates, 1978a; 1978b; 1980a; 1980c; 1981a). I had become preoccupied with what I saw as a hiatus between macro level analysis of the school and society and micro level analysis of the school as a social system. Little seemed to link these two areas of analysis and research although authors were keen to extrapolate or interpolate from their level of analysis to the broader field of education. What was missing were appropriate studies that linked these two levels

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of analysis and concern. As I thought more about the problem, the opportunity to develop analyses of educational administration as the link between macro and micro seemed more and more attractive. Perhaps in the study of educational administration we would be able to forge such links.

Deakin didn't seem too perturbed that I had no serious background in educational administration. However, as I read my way into the field I became more and more perturbed. It was a field left behind by the winds of time. Despite nearly a century of developments in philosophy and particularly the philosophy of science, the key figures in the field were committed to a positivism that was outdated and indefensible. The field was thought by some of its leaders such as Dan Griffiths, to be in 'intellectual turmoil' (1979). I couldn't see much in the way of turmoil, except for the unwarranted attacks made by scholars such as Don Willower on Thom Greenfield's (1975) attempt to introduce a Weberian interpretivism into a field dominated by American positivism. As far as I could see, Thom's was about the only defensible intellectual position in an arid and introspective academic landscape that had been left behind by developments in philosophy, science, sociology and education (Bates 1980a; 1980b; 1980c; 1980d; 1982a; 1983).

Moreover, search as I could, I could find no reference in any of the classic American texts on 'educational' administration to any *educational* ideas. There was not a single reference to curriculum, pedagogy, assessment, school culture, teaching and teachers work or to the social context of the school. Instead there was an obsession with establishing a 'knowledge base' for the field through an empiricist determination of a set of fundamental propositions from which an axiomatic theory of administration could be developed to guide the administrator's hand, thus allowing a 'scientific' determination of administrative practice. And all this in response to a practical activity riven with conflicts over values, purposes, achievements, resources, governance etc.

Clearly, if we wanted to achieve a defensible *educational* theory of educational administration, one informed by developments in other related fields, we would have to start from the ground up. In one sense this was daunting prospect—there were few shoulders to stand on—but in another sense, it was truly liberating. Moreover, as Deakin University was modelling itself in part on the Open University, especially in the production of high-quality course materials, we had the chance of providing a resource base for others in the field who were looking for new directions.

We were, of course, not completely alone in our aspirations. Clearly Thom Greenfield's work was important to us as was that of Peter Gronn, who championed his work from Monash University. John Codd at Massey University was steeped in the philosophy of science as well as ethics and became a close colleague. Bill Foster from San Diego spent time with us in those early years developing his Habermasian approach. We were also fortunate enough to have sufficient funds (derived from keeping some staff positions unfilled and sending

other staff overseas to complete doctorates on half pay) to bring scholars here to work with us for brief periods. Henry Giroux, Tom Popkewitz, Mike Apple, Larry Iannaconne, Bill Boyd, Lou Smith, Paula Silver, Mary-Lou Holly, John Prunty, John Clarke, Eric Braithwaite, David Jenkins spent time with us and wrote for us and with us. Other leading scholars such as Dan Griffiths, wrote for us. Australian scholars such as Peter Musgrave. Dean Ashenden, Adrian Carr, Doug White, John Hinkson, Gerry England, Richard Smith, Bill Hannan, Hugh Watson, Peter Dwyer, Deborah Towns, Ross Harold, Gerald Burke, Michael Garbutcheon Singh, and John Freeland joined in. We were fortunate enough to recruit as colleagues, teachers who were doing their doctorates with us such as Peter Watkins and Lawrie Angus as well as colleagues with recent doctorates from elsewhere: Jill Blackmore, Jane Kenway and Fazal Rizvi. Interestingly, few of these people had a background in educational administration but rather in philosophy, sociology, history, policy studies, curriculum or in the day-to-day life of schools.

Collectively, during the decade to 1989, the Social and Administrative Studies Group, as we became known, produced some sixty 100–150 page monographs as well as over 200 papers and several books. This was a major intellectual project.

Our project began with an attempt to initiate the reconstruction of the field of educational administration through a critique of the positivist foundations of the field (Bates, 1980b, 1981b; Smyth, 1982) followed by an examination of the crisis in society and administration (Rattray-Wood & Parrott, 1982); a study of alternative approaches to the study of the field (England, 1982); studies of the administrator as manager (Watkins, 1982) and educator (Codd, 1982a). Administration as philosophy in action was discussed (Codd, 1982b) and the difficulty of adjudicating competing claims was addressed (Clark, 1982), as were the relationships between bureaucracy, education and democracy (Bates, 1982b).
On the basis of this initial analysis and critique a reformulation of the idea of leadership was undertaken. Traditional views were canvassed and found wanting (Foster, 1986; Gronn, 1986); the role of the educational administrator in the development of educational ideas was addressed (Smyth, 1986a, 1986b). The notion of administrator as a contributor to the development of a democratic community was outlined (Rizvi, 1986) and the implications of the new perspective for educational administration were reviewed (Watkins, 1986b).

Alongside these analyses a cultural perspective on the work of schools was developed based upon the notion that the major resources of schools are culture and knowledge (Bates 1980b; 1981b; 1986) and that all other resources are managed in relation to these fundamental resources. This perspective was employed to examine the controversial area of school effectiveness (Angus, 1986); policy formation (Caldwell & Spinks, 1986); the importance of time as a resource (Watkins, 1986b); and a case study of class, curriculum and culture in a secondary school conducted (Angus et al, 1986a, 1986b, 1988).

The problem of evaluating schools was addressed. Here the early work (Bates et al 1981h, 1981i) reviewed various notions of evaluation (Codd, 1981a; explored

the potential of aesthetic approaches to evaluation (Parrott & Codd, 1981); discussed ideological components of the evaluation process (Bates, 1981c) as well as the relationship between evaluation and control (Dawkins, 1981). These resources were employed to set out an alternative *critical* approach to evaluation (Bates, 1981e; Codd 1981b); classrooms (Smyth, 1981); and school evaluation systems (Bates, 1981f). The administrative and social context of evaluation was assessed (Clarke, 1981) and a case study approach to school evaluation and review was outlined (Bates, 1981g).

Alongside these theoretical approaches a series of interviews with leading Australian educators was conducted in order to provide an up-to-date account of the various currents, tensions, possibilities and lacunae in Australian education. *Thinking Aloud* (Bates & Kynaston, 1983) was the result of collaboration between an academic (Bates) and a journalist (Kynaston) and showed in a very succinct form, how many of the theoretical issues developed within our course materials were at work in the day-to-day concerns of leading movers and shakers within various Australian education systems.

Alongside this formal presentation of Australian educational ideas was a less formal but fascinating attempt to make available the wealth of knowledge and experience of our students. Many of them were in positions of considerable responsibility in schools and school systems throughout Australia. As they fed back their experience to those of us who were reading their accounts of various aspects of Australian education, our whole program was enriched by a sense of immediacy as well as complexity. Some of this was fed back into our courses by the annual publication of selected student assignments. These became the 'Working Papers' (Bates, Watkins and Rizvi 1984, 1986; Bates, Angus & Watkins 1985) which themselves became part of the required reading for currently enrolled students. For many students this was their first publication and an introduction to the possibility of an academic career. In the event, several of them went on to become professors at various Australian universities.

Much of our work at this time was associated with the development of a new Graduate Diploma in Educational Administration, which was part of a suite of new developments in classroom processes, curriculum studies, and the sociology of education as well as in specific curriculum areas. In this we were fortunate to work alongside colleagues such as Stephen Kemmis, Rob Walker and their visitors such as Bob Stake, John Elliott, Ulf Lundgren, David Hamilton, whose work on classroom processes, curriculum and, most importantly, action research was a further stimulus to the development of a critical approach across the board. Other staff from the previous Teachers College also returned from completing their doctorates overseas and rapidly made a name for themselves within this rapidly developing project. Robin McTaggart, Richard Tinning, Ian Robottom, were important contributors here as were others who completed their doctorates more locally such as John Henry and Colin Henry.

As our students moved on from the Graduate Diploma to the Masters program we extended our critical analysis to a wider series of theoretical issues in the attempt to explicate and analyse some of the broader influences at work in the administrative structuring of educational systems. We used Callahan's (1962 analysis of educational administration as a 'cult of efficiency' as a starting point but went on to look at the Theory Movement (Griffiths, 1985); Thom Greenfield's Interpretivism (Gronn, 1983); the New Sociology of Education (Bates, 1983); the early Frankfurt School (Giroux, 1983); the new Political Science (Boyd, 1983); Critical Political Theory (Iannaconne, 1983); Marxism (Watkins, 1983) and Critical Philosophy (Codd, 1983, 1989). Several emerging analyses relevant to the field were also examined: stability and change (Popkewitz, 1983), Professionalism (Silver, 1983) and Loose-Coupling (Foster, 1983).

These explorations led on to the development of a critical approach to policy analysis (Prunty, 1984; Rizvi 1989, 1991) in which the role of the state (White, 1987) and the specific issues of inequality (Smith, 1984), gender (Towns, 1984), multiculturalism (Rizvi, 1984) and the relations between youth, schooling and work (Watkins, 1984, 1985b) were addressed. More generally the relationship between educational administration, public administration and the state was analysed through an account of Liberal and Marxist approaches (Bates, 1984a, 1984b, 1984c, 1985a, 185b, 1985c); the implication of public administration in the crisis of the state (Bates, 1985d); the question of agency and structure (Watkins, 1985a 1986a) and the possibility of democratising education (Watson, 1985), curriculum formation (Musgrave, 1985) and assessment (Hannan, 1985).

The relationship between economy and administration was also explored through analyses of the economy and schooling (Harrold, 1985; the economics of teacher supply and demand (Burke, 1985); technology, economy and education (Watkins, 1986); social division economy and schooling (Dwyer, 1986) the political economy of schooling (Freeland, 1986) school culture, corporate culture and the administrative and social structures of schools (Bates 1987a, 1987b, 1988, 1989a, 1989b) and school and professional development (Smyth1984a, 1984b, 1989a, Smyth, Henry and Dickie, 1982).

With the arrival of Jill Blackmore and Jane Kenway, a series of monographs on administration and gender were developed as part of a critical approach to the administration of education (Kenway, 1990; Blackmore, 1992), which enormously extended the development of a critical perspective by enriching it with feminist theory.

Throughout the 1980s, the period to which this account is restricted, the intellectual and publications agenda was accompanied by a research agenda which included case studies of schools (Bates Smyth, Angus and Watkins 1983; Angus, 1986, 1988); the politics of regional education (Bates, Angus, Prunty, 1983); the reorganisation of the Victorian Department of Education (Bates, Angus, Watkins, Rizvi, & Dawkins, 1985); the operations of regional boards (Watkins, Angus & Rizvi, 1985); school closure (Watkins, 1986c); assisted school evaluations (Smyth,

Kemmis & Henry, 1980); case studies of clinical supervision (Smyth et al, 1984); professional renewal in TAFE Colleges (Smyth, Henry, & Dickie, 1982); case studies of transition programs (Dawkins, 1984); a major evaluation of a State Participation and Equity Project (Rizvi & Kemmis, 1987). In addition some thirty doctoral theses were supervised and completed by the group.

But from this point onwards I became distracted by the responsibilities of the Deanship during a period of massive transition: through successive amalgamations and a severe downsizing and reorganising of the Faculty under somewhat hostile conditions. But that, as they say, is another story.

But the question remains as to what we achieved collectively during this most exciting of professional experiences. What we attempted to do was set out a new approach to educational administration and leadership which was theoretically informed by recent scholarship in fields that had not previously been employed in the theorising of educational administration and leadership and to focus on the management of *educational* processes within schools and systems as they affected particular groups of students. At the heart of this analysis was a concern with social justice and the employment of critical approaches to the structures of systems and the techniques and effects of administrative processes within them. In this endeavour we attempted to link system-wide analyses with school-level analyses, showing how contextual effects interacted with both.

If I can attempt brief encapsulation of some of our shared perspective it would look something like the following.

In contrast to the functionalist assumptions of the body of work current in educational administration at the beginning of the 1980s we sought to develop a socially critical perspective. Our starting point was that educational administration is a socially constructed system of behaviour which is the result of contestation between social groups of unequal power in terms of, for instance, class, race and gender. The resulting organisational structures can be seen as facilitating the agency of certain groups and limiting that of others. In this sense organisations represent a particular mobilisation of bias. This bias is not always predictable as differing settlements are reached in different contexts at different times. Central to such settlements are ideological appeals to particular notions of technical efficiency (which is itself an ideology) and to various conceptions of social order including those of the rationally administered society on the one hand, and of participatory democratic community on the other. The processes of contestation through which settlements are reached are conducted through the exercise of various forms of power. While some of these are in extremis physically coercive, most of them are economic, political and cultural. The tendency of established groups is to use whatever means are at their disposal to define their particular mobilisation of bias as a 'natural' order and to be preoccupied with reproducing that cultural and social order in as intact form as possible through mechanisms such as education. The tendency of non-established groups is to contest such hegemony and win concessions that mobilise organisational, social and cultural

resources in ways that produce a counter-hegemony. Such contestation means that administration cannot be viewed as a neutral, value-free, technical exercise and must be seen to be centrally concerned with ethics and the ways in which ethics inform social, cultural and political concerns. Such concerns lie at the heart of the practices of schools and school systems and affect the message systems of curriculum, pedagogy and assessment through which the experiences and life chances of students are shaped. The management of these message systems through the processes of educational administration and leadership are at the heart of the process of schooling and the proper study of administration in education.

Such a socially critical approach and its insistence on the contested nature of the social construction of reality through the message systems of schools, opens up the study of educational leadership and administration in quite new ways. But it also connects with the reality of life in schools in ways that the 'axiomatic theory of administration' does not. This reconnection, moreover, opens up new ways of researching leadership and administration which explore the situatedness of administrative practice and the conflicting demands that surround the school and ensure that it is in Willard Waller's (1936) terms, a social organism, a nexus of social relationships, a despotism in a perilous state of equilibrium, threatened from within and without.

So what were the achievements of this decade of intellectual endeavour? It did, I think, open up new ways of looking at a field that had become moribund; new ways of conceptualising the practices of educational administration and leadership and connecting the field with major intellectual developments in cognate disciplines. It reaffirmed the centrality of educational processes in the study of educational administration and it connected those processes with life in classrooms with broad social movements. It put cultural and social concerns at the forefront of the analyses and it introduced ethics and contestation as central to the field. This was a significant accomplishment.

But there were other accomplishments besides the intellectual agenda. The collective nature of the endeavour brought a special excitement to the enterprise. There was little of the self-regarding careerism which typifies much academic life. Living together in 'F' Block was very much a communal experience where doors were seldom closed and where colleagues were always and often instantly available to talk through a new idea, a possibility, a difficulty, a lack of sources. Part of this was due to the extensiveness of the agenda we had set ourselves—an agenda that was constantly opening up new areas for exploration—areas where we found few scholars had been before. There was plenty of intellectual space to occupy. Part of it was a deep but seldom publically expressed concern for the welfare of each other as various crises arose at a personal or institutional level. Part of it was the combination of strong personalities, each of which was given space in argument and whose positions would be contested, sometimes heatedly, but always with respect. I could not have wished for better colleagues.

At another level there was institutional support for the promotion of our agenda, through publication certainly, through conference support, through international travel, through invitations to internationally recognised (or soon to be recognised) scholars to spend time with us. These opportunities very rapidly built networks through which our ideas mixed with, supported and contested, ideas in the wider scholarly community. I remember Lawrie Angus (at that time a colleague and doctoral student of mine) coming with me to the American Educational Research Association Annual Conference in Chicago in 1985 and beginning to explain to the official on the registration desk where Deakin University was, only to be cut short with a 'yes, of course, we all know where Deakin is'. Such recognition had been established in a very short time. To have moved from a provincial teachers college to the status of an internationally recognised Faculty in five short years was indeed an accomplishment.

It was also the result of a conscious strategy. What we were trying to do was at odds with the traditions of the field and it was clear that we were unlikely to be welcomed into the cosy clubs that were committed to continuity rather than change. This became particularly apparent to me when I learnt that following my appointment to Deakin, Bill Walker, at that time the doyen of the field in Australia and the Commonwealth, had rung the Vice Chancellor and told him that he had made a serious mistake in appointing me in preference to one of his protégés. Clearly if we were going to make an impact we had to go outside Australia and establish a reputation in a more open context. I cannot say that we were welcomed by the old guard in the United States either although Dan Griffiths, the grand old man of educational administration in the US, did give us his imprimatur by recommending Deakin as a place where new things were happening and where it would be worth doing a doctorate. Unfortunately the tyranny of distance and the absence of doctoral fellowships prevented much traffic of this kind. We were, however, welcomed by a newer generation of academics in the field and, although the mainstream US traditions continued almost uninterrupted we might have had some influence at the margins, especially in showing that other kinds of thinking were possible.

One source of influence in the wider field is surely the result of the movement of members and students of the Social and Administrative Studies group to positions at other universities. John Smyth moved to a chair and an enormously productive career at Flinders University. Jane Kenway moved to a chair and an equally productive career at the University of South Australia and then to Monash. Lawrie Angus moved to Monash and then to a chair and Head of Department at the University of Ballarat. Fazal Rizvi moved to a chair at Monash and then to RMIT and now the University of Illinois Champaign-Urbana. Peter Kell holds a chair at the University of Wollongong. Marie Brennan holds a chair at the University of South Australia. Adrian Carr until recently held a chair at the University of Western Sydney. Tony Kruger is Associate Professor and Head of department at Victoria University. Geoff Shacklock is Associate Professor and Head of

Department at RMIT. Hemamali Palihakkara became director of the Institute of Education in Sri Lanka. Alan Reid holds a chair at the University of South Australia. Richard Bates and Jill Blackmore hold chairs at Deakin and have continued to uphold and extend their work under somewhat difficult circumstances—especially during the 1990's.

But most of all, for those of us who were part of that brief decade of the 1980's, the reward was the sense of excitement, of doing something new, of challenging the foundations of the field, of opening up new territory for exploration, of connecting with broader social movements. To have had the opportunity to do this in the company of such great colleagues and with such great students was an opportunity that rarely comes to us in academic life. It was an experience to be treasured.

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2. ENACTMENTS, NETWORKS AND QUASI-OBJECTS: A STRANGER IN A STRANGE LAND

When I began work on this chapter I was struck by the question of just what were the stories of the Deakin past that I have told myself and perhaps bored others with over time? What are the stories I have forgotten, edited out of easy recall or suppressed? And, then, perhaps more importantly, what is the framing device, the sensibility I now bring to a past however patchily recalled? I put these considerations "up front" as it were and wonder if I am not writing what Bruno Latour (2000) calls a scientifiction, 'using the tools of fiction to probe a scientific or a technological domain deeper than it can itself do with its own talk of efficiency and profitability' (p.78). While I'd never describe Deakin back then as efficient, let alone profitable, I wonder about the efficacy of reflexivity in tracing a trajectory which owes as much to dumb luck, chance and the perversity of formal education organisations. Still, the urge to make sense, to give order and describe patterns remains strong in all of us.

'Looking forward to working with you in July'. These words were spoken to me by a senior academic in the Education Faculty at Deakin before I had been interviewed. This was my introduction to Education at Deakin and I must confess it made me a little jumpy. I had little experience of job interviews and when I walked into the small meeting room which was located in a relocatable which housed 'the office' of the Faculty and saw fifteen or more faces look up at me I did wonder what I was letting myself in for. All I recall of that interview was stumbling through the questions (for a junior academic appointment) and being prompted on more than one occasion by the same senior academic.

How I got to this point is useful to briefly recount as I think it may help make some sense of what follows. Sense making is something that is often seen as a good thing. I am wary of claims of making sense. The making part is fine. I wonder about the sense. Does it all have to make sense and to whom? Nevertheless, what I hope this little contribution to the collection will do is provide the reader with one more enactment (Mol, 2001) of Deakin way back then and hopefully allow us to mull: 'how on earth did this all hang together, if indeed it can be said to have?'

My PhD was in physical organic chemistry at ANU[1]. It was past its use-by a decade later when machines were able to do the analysis I had struggled to do manually and with much less computational power. They don't give PhDs to

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machines but given some of what now passes as science, I think the machines should feel offended. I had begun to use these machines, also known as computers, during my honours year in 1968, the year Intel was founded. Using a computer in those days meant submitting a large box of punched cards to be processed by a computer that lived in a large air conditioned room and occupied most of it and had the computational power of about one thousandth of that in current mobile phones. During the PhD I learned to work with a bigger range of computers, from those that provided an interface to equipment to what was then a new time-shared computer which had all of 8K of RAM in single user mode. It was here I developed a sensibility about these machines which was that they simply were good to do certain kinds of work to progress a research agenda. Always pragmatic, never over-hyped, it was always about getting it to work or do the job that was wanted.

I returned from ANU to continue my teacher training[2] and then taught in a High school for a year before moving to what was then Melbourne CAE, a teacher training college. Here I continued to make, what I thought were sensible uses of various computers, building interfaces to equipment to support student practical work in Chemistry and writing software to automate some of the problem generation work for students. I also built computer models and simulations to support teaching and learned much about how much one learned when building such things and how little students learned when they used them. It was during this time that I was asked to manage the purchase of the College's first time-shared computer and, around the same time, to lead a team that developed one of the first Graduate Diplomas in Computer Education. My interest in student learning was totally informed by literature drawn from educational psychology and, in the Department in which I worked, I was able to experiment with many different approaches to teaching the variously sized cohorts that passed through our program. There was no formal research during this time. I worked in a department that taught chemistry to would-be science teachers and the staff struggled to do research in their areas of specialism largely due to lack of equipment and resources. A modest amount of research in education happened elsewhere in the College but the Balkanisation of departments made it difficult to work outside perceived disciplinary boundaries.

I came to Deakin armed only with my interest in computing and pedagogy and had no idea of the various intellectual agendas which the fledgling Faculty was developing. I felt like a stranger in a strange land. Just as my curiosity for exploring various pedagogies at Melbourne CAE was supported by my colleagues, at Deakin, I was able to pursue my curiosity about ideas in general which was fed by a number of very generous colleagues who would talk of their own agendas and intellectual influences. I was on a pretty steep learning curve. Broadly speaking, this was in sociology and I had only ever thought that psychology was all that mattered in terms of thinking about teaching and learning.

The other aspect of Deakin that I was abruptly introduced to was that Deakin then primarily taught off-campus students. In my first week I was greeted by two colleagues working in the computing area, Peter Evans and Robin Stevens. In the first few minutes of meeting it was a matter of thank goodness you are here, we have an off-campus course to write! I had no idea what these 'things' even looked like so I dutifully replicated what was then a standard model of structured weeks of activities supported by readings and, because it was a course about computers and education, we mandated particular computing activities. I have always described that work as committing almost every distance education sin in the book. I recall my awkward writing featuring prominently on the door of our assigned editor!

I never was concerned about my 'fish out of water' status in terms of adapting to teaching at a distance or my lack of awareness and knowledge of key critical thinkers and their work in education. What the Faculty was after was someone to drive or lead computer-related developments and, from my point of view, given what I had learned in my previous position, I thought I could shape a useful agenda and base my writing around these ideas. I had some firm non-negotiables based on my experience. The role of staff was an important focus. I was strongly of the view that if we could not influence colleagues to use these technologies to do their routine work in the first instance then there would be little or no chance of them exploring the use of computers to support their teaching.

It is important to recall that in describing what follows that this was a period at Deakin prior to the manic scrutiny of costs and the central manipulation of budgets to meet corporate university purposes. Without having the correct words for it at the time, we set out to establish a praxis around the use of computing technologies. We had initial ideas that were fragmented but which developed as we explored a range of practices and theory with our fellow academics.

When I came to Deakin in 1984 there was a kind of text factory in operation in the Faculty. Academics would hand write or perhaps type a draft of a paper or teaching materials. It was then word processed courtesy of a large typing pool (all women) who made use of what was then a state-of-the-art Wang system complete with 8" floppy disks. This was at a time when there was a proliferation of brands of 8-bit microcomputers and the shift to the so-called personal computer had begun. We acquired a small network of 8-bit BBC microcomputers and we had our Vice-Chancellor open the first microcomputing lab at Deakin, much to the chagrin of the folk in the IT Faculty. The Educational Computing Lab or ECL as it was known had plants, fish, and as supporting and friendly an environment as we could manage. What I had learned from my years at Melbourne was that if you taught students in a particular way, more than likely they would pick up some of those habits in their own teaching. The ECL became a place that staff and students used[3] routinely. I recall teasing Stephen Kemmis on occasions as he sat in his office typing on a typewriter. Stephen, apart from being most generous in his intellectual support was also someone who quickly learned how to exploit available technologies to support his work. I recall him writing a book with Wilf Carr and

emailing floppy disks to and from the UK. He was highly influential in the Faculty and while some academics would often mutter that they were employed to write and not type, Stephen always demonstrated an uncanny ability to derive clever use from the various computing resources he used. The use of word processing software, even in its limited form, grew slowly to a point that when we were able to afford a few of the new fangled Macintosh computers (the breadboxes). Usage grew a good deal more. These were days when we shared a small pool of computers, staff would book computers to take home and our access to the Australian Research Network[4] was via a long cable that ran all the way up the hill to a relocatable building[5], which was the ECL. In those days email was expensive. We had access to a text screen and in order to send email we had to use the screen editor, vi. I found it amazing that academic staff would go to the trouble of mastering enough of this ugly editor to send an email. The attraction of being able to communicate rapidly with colleagues in other parts of the world was highly attractive to many colleagues.

We had a practice of largely unquestioning support[6] for any academic wanting to try most anything with computers in their teaching. There were some very ordinary things we supported but also many memorables. Stephen Kemmis and a team teaching a third year unit on education were making use of a preliminary draft of a book David Hamilton (then in Scotland) was writing. Peter Evans developed software to allow students to comment on each week's set text on the BBC network. The teaching team would meet in the ECL and write a summary of the student comments and questions. The summary was then moved from the BBC network to the Internet point of connection and emailed to David. He considered the summary and then posted back a reply which was moved back onto the BBC network for students. By today's standards this activity is routine. It wasn't in the mid 1980s.

Our experience with on- and off-campus students and the use staff made of the various technologies contributed to a developing praxis of computer use in education. To me, with my science background, the technology remained a means to achieving something rather than an end in itself. I began to write small pieces about my thinking about computer use in education and teacher education. My first step in writing something larger came about as a consequence of a bid Stephen Kemmis and colleagues from other universities in Australia put together to evaluate a national computer education program. Stephen had written a small monograph with Colin Henry for teachers: a point-by-point guide to doing action research. With Stephen's encouragement, I modified that to address the study of computing in schools. This document was part of a bid for a grant to conduct an evaluation to the Commonwealth Schools Commission. The bid was successful and I[7] embarked on my first evaluation study in education. The monograph was the first of a further nine monographs which I wrote for off campus teaching.

I was still coming to terms with the likes of Illich and Freire as a result of being in the company of what was a large group of colleagues interested in curriculum[8]

and critical pedagogy led by Stephen Kemmis. I explored these new ideas as I wrote monographs like *The convivial spreadsheet*, *The collaborative database*, and *Computers, nomads and other things*. My reading ranged from influential thinkers about computing and media generally (Weizenbaum, Turkle, Papert, McLuhan) and folk whose work I stumbled on such as Bruce Chatwin's *The Songlines*.

My puzzling about people changing practices and the persistent problem of how to think about humans and computers continued. There was grist everywhere. Computers, despite their puny computational power began to take on a larger significance in the lives of colleagues who slowly came to see the advantage of a word processor to support their writing and, later, the convenience of dial-up modems which allowed some work to be done from home.

I had begun to develop a critical sensibility about computers in education I think in part as a reaction to the over selling of the technology to schools and parents, in part arising from working on the national evaluation study and in part from working with colleagues for whom being critical was their stock in trade. A burgeoning literature concerned with computer use in schools was, and remains for the most part, utopian and generally insensitive to the major social-justice issues which had long characterised schooling and about which I had become more aware since coming to Deakin[9].

It was a time when reading groups of various kinds were active and a good friend and colleague Lindsay Fitzclarence encouraged me to join one that was operating in the curriculum group. Not long after I joined this group, Lindsay had distributed a pre-publication version of Henry Giroux's *Border Pedagogy*. It was my first encounter with the notion of the post-modern. I vividly recall Stephen Kemmis coming to that meeting and posing the question to the group: 'how can you work in a field where the sign posts change overnight?' At the time I had little awareness of the intellectual conflict between Habermas and Lyotard. But, intrigued by Stephen's strong reaction, we formed a small group[10] to further explore this intellectual territory. We began working through Giroux's bibliography and were making heavy going of it. A chance visit by Bill Green from Murdoch at the time was pivotal. I recall a meeting we had with him and so much of what was a tangled and confusing mess falling into some kind of order[11].

About this time the Faculty decided to make another appointment to the computers and education area. It came totally out of the blue. We advertised and ended up with applicants that were similar in background and expertise to Peter Evans and me. This was at a time when I felt we needed to be working on better theorising of the practices emerging around computer use in education. I recall talking to Richard Bates about this and he pointed out that the Faculty, in trying to avoid mimicking the larger universities in Melbourne, would try and appoint from outside the mainstream. For example, if they needed to appoint an educational philosopher they would try and find a good philosopher who would commit to an educational agenda[12]. So we tried again and attracted an interesting field, one of whom was Bill Green. He was appointed to a lectureship in computers and

education. His computer skills were low but his command of curriculum, literacy and, importantly the literature on postmodernism was invaluable. He and I enjoyed a productive relationship[13] from the early 1990s which continued after I left Deakin. It was to Bill's credit that he put up with my unorthodox idea set. It was also through Bill that we joined a small reading group in the Arts Faculty whose field might be broadly described as Science, Technology and Society. I can't say this involvement predisposed me to working with actor-network theory (ANT) subsequently, but the papers we read and the conversations we had, opened up for me ways of looking at the computer/human binary[14] in different ways. This conundrum had dogged my thinking for a long time. I did not know it at the time but one of the Arts group with whom we met was David Turnbull who is a distinguished scholar with a long record of work with ANT.

I think it is important, particularly given where my intellectual sensibilities now lie, to point to the physical layout of the Faculty at this time. There were a number of portable buildings which were linked by covered walkways. The office and staff room was at one end and so people would spend some time waking to and from this hub. It meant you would bump into people and, on many occasions, you'd end up talking about ideas for research, a new paper and so on.

During this time, colleagues generously included me in research grant bids, many of which were successful. I learned a good deal from many colleagues during this period. *Schooling the Future* with Richard Bates, Lindsay Fitzclarence, Bill Green and Rob Walker[15] studied identity formation of students in the later years of secondary school in the early 1990s. It was a period when there was significant change to many of the old patterns associated with schooling and work as the deployment of new computing and communication technologies began to reshape and disrupt (Fitzclarence, Green, & Bigum, 1995). Other projects included *Consuming Education* with Jane Kenway and Lindsay Fitzclarence and *Learning to change in devolved school systems*, *Mediating change: global/local pressures upon school performance* both with Jill Blackmore, Louise Laskey and John Hodgens and *Schooling and Learning in the Age of the Internet* with Jane Kenway and Bill Green.

In 1992, the Faculty moved into a new building and hosted the annual Australian Association for Research in Education conference. Bill and I decided, rather foolishly, to run an electronic salon in parallel with the conference. We were able to assemble a dozen or so excellent papers from key thinkers around the world and established an email list to support discussions. It was probably the first of its kind in education. It worked well for the overseas participants but was less attractive for those who attended the conference. During the conference the then Federal Minister for Education came to open the new building. Deakin's public relations office asked me to "show" the Minister the e-salon! I produced a summary list of external participants by country and arranged for him to write an email to the list. I discovered later that he thought the e-salon was a hoax. What followed was amusing and informative. The Minister's email prompted a

flurry of replies addressed back to him from people not only in his electorate but from around the world. These were 'tidied' and forwarded to his office, at which point he apparently conceded that the e-salon had taken place.

In 1993, the University established the Deakin Centre for Education and Change and I was appointed Deputy to the Director, Jane Kenway. Others are better placed to write about the Centre but, to me, it was an attempt to give the very large amount of research coming from the Faculty a higher profile and also, to provide a means of making the products of this research work accessible for teachers. I recall arguing for the merits of a *K-Mart style* publication to accompany the normal *designer* publications which were only read by a small group of academics. I fondly recall a component of this publication being called *bottom rungs*. Lindsay Fitzclarence used to argue that a feature of much university teaching was akin to the careful construction of a ladder with the bottom few rungs removed which made access to the ladder almost impossible for students.

It was in the early- to mid-90s that what were to become two major foci for my research emerged. One came from my ongoing puzzling over the social technical binary which characterised so much of the thinking about computers in education[16]. I don't recall how I stumbled into this literature. Oddly, it was not from the association with the STS folk in Arts. It was not an easy theoretical field but as I worked my way through the early ANT papers it provided a means by which I could draw together all of the key principles I had arrived at from mulling about how best to think about these technologies and educational practice. ANT opened a world of quasi-objects, of hybrids and monsters as Latour (1994) would put it. The social technical binary was no longer an explanation but something to be explained.

At that time ANT was something of an *enfant terrible* in social theory. However it offered an anti-essentialist approach to thinking about change. Anti-essentialist theorising also characterised much of the literature my colleagues employed in their critical pedagogy work. I have a sense that some theoretical resources fit better with one's mental terrain than others at particular times and ANT, for me, proved to get better in its fit over time. It was an example of what Richard Dawkins (1999) calls a selfish meme. The influentials at this time were Bruno Latour, John Law and a growing group of scholars drawn to this sociology of translation as it was sometimes called. Perhaps the thing about Latour's writing in particular was its irreverence, its playfulness and its considerable scope. ANT concerned itself with alliances, network effects and actants. As John Law (1999, p.3) puts it:

> Actor network theory is a ruthless application of semiotics. It tells that entities take their form and acquire their attributes as a result of their relations with other entities.

At the time I had not thought through any relationships between ANT and critical social theory as was being enacted in various forms at Deakin then. Cussins (2000, p.340) points to a tension in this way:

> ANT differs from the Continental "critical tradition" in wanting to dissociate the possibility of critical understanding of science of technology from the necessity of being antiscience, or, as Bruno Latour calls it, antimodern.

At the time, my grasp of ANT did not permit conversations about such conflicts with colleagues.

Looking back on my interest in ANT, I recall a curiosity about some of the social theory that appeared to rise and fall in interest among colleagues at Deakin. Interests were often triggered by visitors or new appointments. In the days before the Web became such an everyday resource for scanning theorists and theories, it often took time for the work of a particular thinker to find its way into Education. I picked up on who most of the key influentials were in conversation with colleagues, going to reading groups and taking every opportunity to satisfy my curiosity about what seemed to me to be big ideas. Colleagues were always very generous with suggestions and advice. To me, having lived through the educational psychology fads which informed education during my time at Melbourne CAE, it seemed similar faddishness was associated with some of the social theory which came into play at Deakin. Fads in theory are not of themselves a bad thing if the theorising works to achieve good outcomes for those who appear to be systematically disadvantaged in education.

I continued to read thinkers from outside the usual fields which informed educational practice. I recall pursuing a good deal of literature when so-called chaos theory bubbled into popular discourse[17]. I was intrigued by the mathematics and explored it via computer programs I wrote. By chance, I was offered a small off-campus unit in mathematics education which was more or less an elective that students did. I developed the unit around doing non-linear mathematics[18]. The unit was a great experience. There were teachers who worked in the unit who were much better mathematicians than I. There were teachers who struggled with the simplest of the mathematics. But we were able to collaborate and share ideas and ways of tackling some of the trickier elements. Apart from having them do some mathematics and reflect upon their learning, what mattered to me was the way I worked with them. I was less of an expert and more like someone trying to orchestrate individual achievements that could be shared and from which a modest amount of peer teaching could take place. Years ago, I had developed an interest in the separation many teachers have from their disciplinary base, i.e. teachers of mathematics rarely did mathematics, teachers of history rarely did any history and so on. This separation from what Colin Lankshear calls mature insider forms of practice remains a focus for me and it finds some expression in the other major research interest I developed, that which is now known as knowledge producing schools or KPS.

This still modest agenda had its beginnings in my work with teachers who had signed on to do a course in computing and education. These courses ended up being much more concerned with teacher professional development as they puzzled about the use they made of particular computing resources they had to hand. In these courses we encouraged teachers to challenge many of the then and still now, taken-for-granted assumptions about these technologies and education. I recall many telephone conversations with teachers over these issues and, on occasion, teachers would say that it was easy to be critical of much of what was happening in schools but a lot harder to make positive suggestions. It was this challenge that prompted me into thinking about what schools and teachers might do. I began to mull over a notion that countered the then current *consumption of information* logic that characterised the use of computing and related technologies in schools. The notion of schools as sites of serious knowledge production became an interesting proposition. I explored these ideas with the teachers in the computing units I taught and had begun to think that this might be something of an option for the middle years of secondary school. I vividly recall talking to a primary teacher one evening on the telephone and she was most indignant. She insisted that primary schools do a massive amount of data collection, some of it not very well and they never did anything with the data they collected. This was the beginning point for KPS which did not begin to happen in classrooms until I left Deakin for Central Queensland University and was fortunate enough to bump into a principal who had stumbled into this space from a different direction. The details are probably best captured in publications (Bigum, 2002a, 2002b, 2003, 2004; Bigum, Gilding, & Burton, 1988; Bigum & Rowan, 2009); (Rowan & Bigum, 2004) and the work of Masters and PhD students[19].

This approach to schooling is one in which students work on projects that are valued by and have value for the local community. The students typically generate a product or performance. The quality of the output is critical to the work being taken seriously by students and the community group for whom they are doing the work. Here access to expertise, mature insider forms of practice, is an important component. Often, the products draw comments from adults like, 'wow, did kids do that?'[20] An interesting outcome of this work is the sense of agency the students who participate in this work achieve. Perhaps more importantly, there is good evidence of students who were largely disaffected with school, re-engaging through a KPS project or two.

There were other threads that developed during my time at Deakin and were the basis of ongoing intellectual curiosity. A chance reading of Brand's (1987) *The Media Lab*, drew my attention to two things: scenario planning[21] and global money. I taught myself how to conduct a scenario planning exercise from online resources and Schwartz's (1991) book, *The Art of the Long View*. What was of interest was that the process was designed to shift mindsets, which is another way of talking about learning. The technique was something I refined over time and I conducted a good many planning sessions with a wide range of folk.

My curiosity about global money was piqued by a conversation Stewart Brand had with Peter Schwartz and which is reported in the book. I recall being stuck by the

volume and rate of growth of global financial transactions and that, as Schwartz argued, less than 10 percent of this money corresponded to material goods. This began a long interest in and curiosity about the global financial system and in particular the role computing and related technologies play. The recent collapse of large sectors of the financial system across the globe underlined for me the concern I have always had that the educational engagement with these technologies only ever looked at the trees and had no sense of or interest in the forest.

The use of computing and related technologies remains a key interest, primarily because the deployment of these technologies have, for the most part proved to have large negative impacts on the disadvantaged of the world. The prospect of greater impact, as these technologies continue to conform to the empirical observation known as Moore's law is also an important ongoing interest. Kurzweil's work[22] identifies the exponential growth of not only integrated circuits in terms of price/performance (doubling now every nine months) but to a broad range of related technologies showing similar growth with different doubling periods. He argues,

> An analysis of the history of technology shows that technological change is exponential, contrary to the common-sense "intuitive linear" view. So we won't experience 100 years of progress in the 21st century—it will be more like 20,000 years of progress (at today's rate).

This consideration puts the ongoing interest in using computers in schools and for "educational purposes" generally into a perspective that needs serious attention. The history of technology also shows that the beneficiaries of most if not all technological change will always be those already advantaged.

A final consideration that marks my current interests but which I trace back to those beginnings at Deakin has been the emergence of the so-called read/write web[23]. While these developments have been largely read in education as just more of the same, there is a growing literature that documents new social patterns as we move from a world dominated by broadcast logic to one which is characterised increasingly by many-to-many communication. There is an argument that this shift is akin to the shifts that the invention of moveable type, the so-called Gutenberg revolution produced. The work of Clay Shirky, David Weinberger and Kevin Kelly are typical of thinkers whose work is, in my view, influential about these shifts. If, as happened following Gutenberg, there is a decline in dominant social institutions which have grown up around the control of publication (Weston, 1997), the interests for the disadvantaged are again unlikely to be well served.

NOTES

1 The John Curtin School of Medical Research at the Australian National University.

2 I had taken a studentship to undertake my undergraduate degree and that required me to teach for three years on completion of my study.

[3] We found some money to fund student helpers, known as Neddy's (after Neddy Seagoon, given that the lab's name approximated that of the Goon Show character, Eccles!)

[4] The Australian component of the then embryonic Internet.

[5] The Faculty operated in a set of relocatables until a new building was built in 1992.

[6] This was largely Peter Evans and me. Peter was exceptionally good technically and, in those days, did a lot of coding and interface work to make things happen for various projects.

[7] Along with Stephen Kemmis, Susan Groundwater-Smith, Shirley Grundy, Sue Willis, Stewart Bonser, Peter Evans and a number of others.

[8] The other large group in the Faculty worked on educational administration under the leadership of Richard Bates.

[9] I was reminded, humourously, of the insensitivities to gender issues that I brought to Deakin by Jane Kenway when I left Deakin after ten years.

[10] Lindsay Fitzclarence, Robin McTaggart and me.

[11] I was also unaware that the Educational Administration group in the Faculty had also been working on literature about the post-modern. There was a gentle rivalry between the two groups.

[12] Fazal Rizvi, another colleague most generous with his time and ideas probably falls into this category.

[13] Probably the most influential paper we did together was: (Green & Bigum, 1993).

[14] A monograph (Bigum & Green, 1995) Bill and I wrote, captures where my thinking was at that time about how to theorise the combination of human and computer.

[15] Rob was the first-appointed chair to the Faculty. He was and remains a generous and very supportive colleague. He always had an eye for the unusual, things that most education academics would not see as remotely interesting. We continue to exchange odd snippets.

[16] This manifested itself in terms of debates about social and technical determinism.

[17] James Gleick's book (1987) popularised the key ideas. N. Katherine Hayles work (1990; 1991) provided connections with my fledgling understandings of the post-modern.

[18] Gleick (1987, p.68) writes, "The mathematician Stanislaw Ulam remarked that to call the study of chaos 'nonlinear science' was like calling zoology 'the study of non-elephant animals'"

[19] Sue De Vincentis and Carmel McGrath

[20] This is a favourite quote of the Principal with whom I worked in Central Queensland, Trudy Graham.

[21] As per the Global Business Network: http://www.gbn.com/

[22] http://lifeboat.com/ex/law.of.accelerating.returns

[23] The ease with which anyone with access to the Web can publish has improved greatly.

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3. EDUCATION@DEAKIN: THE PLEASURE OF INTELLECTUAL TRAVEL AND THE BAGGAGE OF STAYING HOME

For one of the few academics remaining in Education@Deakin over twenty-two years, the notion of a Deakin Education diaspora produces feelings of both nostalgia and discontent. It is easy to be nostalgic about the period during the late 1980s when a critical mass of education scholars created the Deakin 'critical edge'. This feeling is tinged with some regret as to what alternative pathways I may have followed if I too had joined the diaspora and moved on to other universities and overseas. But for every diaspora, there is a 'home' that remains a reference point and benchmark against which individual and collective aspirations and experience are judged, both for those who left and those who stayed. For the traveller, home is a 'notion often buried deep in language, religion, custom or folklore' with some 'claim on their emotions and loyalties' (Cohen 1997, p.ix). Diasporic communities in the new country also often seek to reproduce what they remember as 'home', memories often frozen in time in ways that often ignore material and cultural changes that produce hybrid identities at home just as migration creates diasporic identities. 'Home' also changes in ways that subtly impact on the loyalties and emotional attachments of those remaining. Memory is seductive; it is the means by which we create both comforting and self- congratulatory stories as well as tales of despair and survival that infuse our individual and collective intellectual and personal trajectories.

STAYING ON IN MY INTELLECTUAL HOME

Our dispositions, the basis on which we make choices and act, Bourdieu (1990) would argue, derive not just from our individual habitus that is a legacy of our experiences of family and work, but also a collective habitus arising from working with others, in my case as an educator, academic and as a feminist. As a teacher in a rapidly expanding and professionalised occupation, I gained formal leadership as a senior year coordinator in a government school early. Energised by the professional activism of both the teacher union and the women's movements, my first taste of curriculum reform was the *Manifesto for a Democratic Curriculum*—the centrefold of the union magazine. My disposition for democratic process,

R. Tinning and K. Sirna (eds.), Education, Social Justice and the Legacy of Deakin University: Reflections of the Deakin Diaspora, 27–40.

professional activism and concern for social justice was not just the legacy of a feminist mother and teacher unionist family but my experience of democratic decision-making and relative professional autonomy gained through working with colleagues, team-teaching General Studies with its integrated interdisciplinary project-based pedagogy; as union and staff association president; as teacher representative on the School Council and later on an Administrative Committee in a secondary school that shared school management with the principal. These experiences taught me the power of collective democratic practice and that bureaucracies were not intrinsically bad, but open to progressive activism within limits.

My first intellectual contact with Deakin and Critical Theory was in 1984 when organising a professional development day using *Being Critical* by Wilf Carr and Stephen Kemmis as a part-time postgraduate student. A Masters in Administration and Policy Analysis and PhD in history at Stanford gained me my first contract academic position at Monash in 1985 in educational administration and policy. Two years later at Deakin, I found my intellectual 'home' where, as a feminist and historian, I was expected to bring a critical feminist analysis to the field of educational administration and policy. While staying on at Deakin, the diasporic network continues to offer me a critical sensibility that informs my theoretical trajectories and academic identity. As one of the few long-haul stayers I am also positioned as the bearer of institutional memories, good and bad, inspiring and embarrassing, funny and sad.

FEMINISM, CRITICAL PEDAGOGY AND GENDER POLITICS

Over twenty-three years, my initial research focus on gender equity reform and leadership has developed into a program of feminist inquiry around the changing relationship between the state, education and the individual. This is examined through 'case' studies of policy, governance, educational restructuring and internationalisation in the context of 'globalisation' and what this means for lived practice and the politics of the everyday. These projects in schools, universities and further education have led me to explore how gender works through identity formation, shifting knowledge/power relations, relationships between education/ family/work/community, organisational change and more recently the sociality of networking in the post-welfare state produced by neoliberal orthodoxies. Social justice and its changing meanings have always been central.

Education@Deakin offered both intellectual challenge and an environment that encouraged a research/teaching and theory/ practice praxis. As new academics were expected to position themselves within their research field, on arriving in 1987, Jane Kenway and I invited feminist theorists out of feminism, politics, organisational theory, curriculum and youth studies, to a conference with feminist practitioners in schools and unions. Later published as *Gender Matters in Educational Administration and Policy*, this dialogue captured the way gender

equity policy was then produced. Equity policies were being institutionalised through schools and universities in specialist units and equity practitioners had direct access to power. Feminist pedagogical principles of inclusivity became the basis of our advocacy within the Faculty for democratic process as well as informing our teaching. In an off-campus Masters course, we struggled to develop feminist pedagogies. We troubled what was taught, successfully arguing for the Gender and Education unit to be compulsory in the Masters of Educational Administration, and then thanked by male students for feminist theory that countered populist discourses depicting feminists as butch, separatists and man-haters.

Feminism also troubled dominant epistemological positions within Education@Deakin as I worked with/against other theoretical paradigms—Peter Watkin's influential work on teacher labour process and Richard Bates' and Laurie Angus's theorising from the new sociology of knowledge that depicted organisational cultures as contested power/knowledge relations. Together with Connell's social relations of gender and notion of hegemonic masculinities' from *Gender and Power* (1987), I explored how masculinist cultures, images and discourses of leadership were dominant without essentialising gender as particular hegemonic masculinities in leadership not only excluded all femininities but also 'other/ed' some masculinities (Blackmore 1999a).

For feminists, both critical pedagogy and Habermasian Critical Theory were also suspect, a wariness heightened by Nancy Fraser (1997) and Elizabeth Ellsworth (1989) who argued that critical pedagogy as elaborated by key white male theorists was highly abstract, utopian and indeed rationalist, ignoring the everyday experiences of educators (largely women) or students (many of them Black or Hispanic). Could the dominant 'bestow' power or 'empower' others? Indeed, feminism itself was being criticised from within by Black feminists for its 'whiteness' and 'middle classness', debates that are only now beginning to infiltrate the fields of educational administration and leadership a decade later. Australian feminists such as Carmen Luke and Jenny Gore (1992) used post structuralism to deconstruct the meta-narratives of Critical Theory, Critical Pedagogy, neo-Marxism and Feminism. Theory was both suspect and significant. So I have come to use theory promiscuously depending on its explanatory power with regard to the particular research question and its capacity to theorise change strategically to achieve equity.

In terms of my everyday experience at Deakin, gender subtly worked through the institutional 'logics of practice' to maintain male privilege. Becoming pregnant at forty-two meant that I was an unusual female presence within the academy. I experienced the practical difficulties of finding a crèche and managing travel, reminding me of how I was both privileged relative to other women as academic work was flexible and self managing, but also disadvantaged in juggling the family/work 'balance' on what was not a level playing field. Later involvement in parent organisations and school councils extended my research into how women's

unpaid domestic labour and community voluntarism contributed invisibly as the 'social glue' of civil society and yet education policies maintained the public/private divide.

Feminist theory from political science in particular provided a powerful tool for critiquing the field of administration and policy during the 1990s. Carole Pateman's critique (1970) of democratic theory and participation unpacked the implicit sexual contract embedded in the social contract that maintained the public/private divide. Anna Yeatman's (1990) critique of the gender politics of bureaucracies charted the rise of corporate managerialism and its impact on equity. Clare Burton (1993) deconstructed key concepts such as merit within organisations. These informed my research exploring the role of the femocrats and the process of policy production within the Victorian education bureaucracy, where I met Marie Brennan, then a bureaucrat working in the Participation and Equity Program, and later one of the Deakin diaspora. Feminist standpoint theory, such as Dorothy Smith's (1987) *Everyday Life as Problematic,* provided powerful tools to unpack and track the gendered nature of texts, discourses and practices of organisations then as it does now through institutional ethnography.

Just how challenging critical approaches were, particularly from the geographic and intellectual margins of Canada, Australia and New Zealand, became apparent when Smyth's submission for an AERA symposium based on the *Critical Perspectives on Educational Leadership* (Smyth, 1989) book was rejected as subjectivist. In particular, my abstract on 'Feminist deconstructions and reconstructions of leadership' was targeted as being irrelevant as 'feminist theory had nothing to do with leadership'. At the 1998 AERA conference I found my paper on feminist approaches to policy surprisingly sandwiched between two key male US Professors in educational administration. In the session, I was subjected to abuse about my feminist perspective by one co-presenter because it was not real knowledge and unscientific. The vitriol then turned onto me as a 'Bates sycophant' and as part of the 'Deakin critical wedge'. Equally surprising was the defence of feminist perspectives from the audience, signalling the decline but not demise of positivism.

Feminists have learnt, as Foucault argues, that there is no safe language, discourse or strategy. Within the field of educational administration and theory, the marginal feminist voice is often subverted, domesticated and appropriated with inequitable effects. For example, while feminists long critiqued the rational/emotional, objective/subjective binaries as gendered, the recent collapse of these binaries in mainstream theory under the management guise of 'emotional intelligence' ignores their political origins and aims. Likewise, the notion of 'transformational' leadership has been domesticated by the school effectiveness movement that ignores its derivation in the civil rights movement. Feminist studies of women leaders in the 1980s drawing on Gilligan's (1983) 'women's ways of seeing and doing' have been reinscribed to position women's contribution as 'adding' caring and sharing to, but not challenging, masculinist leadership norms

just as democratic notions of leadership arising from teacher professional activism have been appropriated as distributed leadership. Furthermore, hopes that a critical mass of women in leadership would make organisations more gender inclusive have dissipated with little evidence of diversity in and of leadership.

Global economic and social restructuring changed the terrain and rules of the game during the 1990s. The dual onslaught of social conservatism and neoliberal market restructuring of education and the economy reconfigured masculinities and femininities (Lingard, 2003). The logics of practice embedded in the twin orthodoxies of marketisation and managerialism produced what Bob Lingard and I refer to as structural backlash as their principles of efficiency and competition favour those in power and undermine equity (Blackmore 1999b).The discourse of masculinity in crisis has masked socioeconomic and racial inequalities arising from structural reforms while essentialising gender.

So in 2003, Sara Delamont laments how feminist research continues to be ignored, appropriated, or marginalised in the mainstream. I continue to find myself in 2010 having to justify why we have all women authors, a query not made about any 'hegemony' of male authors. This is symbolic violence (Bourdieu 1990) as women are seen to be, but do not feel, advantaged. Instead an epistemological backlash against feminist perspectives is emerging with discourses about evidence-based policy and practice, metrics as measures of outcomes in research assessment, and innovation equated to science, reasserting normative and narrow models of science.

> I wish I understood why feminist methods are so terrifying to so many men: the empirical research and the theory ought to be much for intrusive more threatening to the comfortable myth that objectivity is real, and not a social construct of a standpoint of white middle class men. Why do they get so angry about the methods but not the results? (Delamont 2003, p. 3)

CHANGING CONDITIONS FOR CRITICAL INTELLECTUAL WORK

The changing conditions of academic work at Deakin as elsewhere have also shaped and informed my research on educational restructuring and globalisation and the narratives of teachers' and leaders' experiences of educational reform. Restructuring as I have come to understand it historically and sociologically is identified not by clear demarcations, beginnings and endings, but rather new discursive conjunctures, relationships and everyday practices that indicate more fundamental change is occurring in ways that produce different political, social and economic arrangements and material conditions which advantage some and not others.

Feminist standpoint theory (Smith 1987) begins with analysing everyday practices and tracking them through texts, discourses and practices. Lived experience in Education@Deakin since 1989 has been one of serial restructuring

marked by phases of establishment, restructuring, contraction, amalgamation and renewal framed by multiple often contradictory policy shifts. The 1980s could be depicted as one in which the folklore of Education@Deakin was *established* in terms of the intellectual, physical and emotional dynamics and excitement of working collaboratively with others of like intellectual and political sensibilities. Recruited by Richard Bates in the late 1980s, I, with others such as Fazal Rizvi, Peter Watkins, John Smyth, David Dawkins, Jane Kenway and later Chris Bigum, Bill Green and Marie Brennan, brought a critical edge to the moribund and Ameri-centric field of research and theory in educational administration and policy. Bringing together new, but not necessarily young, scholars from philosophy, history, sociology, linguistics and from different theoretical perspectives—neo-Marxism, Critical Theory, Feminism and Multiculturalism—created an interdisciplinary dialogue in the Australian 'greenfields' discipline of educational administration, policy and leadership. Our recruitment was part of a wider strategy, with a parallel project of critique undertaken by Stephen Kemmis in the fields of action research and curriculum.

Collegial practices were also nurtured by the conditions of work. Located in army huts, we communicated through paper-thin walls and under outdoor walkways. Unavoidable proximity was conducive to much social and intellectual interaction. Organisationally, the Faculty was loosely grouped around teaching and research clusters, including Social and Administrative Studies, without the imposed logics of corporate or strategic planning. Large unit teams from across clusters developed curriculum materials for the off-campus Masters courses around issues such as gender and language that meant working with language experts such as Barbara Kamler. While the teaching load was not light, there were editors and designers producing high quality off-campus course materials. Published as monographs through Deakin University Press, these materials promoted Deakin's profile nationally and internationally with individual monographs significantly impacting in their respective fields. Strong networks led to a constant flow of international scholars while many Deakin academics gained overseas doctorates. Feminist networks similarly developed through visits by Patti Lather (US), Gaby Weiner (UK), Sandra Acker (Canada), Catherine Marshall (US), Myra Strober (US), and Marion Court (NZ).

Collegiality and democratic process were also institutionalised through organisational practices within Deakin, with Deans elected and administration shared. As a junior academic, I become a member of Academic Board and university-wide committees where I learnt about managing meetings, discursive games and tactical interventions. Mentoring was part of being tenure-track based on a team and not a one-on-one supervisory model. Collegiality worked across tenure/contract and administrative/ academic lines, a democratic ethos enhanced by the Faculty Forum, a 'ginger group' outside formal committee systems. This collective voice was strategically important through multiple amalgamations up to 2009. The collective ethos was encapsulated in the Deakin Centre for Education

and Change in 1993. DCEC became the face of Deakin in consultancies and a source of newsletters, working papers, conferences and research projects. As a collective, DCEC members edited the Australian Educational Researcher (AER) from 1993-2001, many being mentored in editorial work. As its Managing Editor, I worked with Bill Green and Noel Gough to redesign the AER into its current print format.

The research culture was further enhanced by staff seminars that were theoretically rich as all staff attended regardless of their specialism, thus gaining a sense of education as a field and work in progress. The power of such research capacity building strategies was confirmed by the DETYA (2000) report on *The Impact of Educational Research on Policy and Practice* which identified Deakin as the most productive Australian education faculty, with particular reference to gender equity reform as a key area where feminist research, such as that undertaken at Deakin (Kenway, Willis, Blackmore, & Rennie, 1994), impacting on policy. Gender equity is an ongoing research focus, through Julie McLeod, Andrea Allard and others. Just as my school experience produced an activist professional habitus, my Deakin experience produced an academic habitus with a critical disposition. The critical sensibility of the Deakin diaspora was informed by these early experiences as to the power of democratic organisational and leadership practices premised upon respect, intellectual debate, curiosity, and an interdisciplinary praxis.

GLOBALISATION AND EDUCATIONAL RESTRUCTURING

Training in history, policy studies and sociology fore-grounded context in any inquiry. How does the macro/ micro dynamic interrelate with regard to the structure/agency problematic? How do structural reforms inform cultures and identities? How do the social relations of gender work through structures, processes and discourses at the macro and micro level? How can we understand individual and collective social change in order to develop more equitable policies and practices?

Often it takes a catalyst to provoke latent interests to emerge due to the serendipity of research. A request to undertake a feminist critique of the Dawkins Green Paper at Melbourne University in 1988 meant higher education reform has become both the context for, and focus of, a research trajectory that has been fuelled by Deakin's restructuring due to an amalgamation with Warrnambool Institute in 1990 and then with Melbourne College of Advanced Education by 1992. These amalgamations significantly impacted on the Deakin culture due to the production of new rules around recruitment, appointment and promotion and the cultural dissonance associated with different work practices when a small research university with a democratic ethos combines with a large highly bureaucratic and hierarchical teaching college. As argued at the Inaugural Women's Day preceding Australian Association of Research in Education Deakin conference in 1992

initiated by Jane Kenway, Marie Brennan and myself, restructuring was characterised by the reassertion of executive power (Blackmore 1993). Equity issues were marginalised, if not ignored, although the processes of restructuring were gendered in terms of who lost out as marginal workers and administrative staff (largely women). The downgrading of equity was symbolised by the dissolution of the EO unit formerly located within the Vice-chancellor's office. When EEO staff were reinstalled, they were part time, on contract, and located in Human Resources Division, many without university experience, thus resulting in loss of status, experience, resources and access to power. This 'embedding' of gender policies within a managerialist frame effectively domesticated and diluted equity imperatives as principles of equity can be counter-intuitive to corporate logic. The upside was that we gained new colleagues such as Catherine Beavis, Russell Tytler, Noel Gough and Annette Gough.

The 1990s was marked by slow and painful contraction and attrition with multiple 'voluntary departures', amongst them leading academics such as John Smyth, Fazal Rizvi and Jane Kenway recruited elsewhere and others such as Rob Walker left disillusioned with the rising culture of managerialism. Most devastating were the forced departures of contract staff, with those remaining feeling loss, grief, despair and anger. Serial internal reviews restructured the Faculty of Education from five, to three, to one school by 2005, a slow death by a thousand cuts, and then the 'inevitable' amalgamation with the Faculty of Arts in 2009. While the executive rationale was always efficiency, the impact was of cruel inefficiency, intensified workload and high stress with administrative supports wiped out, institutional memories deleted, and many good practices lost. Becoming a School of Education has reduced our voice across University-wide committee systems and resources, dangerous both for education as an ever-marginalised voice within the academy and for the social sciences, humanities and creative arts generally, with the re-privileging of a normative science in current research environments and government policies.

University and school restructuring coincided as a result of the neoliberal policy thrust towards managerialism and marketisation in education. Research on self-managing schools with Chris Bigum and gender equity reform with Jane Kenway had been informed by the new policy sociology derived from cultural and linguistic studies. In particular, the research of Stephen Ball, whose book I reviewed in 1994, provided a notion of policy as text and discourse that informed our analysis how the Victorian Kennett Government (as Blair in the UK) utilised the media in the process of production of education policy (Blackmore & Thorpe 2003). Our research on self-management also pointed out the ongoing dilemma of researching inequality—to publicise the detrimental effects of reform on the quality of provision and teacher morale in public education is to put the subjects of research (schools, teachers and students) at risk of being seen to fail. Failure in the education market becomes a self-fulfilling prophesy. Not to speak out means management or government can claim success while reducing funding. Equally

criticism within the academy about the impact of managerialism and markets on academic work can be viewed as lack of loyalty to the organisation, when it is about contested values about the nature and role of education.

GENDER, ORGANISATIONAL CHANGE AND EMOTIONS

Separating research on educational restructuring from lived practice is difficult, as Judyth Sachs and I found in an ARC investigating *Gender, educational structuring and leadership* in universities, schools and technical and further institutes (Blackmore and Sachs 2007). At one level, globalisation emerged as an imaginary and a discourse that was changing the role of the state relative to education, a research focus shared with Fazal Rizvi and Bob Lingard. My query was whether globalisation was a useful concept for feminists. What did globalisation mean for gender equity policy and relationship of the nation state in relation to the women's movement and gender equity in education (Blackmore 1999b)?

At the level of lived practice, my experience of, and research into, organisational change led me to reject any modernist notions of rationality and progress. Feminist post-structuralism's focus on contradiction, ambiguity and paradox in a context of heightened insecurity provided an analytical framework in studies of women leaders. I found myself empathising with the teachers and academics I interviewed when they described the tension between doing the accountability work, thus positioning oneself as 'being good' by complying with the corporate logic and playing the game in order to 'succeed', and doing what they referred to as the 'real work' of teaching, research and leadership, which was about 'doing good' for their students. Their experience of the deadening hand of performativity (Lyotard 1984) that focuses more on being seen to be doing something rather than making a difference was also my experience.

Corporate 'logics of practice' that seek to align individual to institutional objectives to produce particular academic, teacher and leadership dispositions would arbitrarily change due to executive whim, re-branding as a marketing exercise, or an unexpected policy shift. As policy has become the steering mechanism of the state and education, risk and responsibility have been downloaded onto competing units and individuals famed by a new mode of governance premised upon outcomes, measurement, comparison and ranking. The disciplinary technologies of accountability in the form of performance outcomes and indicators, justified as offering transparency, close the cycle of performativity within this new contractualist audit society. Whereas Lyotard considered the basic principle of performativity was 'to be efficient or dead'; image, it seems to many educators, is now more important than substance. It is about being seen to be doing something. And as Judith Butler (1990) argues, performativity is embodied and embedded in practice through repetition, in terms of who and what counts.

Fore-grounded in these studies of leadership, identity, markets, managerialism and organisational change were emotions: how markets are premised on emotions

(Blackmore 1996); how performative institutions appropriate educators desire to make a difference; how leaders manage collective emotions to produce change; about the emotional investments of individuals in their professional and personal identities that leads to resistance and/or advocacy; how equity reforms raise emotional responses; how mothers' emotional commitment is appropriated through voluntarism; and how conditions of insecurity produce a collective sense of anxiety around education as individual's seek advantage in the market. I also experienced the power and importance of emotions, as I internalise the escalating expectations of the 'performative' state and university. I also, as did teachers and academics in my research, resisted as a rational and emotional response imposed reforms that undermined valued practices such as collegiality; or that have been counterproductive to quality teaching and research; or that devalue my professionalism or imply a lack of trust. Emotions, in terms of commitment to social justice for example, are inextricably tied up with the politics of education.

And yet emotions such as the passion for education and social justice are being managed and commodified through markets and management, producing a different collective socio-psychic or emotional economy within the field of education (Blackmore & Sachs 2007). My own experience at Deakin, research, and ten years on the executive of the Australian Association of Research in Education led me to reconsider the notion of a socio-psychic economy. This is more than individual stress arising from the intensification of labour, or feeling good as measured by collective wellbeing and staff morale, or resilience against the odds. It was about how connected or alienated people collectively feel about their daily work, towards their organisations, and with regard to education. It is about values, politics and a sense of optimism and of being able to make a difference that is no longer felt in the wider educational community as it was in the 1970s.

Likewise, each phase in the Education@Deakin life cycle can be associated with different emotional memories that I embodied and internalised. The establishment and growth in the 1980s and early 1990s was characterised by excitement, optimism, self-assurance and a sense of wellbeing; the various amalgamations followed by contraction during the 1990s were marked by the collective emotions of loss, grief, anger, regret and guilt for those left. Multiple restructurings produced a constant state of uncertainty, often expressed by fear, despair, cynicism and frustration. The 'inevitable' amalgamation with the Faculty of Arts was initially marked by resistance, then resignation, and finally reconciliation and a guarded optimism about new possibilities. With a critical mass of new staff in 2010, the emotional economy of Education@Deakin is indicating signs of anticipation and hope, although with an underlying and entrenched cynicism if things do not work out and a realisation that the game of academic life has radically changed.

Education@Deakin has undergone radical reform since 1996 as elsewhere. The workload has intensified in terms of staff:student ratios, with rising expectations to produce high quality research and win grants, but also to provide policy service and work in partnerships. The administrative work of quality assurance and

research management is now downloaded onto our desktop, while accountability pressures individualise responsibility and risk and deflect attention away from the executive and government. Ironically, these technologies reduce the time for quality teaching and research, while extending work into our home life in ways that undermine our passion for research and teaching. What has not changed is what many newcomers identify when working in and with Education@Deakin; that is, the sense of collective voice and shared critical perspective. We are again reinventing our critical sensibility through the Centre for Research on Educational Futures and Innovation, which, as its predecessor, foregrounds social justice.

GOVERNANCE AND LEADERSHIP

Throughout my research I have used leadership as a lens through which to explore wider structural, cultural and economic change. Leadership as a concept is of course itself not unproblematic. As argued in *Troubling Women* (Blackmore, 1999a), the focus on leadership as 'the solution' deflects attention from the unequal (gendered and racialised) social relations and the material conditions of educational work more broadly. Most people lead at particular times in different ways. Pat Thomson, another Deakin expatriate, a former activist principal working in and researching disadvantaged schools, and now Professor at Nottingham, also struggles with 'leadership'. Our ARC project on why teachers were not applying for leadership positions in Australia and the UK indicated school principals and teachers dealing with increased complexity view leadership as a relational and collective practice premised upon trust, yet their conditions of labour within the corporate state undermined such approaches. The leadership issue is about values. Feminist values would argue for democratic practices, respect for difference, and social justice.

Within the academy, I have also struggled with my own positioning as a 'leader' as Deputy Chair of Deakin's Academic Board (2000–2005), during which time the Board underwent an internal review, restructure and the first AUQA review. As a member of multiple university planning and policy committees, I felt the logics of practice of corporate governance appropriating my body, intellect, energy and emotions. Being inside the key decision-making bodies, but as an elected staff representative while still teaching and researching, located me ambiguously. I was not responsible for making the decisions but held accountable for their effects. Positioned thus in what are now a multinational corporation, I questioned whether I was part of 'the executive', or an elected representative and academic leader? Why did I feel these were mutually exclusive? Again, my research indicated an emergent bifurcation between line-management and academic work. Changes in university governance have weakened Academic Boards, repositioning them as guardians of quality assurance and reducing any power they had over decision-making, policy, strategic planning or resources, a concern shared in *Repositioning the University* that considers the changed nature of academic work and governance

(Blackmore, Brennan, & Zipin, 2010). Marie Brennan, another of the Deakin diaspora and former Dean of Education at University of South Australia, reflects on her ambivalence towards managerial leadership.

These concerns have provoked me to research the impact of recent federal policy moves, particularly research assessment, on education and academics. Education policy is increasingly being made outside the field of educational research and practice. Bourdieu's notions of field, habitus, capital, disposition and doxa provide useful thinking tools that bring together organisational change, education as a 'field', and the production of an academic or leadership habitus through the new performative technologies of accountability and quality assurance. He reminds us about how education is being re-positioned as subordinate to the fields of politics, economics and journalism, and how individual and collective social capital is accrued through networks to enhance economic and cultural capital. At the same time, there is hope. An ARC linkage with the Geelong Local Learning and Employment Network found that government, to deal with greater complexity, now broker between multiple stakeholders and providers, creating networks as a mode of governance. But networks and network governance challenge corporate modes of accountability and indeed leadership.

THE FUTURE OF CRITICAL FEMINIST PEDAGOGIES

Staying on at Education@Deakin has informed my understandings of how context shapes practice, what provokes people to change their practices and attitudes, why there is resistance to imposed reform, and the damage done to individuals and groups with serial restructuring based on the principles of managerial efficiency and market competition starved of ethical principles. Equally, it informed me as to what underpins collective resilience, what motivates individuals to strive to do their best regardless of the conditions of their labour, why some survive, some thrive, and others exit. While academic subjectivities are being re/formed through disciplinary technologies that focus on compliance and performativity, academics continue to gain intellectual sustenance and imagination through their extra-organisational networks such as the Deakin diaspora. Network relationships premised upon shared values and trust raise questions whether the corporate entrepreneurial university still provides space for a critical feminist pedagogy that advocates social justice and a capacity to develop a critical sensibility in our students.

My story is one of holding on to core values and holding out as managers and policies come and go. Staying@Deakin has meant being the carrier of institutional history that is both a pleasure and a burden. Staying also means I have the advantage of witnessing how my colleagues and friends live through their moves between institutions and across national borders, realising that mobility brings with it both advantages as well as disadvantages. I hear stories from afar, and often reconcile myself with the thought that often life can be difficult on the other side of

the world. The advantages of mobility are apparent: one can start afresh, create new intellectual spaces, develop different synergies and projects with new colleagues, tap into new networks, and find better work conditions. Mobility also means you can renegotiate more favourable remuneration, a possibility rarely open to those who stay, as increasingly mobility is equated to success. Mobility itself produces advantage. But there are also disadvantages of moving—the impact on partners, on friendships, on feeling dislocated, the time it takes to feel at home, the need to familiarise oneself with local discourses, to vernacularise your research, to build local networks, and also of course, how to negotiate when and where to return. But the Deakin diaspora has provided me with opportunities for collegial work on shared projects as well as intellectual sustenance, and it is perhaps in such networks that the future lies for the critical intellectual and a feminist critical pedagogy.

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LINDSAY FITZCLARENCE

4. REFLECTIONS ON THE DEAKIN ASSEMBLAGE OF/FOR THE CRITICAL PROJECT

THE PROBLEMATIC OF 'DIASPORA'

A standard definition of diaspora states as follows—'A dispersion of a people, language, or culture that was formerly concentrated in one place.' A literal application of this definition suggests that a *Deakin diaspora* will most likely apply to the dispersion of people and logically follow the spread of their work and influence after leaving Deakin University. The key elements of the study of the Deakin diaspora will therefore also, no doubt, shed light on certain common elements, which thus takes us back to the word 'culture' in the definition. If indeed the collective 'subject' of this study turns out to (un)cover such territory there will no doubt be a great deal of interesting material explored, revealed, made public and also withheld.

I write this version of an introductory paragraph as a radically revised piece. In my first version I faithfully followed the logic of this standard definition. At that time I paid scant attention to the multiple meanings, complexities and nuances of the word 'diaspora'. I therefore begin this second attempt with a cryptic analysis of some of these factors that I initially overlooked.

For there to be a movement outwards, in the case of a dispersion, there is a need, firstly, for a coming together. That is an assembly of not just people but of ideas, practices, ideologies and a host of sub conscious ways of being. Superficially this suggests that the all-embracing word 'culture' would suffice as a means of describing the idea of a collective or community. Clearly what is missing in that concept is the notion of 'movement' and therefore 'activity'. Moreover the relatively small group of Deakin academics involved in this study do not constitute an all embracing and long lasting collection of individuals and groups. Subsequently, and in order to avoid using 'sub-culture' or anything else that suggests too much synchronicity and agreement, I will proceed by using the noun 'assemblage'. The first meaning I derive from this term is an assembly of people and artefacts[1]. This suggests a gathering that is relatively short lived and much more provisional that the idea of a culture.

There is a second meaning that can be derived from the hybrid term assemblage[2]. Here I want to invoke the idea of a construction that is a tangible product and therefore the outcome of collective practice. In the case of the

R. Tinning and K. Sirna (eds.), Education, Social Justice and the Legacy of Deakin University: Reflections of the Deakin Diaspora, 41–52.

assemblage of Deakin academics this suggests 'work' on a number of relatively common activities leading to tangible 'products'. This idea brings us to the final consideration. In academic work a product can often end in the material form of a paper, book or material object. Usually such physical objects are built on a great deal of 'immaterial' labour in the form of reading, thinking, debating, writing and arguing. Often such work does not lead directly to a tangible, material, outcome. Sometimes the engagement in immaterial labour involves a long gestation period in advance of the arrival of a tangible product. One implication of this idea is that the work of many people who were once at Deakin together continues to carry forward ideas and projects still to reach completion.

At this point a summary and focus statement is needed. I proceed from this point on the assumption that I am making a contribution to a study of an assemblage of academics who worked in the Faculty of Education in the early years of Deakin University[3]. Individuals entered this situation with ideas, ideals, beliefs and different skills, worked with others with similar backgrounds and then dispersed taking with them a changed profile. The question I want to explore in what follows is what is distinctive about this particular academic assemblage? The method for investigating this question is via brief analysis of my personal narrative from Deakin University circa 1977–1999.

BIOGRAPHICAL DETAILS

The Latrobe Valley is situated approximately 150 km to the east of Melbourne, Victoria's capital city. The 'valley' has long been an important economic region as source of electric power and of dairy products by virtue of consistent rainfall and fertile pastures. Vast brown coal deposits beneath the valley's surface make the region one of the most important industrial locations in Australia. This was where I spent the first seventeen years of my life. I was the oldest son of working-class parents. My father worked in the pulp mill of the Maryvale Paper Mill. My mother came from a family of itinerant farm workers. Before her life of domestic responsibilities she worked in the administration of the State Electricity Commission. Both parents had experienced minimal levels of secondary education but to their enduring credit they were committed to giving their family the chance to complete secondary school.

During the massive post WW2 expansion of industry and manufacturing the power supplies of the Latrobe Valley became even more important. For several decades new power stations were built and open cut mines developed. During this time the local workforce expanded exponentially. One component of this expansion designed to keep the wheels of industry moving was the extension of schooling locked tightly into the local industry.

After the relative peace and order of living in the local neighbourhood I found primary school and then secondary school complicated social places. It did not take long to encounter a wide range of tensions borne out of sexual, ethnic and class

divisions (see Zubrzycki, 1964). At the end of primary school I was separated from one of my best friends after his parents were given advice that he was suited to the manual trades and therefore would be best off in the local 'technical' school. Although I did not have an elaborated form of interpretation, I had strong feelings about the ways that schools channelled students in different directions according to test results, gender assumptions and prejudices against a range of 'differences'.

The majority of students proceeded directly from school to one of the major industries or the large number of support industries. In the rapidly expanding local economy, post-school employment was guaranteed. This was an attractive option for the vast number of fifteen year olds of the region. My lifelong companion from pre-kindergarten days was one of these people. Meanwhile, a minority of students had the opportunity to move on and out of the region through tertiary study. Government-funded scholarships for teacher education programs were the main form of funding. I was a member of this latter group and just beyond my seventeenth birthday I enrolled in a Trained Primary Teachers Certificate.

My results at teachers college were successful enough for me to be granted an extended scholarship of study. On something of a whim I elected to continue study in a university physical education program. There were a number of features of the Diploma in Physical Education (DipPE) that are worth highlighting. The program was specifically shaped to train 'PE' teachers, designed for schooling of the immediate post-war era, infused with a ethos of militarism and devalued theoretical knowledge in preference to practical activity (Tinning, 2008). I enrolled in this program with a strong motivation for physical movement and outdoor pursuits, however I struggled for motivation in the hyper-competitive training of this program. My resistance and withdrawal soon became apparent and I assumed a role as a marginal participant in the group-think of dominant culture. This came to a head one day when I passed a group of my peers and had one of them say loudly behind my back that I was the 'poofter' of the group. In my mind and attitudes this moment was a turning point. I was not one of 'them', I was an 'other'. From this moment my difference and separation from the group was official. More significantly I would never consider or desire to be a bona fide member of the mainstream physical education profession. My quest for an alternative professional identity had begun.

In the final year of my professional preparation I took part in school experience as a physical education teacher in a working-class regional secondary school. Early in this period I was in the staff room at a recess time break when I heard a knock at the door. On responding I was a confronted with a young male literally covered in blood. In a trembling voice he said, 'Someone needs to come quick. There's been an accident!' In the subsequent mayhem a student was found lying in a pool of blood in a corridor. He had a major knife wound just below the heart and was bleeding to death. The boy who came to the

staff room door turned out to be the assailant. To this day I retain an awareness of the symbolic power of the staffroom door as signifier of social separation.

After twelve years of formal schooling I was in no doubt that schools were violent places. I had witnessed violence between students, between students and young, vulnerable, staff members and I had experienced different forms of violence. I had never encountered anything as brutal and damaging as the knife attack involving the two fourteen-year-old males in this incident. As a young trainee teacher I had the opportunity to witness the school's response to this event. This was as equally shocking to me as the stabbing. All effort was made to normalize the flow of life in the school. The aim was clearly to keep 'business' as usual. For this to happen, a plausible narrative was needed. The result was a dual assertion; the perpetrator was a dysfunctional misfit while the victim was a loud mouth who was destined for trouble of his own making. Minimal consideration was given to the role that the school played in both producing and preventing a culture of such extreme violence. Once the onus of responsibility had fallen on the two boys, the school was removed from the circuit of contributing factors. I have come to believe that this incident was a forecast of a litany of violent incidents in which an enraged and vengeful perpetrator has wreaked havoc with deadly consequences. Here I think of the massacres at Port Arthur in Tasmania, in Columbine and Virginia Tech in the USA and most recently in Winnenden, Baden-Württemberg, in Germany. I can say with full conviction that this incident I experienced as a young teacher, and the way it was interpreted by school officials, has done more to shape my identity and motivations as an educator than any other event.

I began my work as a teacher with a strong feeling that my professional training had involved a range of practices that fostered intolerance of difference was anti-intellectual, deeply conservative and sexist. As a result of different aspects of my training, I intuited that social injustices were built into the practices and experiences of education and, disturbingly, that these injustices were structured into the culture of professional preparation. I recognised without consciously understanding that 'violence' has many different forms and levels of expression; some are gendered, some are sexual and others are class based, while some are non-physical. Importantly, as highlighted in my two vignettes, many violences are a mix of different elements. At this time I had a strong belief that alternative forms of theory and practice were quickly needed in order to overcome the inbuilt contradictions of education in general and in teacher education specifically. This was not an idea that was clearly formulated in my mind when I began teaching. Clarity of mind and purpose needed alternative input. This came with the chance to work at Deakin University.

DEAKIN UNIVERSITY

During the late 1970s Barry Jones, politician, academic and one- time quiz game celebrity, spent several years studying, documenting and writing about what he recognized as a major social transformation. In 1982 the result of this study, a book titled *Sleepers Wake!* was published.

Barry Jones's thesis is as follows. Through the 1970s Australia, typical of many advanced industrial nations, had been slow to adjust to the arrival of an information revolution that was reshaping the economics of major industries in manufacturing and agriculture, and by implication most aspects of daily life. Importantly tertiary education was a key component of the transformation that Jones was reporting and advocating.

Deakin University emerged as a new university within the socio-political context that Jones was describing. As a distance education provider Deakin University was 'designed' to offer tertiary education within an extended population from anywhere within the nation and beyond. In this sense the university provided new opportunities for students and significantly for the first generation of staff members. I was one of those staff offered the chance to work in this different form of university in the changing circumstances that Jones described.

DEAKIN—EARLY YEARS

My early years in tertiary education, in the mid 1970s, were highlighted by efforts to reform education through curriculum variation. Instead of traditional physical education practices and activities, I experimented with new pedagogies in recreation, outdoor education and alternative forms of sport. This however was only superficial change. Most of the traditional stereotypes, values and behaviours remained in the dominant sub-cultures of the program. What I felt, but struggled to understand, was that very conservative forces were at work in the deeper structures of the culture in which I was embedded.

The creation of Deakin University provided the wider-education profession with an entry point into substantive critique and sociocultural perspectives about education; curriculum design, pedagogy, administration. The arrival of highly credentialed young leaders with fresh perspectives opened up many new ways of working and thinking for staff who were eager for change. Iain Wallace, as Founding Dean of Education, immediately began to put new structures in place including cross discipline 'course teams'. At this time a number of important appointments also occurred, including Stephen Kemmis in education and curriculum studies and Richard Bates in educational administration. Along with several other new appointees Kemmis and Bates began to build a stimulating new academic culture. This process involved a combination of reading groups, discussion forums, seminars involving specially selected guest speakers and the

start of new forms of research project. Importantly, this diverse set of activities was held together by exciting new meta perspectives including 'reproduction' theory. As an active participant in these various developments, I was both relieved and excited to be a part of a larger critical process aimed at '…transforming the larger social order in the interest of justice, equality, democracy, and human freedom' (Biesta, 1998, p.1).

Apart from administrative and intellectual leadership that contributed so much to building this new academic culture there are several other factors worthy of note. Via discussions, reading groups, curriculum planning and research activities, socially critical epistemologies provided a strong common framework. As a result a number of shared understandings, values, beliefs and ideas were constructed. Key parts of this framework included:

– the importance of self-reflective knowledge, whereby constructive critique will lead to positive change;
– the promotion of greater independence from conservative orthodoxies that restrict the capacity for change;
– the need for insights capable of exposing regimes of domination and the reproduction of injustices;
– the identification of discourses of transformation able to foster greater social justice;
– the importance of an account of the totality of society whereby the contradictions hidden by increased fragmentation can be identified and changed;
– a conscious link between theory and practice in the quest for a praxis of transformation.

A wide range of intellectual sources inspired and influenced these developments. This list included Marx, The Frankfurt School, scholars of the new left including Marcuse and Habermas and neo-Marxists including Althusser and Gramsci. Significantly I look back to this time and recognise that feminist scholarship was largely absent from this early work. That was a situation that was to change in the subsequent phase of change at Deakin.

Overall, this exposé of unequal power relations, unequal outcomes, social divisions, damaging stereotypes was a welcome revelation and began to provide me with a consistent, considered and critical framework.

The key word in the previous sentence is *critical*. Due to a wide range of personal and biographical factors, a significant number of Deakin/Education academics were predisposed to, and in search of, a critical perspective. Within this assemblage the consolidation of wide-ranging critical practices remains as one of the hallmarks of this period.

To a large extent this development of a critical perspective was a legacy of far reaching and long established social, cultural and political trends. As there were many different inputs to this meta perspective there were, and continue to be, also

many different inflections. McFarlane offers a useful attempt to draw together the main threads of these differences by asserting that

> Critical social theory is a form of theoretical practice in the social sciences which attempts to further the project of 'the autonomous society' by providing a relentless critique of all forms of domination, oppression and heteronomy (McFarlane, 2006, p. 35).

One of the most suggestive elements of this statement is the use of the adjective 'relentless'. In this sense critical social theory involves an ongoing practice at many different levels. There is also a meta pedagogic principle embedded in this proposition. Critical social theory, embraced as practice, involves a constant process of self-critique which therefore invokes a principle of on-going learning and thus the capacity to live with sustained ambiguity.

Multidisciplinary curriculum

The new administrative structures that broke down many of the old disciplinary barriers coupled with the meta perspectives offered by critical theories opened the way for innovative curriculum reforms. Two examples are worthy of note.

Biosocial studies was a hybrid and generic study of education. It was built on the pre-existing curricula of Social Science, Science and Physical Education. In place of these three distinct epistemologies and associated pedagogies a new common framework was required. This early example of a Multidisciplinary study was a major advance on the narrow, instrumental form of physical training that I had originally encountered and resisted. Significantly physical activity was contextualised and required to account for many of its assumptions and outcomes.

Curriculum theory was designed as a post graduate unit. Once again it was a meta perspective using generic concepts that would apply across the field of separate curriculum studies. The following statement explains this position

> To have a view of the nature of curriculum is to have taken some steps towards a theory of curriculum. To have an informed *theory* of curriculum, in turn implies that one also has a view on *the nature of theory*; and having a view on the nature of theory, in its turn, implies that one has taken some steps towards developing a theory of theory—a *metatheory.* (Kemmis, 1986, p. viii).

Such a view of curriculum, education, theory and professional development provided a major step away from the narrow and instrumental view of curriculum that I had first encountered in my undergraduate studies. Here for the first time I was undergoing professional development that was powerful enough to engage some of the fundamental issues that disturbed me during my teacher training. At this time I had the opportunity to work with Stephen Kemmis on his critical examination of this

field of curriculum and socio/cultural theory. Significantly however the subtitle of this piece work, *Beyond Reproduction Theory*, forecast an idea that would take me in a new direction. The suggestion in this assertion was that there were theories capable of leading beyond the ongoing regularities and entrenched patterns of social life and the regular, and dominant, patterns of schooling. This period was therefore an important movement for me into unexplored territory, full of important discoveries and even more mysteries. By this time I was better able to understand the complexities of my earlier hunch that '*alternative forms of theory and practice were quickly needed in order to overcome the inbuilt contradictions of education in general and in teacher education specifically'*. For the first time I understood more clearly that the answers to this line of inquiry existed outside of the narrow and applied forms of knowledge that had come to dominate the curriculum field.

EXTENDED PROFESSIONAL NETWORKS

Via distance education delivery of printed materials, we were provided with the resources to invest in top-quality scholarship. Because of the interest in critical theory we came into contact with a new network of scholars in education who were applying these general social and cultural ideas to issues within education. The reproduction analyses of Sam Bowles and Herbert Gintis and also Paul Willis became ideas for discussion and study. Following on from such work was the scholarship of another generation of education scholars including Michael Apple and Henry Giroux. In these early years a number of these people visited Deakin University, wrote material for the distance education programs, conducted public seminars and offered Deakin staff the chance for one-on-one discussions about a host of academic issues. This was a time of significant professional development. During this time I began an association with Henry Giroux that lead to working for six months with him at Miami University in Ohio, USA. In this time away while I was actively exploring new leads in social theory I had the good fortune of meeting Stanley Aronowitz. The following is an apt biographical statement for Aronowitz; 'professor of sociology, cultural studies, and urban education at the CUNY Graduate Center. He is also a veteran political activist and cultural critic and an advocate for organized labor' (http://en.wikipedia.org/wiki/). At the time of our meeting he had recently published *The Crisis in Historical Materialism* (1981). This turned out to be one of the most important texts in my professional library. More than any other statement this book provided me with the clues I was looking for about the links between education/curriculum and social change and ways of thinking beyond reproduction theory. In his overview Aronowitz noted key features of different capitalisms including; working classes divided by sex, skill and race, the divisions between intellectual and manual labor, the hegemony of the family unit and the increasing power of the 'state' (xxi). In his words the issues remain:

> Does Marxism require a psychology…?
>
> What is the status of mass-mediated culture in the forging of ruling class hegemony? Are ideological state apparatuses such as schools forms of cultural capital rather than mere reflections of dominant economic forces? What is the relation between those who constitute themselves as the conscious socialist element of the workers' movement and the movement itself? (Aronowitz, 1981, p. xix)

There is one issue here that had special significance. Aronowitz's concern about the divisions between intellectual and manual labor had become central to my inquiries. By virtue of doctoral study I had formalised my interest in the link between social change and the school curriculum. With my focus on physical education it did not take long before I was deeply embedded in an age-old philosophical enquiry, the mind/body distinction. As a result of this line of investigation I looked in two directions, the original thoughts of the key Greek philosophers and the concrete manifestations of their ideas and language in the contemporary workplace and the sites of recreation and sport. What I became increasingly curious about was the ever-increasing dominance of mind, in the form of abstract reasoning, over body, in the field of everyday physical activity. Via this analytic framework I quickly felt as if I had opened an intellectual and political 'Pandora's box'. In particular I began to recognize the powers of abstract reasoning to reassemble the material and social worlds. While there are no end of important innovations that have improved the general conditions of everyday life, such as the conversion of fuel into energy and then motion for the production of electricity, I soon began to recognise a host of massive cultural contradictions. The development and use of drugs in sport is one example of this process. On the other hand there are far more dangerous examples such as the use of Einstein's $E=mc^2$ for the production of thermo nuclear weapons. Around such matters I was able to draw on a sophisticated analysis of 'intellectual technique' developed by Geoff Sharp, a Melbourne-based academic and chief editor of the journal *Arena.*

From the vantage point of this retro analysis written in 2009, I can more clearly see the importance of the 'Deakin' experience in preparing my entry into this new set of ideas and relationships. By the mid-1980s after having met Henry Giroux, Stanley Aronowitz and Geoff Sharp, and then deep into doctoral study, I was quickly developing a new critical frame of understanding. In turn this opened the way for experiments with different types of pedagogies designed to create greater critical awareness in students learning to be teachers. By this stage it had become clear to me that the attempt to use critical pedagogies in order to advance more socially just ways of being required transformative processes designed to reshape dominant forms of consciousness.

Strongly influenced by Sharp's work I began a process of developing a pedagogy of 'multiple levels'. This is a concept designed to acknowledge the ways that societies and individuals who constitute them are *integrated* and *interact* in ways that are being increasingly 'extended' across space/time. Mainstream education and teacher education, have historically treated these elements as distinct. Knowledges (such as mathematics, the sciences and the humanities) have been tacitly recognised as essential ways of knowing. Effective communication (the languages and expressive domains) has been tacitly acknowledged as the core components of interaction. In current times the pedagogic challenges have been to overcome the tendencies of fragmentation and specialization and instead to find ways to consciously combine and cohere multiple ways of knowing. To this end I have looked to the insights generated from professions working with narrative strategies. The most useful and generative have been pedagogies developed by professionals working in therapy and counselling. In particular the work of Michael White (2007) has provided a host of valuable insights that I have been able to use in a wide range of 'education' settings involving both group and personal learning.

Despite the development of a number of alternative pedagogies and research methodologies the overall gains of the critical project were limited. More than anything else a series of institutional amalgamations fragmented effort, sapped collective energies and created a wide range of interpersonal tensions. Groups with different institutional histories and political affiliations were forced together. In many cases finding common intellectual and academic ground proved too difficult. Disappointingly, in several ways these tensions and rivalries often lead to a wide range of political strategies in which students were actively steered away from alternative pedagogies. The critical project with its aim of social change through greater equality and justice has faced many forms of resistances, opposition and active undermining.

Beyond these internal institutional and micro political factors a more pervasive issue halted the progress of widespread critical reforms. By the late 1980's neo-liberal politics was well and truly on the rise. Resources provided for education became harder to acquire as more economically stringent and conservative criteria were applied. Greater scrutiny and accountability measures began to close innovative and reformist prospects. As result radical and socially critical politics, and education, were on the defensive. My memories of life at Deakin University during the 1990s are of protracted struggles at many different levels.

CONCLUDING STATEMENT

The critical project I have described had many different origins and sources of inspiration. In my case I can clearly identify key biographical moments that provided the motivation for engagement in such work. No doubt others have been able to identify their own personal turning points. The project however has been painted on a much grander canvas. Activists, critical scholars and hosts of tireless

workers have long laboured for and achieved change. Understood this way, changes will continue. At this very time in 2009 we have reached a point where changes are needed and will occur. There is widespread recognition that the hyper-competitive economic policies of the last thirty years have been too costly. The sum total of these costs can be assessed in widespread environmental damage, the plight of millions of displaced persons, the massive inequities that are apparent at all levels of the global village and the escalation in fear and anxiety created because of ongoing violence and conflict. It is my hope that the unfinished work undertaken by those involved in the critical project of Deakin University will now be taken up by the next generation of scholars committed to '… transforming the larger social order in the interest of justice, equality, democracy, and human freedom'.

NOTES

[1] I am taking some liberty with the meaning of this word by creating a hybrid from one definition that states assemblage is 'a collection of people or things; a gathering'. I am using the word to describe a gathering of people and 'things'—http://www.thefreedictionary.com/assemblage— accessed 12th April 2010

[2] In this instance I am drawing on two other meanings of the word: 'a sculptural composition consisting of an arrangement of miscellaneous objects or found materials'; and 'a fitting together of parts, as those in a machine'—http://www.thefreedictionary.com/assemblage—accessed 12th April 2010

[3] Deakin University started in Geelong in 1977 and remained a single campus institution until August 1990 when it merged with Warrnambool Institute of Advanced Education and subsequently with Victoria College in December 1991.

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BILL GREEN

5. MY DEAKIN DAYS

Even before I arrived at Deakin, midway through 1989, I knew of it. There had been various and ready transactions between Deakin and where I began my academic career earlier in the decade on the other side of the continent, at Murdoch University in Western Australia. Moreover, there was already in circulation what might be called a Deakin imaginary, especially for those who identified in some fashion with more socially critical, theoretical studies and positions in educational research, as I did. Among others, Stephen Kemmis had visited at various times, early on participating in a week-long seminar series, as did people like Henry Giroux, who came to Murdoch directly from an extended stay at Deakin—in retrospect, a demanding series of five daily seminars, which nonetheless set the bar high for those of us new to the game. This was what education in the academy was all about! Committed scholarship, theoretical sophistication, and the foregrounding of the political, all done with a certain flair ... For me, trained in a (new) humanities and cultural studies context, this was much closer to what I thought life in a university was all about. So there was much I already knew about when I moved to Deakin, still struggling with how to be an academic, or thought I did. What was the reality like?

The passage below is an account taken from the Introduction to a volume I edited soon after my arrival. The volume itself (Green, 1993a) was the outcome of a one-day seminar held in July 1989, which I nominally organised[1], in what I came to recognise (and to celebrate) as a Deakin tradition, a characteristic way of welcoming 'newcomers' to the Deakin academic-intellectual community, and something I have sought to emulate in other places since. Newly appointed staff were encouraged to announce themselves in some way, in something like a workshop or symposium, and this was not simply those appointed in senior positions, either. I was coming in as a lecturer, for instance, and moreover moving from a foundation focus on English curriculum studies and related forms of teacher education into an educational computing and technology studies context. My remit was to bring theoretical and pedagogical perspectives in language and culture to what was already innovative work in the information technology area, under Chris Bigum's leadership. The appointment itself was out of left-field, as it were, and risky—again, something I would come to view as a characteristic of Deakin, part of its *modus operandi*. As I wrote:

R. Tinning and K. Sirna (eds.), Education, Social Justice and the Legacy of Deakin University: Reflections of the Deakin Diaspora, 53–64.

> The original seminar was, as I recall, something of a baptism of fire for me, personally and professionally. I had only recently shifted across the continent (exactly twenty days previously, as it happened). I was excited, yes, but also apprehensive, to say the least, and unsettled too. The expression 'go west, young man' kept ringing somewhat ironically in my mind in those early hectic times—something associated with pioneering spirit and the romance of the frontier, in what is a perhaps peculiarly American mythos: the West as the legendary land of promise and possibility. And there I was, shivering in the strange chill of a Victorian winter, having gone east… (Green, 1993ba: p. 4).

Published some three years later, as one in a series of monographs for a new Masters-level distance education unit on education and technology studies, the volume included papers written by Stephen Kemmis, Lindsay Fitzclarence, Chris Bigum and Frances Christie, at the time of the seminar my very new colleagues in the School of Education, and also Ian Reid, of the School of Humanities. The volume also included another paper by Peter Medway, who had also presented at the original seminar, visiting from Leeds University, and a postscript by Rob Walker, another new Deakin colleague, who had attended the seminar but didn't present, plus one other paper that I contributed. Re-reading the volume now, I am still pleased with it. It was, I recognise now, a unique and distinctive statement in the then new field of technologies studies in education, certainly in Australia, and it laid the seeds for much subsequent work. It wasn't circulated widely, however, and that is something I regret—it deserved a larger audience. But what strikes me now most of all is the support provided for someone new to Deakin, as a forum for announcing their presence and a platform to follow. It was intellectual and collegial, yes, but also material; put bluntly, there were costs associated with such publications, and therefore budgetary considerations. When the monograph series this one was part of is taken into account, the point becomes all the more clear. This is a significant matter, and I shall come back to it later.

What was immediately striking was the sense of a community of inquiry, or rather, of a collective ethos operating on various levels. At that time, Deakin was still focused on Geelong, as it had been from the outset, and those working in education were in regular contact, with varying degrees of intensity. My links were with the curriculum studies group, primarily, and to some extent those working in the educational administration area—on the one hand, action research and critical social science, and also qualitative inquiry and classroom research, and on the other, policy studies, educational sociology and the like. Other key groupings at the time were addressed to language and literacy, to mathematics education, and also science and environmental education. Subsequently, a strong focus developed in the area of physical and health education.

I was in the educational computing group, and often wondered how that had happened—among other things, my technical skills were minimal … I often felt a bit like a stranger in a strange land. My immediate colleagues were virtuosos, of

course, and computer cowboys. But the culture was such that help was readily at hand, though often 'just in time', which meant I was often living and working on the edge. This I came to see as another aspect of computing culture, more generally. I brought new resources to the field, and to our units and programs: a long-time, practical as well as theoretical involvement in language and learning, and interests in culture and theory, as well as a humanities background. Most of all, I brought a passion for science fiction, again something I had been immersed in for a long time, which meant that I was very sensitive to the imaginative possibilities of the new technologies, of technoculture and technocultural change. I might not know much about actually working with computers, but I was fluent with notions such as the technological sublime or the cultural dominant, and open to all the possibilities of the digital imaginary. Even in that earliest venture, the seminar that became a monograph, this was something that I readily embraced. The following I hope is worth citing in full:

> It is hard to ignore the fact that the year 2000 is almost upon us. Once a distant dream, a glittering prize, an object of dreaming—like the Moon—it is now almost here, in all its super-charged significance. How shall we react to it, I wonder. We had a similar experience recently: 1984—now merely a memory, ever-receding. George Orwell's dystopian vision of the future is now safely in the past, it would seem; and of course, as we now know, it was not 'true'. Somehow, despite all the dire forecasts, the gloom-and-doom prophecies—and conversely, despite all the utopian imaginings, of which names like Marshall McLuhan and Buckminster Fuller are symptomatic, to say nothing of Alvin Toffler—we managed to get through relatively unscathed, somewhat relieved, and yet perhaps also with a certain measure of disappointment. You know the sort of thing; like those terribly significant birthdays, those rites of passage; turning twenty-one, or thirty, or forty… 'Is that all there is?' We expect more of our representations, beautiful lies though we know them to be. We want them, somehow, to matter. We are torn between belief and desire, on the one hand, and on the other, a deep-seated, abiding scepticism: the double-sidedness of these dazzling times.
>
> *2000, 1984.* Another date comes to mind, inevitably: 2001. Another cultural icon: Stanley Kubrick's film. With 1984 now safely behind us, and hence something of its mystique and significance lost, irrevocably, we might well wonder if that will be the fate of this extraordinary film too. What happens when the magical moment passes? Will the work continue to exert the same fascination for us, then, as it has now for the past two decades? Will it continue to speak to our dreams, our anxieties? These are, of course, questions that only history can answer; and time will tell, as it always does.
>
> Two points are worth considering here, briefly. The first comes from juxtaposing Orwell's text and that of Kubrick, specifically in this present

> context. Both are instances of science fiction, richly imagined thought-experiments, projections into the future. Both are what Bill Nichols [...] calls works of 'culture'. Yet one is a novel, the other a film. This is in itself a particularly significant matter, marking a major shift in our dominant forms of communication and culture—from the technologies associated with print and the book to those associated with film, television and other forms of video-textuality.
>
> My second point is taken from 2001 itself: two exemplary moments. One is the famous scene where the transitional ape-like early humans come together in battle, and one discovers that the bone he has only recently realised as a tool also serves as a weapon, a club; flushed with victory, he hurls it up into the air—a supreme technological achievement, his weapon, the first symbolic moment in humankind's evolution towards the stars. Exultant, he hurls it high into the air and we, watching in the darkness, follow it up, up, and gaze into wonder as it changes into a spaceship, an enormous orbiting satellite, thus bridging millennia of human development. It is truly an extraordinary cinematic moment. A celebration of technology, however dark, it is also in itself a technological effect par excellence, a function of the cinematic apparatus. And yet, that this is the case, I suggest, scarcely registers…
>
> The other, of course, is Hal: the ultimate nightmare of the Machine taking over, caught up in its own (mis)readings of reality and assigning the humans in its company and its care to their extinction. And all so reasonably, too: 'Look Dave. I can see you're really upset about this. I honestly think you should sit down calmly, take a stress pill, and think things over'. The only thing that saves at least one of them here is transcendence, a metaphysical solution that does not really speak to the terror of Hal's psychosis and its evocation of what might be called the technological unconscious (Green, 1993c: pp 10–11).

Re-reading this now, I wonder who it was aimed at, who it was written for? Who *read* it? Nonetheless it seems to me that there is something here that is important which is worth hanging on to. Part of it has to do with the textuality of the piece, its rhetoric. I have become more and more convinced that language matters in the work we do, in our research and scholarship, and also (of course) our teaching. It is not simply information that we are shunting from one place to another, or even creating, if we are lucky or perhaps good enough. It's not simply 'data', floating around us or whizzing by on Very Important Business. Partly it points to the urgent need for us to foster what I subsequently framed as an *informed scepticism* in our engagements with technology, our fascination with the New, with the future. This I came to understand as 'postmodernism', or the Postmodern. This was something I brought with me to Deakin, to some degree and in some fashion. My whole formation

to that point had been in the context of, and shaped by, my encounters with poststructuralist theory and philosophy, with Continental thought more generally. Coming formally as I did into Education in the early 1980s meant that my working life was somewhat schizophrenic, or at least divided. There was no easy reconciliation at hand between the intellectual resources I brought with me and which continued to fascinate and inform me and the new universe of discourse I had entered into, and to which I was thoroughly committed. How to make use of my interest in problems of realism and humanism, and to take into account what had been described as new challenges of representation and subjectivity, was the challenge I was faced with. These concerns were not yet on the agenda, in Australia at least. Indeed it would take a decade, at least, until they were more acceptably part of the debate, and even then often misunderstood and misused, or denigrated—and not just in Australia, I might add.

An aside: I presented a keynote at the conference of the International Federation for the Teaching of English (IFTE) in 1995, in New York. My paper evoked Derrida right at the outset, in linking postmodernism, English teaching, cultural politics and curriculum change (Green, 1995). The reception was, to say the least, mixed. I've come to treasure a published reflection on the conference by Robert Shafer (1996), a luminary of the English teaching world. I had referred to my sense that "Derrida and postmodernism generally [were] literally the unthinkable" in 1966—the common date of both the foundational Dartmouth trans-Atlantic seminar which ushered in what had come to be known as the New English, and Derrida's first major publication in the Anglo-American world (his 'Structure, Sign and Play' paper)—"whereas now", I continued, "there's increasingly a curious kind of postmodernist orthodoxy in the air—something I can't help contemplating with some amusement and horrified fascination". (I thought I was being ironical.) As Shafer observed, "Bill must have been contemplating the air over Geelong, Victoria, Australia"… [...] He later suggested that "[p]ost-modernism seems to be a much more important movement in English teaching in Australia than in other IFTE countries", although he qualified this by saying that it seemed more of a 'university' thing than something grounded in classroom practice. That in itself raises the issue of so-called 'avant-gardism', perhaps especially in educational theory and practice. Was the supposed success of the Deakin project to some extent a fantasy? Taking into account that in fact it was always a range of projects, anyway, rather than a single, unified research program, might it not be the case that the effect was partial and different, across its various fields of endeavour and intervention? This is notwithstanding its influence, overall.

Coming back to English teaching and the vexed question of the Postmodern, a formulation from Donna Haraway captures for me the timeliness and aptness of the undertaking as I understood it then, and indeed still do. As she wrote: "The extraordinarily close tie of language and technology can hardly be overstressed in postmodernism. Making, reading, writing, and meaning seem to be very close to the same thing" (Haraway, 1991; pp. 207–208). Hence working on that relationship

seemed appropriate, to say the least, whether that be more generally with regard to educational change and cultural politics, or more specifically in terms of literacy education and English teaching. I accept that the work I was doing in these latter fields was hardly mainstream, and still isn't—then again, my work has always been marginal […] It has therefore amused me to read in the national media, increasingly over the nineties and into the new century, that English teaching had now been 'captured' by postmodernism, with federal ministers and even the prime minister lamenting and lambasting the insidious offensives of the Cultural Left. Is this another register of the Deakin effect?

I want to say something more about postmodernism and Deakin[2] at this point before going on to consider some of the actual work I was engaged in, with others. Something that delighted me on coming to Deakin was the acceptance and widespread use of reading groups and the like: gatherings of people to work through specific issues and readings, as a normal feature of everyday life in the academy. I had experienced something of this previously, but nothing to this extent. Quite early on, with another junior colleague, I formed one such group the focus of which was on pedagogy. This was partly a reaction, as I recall, to what some felt to be at times an over-emphasis on theory, on abstraction—ironically, the very thing that attracted me in the first place—although it needs also to be said that it was as much a symptom of the often intense psychodynamics that marked Deakin as an academic-intellectual space. It seems clear to me now that often 'we'—colleagues like myself who were new to Deakin, younger, relatively inexperienced, at least in scholarly terms, and presumably upwardly mobile—were reacting to our older colleagues, our erstwhile heroes, caught up in various oedipal struggles. That applied to all of us, of course, 'newcomers' and 'oldtimers' alike. There was talk, sometimes bantering, sometimes edged with rancour, about 'god-professors'—all the more ironical now, it seems to me, given that a good number of us have gone on to be professors ourselves… Postmodernism emerged on the scene in the latter part of the 1980s, and I see my own appointment and subsequent career as riding that particular wave. Henry Giroux published an important monograph in the Deakin series in 1990, though various versions of it had been circulating for a while previously, which I had encountered while still at Murdoch (Giroux, 1990). I was particularly enthused by it. Giroux and others had been key figures for me in educational theory and curriculum studies over the 80s, first with regard to reproduction and resistance theories and then, increasingly in making the transition to a new postmodern(ist) framing. There seemed to be a way of bringing together critical-sociological work with poststructuralist theory and philosophy, the New Sociology of Education and the Reconceptualist tradition in curriculum inquiry, in ways that richly opened up space for my work and my interests.

Patti Lather was another key figure. Her papers circulated through Deakin and then outwards, and I immediately identified with her project. Some of those papers came together in *Getting Smart* (Lather, 1991), a landmark publication, and one I

particularly welcomed because, among other things, it took Derrida seriously. As I have already indicated, Derrida was an important reference-point for my own work, although scarcely anyone else seemed to either read him or see anything relevant in his work for the serious business of education. At the same time, there was a groundswell of reaction within critical educational studies, significantly driven by new feminist work and a new awareness of gender politics. Some of this was undoubtedly generational and even oedipal, but it was important nonetheless. Giroux and others had moved to describing their work in terms of 'critical pedagogy', which certainly struck me as generative, especially when linked to an engagement with cultural studies. Some however were less convinced. Liz Ellsworth's 'Why Doesn't This Feel Empowering' essay circulated in manuscript form before it was published in *Havard Educational Review* (Ellsworth, 1989), and the debate heated up—at Deakin, as much as anywhere else, as perhaps might have been expected. Feminist theory was changing the game, and productively so. Indeed, our own warrior princesses, Jane Kenway and Jill Blackmore, were leading the charge.

Another paper circulating at this time was Lather's "Post-Critical Pedagogy". The term itself was intriguing, and controversial. What could possibly be meant by 'post-critical'? Was there a suggestion of going beyond, or bypassing, transcending, the 'critical, or politics itself? Did poststructuralism really mean the end of politics? Was it intended as some sort of successor-project to Marxism? Was this the first step towards the chaos of the Text? Sometime later, just as I was about leave Deakin in fact, I was to publish my own 'post-critical pedagogy' paper (Green, 1998), in which I made it very clear that I didn't see myself as abandoning politics, rather as bringing together poststructuralist thinking and critical pedagogy, and focusing on learning, change and difference—on *pedagogy*. Because that was the other side of Lather's original paper, although all too often overlooked: the notion of pedagogy. So the reading and discussion group I formed with my colleagues at Deakin was addressed to pedagogy, to practice, to classrooms, including our own. What did it mean to talk about 'critical *pedagogy*'? We came to call ourselves, half-mockingly, the Post-Critters. We would meet on Fridays, as I recall, starting early, around eight o'clock or so, sometimes at the Staff Club, over breakfast. We worked through readings, we talked through critical incidents and episodes from our own teaching or from our research, we dreamed up 'projects', we argued with each other and anyone. I can't recall now how long all that went on for, although I'd imagine it wasn't for too long in real terms. The memory lingers however. Something sticks, even now. We went on to other things, as you do. But I like to think that that attention given to matters of practice and pedagogy reverberates on, and clearly it did so for some at least. It remains a crucial consideration for me, despite wanting to think about such matters rather differently now.

Something that did come up in this context was the issue of the monographs: the Deakin publications, which had themselves circulated so widely, and clearly

ensured that the Deakin brand became widely known. This was unquestionably a factor in Deakin's success. The monographs weren't all the same, but there was a common style for many of them, a shared format. This consisted of an extended essay on the topic at issue, followed by a selection of three or four key readings. The essay would be written by a Deakin academic or else commissioned from outside. In the latter case, the power and value of networks became clear, with many top academics from New Zealand, the UK, and the United States, as well as elsewhere, writing important texts. These were aimed in the first place and ostensibly for internal consumption, being course materials for the distance education package sent out to students across Australia, and beyond. But they were also aimed at the scholarly community more generally, often breaking new ground.

Lather's slim monograph *Feminist Research in Education: Within/ Against* (1991) has become a canonic text in methodology courses, world-wide. The linguistics and education monographs edited in the mid to late 1980s by Frances Christie were eventually re-published by Oxford University Press, and were enormously influential in language and literacy studies. *Becoming Critical*, by Wilf Carr and Stephen Kemmis, published first by Deakin 1983 and then Falmer Press in 1986, is one of the more widely cited texts in educational and social research. Ulf Lundgren produced two monographs for the Deakin curriculum studies course (1983, 1991), and I have since made an argument that these, together with another volume by Stephen Kemmis and Lindsay Fitzclarence (1986), constitute a distinctive contribution to curriculum inquiry, although perhaps under-appreciated as such (Green, 2010[3]). It would be possible to go on, but it is unnecessary to do so. The publishing program overall was hugely influential. A final point to return to, here, is that those monographs written by Deakin academics often put them on the map, at a time when they were effectively what are now called emergent researchers. The value of writing for publication in this fashion, relatively early on in one's academic career, is incalculable.

But putting the emphasis on writing and publication in this way arguably had another, potentially counter-productive side. It could be seen as emphasising 'research' over 'teaching'. It could be seen as running the risk of confusing and conflating pedagogic and scholarly audiences, of mixing up the student-learner and the scholar-peer. This might be acceptable from the point of view of those who valued disciplinarity, anyway, or at least 'discipline'; and similarly, it might be seen as acceptable to those who imagined that education could be a properly democratic enterprise, and should be. But neither of these arguments is sufficient, in and of themselves. For some, teaching was clearly a casuality, as it often was (and is) in distance education contexts, with the communication dramas of the 'face-to-face' falling away, and sociality and intellection alike being transformed by what has been called a constitutive abstraction. I think the jury is still out on such matters.

Looking back, I see this period as particularly productive, not so much in what happened then—though I am reassured, I must say, when I look at the actual

record—as in what foundations were set down for subsequent work, post-Deakin. It was also a time when many of us were really being formed as researchers and scholars, as academic subjects, and as it were coming into our own. Relatively early on, I began working with Chris Bigum and Lindsay Fitzclarence on what I think was for all of us our first major funded project, which operated under the title of 'Schooling the Future'. This was a very exciting context to work in. The project brought together changes in post-compulsory schooling and the effects of increased retention with new awareness of the power and significance of media culture. Our working speculation was that a new kind of student was turning up in schools. Our focus to begin with was on the senior secondary school—effectively, sixteen-year-olds—though rhetor-ically and substantively we also started thinking about six-years-olds, just entering school. We started talking about 'New Kids' and 'Aliens', and 'postmodern student-subjects', and we looked increasingly at extra-curricular developments such as the 'Deb Ball' and the 'Rock Eisteddfod', which seem to us to be enlisting young people's affective engagement far more than mainstream 'modernist' schooling did, in its linear, hyper-rationalist forms of organisation and expression. In retrospect we published quite widely out of the project (e.g., Green & Bigum, 1993a; Fitzclarence, Green and Bigum, 1995; Green, 2003[4]), and even secured a book contract—we never delivered on that, however, and I still regret it. Overall however we achieved less than we hoped, individually and collectively, although I think in retrospect we opened the door to a whole range of work and thinking, and above all experienced what it meant to really be doing something significant and innovative, research-wise. What it taught me was the value of speculative, out-of-the-box thinking, and how research might be seen as 'experimental', not in the scientific sense but more along the lines of cultural studies, as a practice of writing and imagining. *What happens if*...

Meanwhile, I was continuing to work in literary studies and English teaching, and increasingly drawn to curriculum inquiry as a field of endeavour. In this latter regard, it was the Reconceptualist work of Bill Pinar and others that attracted and excited me and this wasn't what Deakin as a research culture saw as within its primary ambit of interest, always being more inclined to the sociological and social-scientific side of things[5]. This would have to be put on hold, more or less. Attention soon turned to developing a research program in English curriculum history, with a book ('Teaching the English Subjects') appearing in 1996, which I edited with Catherine Beavis (Green & Beavis, 1996). Originating in my doctoral work, which I finally completed soon after moving to Deakin, I subsequently consolidated that research program when I moved on, and see it now as an ongoing feature of my professional-academic identity. With regard to literacy, while I certainly wrote about education, culture and technology more generally, I soon found myself returning to literacy studies as a focus, with a particular interest in how literacy was changing and evolving within a new semiotic landscape, and the emergence on the scene of powerful new technologies

of communication and representation. As well as a range of publications in this area (e.g., Green & Bigum, 1993c, 1996[6]), I worked on two major projects: the "Digital Rhetorics" study which was the first national review of the initial links between literacy and ICT (Lankshear, Bigum, durrant, Green, Honan, Morgan, Murray, Snyder, & Wild, 1997) in Australian schools, or 'technoliteracy', as it was later termed (Lankshear & Snyder with Green, 2000); and the ITLED study ("More than Just Literacy"), which focused on the question of disadvantage with regard to literacy, IT, and mainstream schooling (Comber & Green, 2000). Chris Bigum subsequently worked quite extensively with Colin Lankshear, focusing on the out-of-school arena, and indeed Deakin's work over the nineties in English teaching, literacy and popular media culture extended well into the new century, mainly as a result of Catherine Beavis's scholarship. I must say I connect very readily to this line of work associated with Deakin over the past two decades, not just with regard to popular culture and new media, but also to literacy *per se*—indeed Catherine and I are currently working on a book exploring a model for literacy pedagogy and practice that I first developed in the mid eighties and which featured heavily in the work on literacy and technology alike at Deakin that I have evoked above. What made Deakin such a hotbed for what has often been cutting-edge work in this area? I suspect that at least a small part of the reason was indeed my risky appointment way back then, representing as it did a distinctive mindset, and an openness to the New that was characteristic of Deakin, and even something of a tradition. I feel privileged to have been part of it all.

History turns so easily into myth. It is a shock to realise that it's now twenty years since I arrived at Deakin. I was there for nine years, leaving in 1998. Looking back, and seeking to recall it all, what strikes me is in fact how bounded it was—'Deakin'. In itself, a matter of just twenty years, from the mid- to late-70s to the mid-to late-90s. Things changed. Some of us moved away, moved on. (In some cases, we had to—we were consuming each other's oxygen.) The Education Faculty itself moved from its original Geelong base to being spread across a range of campuses, as Australian higher education was restructured, in a clear sign of the times. There is a fuller story to be told of educational research in Australia, and 'Deakin' will certainly figure significantly in that history. For now, it must suffice to remember thus what I still think was a remarkable period, with its own structure of feeling, its autobiographical traces in the present and the future, and in who we have all become.

NOTES

[1] I say 'nominally' because, as I've indicated, I had just arrived—which means that others 'on site' were necessarily involved in setting it up, and typically so.

[2] I am certainly not suggesting that everyone at Deakin embraced so-called 'post-modernism' or welcomed it; indeed, a major tension emerging over this period was between those drawing from critical social science and others engaging more with poststructuralism and the like. Stephen

Kemmis, although remaining committed to Habermas in particular, at least sought to enter into informed debate with new theoretical developments organized under the sign of the Postmodern. Others didn't.

[3] To indicate how complicated it is to periodise such matters, it is worth observing that the original abstract for this paper was produced in 1993, although neither presented or written at the time, and it was over a decade later that it was taken up again and presented at a conference, in 2006, subsequently being revised for submission to JCS in 2008...

[4] Another belated publication.

[5] When Noel Gough became part of the new Deakin, following amalgamations, such lines of thinking became increasingly possible. I have since taken this work much further.

[6] Subsequently revised and re-published in 2003.

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6. REMEMBERING AND FORGETTING

Late one morning during the first week of June 2008, I happened to make a brief visit to the offices of Deakin University's Faculty of Education at Waurn Ponds (where I had worked for more than twenty years before retiring in January 2002). Walking through the reception area and down the corridors it seemed instantly apparent that what had been a vibrant and busy workplace was now empty, even deserted. Six months later I was invited to a wake to 'celebrate' the Faculty's relegation to a school of the University. Although the reduction in rank was officially represented as mere reorganization in the interest of greater efficiency, few current or former Faculty members I spoke to accepted the party line. A common view was that the status of the Faculty had been diminished and its reputation was faded beyond recognition. For someone who'd been involved in the development of Deakin's Faculty of Education from the beginning, it was difficult to refrain from contrasting the Faculty in decline from the way it had been during the halcyon days of the 1980s and early 1990s. What's more, given Deakin's once widely acknowledged reputation as Australia's answer to the Open University, the current lure in advertisements for new staff, *Now is a great time to join Deakin as we grow into Australia's most progressive university,* sounds like spin, and spin that smacks of institutional amnesia.

FROM TEACHERS' COLLEGE TO FACULTY OF EDUCATION

The story of the development of Deakin's Faculty of Education begins in 1977 when Iain Wallis arrived from England to take up the position of Foundation Planning Dean. The task ahead of him was formidable; to transform a tired and outdated institution into a genuine university faculty attuned to new times. As a result of the education faculty's location among a number of other new faculties, a key structural change was determined in advance for the dean. From the establishment of the University on, teacher education would no longer be cloistered away in a single-purpose institution. An immediate consequence of the new structural arrangements was that undergraduate teaching ceased to be our sole responsibility and, thankfully, no longer the all-consuming task it had been in the days of the teachers' college. Because students enrolled in the Bachelor of Education degree were now required to take subject sequences offered by other

R. Tinning and K. Sirna (eds.), Education, Social Justice and the Legacy of Deakin University: Reflections of the Deakin Diaspora, 65–75.

faculties, and only one sequence in the Faculty of Education, we were free to pursue different aims and tasks. A less positive side of the new University structure was that fewer students meant less work for the Faculty of Education and therefore, for the time being at least, fewer staff. There was also reality that a new faculty required different staff. So staff cuts were inevitable, and by the time the new faculty had shaken down some familiar faces were no longer to be seen. I was happy to be among those who were still around. Had I known how rich and rewarding my time at Deakin would turn out to be, I wouldn't have believed my luck.

In 1978 when Deakin opened for business, I was in my mid thirties, had been to teachers' college and university, taught in primary and secondary schools in Victoria and Alberta, and been a member of staff of Geelong Teachers' College, and its brief incarnation the State College of Victoria at Geelong, since the Spring of 1969. Others with a similar profile who were re-employed at the same time included Robin McTaggart, John Henry, and Richard Tinning. We represented one of three groups from which Iain Wallis constructed the new Faculty. The second group consisted of older, more seasoned staff of Geelong Teachers' College whose age and position guaranteed their continued employment. Although one or two of the older hands proved reluctant to embrace the changes being made to transform the Teachers' College into a Faculty of Education, they were the exception. Most were enthusiastic supporters of the new dean and his ambitious plans. The third group Iain Wallis chose to join the new Faculty was the most dynamic and influential. These were newcomers, young academics with recently acquired PhDs from universities overseas who were attracted to Deakin by the opportunities a new institution provided to chart innovative directions in research, scholarship and teaching. Stephen Kemmis, John Smyth and Richard Bates were among the first wave of well-connected young academics Iain Wallis employed in the late 1970s. A little later they were joined by other dynamos, most notably Rob Walker.

A recollection of one of our earliest meetings with Iain Wallis captures the role he saw himself playing in the creation of the new Faculty. During that meeting he compared himself to a juggler whose magic was to set a large number of plates spinning on the end of shaky sticks. Our role was to be complementary, to keep the plates spinning while adding further to the display. This image promised us leadership and opportunity—we could expect new opportunities to be created on our behalf and, at the same time, be free to exercise our own initiative. And that's what happened.

Among the most significant of the enabling conditions Iain Wallis provided were opportunities for those of us with little or no research experience to work with the newcomers he had recruited on the basis of their record as researchers and scholars. A second was the opportunities we were given to work on course teams alongside others with similar aims and interests in developing the new Faculty's on- and off-campus courses. A remarkably energising feature of these changes was that we were not only able to work for the first time with both new and more

familiar Deakin colleagues, but that we came to know some of most talented and interesting people in the field of education internationally who were employed by the Faculty for short periods to assist with research projects and course development. At the same time, because he knew that getting research projects and new courses up and running meant doing less of what we had been doing before, Iain Wallis set about altering the physical as well the cultural shape of the ex-teachers' college. The most immediate architectural change was the construction of a small lecture theatre which made good the Dean's promise that we would no longer be teaching small classes when we could achieve the same results by teaching students en masse. Having taught courses which required meeting nine different groups of about thirty students for an hour each week, there was no need to convince me of the virtue of doing away with repetitive small-group teaching. There was no need to convince me, either, of the virtue of leaving behind the solitary work practices that had characterized course construction and teaching in the Teachers' College. It was both stimulating and enjoyable to be able to work with others, especially in circumstances free of the restrictive hierarchies we had laboured under in the past.

NEW WORK, NEW COLLEAGUES

The brief of the first course team I worked on in the late 1970s was to prepare and teach an introductory course in education for on-campus undergraduates. During the semester we were given to write the course, we pooled our ideas and experience and listened to the advice, recommendations and opinions of a range of others, including staff from the Open University, who sat in on course-team meetings. The experience of developing and teaching Education 101 revealed more than I like to admit about the limitations of my capacity to write educational aims, devise engaging tasks and compile suitable course materials. Eventually, however, when I began to understand that most teachers teach the way they are taught, and that pedagogy (teaching children) is often poor training for andragogy (teaching adults), I would feel less inadequate about my contribution to Education 101. But in the late 1970s, such consolation was a long way off and I had to be content with realizing a glimpse or two of the way ahead. As it turned out, the best thing about working on the Education 101 course team was that it was the beginning of a long period of close collaboration and a lasting friendship with Robin McTaggart.

At about the same time as the Education 101 course team began its deliberations, I happened to have a brief conversation with Stephen Kemmis in the corridor of one of the Vines Road prefabs about membership of a team he was putting together to conduct an evaluation of a prestigious private school. Over the next twelve months I worked on the private school evaluation with new colleagues, older ones I hadn't had the chance to work closely with, and outsiders, such as the ex-headmaster of a private school in Melbourne. Having had this opportunity to work alongside an experienced and talented evaluator on a form of research I'd

known nothing about before, I came away feeling grateful for the experience, content with what I had been able to do, and confident that, with assistance, I could learn more and do better in the future.

So the post-teachers' college phase of my career in teacher education began with new colleagues, tasks and opportunities. The work with Robin McTaggart on Education 101 indicated ideas and practices I needed to leave behind; that with Stephen Kemmis on the private school evaluation, directions in which I could head. As the new work unfolded, it became progressively more interesting and engaging and I didn't take long to appreciate how restricted our horizons had been by the values, aspirations and social relations of the old culture. In the main, two kinds of related work occupied most of my time and energy over the next twenty years; curriculum development and teaching and a variety of research projects and activities.

CURRICULUM DEVELOPMENT AND TEACHING

The work on curriculum development included preparing courses for off-campus students on case-study methods and curriculum evaluation, action research, and curriculum theory. The work I found myself most attracted to and interested in was developing the off-campus action research course. The hub of the action research course-team was four or five academic staff gathered around Stephen Kemmis. But assigned to the course were also specialists in course development, materials design (including book design), and materials production operating from Deakin's Course Development Centre. Without putting too fine a point on it, the course developers' job was to take the ideas advanced by the course team and turn them into texts that would appeal to students while satisfying the standards of professional publishing. At a time when universities are as poorly funded as they are at present, it is worth remembering that when Deakin first began developing its off-campus courses in the late 1970s and early 1980s the expectation was that, in addition to talented and energetic academic staff, substantial time, support services, production facilities and related resources were required if the University was to earn the local, national and international reputation it aspired to make for itself. My experience on the action research course team illustrates how well resourced we were in the early 1980s when the new courses first began to be rolled out. By the time I left Deakin it was no longer reasonable to expect course development and redevelopment to be properly resourced. With few exceptions, the University's expectation was that when courses needed to be developed or revised, staff would just have to lift their work-rate and add extra tasks to their already impossible work-loads.

The Action Research Planner, *The Action Research Reader*, and *Becoming Critical* became the basis of the action research courses that were taught at Deakin during the 1980s and 1990s. They also did a great deal to establish Deakin as a leader in the field of educational action research, and action research in general,

and to advance its reputation nationally and internationally as a centre of fresh and progressive ideas. The action research publications were handsomely produced and that was part of their appeal. But they were judged by more than their covers. From the early 1970s Stephen Kemmis had been making a significant contribution to new ways of thinking about educational research and it was through these texts that his work became widely known. In *Becoming Critical* he and Wilfred Carr provided a wide readership with a comprehensive and accessible account of the inadequacies of technical, interpretive and critical social and educational research and offered a compelling answer to the question of how social and educational research might be reformed in order to make a more significant contribute to improving social and educational practice. The unique achievement of *Becoming Critical* was to articulate the justification of educational action research as a form of enquiry teachers, and other educational practitioners, might employ in critically analysing and improving education in the concrete circumstances in which they worked. That achievement was clinched in the companion pieces to *Becoming Critical*, *The Action Research Planner* and *The Action Research Reader. The Planner* provided detailed advice on planning and conducting action research projects, while *The Reader* was a collection of reports and commentaries on action research conducted in a variety of settings ranging from project reports written by John Collier, Kurt Lewin and others in the 1950s, to current reports written by Australian teachers. The popularity of Deakin's action research materials, and especially *Becoming Critical,* was obvious almost immediately. Soon after its publication in 1986, *Becoming Critical* became a Deakin University Press best seller, and Deakin's advocacy of teacher research drew large and interested audiences at conferences nationally and internationally.

I sat on the sidelines during the early meetings when Stephen Kemmis and Robin McTaggart began to put together the first *Action Research Planner*: Initially I had only a hazy idea of the nature and purpose of the task they were embarking upon. However, as I began to realize the match between key ideas and values which underpinned the action research project and my own purposes and commitments, I was increasingly drawn to the work. At one level it was reassuring to find that influential colleagues shared my long-standing conviction that something was seriously wrong with conventional educational research because it normally had so little to do with educational practice and its problems. It was also reassuring to find that the same position echoed in a scholarly literature.

At a deeper social level, the critique of schooling as a potent force in the production and re-production of inequality and disadvantage (coupled with the critical proposition that the received wisdom that schooling is designed to contribute to the creation of more civil and fairer communities is as an expression of the unquestioned and unquestioning experience often called 'ideology), and the optimistic proposal that though the organisation of self-reflection in critical communities it should be possible for teachers and other participants to arrive at a more authentic understandings of education and its actual and possible affects,

spoke to my lived experience and emerging understanding of the politics of education and educational change.

While I owe my secondary education to the charity of the Christian Brothers and their distinctive mission of providing education for disadvantaged youth, I lacked the necessary cultural capital to take advantage of the opportunities I was given. I found my time in secondary school confusing and demoralizing, and although I managed to pass the matriculation examination at the end of year twelve, it was by only the barest of margins. The two years I spent at teachers' college did a good deal to restore my faith in my capabilities, as did my subsequent three years at university. But it was not until I had had the opportunity to teach in a school in rural Alberta that I realized how narrow, outdated, restricted and restricting my experience of teacher education had been. That revelation left me convinced that if I was ever involved in teacher education, I would want to provide a more liberating experience for students than had been provided for me. In essence what that meant was that I thought teacher education needed to be both more critical and more practical: more critical in the sense that its focus should be the practice of interrogating, analyzing and thinking about the broad social purposes and effects of educational work, and more practical in the sense that it needed to address the means by which teachers in their day-to-day work might pursue the task of reforming education.

For most of the 1970's I struggled to achieve these aspirations despite devising courses intended to expose teachers' college students to the radical critiques of schooling popular at the time, such as *Teaching as a Subversive Activ*ity and *Deschooling Society*, and to provide them with access to a critical literature on Social Education, including modern versions of the radical reconstructionism of the 1930's. The limited success I had with these courses in the period prior to the establishment of the university was due to many causes the most crucial of which were a lack of support from my teachers' college colleagues and my own misunderstanding of the effectiveness of critique in the absence of action for improvement. Not surprisingly, given supportive colleagues, such as Stephen Kemmis and Robin McTaggart, and the educative opportunities working with such colleagues provided, I came to understand that there were ways out of the frustrating impasse I had run into while working alone in the teachers' college on my own misguided, although well intentioned, endeavours.

RESEARCH AND EVALUATION

During the1980s I was able to learn a lot about the practice and problems of action research as I worked alongside others developing and teaching Deakin's participatory research courses to off-campus students in Australia and overseas. I also learnt a lot from my participation in a number of investigations of the effects of action research as it was put into practice in a variety of situations. During the 1980s the action research projects I saw up close included a project in Geelong

schools on the possibilities of improving understanding of countries around the Pacific Rim, a project located in the Wimmera (central west Victoria) which studied what happened when action research was used by groups of teachers working in three secondary schools in three large towns to address a diversity of self-identified issues, a project with John Smythe on the use of clinical supervision (or assisted observation) to improve teaching in a number of schools in different parts of Victoria, and a series of three projects for the Australian Human Rights Commission.

The work for the Human Rights Commission was the most intensive and comprehensive of the research projects in which I was involved, and between 1983 and 1986 the effort to understand the possibilities and problems of improving observance of human rights in and through schools came to occupy more and more of my time. That was especially the case from the beginning of 1985 when I was employed half-time by the Commission to work on its education program, and released by the University for the remainder of the time to write a PhD dissertation on the same topic. The dissertation was a study of three curriculum projects sponsored by the Australian Human Rights Commission between 1983 and 1986. The most ambitious of the three studies, which was conducted between the beginning of 1985 and the end of 1986, examined what happened when over two hundred teachers working in schools throughout Australia took part in trialling and appraising the Human Rights Commission's publication, *Teaching for Human Rights: Activities for Schools*. A principal purpose of the research was to address the question of why human rights education, like observance of human rights itself, is widely praised and yet widely neglected in democratic societies such as Australia. The approach adopted in answering this perplexing question was the definitive action research approach of studying things through changing them and observing the effects. Because each of the Human Rights Commission's projects relied on engaging teachers and, wherever possible, students and parents in projects designed to improve respect for and observance of human rights in and through schools, the expectation was that the research would substantially focus on teachers' work. As it turned out, however, the story of the Australian Human Rights Commission's school program ranged well beyond the boundaries of schools and classrooms, encompassing a maelstrom of political episodes which I, for one, had never anticipated. Although the Commission's work with schools was instrumental in showing the contribution teachers could make to the challenging task of improving human rights education if they were permitted and assisted to do so, that achievement was overshadowed by such controversy and criticism that the program was brought to an abrupt and premature halt in the early months of 1986. At that point in time the ALP government was confronted with such opposition from the Liberal/National Party coalition that it was obliged to withdraw the Bill of Rights legislation it was trying to steer through the parliament, close down the original Human Rights Commission, and abandon the attempt to develop a nationwide program in human rights education.

THE 1990S: GOING BACKWARDS

The decade of the 1980s, which saw the establishment of Deakin's Faculty of Education as a lively, friendly and influential community was, in my estimation, the best of times to have been at Deakin. From the early 1990s on, however, so many aspects of the University's staffing, values and organizational arrangements began to change that it was clear that we were approaching the end of Deakin University and the Faculty of Education as we knew it. By the early 1990s Deakin was in the hands of a third vice chancellor. On his watch what mattered most was expansion: expanding the University's real estate, buildings and plant, and increasing its population of students, administrators and academic staff. A major change in Deakin's identity occurred in 1992 when it was merged with a large teachers' college in Melbourne and a smaller institute in the country. From that time on, working in the Faculty of Education felt increasing like working in the old Teachers' College. One similarity was the restoration of a departmental-like structure and line-management which saw academic staff who had become accustomed to being trusted to act like intelligent adults, reduced to 'knowledge workers' requiring control by 'managers'. Often, as in my case, our new managers were departmental heads in the pre-merged institutions who had been promoted to the rank of associate professor as a condition of the amalgamation. Another similarity with the past was the restoration of the authority of the principal (now called 'vice chancellor'). A third feature of working in the amalgamated institution that reminded me of the teachers' college was attending interminable meetings in which discussions went nowhere except round and round because the meetings lacked leadership and participants shared few common values. When I compared these changes with the approach Fred Jevons (Deakin's first Vice Chancellor) and Iain Wallis had adopted in the late 1970s and early 1980s (when course teams were seen as a means of disrupting departmental arrangements and breaking down oppressive hierarchies, when academics were not only permitted but expected to exercise their imagination and initiative, when Faculty meetings were effective and worthwhile because they were well run and could rely on participants' good will and sense of shared purpose, and when education itself trumped 'the business of education') it was difficult to refrain from feeling that Deakin was going downhill. That feeling was not relieved by the knowledge that colleagues who had contributed a great deal to the Faculty's reputation during the previous decade were beginning to leave as they were promoted to senior positions in other universities.

Still, while the experience of working in the university was beginning to be less engaging and exciting than it had been, the decade of the 1990s was not devoid of highlights. In the early 1990s, having taught Deakin's action research course in the Faculty's off-campus BEd and MEd programs for something like a decade, the opportunity presented itself to take the course for a brief trip to Canada. Then, in the mid 1990s as Deakin, in common with other Australian universities, began to be caught up in a surge of globalization, driven in part by economic necessity, I

was fortunate to spend time teaching graduate students in Malaysia and Thailand. The work with Canadian, Malaysian and Thai students was new to me and, therefore, challenging and interesting. It also proved to be exceptionally rewarding. The same was true of my work during with the late 1990s alongside Terry Evans, Rob Walker and many others on Deakin's alternative doctoral program, the EdD.

BACK TO THE BEGINNING: TEACHING AND EVALUATION

At the beginning of the new millennium I found myself drafted to teach an undergraduate course which, although labelled 'education' was really psychology. Although this was the first undergraduate teaching I had done since the 1970s, my overwhelming impression was that in reviving courses characterized by such features as focusing on disciplines other than education, expecting staff to teach courses designed for them by others, and overwhelming students with encyclopaedic text books written for the United States market, we had reverted to a paradigm of curriculum and teaching that flew in the face of all we had learned over the previous twenty years. What I had come to understand and regard as most significant in teaching was the value of principles similar to Paulo Freire's—the practice of dialogic relations between students and teachers, of basing the content of education on the concrete experience and concerns of students, and of providing settings in which relatively small equalitarian groups of people share responsibility for whatever decisions or actions they decide to take. The psychology course had so little in common with those principles, or our experience of striving to practise them in action research courses and projects, that I found it difficult to drum up much enthusiasm for it. The best contribution I thought I could make to the course was to invite a number of experienced teachers to talk with students about their perspective on a selection of practical issues suggested by the text, and so that was what I did.

At this time I was also employed to play a part in conducting two evaluation projects. I found this work to be more meaningful and engaging than teaching undergraduate psychology. The first evaluation was a study of the staff-development opportunities provided for teachers in a Yongu (Aboriginal) community in East Arnhem Land. The second was an evaluation of a nurse education program in regional Queensland. The study in East Arnhem Land, part of a much larger study of professional development in Australian schools, was successful in revealing, among other things, the extent to which staff development was an on-going and integral part of the life of at least one Yongu school in northern Australia. The research was also successful in exposing severe difficulties associated with young Balanda (white) teachers accepting employment in Yongu schools only to leave after a short time to be replaced by other inexperienced youngsters. The evaluation of the nursing program was a tense and stressful experience, more revealing of interpersonal and intra-institutional rivalry than cooperation in the interest of improving health outcomes in grossly deprived regional and remote communities.

LOOKING BACK AND MOVING FORWARD

By the middle of 2001, I had made up my mind that it was time to leave Deakin. A major reason for retiring was that almost all the people I had known and liked best had already left, and I felt their loss. I was also feeling as if I didn't have a great deal more to offer and was running out of energy and ideas. Looking back over my career in the Faculty of Education, I was genuinely grateful for the opportunity to work for so long with so many people who were not only exceptionally intelligent, capable and committed, but enormously generous, obliging and resourceful as well. With few exceptions, my colleagues were my friends. But having said that, the marvellous thing about Deakin's Faculty of Education in its glory days was as much about the nature and conditions of the work as about being around good people. In a few profound lines in her book, *Justice and the Politics of Difference*, the American moral philosopher Iris Marion Young proposes that the values comprising the good life can be reduced to two general ones: developing and exercising one's capabilities and expressing one's experience, and participating in determining one's actions and the conditions of one's actions. These words, as I see it, capture the essence of the Faculty's early success. At the beginning, we were extraordinarily fortunate to find ourselves in the hands of a dean who was not only accomplished and politically astute but, beyond his aspiration to see the institution develop an international reputation, willing to let his staff determine exactly what the faculty should strive to achieve and be known for. Of course we shouldn't forget that in the late 1970s and early 1980s, universities were much better financed than they are at present, that it was easier to recruit outstanding academic staff than it is today, that all the benefits of making a fresh beginning were there be exploited, and that the corporatist idea that universities were essentially businesses had not yet taken hold.

If Deakin's aspiration to become (once again?) Australia's most progressive university is genuine and not just message management, there has to be value in reviewing the history of the University, including its Faculty of Education, during the late 1970s, 1980s and early 1990s. Even if current conditions in universities are different in some respects from what they were in the past, at least acknowledging that reality would prevent Deakin and other universities from claiming to provide experiences and pursue aspirations that outstrip objective possibility. Again, especially in a school whose disciplinary identity has been diminished in the face of bureaucratic planning sanctioned by an unsympathetic executive, the history of the Faculty of Education is worth remembering for what it reveals about what happened when groups of people were free to come together to develop and exercise their capabilities and to play a large part in determining the outcomes of their work. The burden of history may not be heavy at all if it is seen as an opportunity to learn from the experience of others. And that might be especially true if what we are trying to learn is not so much how to avoid the mistakes of the past but how to build on realized achievement. If,

however, such retrospection is regarded as irrelevant to Deakin's ongoing development, as the signs suggest it is, then the conclusion has to be that forgetting has once again prevailed over memory, that those in power will once more have their way regardless of the merits of their arguments, and that the denial of democracy in everyday life continues as a commonplace, even in universities, despite their reputation as havens of civility and community.

Colin Henry
Freelance academic

STEPHEN KEMMIS

7. BECOMING CRITICAL AT DEAKIN

I started work at Deakin in 1978, not long after my thirty-second birthday. Deakin itself had been founded three years earlier. I had been appointed as a Senior Lecturer, tenured from Day One, to establish curriculum research in the new University. Our Faculty of Education was to be good at three things: Psychology (the Psychology group was in the Faculty of Education at Deakin), Educational Administration, and Curriculum. (Later we turned out to be good at other things too.) Our Foundation Dean of Education, Professor Iain Wallace, led the Psychology group. Richard Bates was appointed to lead the Educational Administration group, soon after assisted by John Smyth. For some time, I was the only new appointee in Curriculum.

The University had been formed out of some parts of the Gordon Institute of Technical and Further Education in Geelong, together with many staff of the Geelong Teachers' College—a primary teacher education college which was a creature of the State of Victoria. Deakin was new and forging a new identity. Its Foundation Vice Chancellor Fred Jevons had determined that it would be the Open University of Australia, modelled on the British Open University.

Our Dean, Iain Wallace, was a shrewd and capable Scot. He knew it would take careful management to develop research at the new institution. Few of the existing staff brought over from the Teachers' College had doctorates or much research experience. Some were longstanding staff with few aspirations to be researchers—their identities were as teachers' college lecturers—but there was a body of 'young Turks' (I will call them) who were about my age—a surprising number of them born between about 1943 and 1950 (I was born in 1946). So Iain Wallace brought in the new research leaders in the belief that they were promising young academics, rather than established leaders in their fields, who would lead by example. I can't speak for Richard Bates (a few years older than me), but I had no leadership experience at all that I had noticed. Perhaps others believed I was a leader; I thought only that I could be responsible for myself, and work collaboratively with others willing to do the same thing.

I had been an undergraduate student at the University of Sydney, and was appointed as a tutor when I finished my Honours degree. I had the good fortune to be working on test anxiety, and thus to be working in a small group with Ken Sinclair (one of my teachers in Educational Psychology) and Terry Heys (an ex-teacher doing a doctorate in Education at Sydney) on the theory of test anxiety. I

R. Tinning and K. Sirna (eds.), Education, Social Justice and the Legacy of Deakin University: Reflections of the Deakin Diaspora, 77–91.

immensely enjoyed the intellectual challenge of working in a research group—and have enjoyed working in teams ever since.

That collaborative research experience at the University of Sydney continued through my (1972–76) doctoral studies at the University of Illinois where I worked in the Center for Instructional Research and Curriculum Evaluation (CIRCE) founded by Tom Hastings. The CIRCE staff included Bob Stake, Arden Grotelueschen, Ernie House, Gordon Hoke and many others; the graduate students were an outstanding group of young scholars. Our sack lunches (sometimes eccentric, as when Bob had us read Ibsen plays) were lively discussions, and grad students formed groups in courses and around research projects, sharing their ideas and experiences.

That intellectual climate of collaboration and mutual development continued when, starting in 1975, I went to work at the Centre for Applied Research in Education (CARE) at the University of East Anglia (UEA) in Norwich, England. I worked on the 'Understanding Computer Assisted Learning' (UNCAL) evaluation of the National Development Programme in Computer Assisted Learning, principally working with Barry MacDonald, David Jenkins and David Tawney. (I started my Senior Research Associate job with the UNCAL team before my doctorate was complete.) Lawrence Stenhouse was the Director of CARE, very well known for the Humanities Curriculum project that he directed—which has also involved Jean Rudduck, John Elliott, Barry MacDonald and Helen Simons, among others. During my time at CARE, John Elliott and Clem Adelman were leading one of the most important action research projects in education, the Ford Teaching Project. Apart from our substantive work evaluating computer assisted learning projects, the UNCAL team were also leading the development of 'democratic evaluation' (Barry MacDonald's work on the politics of evaluation had drawn me to CARE) and championing the use of case study approaches in evaluation. It was a heady time to be there.

I had come back to Australia in early 1978 and worked for a time as a freelance evaluation consultant to the Australian Curriculum Development Centre (CDC) in Canberra, directed by Malcolm Skilbeck. Through this association, I had met and worked intensively with many people involved in Australian curriculum development projects and educational evaluation efforts. These connections turned out to be very significant when I started at Deakin in October 1978. Various CDC people, like Annette Greenall, now Annette Greenall Gough, asked me to work with them on evaluations of curriculum development projects they were managing when I went to Deakin. Invariably, I said I would, but only on condition that I could work on the project with a Deakin colleague (with Ian Robottom, for example, in the case of Annette Greenall's environmental education projects).

So—I arrived at Deakin with no experience of formal leadership, and with a clear expectation that I would establish a research group. It seemed a bit daunting, but not impossible on the face of it. Happily, an old friend from the University of Sydney, Mavis Kelly, was working as an Instructional Designer in Education at

Deakin, and she could give me some briefing about the people who might become involved in a curriculum research group, so I pitched idea after idea to these potential members of a research group, trying to find a focus that would gather real commitment to some kind of shared task. I wrote a variety of proposals describing such a group, including one for a group in Curriculum and Cultural Reproduction which seemed to have support for some months.

It became clear that most of the possible members of the group had done Master degrees, many in Educational Psychology, and thus, as was usual at the time, they were relatively well-versed in positivist educational research methods, but had little exposure to alternative approaches. I thus initiated an open staff colloquium or reading group on 'Epistemology and Education' that lasted a year or more, in which we discussed many articles that offered alternatives to positivist and empiricist approaches to education and educational research. Having spent the previous five years or so trying to extricate myself from my positivist assumptions about the world and about science, I could readily identify with the intellectual struggles of the group as we tried to grasp and come to terms with interpretive methods, practical reasoning and the challenges of critical theory and critical social science. I believe this colloquium was crucial in laying the base of the critical perspective at Deakin, since we struggled together through difficult philosophical work that re-configured our thinking and contributed to building shared perspectives on what educational research should be.

In this, as it turned out, my efforts were building on the work of Wilfred Carr, whose job at Deakin I had 'inherited'. Wilf had been a student of Iain Wallace's at Warwick University, and had gone to what he described then as "the last job in the Philosophy of Education in Britain" at the University College of North Wales in Bangor. Iain had enticed Wilf to come to Deakin to try life in the Antipodes, and he had been an enthusiastic advocate for the ideas of Lawrence Stenhouse, for non-positivist or post-positivist approaches to educational research including educational action research. People who, when I came to Deakin became potential members of the curriculum research group, had been interested in the arguments Wilf had been putting, and were aware that there were emerging alternatives to the 'ordinary science' of educational research in the 1970s. The 'Epistemology and Education' colloquium deepened the roots of the ideas that Wilf had advocated, and gave us all an opportunity to develop new collective understandings and a shared discourse for addressing the problems of conventional educational research and the possibilities of alternatives approaches in educational research and evaluation.

In the evaluation projects we conducted, various Deakin colleagues and I employed interpretive approaches, especially case study. In many of these projects, we learned or re-learned the craft of fieldwork and the disciplines of reporting to deadlines. We also formed working relationships with many of the people whose projects we evaluated—thus also coming to see problems that we might formerly (from an objectivist perspective on social and educational science) have regarded

as ‘participant capture’ or ‘going native’ as something else—namely, developing *empathetic under-standing* (verstehen) with our informants in those projects, and thus developing the perspective and craft of interpretive approaches in research.

More or less at the same time, some of our projects adopted action research approaches. I had reasoned that many of the ex-Geelong Teachers’ College staff had excellent knowledge and skills in teaching in their curriculum areas (school science or history and social science, for example), although they were not so confident about research approaches for curriculum studies in these areas. So we began action research projects in which we could work with teachers in local schools to develop their teaching. Soon, we had several action research project groups going at any time, and the project groups often worked together for two or three years at a time. This became a more or less permanent feature of our work in the curriculum group at that time.

From 1980 on, the Deakin *Action Research* course, at the fourth-year Bachelor of Education level, collectively produced some resources that afterwards became significant among the ‘signature’ resources of Deakin’s work at that time—the Carr & Kemmis (1983, 1986) book, *Becoming Critical*, that critiqued positivist and interpretivist approaches in educational research and offered critical approaches and action research; the Kemmis & McTaggart (1981, 1982, 1988), *Action Research Planner*; and the Kemmis *et al.* (1981, 1982, 1988), *Action Research Reader*. Like other Deakin course materials of the time, these went through several editions in-house as Deakin course materials, were used by other universities in parallel courses, and eventually were (like *Becoming Critical* and *The Action Research Planner*) taken up under licence by other publishers, sometimes in translation.

AN EMERGING CRITICAL PERSPECTIVE

Especially since my time at Illinois, I had been preoccupied with the problem of the relationship between theory and practice. The precipitating event, for me at Illinois, was an extended encounter with Joseph Schwab’s (1969) notion of ‘the practical’—the notion that curriculum problems were practical problems, in the Aristotelian sense. I believe it took me years from that time to fully comprehend what Aristotle was expounding around 350 BCE—namely, that we have different modes of reasoning that we apply to different kinds of topics and subject-matters in the world. As elaborated in *Becoming Critical*, for example, there is the *theoretical* mode of reasoning we apply when we contemplate the nature of things, the *technical* mode of reasoning we employ (often with great skill, creativity and judgement about the excellence of solutions) when dealing with known kinds of problems towards known ends using more or less known means, and the *practical* modes of reasoning we employ every day, in all sorts of practical situations in which we must decide what to do next, that require us to make a judgement about

what *this* kind of situation calls for, and, taking into account all sorts of situational factors and conditions, deciding what we should *do*.

I emphasise how hard it was for me to grasp this tripartite division of modes of reasoning. As an undergraduate and new graduate at the University of Sydney, I had been very deeply socialised into two ways of understanding science. First, there was 'pure science'—the kind of science which created new ways of understanding the world. This was easily the highest and most valuable form of science. It was what I hoped to do, if I was good enough. I don't really know how this deep understanding was fostered in me by my education at the University of Sydney, but it was a very clear view. If I was good enough as a social or educational scientist, I would be the author of brilliant new insights according to which other people would see the world anew, and see it more truly—that is, in the light of my work, falsehood, misperception and misunderstanding would fall away.

The second kind of science I had been taught to value was 'applied science'. While less vaunted and valuable than 'pure science', 'applied science' nevertheless made a distinctive contribution to the world. It took the 'truths' and right understandings from 'pure science' and applied them in the world of human affairs—in advances in technology and policy, for example. I secretly thought that I would be able at least to find refuge in this kind of science—because I was so excited and enthused by theories of various kinds in education and social science, I thought I would always have this well to draw from, and that I would always be able to find ways of applying those ideas in educational situations that would offer new insights about how to go forward in understanding and practice.

Those two views of science—'pure science' and 'applied science'—*defined* science for me. They defined what I imagined my future work as a scientist would be. And, as one now sees, they also defined a putative standing and status for me as a scientist—as One Who Knows. And as One who can share knowledge with those who are not so fortunate as to have the scientist's special access to knowledge. It sounds very old-fashioned to me now, but of course those perspectives remain absolutely current today, in universities all around the globe.

It was a shock to me, then, by chance to encounter the work of the critical theorist Jürgen Habermas while I was at the University of East Anglia, sometime in mid-1975. I had been worrying, still and yet again, about the mysterious relationship between theory and practice. (Was it a relationship between the Word and the World? Between Thought and Deed? Between Intention and Action? And so on…) Passing through the Philosophy section as I was leaving the UEA Library one day, I noticed the spine of a (1974) book *Theory and Practice* (it happens that my old copy of that book is among thirty or so books about theory and practice on my desk as I write this chapter) by someone whose name I did not recognise. I borrowed it to see whether it could help clarify my thinking.

I read the first chapters understanding *very* little of what I read. I then read the first chapter, 'Some Difficulties in the Attempt to Link Theory and Praxis,' perhaps ten times, until very slowly its long, Germanic sentences began to yield up

understandings I could begin to grasp. Gradually, I began to understand it. The content and arguments were from a philosophical discourse previously unknown to me, although clearly descended from the Marxist tradition in social theory I had briefly and superficially encountered at Sydney. Soon, I found myself obliged to read other key authors in this strand of post-Marxian thought—Max Horkheimer, Theodore Adorno (who I had encountered through his work on Authoritarianism, written while he was exiled in the USA in the Second World War), Herbert Marcuse (which I had similarly encountered on the basis of his writings on 'One-Dimensional Man' and the 'Organisation Man', during his involvement with the 1964 Berkeley campus protests) and other, later contemporary theorists like Stanley Aronowitz, and other contemporary writers in education who were also, at that time, exploring ideas whose roots lay in post-Marxian thought—writers like Samuel Bowles and Herb Gintis, Michael Apple, Henry Giroux and many others.

What I had encountered in that first accidental brush with Habermas's (1974 in English) *Theory and Practice*, was critical theory and critical social science. On the view of the Frankfurt School of critical theorists (Horkheimer, Adorno, Marcuse, Habermas and others), science was becoming 'scientistic'—a form of ideology in which science and scientists had come to believe in the authority of science. The view of science they criticised was the view of science I held, from the days when the pretensions of 'pure' and 'applied science' governed my notion of the relationship between the scientist and the world, and between the scientist and non-scientists. Soon, I was led from Habermas's *Theory and Practice* to his (1972) *Knowledge and Human Interests*, in which he critiqued the views of science with which I had become familiar—not just the positivism I had inherited from some of my psychology teachers at Sydney but also the interpretivism that I had induced from Piaget and learned from advocates of interpretive social science as I had worked my way through the 'explanation versus understanding' debates in the history and philosophy of science in the 1960s. (I still admire Georg Henrik von Wright's 1971 book of that name, a lucid and compelling explication of the differences, and, he argues, the incommensur-ability, between these two kinds of scientific attitudes towards the world.)

Now, in the six months or so before I finished my University of Illinois doctoral thesis (completed in March 1976), I found myself in new intellectual territory. I made use of the first two Habermas books I encountered in my thesis (entitled 'Evaluation and the Evolution of Knowledge about Educational Programs', which had principally been inspired by the perspective of evolutionary epistemology, especially in Stephen Toulmin's view of it, and by what evolutionary epistemology might mean for the field of evaluation), but this was just a first foray. Soon, I was drawn into the substance of a critical theoretical perspective in social science—towards critique of social arrangements as a basis for emancipation from the constraints of irrationality, custom, habit and tradition, for example, that produced injustices in the world. With my colleagues at Deakin in the years that followed, we tried to analyse injustices produced in and through education in terms of the

ideologically-laden arrangements by which education was constructed and conducted.

I also became alert to what I then thought of as 'methodological' implications of critical theory—implications about how social science should be conducted, in particular in the form of 'critical social science' (which is a little different from 'critical theory', as Brian Fay, 1977, argued, and as Carr & Kemmis subsequently did in *Becoming Critical*). Critical theory and critical social science took seriously the perspectives of participants in social life and social practices as advocated in various forms of interpretive social science from Alfred Schutz's post-Heideggerian phenomenological approach to case study research and what only later came to be known as *qualitative* approaches to social and educational science (at the time, they were generally known as 'interpretive' or 'interpretative' approaches). More than this, however, critical theory and critical social science recognised that existing states of affairs, including participants' perspectives, had themselves been produced by human and social processes, that they were thus partly shaped by power and the interests of the powerful, and that to be emancipated from these constraints required (1) processes of critique for individual and collective self-understanding and (2) processes of the organisation of enlightenment that would allow people (3) to participate in collective decision making oriented towards action that would emancipate them from the consequences of their former irrationality, and the structures that generated injustices and felt dissatisfactions among participants.

Through our work on action research (for example through the Education Research Development Committee-funded research project 'Research on Action Research' on which I was Co-Chief Investigator with Robin McTaggart, and with the involvement of other Deakin collaborators), we discovered that our 'methodological' interest in action research as a way of realising critical social science put us in the company of people like Paulo Freire. The form of participatory research that emerged as participatory action research, championed by leaders such as Freire and Orlando Fals Borda (subsequently a friend and ally in this work) seemed consonant with the emancipatory aspirations of a participatory critical social science. Thus, I believe, our distinctive 'Deakin' view of action research began to take shape.

There were thus two fronts on which the label 'critical' was crucial in our Deakin work in curriculum (also in some of the work done by the Educational Administration group leaders like Richard Bates and John Smyth, later joined by Jane Kenway and Jill Blackmore, for example). The first was *substantively* critical social science aimed at what Marx had called "the relentless criticism of all existing conditions" in terms of the way social arrangements had been ideologically-shaped. The work Colin Henry did (sometimes with my involvement) on Human Rights Education, and much of the work of the group on questions of social justice (at first in relation to social class and

multiculturalism, and increasingly in relation to gender) are examples of *substantively*-focussed critical theorising and critical social science.

The second front was what we then thought of as *methodologically* critical social science. Although there were other elements to it (continuing to work on social and cultural reproduction theory and approaches, for example), this was largely expressed in the development of what we would come to think of first as *emancipatory action research* and later as *critical participatory action research* (for example, Kemmis & McTaggart, 2005). In recent years (and following compelling arguments made by Wilf Carr), I have begun to extirpate the word 'methodology' from my thinking and writing, on the grounds that it is part of a modernist ideology of science built on separations of theory from practice, of facts from values, and of the object of research from the subject(ivity) of the researcher.

As it happens, I now prefer to speak only of research 'approaches' and now describe most of my own work as either (a) *philosophical-empirical* research, when I am interpretive-critical mode, conducting case studies and analyses of the formation and transformation of professional practices, for example, or (b) *research within practice traditions*, when I am in collaborative, collective self-critical mode examining and critiquing the conditions of work under which my colleagues and I conduct our academic work, and under which other self-critical communities of researcher-participants conduct research into their lives and work. There is not space here to defend this claim (though many of the grounds can be found in Gadamer's 1975 *Truth and Method* and his critique of 'method' and Habermas's theory of knowledge-constitutive interests critiquing the way science serves the interests of the powerful, in his 1972 *Knowledge and Human Interests*), but I now regret to say that I regard most work in 'methodology' in the social sciences as no more than an attempt to shore up indefensible though rarely spoken notions of objective truth through the careful use and conduct of routine procedures (methods and methodologies) like 'ethnography' or 'critical discourse analysis' or 'case study'. In my view, appeals to these methods and the methodologies that inform them are generally appeals to precedent and tradition—'the way we do things around here' in various branches and traditions of social and educational research. They sometimes offer guarantees that people have been 'methodologically' cautious and self-aware in the claims they want to make from their research, but they can offer no greater guarantees than that—no matter what their claims to strengthen or defend the ultimately indefensible notions of 'validity' and 'reliability'. I am in favour of care in interpretation, though I have little hope of rigour (against what stern and enduring criteria?), and I am greatly in favour of reasonableness and reason-giving in arriving at interpretations of evidence, but in the end take the view that we can only see what we see on the basis of our intersubjective encounters with the world and each other, seeing what tradition and our socially-constructed understandings shape us to see, and that we can say what we can say only on the basis of our participation in the language games of the communities of scholarship and research to which we belong (including, for

example, the communities that make up special interest groups in the American Educational Research Association, and that share a common faith in the knowledge-productivity and theoretical utility of such research methods as path analysis or meta-ethnography or phenomenography or lesson studies).

I have also recently argued (Kemmis & McTaggart, 2005; Kemmis, 2009) that we might be better advised to turn our efforts at justifying research approaches like action research away from the grounds of making a contribution to knowledge and towards the grounds of making a contribution to history. I think the world would be better off if we judged the quality of social and educational research more by its human and social historical consequences (judged, if you like, by our researcher peers as well as by those affected by our findings) and less by its contribution to knowledge (especially when this is equated with publication in peer-refereed journals). This may be an idiosyncratic point of view, but I hope in the end that it will bear up to scrutiny. Still, as the world warms, some kinds of educational research might be more urgently needed than others; I hope journal editors will take this into account as they decide what should be published.

To return to the Deakin view of critical perspectives in education, I have tried to suggest that, by the mid-1980s, there was a *substantive* interest at Deakin in critical theory and critical social science in education that directed us towards work that would examine issues of social justice in and through *education*, for example, and a *methodological* interest in (reflexive) forms of educational research that would examine issues of social justice in and through *educational research*. Work on social and cultural reproduction and transformation in a variety of fields (research into gender in education, into the ways information and communications technologies in education produced different kinds of outcomes for different kinds of students, and in the Aboriginalisation of Aboriginal education, for example) are examples of the former; work on the critique of educational research (like *Becoming Critical*) and the development of critical participatory action research are examples of the latter.

THE 'DEAKIN PERSPECTIVE' TAKES WINGS

Other contributors to this book speak eloquently about how the critical perspective took shape in their own work during the very exciting period from 1978 until the early 1990s when Education at Deakin went into a bleak time of financial cut-backs and reduction in staff numbers following the mergers of Deakin University first with the Warrnambool Institute of Advanced Education in the west of the state of Victoria, and then with Victoria College of Advanced Education in Melbourne. The Faculty grew suddenly; it was over-producing graduates, especially in primary education, and it needed to be 'pruned'. It did not seem that the cutbacks would proceed in ways that preserved the research programs that Deakin had developed in the areas in which it aimed to be especially well-known—Educational Administration and Curriculum from the beginning (in the mid-1980s, Psychology

de-camped to the Faculty of Science) and in a number of other areas—among them Language and Literacy Education, Health and Physical Education, Environmental Education, Human Rights Education, IT Education and Indigenous Education.

I think that the emergence and collective development of our collective understanding of a critical view of education and educational research at Deakin crystallised something which was very much a product of its time in social theory. Our work at Deakin was a local expression of a widespread emergence of critical perspectives in social and educational theory in the 1970s and 1980s, following the translation of many key critical theory works into English from German. That view was transformed almost as soon as it emerged at Deakin by the rise of post-structuralist and post-modernist theorising, and especially by new feminist theorising, some led by Deakin feminist theorists like Jane Kenway and Jill Blackmore.

We had the winds of change under our wings, and we were prepared to rise on them. We wrote; our course materials travelled far beyond our own classrooms and students; we took edgy ideas to conferences and debated enthusiastically with established scholars and positions to offer different ways of seeing the world, the work of education, and the work of educational research. Our good luck was that we were working at a time of great opportunities, when there were funds to support the exploration of promising ideas and the promising young researchers who advocated them. In those days, there was more money available from State and Commonwealth Education Departments and agencies (like the Australian Schools Commission and the Curriculum Development Centre) for innovative research and evaluation projects, and more opportunities for young scholars to get started in project work using funds from such sources.

We were relatively young and we were enthusiastic. I said earlier that most of the key researchers at Deakin in those years were in our early and mid-thirties, conjuring careers out of our intellectual passions and our collective enthusiasms. We rose to the occasion.

It was a surprise to all of us that there could be a 'Deakin' view of anything. We had not started out thinking we were making a way of seeing or doing things. We were working away, doing our best to say something clearly, not even sure it would be new. Like all young scholars, we were as much surprised as we were happy when our first manuscripts made it into print, especially in publications other than Deakin course materials. We were surprised by to be noticeably successful; it was not an outcome we had really anticipated. We imagined our achievements would be workmanlike, not that they would stand out. It took some years to come to terms with that.

I remember, for example, the shock of encountering the Spanish translation of *Becoming Critical* in the front and centre of a bookshop window I passed in Oviedo in Asturias in northern Spain. Here was a book Wilf and I had written, now in a language I could not understand (beyond a few dozen words), and apparently 'speaking' in some way to readers in a country I hardly knew. (It continues to be

used in many countries, especially in South America—the effect was wider than I knew at the time). Our words were finding readers among people we did not know, in places we did not know—as if that were a predictable outcome of doing modestly good academic work. In the early 1980s, we had barely convinced ourselves that we had something to say.

We were surprised, too, to build connections with colleagues around the world with whom we had intellectual solidarities. Some had come to Deakin to write parts of our course materials, others we met at international conferences which we attended very occasionally (only much later would we take international travel for research for granted as part of the job).

But perhaps most crucially, at home we defined ourselves—our relationships with one another in the Faculty—in terms of our differences from one another, our differences as individuals, with different experiences and backgrounds, with interests in different fields and different research approaches. Around Australia and the world, by contrast, we were beginning to be defined as representatives of the 'Deakin' view. We liked the attention (mostly), but it was a surprise all the same.

What made our rise on the 1970s and '80s winds of change possible, I think, was the *collective* effort we put into reading, thinking, writing and researching together. We argued endlessly with each other (and ourselves, much of the time). Members of the group (and especially the new members who began to arrive in the mid-1980s) kept bringing new authors, ideas and perspectives into the court of our group meetings. We had to run to keep up. We tried to make *common* sense of the ideas that rumbled around us, constantly threatening to unsettle again arguments that had been more or less settled. We took stands. We agreed to disagree. We took account of other views, even when we were ruling them external to the positions we were defending.

We did joint projects in which two or four of us would work on something together, reporting occasionally on what we were doing to the group as a whole—the Curriculum Research group for a few years, the Curriculum and Administration Teaching and Research Group some years after that. These overlapping project memberships kept us struggling together, not in unison but in a series of jerks this way or that by interlocking sub-groups whose separate efforts somehow fed the whole community. Now and then, one group or another would articulate an idea or temporarily secure a position or mount an effective critique, and we would often have the chance (without ever having a formal structure that authorised any view or position) to learn a bit more about our collective ideas and capacity. We *were* a community—warts and all.

In 1991, I decided (perhaps mistakenly) to take an opportunity at senior University administration. Our then Vice Chancellor, Malcolm Skilbeck, resigned and David James, the Deputy Vice Chancellor (Research), was appointed Acting Vice Chancellor. I had been Chair of the University Research Committee and was invited to apply for the position of Deputy Vice Chancellor (Research), to which I was appointed. I held the position for about a year. After that, I went on study

leave for nine months and read all I could about postmodernism and post-structuralism and tried to work out how critical theory and critical social science would square with all that. Then, in 1992, I was asked by the new Vice Chancellor, John Hay, to be Head of the Graduate School of Education (one of five schools in the Faculty of Education), and then, in 1993, at the urging of colleagues, I nominated for the position of Chair of the University's Academic Board (the senior collegial academic body of the University, overseeing the academic quality of the University's curriculum, teaching, assessment and research) and was elected to the position. This latter task was especially demanding at the time when Deakin Education was under severe financial pressure, and when the University was re-defining itself in the light of its two recent amalgamations. At the intersection of various pressures, and feeling, viscerally as well as cerebrally, a great many of the tensions being experienced by the University at that moment in its development, I decided in 1994 that I would endure it no longer. The development of Education at the University, and the development of the University itself, had been a source of pride—for me and the Curriculum and Administration Teaching and Research Group—and the struggles to sustain Education and educational research at Deakin turned out to be not just institutional for me, but also very personal. I think I did the right thing (at least it was self-preserving) by taking voluntary early retirement, and, slowly, beginning a new life working for myself as a consultant.

THE BIRD WAS ON THE WING

What had been established at Deakin, however, was something that had a substance and significance—I remain surprised—beyond our individual efforts. There are people who still remember those years in Deakin's history as ones of great achievement and great promise. Great influence, too, I think—more than we expected to have. The cauldron of our debates and disagreements had produced some good ideas, and some good research practices—we stayed locked in disagreement, for example, in order to understand one another's perspectives. We didn't disengage to preserve a false civility, but treated each other's ideas seriously. We wanted to know how different *ideas* related to each other.

After the intellectual tests of those times, many Deakin Education scholars, then fifteen or more years into a program of critical educational research that had started with the debates of the Epistemology and Education colloquium, and now in their mid-to-late forties, were courted by other universities, or decided to find new fields given the hard times the Faculty continued to face for some time in the 1990s. They had become nationally- and sometimes internationally-leading exponents of a critical perspective in various fields within Education—Health and Physical Education, Gender and Education, and so on. They began to disperse around Australia and the globe, continuing their work in new locations. They became what is today the Deakin Diaspora.

Not everyone wants to remember her or his childhood and family life when they were growing up. I am not sure, happily and however, that many of those represented in this book as the Deakin Diaspora want to reject that era of their lives and careers. It is rather wonderful at this stage of my career (tipping slowly towards oblivion) to think that many of my erstwhile colleagues remember those times as moments of great promise and early achievement. I am deeply ambivalent about claiming anything more than to have been part of that productive time, one among a group of colleagues who reached beyond what we thought we could do to establish something that endured for a time. At the same time, like Richard Bates, especially, I know I was charged with the responsibility to make something happen in Curriculum Research at Deakin. No one offered me lessons in how to do that; to the extent any of us learned it at all, I think, we all learned it together.

As Richard Tinning who asked me to be involved in the project of producing this volume knows, I have been a reluctant participant in its preparation. I hoped that, if a history were to be written, someone else would write it, not me or even 'us'—those of us who were at Deakin before we dispersed to become a Diaspora. One is always suspicious of history written by its protagonists, but, as Richard points out, the views of the protagonists might be interesting even if their stories turn out to be self-absorbed, self-deluded or self-interested. I am extremely grateful that Richard volunteered to take a step with me that he did not take with any other of the authors represented here, and came to Wagga Wagga to interview me as an alternative to my writing for this volume. As often happens when one reads the transcript of the interview, however, I found it too wandering to be susceptible of easy editing. It seemed easier just to tell a story as I saw it.

A WORD ABOUT MY TITLE

I chose as the title for this chapter 'Becoming Critical at Deakin'. Obviously, the title refers to the book that Wilf Carr and I wrote, and that has become the most enduring and visible, most recognisable, contribution of my academic career. It was a surprise to both Wilf and me that it should have been received so well. Wilf had been (in the job I subsequently took) at Deakin before me; we met there; and we wrote and re-wrote the book while he visited Deakin on several occasions as well as in the times we were at opposite ends of the globe. We seem to be chained together forever as 'Carr y Kemmis' as we are known in the Spanish-speaking world.

The title 'Becoming Critical at Deakin' is also intended to indicate that the intellectual struggle I began when I read Jürgen Habermas's *Theory and Practice* for the first time was not completed before I arrived at Deakin, but carried on throughout the whole time I was there. But it turned out not to be just my struggle. At Deakin, my struggle was made easier by a group of dedicated interlocutors who helped me and each other to think thoughts that were unthinkable before we began our decades-long conversation. It was not just me, or Wilfred and me, or some

nominal audience for the book that was 'becoming critical', but those of us who met in that meeting room in Vines Road in 1979 and the years that followed, and at the Waurn Ponds campus of Deakin in the portable building, and in the more refined spaces of the Education Building when we moved into it in 1992.

'The Deakin perspective' may still need someone to pin it down. For myself, I think that part of it was the development of one kind or a few kinds of critical perspective. It had some roots in Habermasian critical theory, and some affinities with the critical work of Michael Apple, say, but it also refracted into several varieties of critical theorising, some quite opposed to the Frankfurt School of critical theory. There turned out to be different ways to be "relentlessly critical of all existing conditions"—inspired by Michel Foucault, and by Pierre Bourdieu, and by Patti Lather and Nancy Fraser and Jacques Derrida and others—and these other views had adherents, at one time or another, in Education at Deakin. I am not sure what the unity of 'a critical perspective' is in this range of differences.

On the other hand, I think that what did unify some of our commitments and achievements was a *refusal*—a critical refusal to participate in reproducing the dominant conventional forms of educational research of the 1960s and 1970s. We wanted to reject positivism and empiricism, and to embrace European developments in philosophy and social theory. We wanted to embrace interpretivism and post-Marxian perspectives. We wanted to draw from European philosophy and social theory as much or more than from psychology and educational psychology and (some, especially structure-functionalist) sociology of education.

We also wanted to make educational research more participatory in various ways—for example, we wanted the voices of the marginalised (including students, teachers and communities) to be heard in educational policy (as well as theory and research), and we wanted to do research with, within and alongside participants in education through action research (especially critical participatory action research). We certainly believed that research practice should be democratic, and that it should, to the greatest extent reasonable, involve those affected by it (in the choice of topics for research, approaches and confirmation of interpretations, for example).

That refusal of the dominant form of the educational research 'industry' of the early 1970s was one rallying point, then, as was the sense that we should not stray too far 'outside' or 'above' the life worlds of those whose lives we researched. We recognised that we had a moral and political duty to, and that we should have solidarity with, those whom conventional educational research called 'subjects' and treated as objects.

Perhaps these impulses survive in some forms in those who are the Deakin Diaspora. The critical attitude and the participatory, human ethic would not be bad things to have carried away from those heady years. Of course, my colleagues—so many professors!—stand for much more complex ideas these days, and have made so many exceptional contributions to education in various fields. It would be invidious to name them. Perhaps one other thing they have taken away from the

Deakin experience is that commitment to collaborative intellectual work and collaborative social practice that makes it possible for human beings—including researchers—to be more than they are when they live and work alone.

NOTE: I am immensely grateful, as always, to Barbara Conlan for her editorial and collegial assistance in making this chapter more readable and presentable. Of course I remain responsible for any errors that remain—including what readers and other authors in this volume may regard as egregious errors of judgment, taste and memory.

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8. A MELANCHOLIC MELODY

Agony. Since the invitation to write this biographical reflective paper I have agonised over what I can and can't say, about what should remain unsaid and even perhaps unthought, about the impossibility of representing adequately what Deakin and 'the Deakin project' meant to me and others and what life at Deakin did for and to me. I have, what I think of, as a melancholic relationship to Deakin.

Most discussions of melancholia start with Freud's early work 'Mourning and Melancholia' (1957[1917]) and the distinction he makes between mourning and melancholia. 'Mourning is regularly the reaction to the loss of a loved person, or the loss of some abstraction…such as ones country, liberty, an ideal and so on' (1957, 243). In other words, mourning is about letting go of 'lost objects'. It involves the eventual detachment of the mourner from the lost object. The mourner acknowledges that lost object is dead, and is then able to move on and find new objects to invest in psychologically. According to Freud, the ego preserves its integrity by breaking its emotional attachment to the lost object, he says 'the ego sever[s] its attachment to the object abolished' (1957, 255).

Melancholia, in contrast, is the enduring attachment of the ego to the lost object. It is a continuous mourning, a mourning that never ends. The melancholic cannot let go of the lost object and as a result cannot resolve their grief. Melancholia signals the persistence of something repressed deep in the subject's unconscious. Freud suggests that the melancholic's attachment to loss is detrimental to the ego's wellbeing, indeed, its very survival. As the melancholic identifies so completely with the lost object, they consequently assume the emptiness of the lost object, and invariably participate in their own self-destruction. In sum, mourning is viewed as a 'successful' resolution to loss, whilst melancholia is seen as a failure to resolve loss.

September 29th 2009. Truanting from an education conference at the magnificent University of Vienna, I am in an elegant part of the city at the Freud museum, walking up the curved marble stairs to his former consulting rooms. I am thinking about all those who preceded me, those who took their troubles to him. Speculating what he might have said to me about my inability to let go of the Deakin project and of what Deakin once stood for. Wondering if others in this collection feel as I do. What will they recall, repress, regret, forget, express?

For me, Deakin's Faculty of Education was a place where intellectuals in the field of education pursued socially and educationally significant projects, where

R. Tinning and K. Sirna (eds.), Education, Social Justice and the Legacy of Deakin University: Reflections of the Deakin Diaspora, 93–103.

such projects were supported, encouraged and celebrated. I use the term 'intellectuals' to refer to those who, from a recognised basis of knowledge and authority, and with evident commitment and proficiency, demonstrate high standards of reflection, analysis and argument and publicly and fearlessly address major issues facing humanity (Kenway & Fahey, 2009).

Such intellectuals are what made Deakin distinctive in the broad field of Education; there was no room for intellectual or political diffidence. Inspiring for some, unsettling and confronting for others, we were always demanding and demanding more—of ourselves, each other, our students and our colleagues in schools and education systems. We did not need to be motivated and monitored by such things as league tables and performance indicators. Indeed, we were very critical of this unfortunate practice of 'governing by numbers' (Grek & Ozga, 2008). Michael Garbutcheon Singh's (1990) powerful monograph on this topic is even more important today than when it was first written for the Social and Administrative Studies (SAS) teaching program at Deakin. I often wonder what mysterious combination of people and circumstances enabled such a heady culture to materialize. Was it simply that a diverse set of ardent academics were brought together and provided with the freedom and resources to soar? Was it a fortunate accident or a shrewd plan? Whatever the case, it was a vital, almost musical space for many of us and was central to our formation as education intellectuals.

And yet and yet … this was not a space of sameness and harmony. A competitive, adversarial community existed in which epistemological, political and personal differences and even hostilities flourished alongside much cross-border work. The Marxists and neo Marxists, the critical theorists, the post structuralists and post colonialists, the progressives and the feminists (of various related hues) jostled and jousted—fell in, fell out, fell over. Such divergences were reflected in the range of distance education/open campus monographs written by leading national and international scholars from within and beyond Deakin. These were produced for students but they circulated far and wide and inspired many beyond the student body. Through them Deakin became known as 'the' place in Australia where conventional educational ideas and practices were put under serious critical pressure, where people were encouraged to move beyond timid and trifling, unjust and unfazed educational thought and practice and towards a rigorous engagement of the ways in which education both constrains and enables, how and for whom and how it might be otherwise. Broadly, they represented what I think of as 'the Deakin project'.

My bookshelves at Monash University are lined with Deakin monographs, ghosts of times past that haunt my present, remind me of what was and what might yet be. After leaving Deakin to join another inspiring group of education intellectuals at the University of South Australia, I became preoccupied with the power of ghosts. Indeed Derrida's hauntology become the methodology for our book *Haunting the Knowledge Economy* (Kenway, Bullen, Fahey, with Robb, 2006). Here we argued that the so-called knowledge economy is haunted by the

risk, gift, libidinal and survival economies and that these call into question its hegemony and offer the potential to challenge its monological pretensions.

I deployed a hauntology methodology again in my 2007 Radford Address *Haunting School Curricula: Past, Present and Future at* the AARE conference in Western Australia—my home state. This conference was a haunting moment for my mother and me. I was considered a naughty girl in junior high school and my parents, both teachers, regularly had to deal with the difficult consequences of their defiant daughter's behaviour. Leaving aside occasionally 'wagging school', and sporadically disobeying my various 'land ladies', my main school transgressions were flouting some usually trivial school rules and 'answering back'; not coincidentally the title I chose for a book I co-authored. None of my former teachers were at the Conference to witness the return of the rebellious revenant—in a celebrated role, at a podium, *lecturing* to a large, highly educated, audience. Had they been there, I am sure they would have been surprised even horrified, for not one had seen any potential in my ill discipline. Their view seemed to be that good girls get good marks, jobs and husbands. Bad girls get pregnant, no-hoper boyfriends and dead-end jobs.

In contrast, I note that wayward students can become very successful and popular teachers; their educational standpoints have often arisen from the 'streets' of the school; and are thus in useful empathy with the everyday life of students—particularly students on the edges. Those I have disparagingly called the educational 'accountants' and 'cartographers' are not street wise in this way and have little or no such empathy (Kenway, 2008). I also believe that wayward students can become successful researchers precisely because they have a defiant rather than compliant ontology. In *Globalising the Research Imagination*, we have argued for the importance of a researcher ontology whereby 'being is not being determined', and whereby considerable 'autonomy' is exercised in relation to the disciplines and institutional authority. We show how such ontology is evident in the work of some of social science's and humanities' best-recognized scholars of globalization (Kenway & Fahey, 2009). This defiant ontology was also evident in the Deakin monographs.

My fellow PhD students at Murdoch University and I devoured and dissected the thinking in these monographs and when Deakin's many international visiting scholars came across the Nullarbor to visit Murdoch, we devoured their thinking in person. We were aflame with the intellectual excitement of critically engaging the best critical thinkers in education. I will not forget a morning with Henry Giroux who drew on his vast knowledge of social theory to help me refine my PhD's conceptual framework.

These monographs, their authors and what they represented attracted me to take up a lectureship at Deakin in mid 1987. I joined the fiercely intelligent SAS group led by Richard Bates and including Jill Blackmore, Fazal Rizvi, and Peter Watkins. My PhD is called *High Status Private Schooling in Australia and the Production of an Educational Hegemony*. It is embarrassingly long and took me an

embarrassingly long time to complete. As one of my examiners said, it was three PhDs in one. But its theoretical engagements, political orientations and ethnographic methodology resonated strongly with the concerns of the SAS group. I remain ever grateful to this group, particularly Richard Bates, for the invitation to work with them. It was a crucial turning point in my life.

It took my young daughter and me halfway across Australia, sadly, far from family and friends. But on the upside, the SAS group, the wider Faculty, the wider Deakin and all the related national and international networks provided me with a first-rate initiation into the life of the academy at its best. This is not to diminish an earlier induction through Murdoch but that is another story of the 'Murdoch mafia'. Fazal Rizvi was a particularly generous. He not only prompted me to think more deeply and differently but also made many opportunities available to me and taught me a great deal about the secret life of the academy, the-things-you-need-to-know and, ultimately, the importance of the gift economy. He even showed me how to write a CV. It was his example that prompted me later to develop the *Academic Support Kit*—a set of booklets designed to help people who are new to the academy to learn about its secret life (Boden, Epstein, & Kenway 2004).

I brought to Deakin all the arrogance, awkwardness and insecurity of the newly minted PhD graduate. At that time I was a 'good blusher', as Stephen Kemmis kindly pointed out, but this did not stop me fearlessly, even brazenly, confronting the fiercely intelligent at the many spirited seminars held in the Faculty. Being brazen was not common amongst women academics at the time. But, it was a necessity for the feminists who were appointed to help lead the Faculty's and the field's gender revolution. Jill and I did brazen with gusto as we developed courses and research projects, formed groups, ran conferences and seminars and produced untold numbers of talks and publications on the countless ways gender, other axes of power and inequality and education are linked and might be challenged. But we were not compliant feminists either and also critically engaged mainstream feminist discourses. Our book *Answering Back: Girls, boys and feminism in schools,* (Kenway & Willis with Blackmore, and Rennie, 1998) is an example of this. Here we considered the many ways in which certain some-what simplistic feminist educational orthodoxies were received, rearticulated and subverted in schools by students and teachers.

Deakin had a culture of inquiry that encouraged inter-disciplinarity and much of our research benefited from this; not least our work on gender. Masculinity became a strong focus of my feminist work whilst at Deakin; in the feminist literature this focus was uncommon and to some unacceptable. I explored men's and boys' 'under siege' responses to feminism in schools (Kenway, 1995) and the links between gender and violence. My understandings of these links were refined by Lindsay Fitzclarence's work on the psychosocial dimensions of violence in schools and families. He drew on the insights of Alice Millar and Michael White to develop the concept of narrative pedagogies. These informed our paper *Masculinity, Violence and Schooling: Challenging Poisonous Pedagogies*

(Kenway & Fitzclarence, 1997). The editors of the journal *Gender and Education* told me recently that this is amongst its most cited and downloaded papers. It has also been reprinted in several anthologies. My interests in masculinity continued beyond Deakin. I extended my notion of 'masculinity under siege' to consider the impact of economic and cultural globalisation on young males in *Masculinity Beyond the Metropolis* (Kenway, Kraack & Hickey Moody, 2006). Here we also built on my PhD's critical ethnographic approach and developed a methodology we called place-based global ethnography. The research project I will undertake for the next five years with Fazal and others is a multi-sited global ethnography which builds yet further on this methodology. It also takes me back to my early interest in elite private schools but this time elite schools in different countries in globalising circumstances. We will explore if and how these schools participate in the production of global elites.

I was at Deakin for twelve years. During this time my daughter Vashti grew from a little girl in junior primary school to a young woman at university. I often wonder why I worked so hard and the effect this had on her. She now works just as hard as I did but as a political organiser for a group called Socialist Alternative. Maybe some of Deakin's critical legacy is reflected in the politics of our children. Maybe, I shall see what others think. Vashti's Trotskyist informed politics are much more radical than my Gramscian materialist feminism. I am proud that Vashti campaigns against exploitation, injustice, war and violence and that she does so with such power, passion, eloquence and empathy. I don't think parents can take credit for their children's achievements But, just quietly, I do think a little of the Deakin project rubbed off as did many of her grandparents' moral codes.

In professional terms, my twelve years at Deakin were the best and the worst of times. Nothing has been as good or as bad since. The best included the early years when the SAS group was a close-knit teaching and research powerhouse, when friendship and generosity were the norm, when Richard Bates talked us up at conferences all over the world and when people from all over the world went out of their way came to see us even in the provincial city of Geelong in Deakin's run down prefabricated buildings. I team-taught in the 'policy', 'ed admin' and later the sociology of education units. In all we sought to ensure that students understood the broader contexts of education and explored their constraints and possibilities via range of conceptual resources. We introduced students to some of the 'post' theories and encouraged them to explore their implications. For example, we developed and commissioned monographs and papers on education and post Fordism, the postmodern state and postmodern markets. Peter Watkins' (1993) overview of post Fordist origins and debates remains the most cogent and insightful review available.

Beyond the feminist research program, the most intensive research program of my time at Deakin was with Lindsay Fitzclarence and Chris Bigum, both from the Curriculum group. During the 1990s we conducted three related projects titled *Marketing education*, *Marketing education in the information age* and *Consuming*

education: contemporary education through the eyes of students. This research program was particularly generative as it brought together Lindsay's expertise in curriculum theory, Chris's critical perspectives on information and communication technology and my socio-cultural angle on education policy. Indeed, Chris's obsessions became mine for quite a while as I sought to bring insights from his field to enhance understandings in mine and one of my best-cited papers arose from this relationship (Kenway, 1996). We published extensively from these projects documenting the diverse and growing manifestations of the market phenonemen in and around education, coining the term 'postmodern markets' as a way of describing them (Kenway, Bigum, & Fitzclarence, 1993). We identified the current problems they caused and the issues they evoked. On the basis of our analyses, we argued that schools should be commercial free zones (Collier, Kenway, & Tragenza, 1995).

By the time I left Deakin in mid 1999 the marketing genie was well and truly out of the bottle in education. During 2000, after I had moved to the University of South Australia, Elizabeth Bullen and I drew from these projects to produce *Consuming Children: Education—Entertainment—Advertising* (2001). This book 'offers an eagle's-eye view of consumer kids/consuming culture in the now hybrid worlds of education, entertainment and advertising' and invites 'readers to contemplate the purposes of schooling if the distinctions between education, advertising and entertainment diminish' (2001, p. 7). Many of the issues we raised have become more complex, the many problems we identified have got worse and all our predictions in these 1990s projects have come to pass.

October 21st 2009. Today, as I write about our research on the commercialisation of education, I read an article in *The Age* newspaper that makes my blood boil. Its title is 'Backing for McDonald's role in schools' (Tomazin, 2009, 3). The opening paragraph says 'LEADING educators have endorsed fast food giants such as McDonald's being more involved in schools—even if it means exposing students to brand advertising—because governments can no longer be solely relied on to boost the education system'. The *LEADING* educators talk about 'trade offs' and partnerships between schools and businesses and the need for more corporate sponsorship. I wonder about the education of the journalist who does not 'balance' these views with those of other 'LEADING Educators' who have actually studied the implications of this phenomenon. Opinion and advocacy is presented as news. I think about Raewyn Connell's (2006, p. 69) important questions about how and whether the 'intellectual workforce is reproducing itself', her concern about the future survival of critical social science in a context where public sector institutions are being run down. I share her concerns, as, I suspect, do many in this volume. We face the pressing issue of how to produce and sustain what I call 'spaces of hope' in the neo-liberal university (Kenway, 2008). Another issue is how to help construct educational alternatives to neo-liberalism. I am feeling encouraged by the

fact and the symbolism of the fall of the Berlin Wall for they show how ultimately fragile seemingly impregnable political structures can be.

David Tripp, who I worked with at Murdoch, talks of 'critical incidents' (1993). I am also conscious of critical moments; those when a sudden unforeseen decision reshapes a predicted future. I experienced such a moment at Deakin when I volunteered to work with Stephen Kemmis on developing a University research centre in the Faculty. Those at the meeting assumed I would volunteer to lead the equal opportunities committee. I had assumed so myself. The up-shot of this critical moment and of the work of many that followed was the establishment of the Deakin Centre for Education and Change (DCEC) which became the organisational umbrella for the research of many of the Faculty's leading and new researchers. Begun in 1994, DCEC thrived for several years. Amongst much, it contributed to the production of many thought-provoking and progressive publications. These included various reports and members' pre-publication Working Papers (still available at the National Library of Australia) and the Centre's journal *Changing Education: A Journal for Teachers and Administrators,* with its valuable 'Bottom Rungs'. In these people with a deep knowledge of a field of inquiry offered 'beginners' a succinct genealogy; 'action research' for instance (Robin McTaggart) or 'youth and risk' discourses (Peter Kelly). Many publications arose from invitational mini-conferences initiated by Centre members. For example, the edited collection *Schooling and Sexualities: Teaching for a Positive Sexuality* (Lasky & Beavis, 1996) was among the first books to seriously consider the numerous ways that schools and sexuality intersect. At the time certain government agencies were still pushing gender reform in schools, but for them sexuality was too hot to handle politically.

DCEC was my first experience of leading a research organisation as opposed to a research team and it helped prepare me to undertake other research leadership roles at the University of South Australia and then at Monash University. The most important lesson I learnt was from Angela Bloomer. A brilliant administrator, she was very skilful, thoughtful and obliging and others were exceptionally obliging to her in return. She could get anything done because of this and was another compelling example of the benefits of the gift economy in the University. Through DCEC I also learnt that facilitating, supporting and producing excellent research are not sufficient, that as a Centre Director one also has to astutely contend with institutional rivalries, power struggles and territorial politics. I certainly learnt about the hazards for the Centre of being offside with the Faculty executive, particularly the person who had overall responsibility for research. And I learnt about the ways that a new political and economic climate can lead to a slow death by a thousand cuts.

There was no particular day that 'the music died' for me at Deakin. There was no critical moment when my melancholic relationship with Deakin began. But I link it to the wider environment of what we first called economic rationalism but then came to understand as neoliberalism. The Dawkins reforms in the universities

during the late 1980s heralded the way for what became the rationalisation, instrumentalisation, marketisation privatisation and corporatisation of education more broadly. For the critical policy and curriculum analysts amongst us, this expansive neo-liberal project provided the impetus for innumerable publications, presentations and actions addressing matters across the educational spectrum. But Deakin's critical project and its institutional practices were unable to withstand the relentless force of the neoliberal avalanche. This has since changed the world to such an extent that its economic, political and ideological imperatives have become globally normalized. Even the global financial crisis has not undermined its central tenets; despite the 'socialisation of debt', and the worldwide calls for more regulation. It is interesting to note that governments have quarantined discussions to the fields of finance, economics and government itself and have not usually extended their critical remarks the implications for current approaches to education or other public sector activities. Yet there are so many lessons to be learned, we flagged many of them at Deakin.

Throughout the 1990s neoliberalism increasingly colonized Deakin. It led to institutional amalgamations, funding cuts and job losses or in the 'weasel words' (Watson, 2004) of the corporate university to 'rationalization' and 'restructuring'. It led to new power configurations; particularly to the rise in power and status of what we have called 'the techno-preneur' (Kenway, Bullen, & Robb, 2004) and to the loss in power and status of the intellectual; as described above. Mean and lean was the only game in town and only the mean, lean and narcissistic really thrived in this environment. The rest of us struggled not only to do much more with much less but also to work through the implications of this demoralizing new institutional culture for our work and ourselves. The Faculty hemorrhaged many very good staff and with each departure we felt the loss more keenly. I stayed long enough to see my daughter through high school and her first year of university and then I also left to work interstate.

I remain in debt to and awe of those who rose above the fray and continued to graciously do and be their best in the new amalgamated Faculty. And there was quite a number. I was no such paragon. At some point, the rebellious revenant returned. My transgressions in the Faculty and University were, again, flouting trivial rules and 'answering back'; sometimes in unseemly ways that I now regret. Once again, I was defying institutional authority; I was the naughty girl in adult form. I took our critique of neoliberalism in the University 'up to' management and this was unwelcome and possibly unwise. I became seen as an institutional irritant, even though I continued to work hard and became one of Deakin's high-achieving researchers. Although they could not shut me up they did shut me out. It seemed that in this new Deakin, good academics were regarded as those who diligently adopted or compliantly adapted to 'change'—another weasel word. They got supported, recruited and promoted. Bad academics openly resisted certain sorts of change and got stigmatized and marginalized.

The transformations at Deakin were painful. It hurt to lose 'the Deakin project' and the Faculty's intellectual and political culture. It hurt to lose so many inspiring colleagues and the powerful pleasures and fruitful difficulties of working with them. These became lost 'ideals' that I could and would not relinquish; there was no eventual detachment. In other words, I became melancholic with a sustained devotion to lost ideals. In this sense Deakin became a deleterious work place for me. Freud states 'in grief the world becomes poor and empty, in melancholia it is the ego itself' that becomes poor and empty (1957, p.246). And I felt as though I was in danger of losing my work's moral purposes and myself. Freud viewed an on-going melancholic attachment to loss as detrimental to the ego's wellbeing, and therefore as a fundamentally negative, 'failed' response to loss. This is how I have, to this point, read my own response to the loss of the Deakin project. I failed to mourn, adapt, forget and move on.

But in writing this chapter I have come to another view with the help of Eng and Kazanjian's edited book called *Loss* (2003). Here they offer an alternative to Freud's interpretation of mourning and melancholia. First, they seek to depathologise melancholia and make visible its social bases. In sharing my own melancholic tale, I have pointed to its personal but also to its social and institutional base. It should not be seen as a 'problem' of my individual pathology; a practice too often used by institutions to stigmatise those whose morale the institution itself has undermined. The music did not die for me alone. It was systemically silenced.

Second, Eng and Kazanjian do not see melancholia as a failed relationship to loss but rather as 'an ongoing and open relationship with the past—bringing its ghosts and spectres, its flaring and fleeting images into the present' (2003, p.4). Rather than making a distinction, as does Freud, between mourning and melancholia, they offer two different orders of melancholia. Here they draw on Benjamin's discussions of the history of Left melancholia to consider how 'loss has been animated for hopeful and hopeless politics' (2003, p.2). To mourn the remains of the past hopelessly is to become buried under its weight, over burdened and immobilised and ultimately disempowered by the past in the present. This they view as a 'hopeless politics'. They say 'to mourn the remains of the past hopefully is to bring the past to memory, to induce actively a tension between the past and the present' (Eng & Kazanjian 2003, p.1). They further suggest that 'the politics and ethics of loss lie in the *interpretation of what remains*, how remains are produced and animated, how they are read and sustained' (Eng & Kazanjian, 2003, ix my emphasis). In their opinion, melancholia has a potentially creative quality, for in examining what remains after loss, the mourner may see things that they haven't been able to see before.

Nov 8th 2009. What remains after loss for me is a melancholic melody.

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9. WRITING THE PAST, WRITING THE SELF, RECOLLECTING DEAKIN

Fact: I worked at Deakin for six years, from 1989 to 1994. Even if this 'fact' can be verified, what right does that give me to have re-collections of any sort?

AN INTRODUCTION OF SORTS

My first instinct as an institutionalised academic of some 30 years was to write this chapter like any other, with introduction, main sections, and conclusion. But as the body of the chapter began to be written it was obvious to me that this could not be a conventional piece of academic writing. What it is instead is an attempt to write the past and in the process to write the self, rather than to re-collect and relate with any degree of reliability or 'truthfulness' what Deakin 'was like'. There are four sections, three relating something about my experience of Deakin that I felt is important to who I think I am now, and one reflecting on this reflection.

The first section relates my expectation that working at Deakin would involve me 'moving mainstream' in educational research and out of my marginalised specialism of physical education, and what happened instead. This narrative writes a self with a particular emerging intellectual orientation to academic work in Education. The second is my re-collection (undoubtedly inaccurate) that 'everyone is a writer' due to the special distance education function Deakin served at the time, and how that fact shaped the unique culture of Education at Deakin. This narrative constructs a self who was undergoing a radical re-learning about learning in higher and professional education. The third tells about 'my other life' at Deakin, as a resident on campus among the undergraduate community. This story, certainly unwisely, provides an account of either a heroic or an irrationally stubborn self. The final section reflects on the process of reflecting on and writing 'the' past and 'the' self, and of re-collecting Deakin. In this section I wonder if this process can only ever be about the remembered and surviving Deakin, the Deakin I carry around as me, rather than any other Deakin, as it undoubtedly was.

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MOVING 'MAINSTREAM'? EXPECTATIONS AND INTELLECTUAL FOUNDATIONS

Prior to moving to Deakin in January 1989 I had been a lecturer with the Department of Human Movement Studies (HMS) at The University of Queensland (UQ) for five years. Like many other university departments in the physical activity field by the mid 1980s, UQ HMS had been restructured around what has come to be known as the 'sub-discipline' model of the field, populated by biomechanics (physics and ergonomics), exercise physiology, sociology, psychology, history, motor control, and pedagogy (Tinning, 2010). While in theory there was parity of esteem among these sub-disciplines of human movement, scarce resources and the ever-present pressure to perform in a research-led university inevitably created tensions between them.

The five years at UQ had been hugely formative and productive in many ways for me. I had already begun to develop a perspective on critical pedagogy with undergraduate students at UQ, conceptualising curriculum issues such as the marginal educational status of physical education as 'sites of contestation', thereby attempting to both activise and concretise what students perceived to be irrelevant 'theory'. As a relative newcomer to Australia between 1984 and 1988, I also began to study the history of physical education in order to better understand contemporary curricula. Colleagues such as John Saunders and Jim McKay offered contrasting but influential mentorship at this time. Nevertheless, towards the end of this period, I had increasingly been looking for intellectual stimulation and guidance from outside the department.

So when the opportunity to move to Deakin arose, my expectations were very much shaped by what I thought I was leaving behind as much as what I anticipated I might find when I arrived there. Since UQ HMS was a very specialist department in which only a few staff had interests in school and teacher education, Deakin seemed to offer an intellectual culture that was much closer to the direction I had self-consciously set for myself. While at UQ, I had intentionally positioned myself in education and physical education, by for example sending papers for review to what I perceived to be 'mainstream' education and curriculum journals (e.g. *Journal of Curriculum Studies*, *Australian Journal of Education*, *Teaching and Teacher Education*) as well as more specialist physical education journals, and attending the Australian Association for Research in Education as well as the Australian Council for Health, Physical Education and Recreation conferences. So my expectation of working at Deakin was that I would have the opportunity to interact with colleagues who I perceived to be more 'mainstream' in relation to Education. I certainly expected as a consequence to be moving more 'mainstream' myself.

As is the way of expectations, things didn't quite turn out like that. Immersion in the Deakin culture of the time had a profound effect on the intellectual orientation of my future work up to and beyond expectation. But far from moving

more 'mainstream', out of physical education as a subject specialism and into a more generic field of educational research, this experience fixed me even more firmly in physical education than I had been at UQ. This apparent paradox puzzled me for a time until I realised that the whole 'subject specialism-mainstream' notion was an expectation I had brought with me from UQ and doctoral days in another HMS-type department at Loughborough. Both HMS environments were, in Basil Bernstein's terms, strongly 'classified', with strong insulation between sub-disciplines of HMS. As 'physical education' colleagues such as Richard Tinning, John Evans and Lindsay Fitzclarence showed me, however, there was no need for this either–or classification at Deakin. There was, in other words, no paradox, but instead a reconceptualisation of what it meant to work in a subject area but also to work with ideas, concepts and themes that connected to other subjects and topics in education and beyond. But this was only possible because of the intellectual resources that were available at Deakin at the time, which allowed me to be a 'subject-specialist' with a much broader and (I think) richer notion of physical education than I had had before I went there. There were two main ways in which I was able to connect into the broader, subject and non-subject specific work of colleagues at Deakin and, increasingly, elsewhere. The first was a focus on curriculum and a second on the social construction of the body.

In the case of the former, I was invited by Noel Gough (then with Victoria College but soon to be a colleague at Deakin) to become an Australasian Associate Editor with the *Journal of Curriculum Studies*. For me, this was an important marker of my attempts to work in both the subject-specific field and in a field with a broader focus. Being on the Advisory Board of *JCS* gave me an opportunity to read and review on a regular basis non-physical education material, and to attend *JCS* board meetings held annually at American Educational Research Association and chaired by General Editor Ian Westbury. This association with *JCS*, and with other colleagues at Deakin whose field of research included curriculum, gave me the confidence to stay with physical education as my specialism, and enriched my understand of both the curriculum and physical education in the process. Connections made through the curriculum as a point of focus led the way into enduring interests in curriculum history, in Basil Bernstein's work on pedagogic discourse, and in 'new times' and futures research (e.g., Kirk, 2010).

The focus on the body was most clearly evidenced in the program of work I became involved in around physical culture, which in turn led to an emerging interest in the social construction and schooling of the body, and to a Master of Education course monograph and reader titled 'The Body, Schooling and Culture' (Kirk, 1993). This notion of the social construction of the body through physical education was a new (for me) way of looking at and understanding the subject and its place in schools. It opened up projects that analysed contemporary mediatised culture (in collaboration with Lindsay Fitzclarence and Richard Tinning) and also historical investigations of physical training, school medical inspection and school sport. This focus on the social construction of the body rather than solely on the

pedagogy of physical education created the possibility of conversations with colleagues who held a range of research interests. The concept was a wonderful connector since it was a ubiquitous aspect of all of school and teacher education.

Deakin was, in short, an exciting place for me to be intellectually. While the broad orientation to my work had begun to emerge prior to arriving at Deakin, the experience nevertheless shaped me in a profound way, surprisingly (in light of my prior expectations) empowering me to remain in the marginal field of physical education by providing the resources to think about the subject in new ways. During this early phase of my development as a university academic, my experience of Deakin established in me at a reflexive level ways of working as well as ways of thinking that I have drawn upon again and again. The intellectual quality of the culture shone through, but it was never in my experience elitist; indeed, one of the features of the culture that has continued to impress me to this day was the generosity of spirit of colleagues, not just to read and constructively critique draft work, but also the willingness to share openly, through their written work and their conversation.

EVERYONE IS A WRITER: THE JOYS OF DISTANCE EDUCATION

I think that the culture I have just described was only made possible by the particular mode of teaching and learning shaped by the special distance education role Deakin had at this time, serving for the most part, teachers engaged in mid-career professional development, upgrading qualifications to bachelors or masters levels. Consequent upon this mode of teaching and learning and the relatively mature-age students involved, there was not in my experience the same pressure on time that features in universities that enrol large numbers of students on-campus though, as I will explain momentarily, it has lessons for these universities. People had time to think, to talk and to write, a resource that is precious in academe and that is always and (it seems to me now) increasingly in short supply.

As a distance education centre, and since we were operating in the days pre-email and the www (yes, I know it's hard to imagine now!), the written text, the telephone and other more innovative media such as audio tapes and photography, were the main vehicles for pedagogy. As such, most if not all teachers in distance mode were also *writers*, since they had to produce not only the learning and assessment tasks that formed the substance of their courses, but their own texts, or monographs, and their own Readers, to support these learning tasks. This was something of particular and profound importance. Many people produced scholarly course monographs that were precursors to full-blown published books[1], and some course monographs even became best-sellers in their own right[2]. Some monographs were written by other, guest writers, such as David Hamilton[3], Sheila Scraton[4], Henry Giroux[5], Patti Lather[6] (etc.), providing a rich catalogue of resources that became popular and were widely used beyond the students who enrolled in Deakin courses. In some universities, of course, some teachers have

always been writers of the authoritative textbooks used by their students and their colleagues. What happened at Deakin during the 1980s and 1990s was that, due to the distance-education mode, most teachers became writers, which I believe was hugely empowering collectively as well as individually and accounts for at least some of the intellectual richness of the culture. In many respects these monographs were a corner-stone of the reputation Deakin developed as a centre for education scholarship.

The distance education mode was also important to me personally because it provided insights into pedagogy that were new and inspiring. Meeting the challenge of constructing meaningful and worthwhile learning experiences for teachers proved to be very rewarding, again assisted hugely by colleagues who were willing to share their own work and ideas. The fact that most academics were engaged in this same task, of producing meaningful and worthwhile learning experiences through the post and down the telephone line, contributed to a culture of thinking about and theorizing education at a distance. There was also a feeling that we were working hard against prevailing orthodoxies within the university sector that distance education was somehow inferior educationally to face-to-face teaching and learning, that distance education was akin to the old-style 'correspondence courses' of British adult and extension education (Hoggart, 1958). Indeed, there were sceptics at Deakin too. But the decision to study at a distance wasn't made by teachers as a matter of convenience. For many working in remote parts of Australia, it was the only way they could engage in professional development leading to a qualification. The importance of this service to those remote communities and to others whose working and domestic circumstances made attendance at classes on campus so difficult as to be a disincentive to further study, for many of us I believe was unquestionable.

Working in a distance education mode was so different a form of pedagogy in my experience that it had two major effects: it prompted an interest in the design of educational tasks and in student learning more generally that was new for me, and it helped me to radically revise and rethink my understanding of teaching and learning in higher education. This legacy has continued to have a strong influence over the years. I learned a number of things. For teachers in particular, I learned about the need to reference ideas to practice. This isn't simply a matter of *applying* theories to teaching and learning, but of assisting learners to locate ideas in contexts which are familiar and meaningful to them. I had already been working at UQ with a more concretised approach to critical pedagogy with hard-to-convince physical education teacher education students prior to working at Deakin. Working in a distance-learning mode took this earlier work forward and these developments of my own pedagogy while at Deakin was hugely influential when I returned to face-to-face teaching at UQ and then at Loughborough University.

The notion of practice-referenced teaching informed the development of a task-based approach to teaching which I have written about elsewhere (Kirk, 2000). In my experience, much university teaching, particularly in older or more 'traditional'

institutions, remains rooted in 'performance pedagogy' (Tinning, 2010), in the cult of the charismatic university teacher and authoritative subject-expert. In this style of pedagogy, it is assumed that the presence of the lecturer is essential for student learning to take place. Distance education reveals the absurdity of these assumptions, particularly their infantilising and patronising of university students, all of whom are adult learners. I learned through distance education that the same principles of adult learning apply, such as learning at your own pace, according to your preferred styles, having choices, and monitoring your own learning progress, whether the student is sitting at the kitchen table at home or in a lecture theatre with 400 other students. I learned that what is important is the design of the learning experience, not the charisma of the lecturer. All of this is self-evident, perhaps, to the contemporary university teacher, but for me at the time the experience of distance education at Deakin prompted a fundamental and radical reconstruction of my understanding of learning in a higher education context.

The synergies between teaching and writing that were facilitated through distance education were hugely important, I think, in the construction of the intellectual culture that suffused Deakin during my time there. The fact that many of the course teams brought together in eclectic groupings scholars with shared or similar interests but different disciplines, academic training, and cultural experiences, helped to create new synergies. Creativity and experimentation were allowed, both in the writing of courses and course materials, and also in the pedagogy of engaging students with these materials. The fact that so many of these monographs over time were formal publications of Deakin University Press did much, in my view, to publicise Deakin as a centre of educational research excellence. The published monographs also provided evidence of a particular, broadly conceived, though distinctive approach that characterised Deakin. Such effects were only possible at a time when distance education was so strongly text-based, something that has changed radically with the development of web-based teaching and learning. In this sense, the *teacher-as-writer* notion may only have been possible in this era.

MY OTHER LIFE: THE LESS WELL KNOWN DEAKIN

While distance education was a large part of the work of Education at Deakin between 1989 and 1994, there were undergraduates on the Geelong Campus in pre-service teacher education and in a range of other fields such as nursing, computing, architecture, law, biological and social sciences and the humanities. Some of these students were housed on campus in two and later three residential colleges. In 1991 and for the next four years I was 'Resident Fellow' of Deakin College, supported by a team of around eight 'Residential Coordinators' or tutors, mostly senior undergraduate students, and charged with the responsibility for 220 students' pastoral care and social and academic development. This work was in addition to my full-time academic appointment in Education. I lived on campus with my wife

and children, among the students, and it was my other life at Deakin, one that I suspect few of my academic colleagues were aware of, at least in detail.

This 'less well known' Deakin, at least 'less well known' to the world outside Waurn Ponds where the Geelong Campus was located, was a major contrast to the culture of the Faculty of Education. There were two main groups of students in residence, a majority whose family homes were in the mainly remote ('country') areas of the State of Victoria, and a smaller but not insubstantial group of international students. Of this latter group, most were from Singapore and were topping up from two-year diplomas gained in Singapore to three-year degrees. They were as a consequence at least two or more years older than most of the Victorian students, the latter being in the first year of their courses. Moreover, the Singaporean students were paying international fees from funds saved over a number of years, or begged and borrowed from or generously donated by family members. It was a scenario that could not have been better constructed for a clash of cultures, first between the Victorian students and the Singaporeans, and secondly between the Victorian students and me.

Deakin College as I found it in 1991 was in my view an anarchic organisation formerly headed by a patriarch employed by student services who had no personal involvement in academic culture. Some of the worst excesses of 'ocker' culture were tolerated, indeed, encouraged. For example, as their welcome to the College on their first day in residence, the Residential Coordinators (who were in my first year appointed by the patriarch from the previous year) broke open many cases of beer and distributed the cans to the students, set up drinking games, and encouraged the 18 year olds to consume as much beer as possible before taking them on a guided tour of night clubs in town. Needless to say, none of the international students attended the event though they suffered the consequences in the wee small hours of the following morning, and the lines were firmly drawn from that evening on.

While most of the behaviour in residence that year was typical of university residences the western world over (in my experience), some involved serious and even illegal activity. Drunk and disorderly behaviour was commonplace, widely accepted and even encouraged; general excessive noise, bullying, theft, vandalism, sexual assault and racial harassment were the usual, not infrequent, outcomes, most of the time covered up in a culture that prohibited 'dobbing' (telling on) other students and punished 'dobbers' cruelly. More to the point, none of this activity was viewed as in any way out of the ordinary, even by students who did not actively participate in the worst excesses of behaviour, and my increasingly vocal opposition to it was treated with frank astonishment and then overt resistance. Here was a world that ran in direct opposition to so much of the culture of the other part of my life at Deakin. While the fulltime academic work provided a counter-balance to the awfulness of life in the College, the immediacy of living in this culture far outweighed its part-time occupational status. The residential nature of the College in particular magnified and intensified the experience and provided my first

(though not last) taste of the sheer power of groupthink and the collective will to shape our consciousness of reality and to prompt doubt and uncertainty about one's own most deeply-held values and commitments. Indeed, in many ways, the values informing the behaviour of many of the College's young Australian residents were contrary to the work of the critical project that so much informed the teaching and research within the Faculty of Education. Ironically, while this 'ocker' culture in Australian society more broadly was a seed bed for the growth of a critical counter-culture, few academics employed at Deakin seemed to have any sense of its existence so close to home, within the University itself. Without direct contact with it, neither would I.

I could have walked away from this situation after a year, but was kept sane by my family (who also suffered), some colleagues in Education, and also by the steadfast support of my partner Residential Fellow in Barton College, Dr Ray Duplain. Perhaps because of the commitments which informed my academic work, or perhaps because of a deeply ingrained stubbornness, or perhaps due to both, I decided to stay and to fight. The situation reached a crisis by the end of the first year of my residency, senior students steeped in the ways of the old Deakin College and the former patriarch demanded that I be sacked, and VC David James wisely appointed Stephen Kemmis to conduct a review. The review found against the old regime, and I stayed on for a further 3 years to lead the development of a College community in which care and respect for self and others was actively practised rather than sloganised, difference was celebrated, academic work was promoted, and alcohol and fun were allowed but in sensible moderation.

This role at Deakin College was my first real experience of leadership in an educational context, and as with my academic role described above, was hugely formative. It was also in many respects a test of social egalitarian beliefs that informed my work as an academic and, I think, the wider academic culture in Education at Deakin. This other life was not simply a matter of standing up to some misbehaving or nasty individuals (though there were some of them), but was instead a more complex matter of confronting the institutionalisation of a particular way of life that had legitimacy more broadly in Australian society and elsewhere. Some of the lessons learned from both mistakes and successes have continued to provide a rich source of experience on which to draw. They were especially useful to me in a recent, senior administrative role, where a small but significantly influential part of the organisation engaged in powerful and aggressive groupthink to promote a particular way of academic life and to suppress alternatives.

There were, then, at least two Deakins in my experience, one that was in the public sphere of academic work, and another that was in a much more private, even domestic, sphere of the residential college. One was liberal, cosmopolitan and international in its outlook, the other was (in the beginning) illiberal, parochial and inward-looking. One was avowedly intellectual, the other anti-intellectual. I learned many lessons from these contrasting experiences of the same institution, paramount among them is that quite different, even antithetical, worlds can co-

exist, side-by-side in the same organisation without many of the members of either world knowing very much about each other.

RE-COLLECTING DEAKIN; WRITING THE PAST, WRITING THE SELF

The opportunity to reflect on my experience of working at Deakin by writing this chapter has been greatly appreciated, since it recalls for me the really valuable contribution this period of my professional life made to subsequent work and the very positive influence it had on that work. But writing the past and the self is a doubly fraught task. For one thing, there is the question of what to write about and what to leave out. A lot happened in six years. And for another, how can we write about the self without appearing hopelessly naïve or self-deluded or solipsistic or the (sadly mistaken) 'hero' of the story? These are very real and ever-present dangers in undertaking a reflective task such as this.

And what in any case is the status of the truths the stories seek to convey? In what sense is any one individual's re-collection and selection of events any more accurate than anyone else's? I am very conscious of how my re-collections of Deakin reflect a particular moment in my professional life; for me it was right time, right place then in ways that it would not be now. But I stayed only six years, a relatively short time. Others had much longer associations with Deakin, and so presumably have recollections that are closer to the 'truth' than mine?

There are some 'facts' we could re-collect, though how these help us with these issues of writing the past and the self I am not sure. For example, I arrived at Deakin at the beginning of 1989 as a lecturer, and left at the end of 1994 to take up a chair at The University of Queensland. What does that 'fact' convey about my experience of Deakin? Some colleagues, I suspect, will conclude that I was careerist, using Deakin as a means to the end of (self-) promotion. But I was one of at least 12 others (possibly more), many of whom are contributing to this volume, at the time not full professors, who left Deakin for chairs in other institutions during the 1990s. Were we all careerist? I personally think not. Such was the quality of the environment at the time, many people benefited intellectually and productively in ways they were able to use to gain promotions and other rewards. Such was the quality of the environment, many very able people were attracted to work there. Each of these responses is for me more plausible as the accusation of careerism. In any case, I think we need to look at what these individuals achieved post-Deakin, to consider whether full professorships were recognition of some characteristics of the Deakin they had experienced and benefited from.

The rise of neo-liberalism in many economically advanced countries during the 1980s and 1990s and its pernicious effects on institutions of education are well known. While many scholars who were signed up to the critical project had some sense of what was afoot during the early period of this rise, it seems to me that few (well, certainly me at any rate) fully grasped the pervasiveness and the radical nature of the changes that neo-liberalism would bring about. Collectively, we

appeared to have no means of slowing, never mind halting, the pace of the target-driven culture of inspection and centralised control by government and its agents. Certainly, it was Basil Bernstein's (2000) belief in the last years of his life that governments were engaged in an explicit and intentional project of silencing and reducing the size and influence of what he called the 'pedagogical recontextualising field' (comprised of radical educationists, researchers and so on) within the process of socially constructing pedagogic discourse. Could a re-consideration of the critical project offer any hope for a renewed assault on neo-liberalism and its morphed manifestations today, particularly following the collapse of faith in a globalised, uniform free-market economy? Perhaps. In my own subject, physical education, I do believe continuing survival in schools will require radical reform which will depend on empowering teachers and their pupils in schools for life in a digital age (Kirk, 2010). But any renewal of the project would need to grasp the flaws inherent in any Utopian project, so clearly demonstrated by philosopher John Gray (2007). It would need to be a critical project that was anti-Utopian, realist and pragmatic. It would also need to confront some very unpleasant truths about neo-liberalism and its free-market dogmas, the horrors of which I have only recently, with the aid of writers such as Gray and Naomi Klein (2008), begun to more fully comprehend.

I am conscious that the past I have chosen to re-collect and write is mostly positive, even the story of 'my other life'. It is this positive past I choose to recall and to relate, not because I believe these recollections to be of necessity 'true' but because I believe they best explain the self I think I am becoming. Historian Greg Dening (1993) once remarked that our lives are a double helix of past and present, each constructing the other. To make the same point slightly differently, Channan and Gilchrist remarked that

> We will always be in the middle of the story of our society, and thus judgement of the significance and value of what has already happened is inseparable from judgement of the present, and of the feasibility and desirability of possible futures. (Chanan and Gilchrist, 1974, p.62)

Writing the past is then an exercise of constructing the present. And when that process also, self-consciously and explicitly, involves writing the self, the question is not 'what was Deakin like, back then?' but rather 'what of Deakin has survived and continues to be valued, now?'

NOTES

[1] For example: Carr, W., & Kemmis, S. (1986). *Becoming Critical: Education, knowledge and action research.* London: Falmer Press.

[2] For example: Kemmis, S., & McTaggart, R. (Eds.). (1988). *The Action Research Planner* (3rd ed.). Geelong, Vic.: Deakin University.

[3] Hamilton, D. (1990). *Curriculum History* Geelong: Deakin University.

[4] Scraton, S. (1990). *Gender and Physical Education* Geelong: Deakin University.
[5] Giroux, H. (1983). *Critical Theory and Educational Practice*. Geelong, Vic.: Deakin University.
[6] Lather, P. (1991). *Feminist Research in Education; Within/Against*. Geelong, Vic.: Deakin University.

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10. LEFTIST HEGEMONY: PERSONAL, PROFESSIONAL AND INSTITUTIONAL

> There is a leftist hegemony here and you are so lucky you don't have to start from scratch all the time (Deakin School of Education new staff member, early 1990s)

INTRODUCTION

This is a story about working in the Faculty of Education at Deakin University Geelong in the 1980s and 1990s. I was a high school chemistry and biology teacher who got bored after five years, and decided to give higher education a go—when asked to teach educational research methodology at the local teachers' college. From that late 1972 decision forward I had an academic career without really applying for a job until in late 1997 when I sought the position of Executive Dean of Law and Education at James Cook University. In the four years from 1973 to 1976 I had four different employers virtually without changing desks: the Education Department of Victoria, the Geelong Teachers College, the State College of Victoria at Geelong, and Deakin University. I did change offices: my first and shared office was converted to a storage cupboard. In summary, I did not go to Deakin, it came to me. A greater stroke of professional luck is difficult to imagine.

The themes of this collection are the commitments to social justice and critical pedagogy, but these were things we did and only really laid out a theory of a practice in those terms as we did them. We talked about action research as working with people to make our practices more coherent, rational, satisfying, sustainable and just and used critical theory as a resource to build the methodological arguments to support and constitute what we came to call critical participatory action research (Kemmis & McTaggart, 1998a, 1988b, 2000, 2005; Carr & Kemmis, 1986). We continued to use case study and democratic approaches to program evaluation and there tended to apply the principles of critical pedagogies for our audiences. Although it was more liberal than critical, we heeded Rawls' (1971) work on social justice to direct our energies towards the least advantaged in most of the situations we worked in. There was a leftist hegemony which framed our work, but when asked, we understood what we were doing.

R. Tinning and K. Sirna (eds.), Education, Social Justice and the Legacy of Deakin University: Reflections of the Deakin Diaspora, 117–134.

Despite the institutional travails described here, participation in the wave of enthusiasm, intellectual work and educational practice of the Deakin Faculty of Education of the 80s and 90s was a privilege. Many of the truths could only be told in a novel, but I hope the narrative here is as interesting and engaging as it was in real life, and hopefully not so annoying.

AN INSTITUTION RISES

Deakin University was established in Australia in 1976 by the amalgamation of the Gordon Institute of Technology and the State College of Victoria at Geelong, a primary teachers' college which had trained teachers for the region for over 50 years. Deakin was surrounded by a controversy which had gone on for years about the location of Victoria's fourth university. It was originally scheduled for Ballarat, another smaller regional city but a sudden announcement located it in Geelong. To appease other contenders Deakin was to provide distance education courses. The traditional universities protested about both the fact and method of its establishment and questioned the likely quality of the staff absorbed from the two colleges. In fact, no particular staff member was guaranteed a job and a selection process was put in place. The public debate centred on how many staff would have to be sacrificed in order to make Deakin look like a real university.

A safety net was put in place—if staff were unsuccessful or had preferred not to apply they were guaranteed positions at the same salary in the Victorian Public Service or the Education Department. The details of these were thrashed out between the unions and the Public Service Board and Teachers Tribunal. The conflict with the latter was only resolved by the private intervention of the Minister of Education—the Tribunal had a teachers' representative, minister's representative and an independent chair whose supposed independence was the subject of cartoons in *The Age* newspaper and *The Secondary Teacher*, the journal of the Victorian Secondary Teachers Association. I was the newly elected President of the Geelong State College Staff Association and led two delegations to the Teachers' Tribunal, one on the day the first College staff appointments to the University were announced. Luckily all delegates in the car travelling to Melbourne that day had been offered jobs.

There were two rounds in the selection process, and the first round was a mysterious and indelicate process. Staff were advised they could collect the documentation stating the result of their applications from the University Office in downtown Geelong. So, staff from both institutions piled into cars and picked up their envelopes. A fat envelope meant you had a job, and a thin one meant that you had to wait for the second round. 'How did you go?' echoed across Little Malop Street. Triumphant waving of fat envelopes was quickly stifled as thin ones were seen being stuffed into pockets. I was invited to join the Second Round Selection Committee as the President of the Geelong State College Staff Association. My counterpart from the Gordon, Brian Kilfoyle, also participated. The remaining

applicants were invited to interview as part of the selection process. The outcome meant that fifteen percent of academic staff from both institutions were not offered Deakin positions.

Discontent festered. At the official opening of the University, held in a marquee at the Gordon Waurn Ponds Campus, the President of the Australian Vice-Chancellors' Committee and University of Melbourne Vice-Chancellor Sir David Plumley Derham KBE CMG welcomed Deakin to the fold with muted enthusiasm and still bristling about the role of the State Government reminded the Victorian Premier, Liberal Party leader Rupert (Dick) Hamer, that universities had been around a lot longer than governments, especially governments formed by the Victorian Liberal Party. Staff were again reminded that they were interlopers among the real professors. A couple of years later in 1979 after Stephen Kemmis arrived we were at dinner with a few colleagues and partners at Long John's, an early marker of middle class dining culture in provincial Geelong. One of the party stood and loudly proclaimed to all and sundry that the staff of Deakin University were 'not up to it because all the staff of the Gordon and the Teachers' College had been given jobs'.

I think this view was shared, if somewhat tacitly, by one or two senior academic staff appointed to Deakin after it began. Given the inept response made by some college staff to the possibilities afforded by university life, perhaps critics could be excused some of their excesses. The old Geelong Teachers College presented an archaic and departmental vision, an apprenticeship approach to the profession of teaching, and conservative politics. In the 1950s men were required to wear coats and ties, and slacks were banned for women. Bells to terminate classes still worked in 1973, but thankfully were no longer used. I liked the people who worked there and felt that the expectations of the college system and therefore the College itself had increased radically in a short time and had outstripped the qualifications, expertise and experience of most of the senior staff. They were out of their depth, and not much help to younger staff facing quite different agenda. Their attitude alternated between support and resentment. We weren't called 'the Deakin Mafia' then, but the 'Young Turks'. The Dean of Education called me 'young McTaggart' until I returned from the USA with a PhD at the age of 39. He had done a PhD in history about the wealthy squatters of Western Victoria and was proud of the fact that he had never done any educational research. He was a closet foundationalist and later appointed to the Faculty a psychological fundamentalist who stoutly resisted efforts to integrate psychology into the education studies major of the Bachelor of Arts in Education degree. The Dean's attitude and politics created a sense of solidarity among the 'young Turks' and the label became a badge of honour rather than the dismissive diminutive intended.

Some of us were full of zeal and teacher union ideals following the Victorian Secondary Teachers Association (VSTA) campaigns to seize control of entry to the profession and abolish inspection. The rapid growth of secondary education and the post-Sputnik demand for science teachers created significant shortages of

teachers, and in sequence young graduates with good qualifications and post-Vietnam consciousness. They were not about to be pushed around by inspectors or employers who devalued their qualifications by hiring people who did not have them. We had little affection for the primary-teacher dominated and conservative Victorian Teachers Union which had curried favour from government by publicly condemning the industrial action taken by the VSTA and a short time later the Technical Teachers Union of Victoria. We were intent on shaking up the conceptualisation of teachers as the proletarian working class acting as service professionals implementing the political platform of successive governments. We expected to create a band of respected, knowledgeable, enlightened and relatively autonomous profess-ionals, not the bourgeoisie which characterised other middle-class professions. We were ready to create change in the primary Teachers College and the arrival of the University was a breath of fresh air for some of us. Nevertheless, the culture of disapproval which surrounded the early days of the University made it doubly difficult for staff to undergo the transformation to become 'active researchers'. [1] I can feel the angst rise as I write about those events even now. We were bolshie and overwhelmed at the same time. We did not realise then that it would be through research of a vastly different kind from own our pre-service teacher education that we would find common cause.

GETTING ON THE TRAIN

The new Vice-Chancellor Professor Freddie Jevons and Planning Dean of Education Professor Iain Wallace (later Vice-Chancellor of Swinburne University) did a good job of making people feel welcome and confident. Wallace understood the paralysis inherent in the hierarchical teachers' college structure (and perhaps its senior personnel), and made democracy compulsory by insisting that all Heads of Centres (Education Studies, Applied Studies and Curriculum Studies) were elected. Of course, this strengthened the hand of the Planning Dean enormously, but it also created opportunities for younger staff like myself. The new Dean urged me to move into the Education Studies Centre, where I was elected Chair. Wallace's confidence in me was an important turning point. Iain Wallace was a powerful advocate of staff development, and by appointing a couple of very able senior lecturers, Stephen Kemmis and Richard Bates in the late 1970s, rebuilt a group of young academics, or rather, a group of teachers with masters degrees in the wrong things, into a Faculty of Education. I enrolled as PhD student supervised by Stephen Kemmis, but I made little progress for the next few years because I was locked into distance education course production and into so much committee service. As former President of the Staff Association in a Faculty of Education isolated away from the main Waurn Ponds campus, mine was the name that appeared on committees to represent 'Education'. I counted seventeen lever-arch folders, one per committee, on my shelves the day I decided drastic action was

needed. I decided to study in the United States. The Faculty had a plan where one could study for two years on half pay; I wanted to be on the safe side so applied for two and a half years.

In the few years before I left for the US in 1982, Stephen Kemmis had worked patiently with a large cohort of staff to develop their understandings of curriculum enquiry, distinctive educational research methodology, interpretivism, critical theory, and action research. The compulsory democracy imposed by Iain Wallace had another positive effect. It allowed people previously isolated from each other by departmental boundaries to work together on research and course writing (adapting the Open University course team approach to more modest budgets). Though my motives in teacher education up to that point were to ensure that educators knew what could and could not be achieved by natural scientific methods and to help teachers to improve quantifiable assessments, I became tired of inducting educators into that discourse, even if my goal was contesting it. I hardly had the wherewithal to do that anyway. I had not studied much education.

After a degree in chemistry and biochemistry in the 1960s, my own education in education was a one-year injection of the history, sociology, psychology and philosophy of education, science method, chemistry method and biology method, plus three 'teaching rounds'. I liked it all really; it was fascinating and a great relief from the daily grind of lectures, aching hands from pages of note taking, labs and lab reports. During an 'ed psych' tutorial one day I thought it wouldn't be a bad life as an academic—nice chats, smoking a pipe, tweed coats, leather elbows, lunch at the pub with students and banging on about the relationship between anxiety and performance, or the history of science teaching in Australia. It dismissed as a pipedream when I was told that to do educational research I should have studied history, sociology, psychology and philosophy and their methodologies. Then I might do something respectable, probably psychometric. It was 1967 after all, and the post-Sputnik engineering of everything still not over. My later MEd was in educational psychology and measurement completed part time mostly while I was teaching matriculation chemistry and biology and general science.

I began working with Stephen Kemmis, Colin Henry, Ian Robottom and others at Deakin on the ideas of action research during the late 1970s. My first attempt to think through the faults of conventional educational research methodology was a couple of pages called 'Weekend Ruminations on the Rationale for Action Research—Deliberation as Cornerstone of a Curriculum Course'. It only bears mention here because of my naiveté and trepidation about writing anything at all then. Stephen Kemmis rang me and said he liked it, and whether he did or not, I felt better about writing, about changing direction, and about working with him. His personal qualities were very influential in building a team of people interested in curriculum as a field of study, and in action research informed by critical theory as an approach to studying it.

My own route into those ideas was through Joseph Schwab's work in curriculum to which I think I was reintroduced by Ian Robottom who had read

Schwab in his MEd at Melbourne University. I knew a little of Schwab's work because he chaired the Biological Sciences Curriculum Study in its latter days, and I had read early incarnations of 'the practical' (Schwab, 1969) in the BSCS Biology Teachers' Handbook in 'Biology Method' in DipEd (Schwab, 1963). Whilst it is a commonplace in the sociology of knowledge now, for me Schwab made the 'disciplines' seem much more like vulnerable human inventions and teaching much more complex than inducting students into the disciplines' own views of themselves. As a former biology teacher, I wondered why the Lysenko tragedy was featured in Biological Sciences Curriculum Study (BSCS) curricula as an example of state interference in science, when high energy physics was sponsored everywhere at the expense of research and other efforts which might ameliorate human suffering. Most important was the realisation that teachers worked out solutions to the problems of psychology, philosophy, sociology, history, cultural and identity production and reproduction and the distillations of their own and others' experiences every day, every time they taught something.

Through writing a first-year course with Colin Henry, I discovered that the message systems of schooling went far beyond the stated curriculum—the hidden curriculum was revealed (Illich, 1971; Jackson, 1968; Henry, 1972; Postman, 1972; Schwarz, 1977). There was a lot of teacher blaming in those texts but it was helpful to see school culture writ large because it opened the door to asking why things were panning out that way. Maybe it would help to work with teachers on those issues to change things. I did a small action research study with colleague Marita Fitzpatrick, who left the incipient world of educational research to work at the Catholic Education Office. I did not do a good job of completing the project, but ventured into publication about it (McTaggart, 1984), and returned to the data to write another short piece some time later (McTaggart, 1988). The hidden curriculum materials had also found an approving audience. I was contacted by someone who had just arrived to teach at the School of Education, Ballarat College of Advanced Education (much later Ballarat University). Newcomers there found the education studies students were doing 'terrible' and wondered if we might help. I sent them the hidden curriculum resources. Years later, Fazal Rizvi was appointed to Deakin, and thanked me for sending the materials. Small world.

It was Stephen Kemmis who brought this curriculum group together. Without his teaching, I would never have developed the confidence that I could become an educational researcher. I did not have much confidence, just enough to get me to the University of Illinois at Urbana-Champaign to study.

My preparation to study in Illinois included a good grounding in curriculum theory, and the methodology and politics of curriculum evaluation. Because of Stephen Kemmis' and Richard Bates' growing reputations, my induction into the 'new wave' approaches to evaluation and research was a rich one. Wilfred Carr, Lawrence Stenhouse, Jean Rudduck, David Hamilton, Ulf Lundgren, David Jenkins, Lou Smith and Richard Pring all visited Deakin in a short period. Their formal role was to assist academic staff in the production of distance education

materials, but their informal effect was a significant staff development program. Wilf Carr also taught philosophy of education and was an inspired choice because his work on theory and practice became a beacon for years. The Deakin course development was important because it brought new ideas and colleagues together to work on the concrete task of making the pedagogy of teacher development explicit. It was also helpful to know people who were key figures in the networks of curriculum and program evaluation into which I was being inducted.

BECOMING A RESEARCHER

When I arrived at the University of Illinois to study for a PhD I set myself to learn a lot about doing research (and program evaluation especially) since I had immersed myself in methodology before I had left Australia. I learned how to interview, how to observe, how to negotiate accounts, how to analyse qualitative data, how to present and represent people's lives, and especially how to write better, and how to agonise over it (Agee & Evans, 1939, 1980). Best of all was learning what an institutional research culture was actually like. The people who taught me were widely published, and disciplined themselves to research and write. They put 'office hours' on their doors, and students organised themselves around the availability of the professors. I began to understand how articles and books were written as a legitimate part of a working week, not merely as weekend slavery. This was a legitimating experience as well as a developmental one. I knew that I would again confront a teachers' college culture when I returned to Australia.

I did courses with Bob Ennis (the philosophy of educational research, especially 'causality'), Jacqui Hill (ethnography), Allan (Buddy) Peshkin (ethnography), Jack Easley (naturalistic cognitive research with children), David Plath (ethnography, and photography), Clarence Karier (twentieth century fascism, the best course I have ever done), Ernie House (philosophy of evaluation (and causality, see House, Mathison, & McTaggart, 1989)), Walter Feinberg (critical theory), Harry Broudy (philosophical writing about current issues (McTaggart, 1983)), and taught with my supervisor Bob Stake. Together with Marilyn Munski, PhD student in museum education, I also worked as a research assistant with Stake on the J. Paul Getty Trust Rand study of aesthetics education (Stake, McTaggart, & Munski, 1984). No-one knew much about action research, my own main interest, but this was a transforming experience nonetheless.

Because there was a large university sector in the United States, being a PhD student was seen as education for that profession. Developing the skills of research and scholarship was not the preserve of an elite, and I felt better about becoming a researcher. Until my immersion in this culture I found it difficult not to think of myself as a high school chemistry teacher in the wrong place. The college culture I had been in identified research as a self-regarding activity. Here it was normal, indeed an obligation to students, colleagues and to oneself. This is not to say that people ignored their teaching, quite the contrary. They worked hard at everything.

These professors taught what they were researching, and for me that was the hallmark of a university education.

I never felt comfortable writing about the teachers I interviewed. I was already quite schooled in action research, but found that a formidable approach to attempt in a strange culture. Instead, I looked for the beginnings of action research in educators' reflective practice, some features of the study are summarised in McTaggart (1989a). The difficulties of the politics and ethics of my work were brought home quite sharply to me by a teacher who returned a survey I was using to get an overview of the school district assertively annotated: *Why should I spend my time filling out your survey so you can get a PhD?*

This was a good question. But a few days later I interviewed at length, one of the teachers in the district. She had the most articulate view of teaching, and practice most congruent with her ideas than any other teacher I have known. She had a 'critical moment' theory of education, reminiscent of Maria Montessori. But her theory was pursued with extensive documentation of each child's progress, and ideas about possible next moves to stimulate the child. The degree of documentation was overwhelming, and the practical implications of the theory not always congruent with the district and school administrators' commitments to classroom orderliness, but here was a profoundly interesting, intelligent and committed teacher who had also been politically active during desegregation. At one stage, she had even joined a group of teachers and community social justice activists to start their own school because of despair about equity in the state (and district) education system. I thanked her for setting aside the time for the interviews. Her reply was

> You know Robin, I don't mind at all. This is the first time anyone has taken my views of education seriously enough to ask me. I am grateful that someone is interested enough to listen.

The politics of 'using' people to produce 'research products' for 'career enhancement' as some people would put it, are riddled with contradictions. This was a dilemma which became more pronounced later in my work in Aboriginal communities.

CONFRONTING COLLEGE CULTURE

When I returned to work at Deakin, almost immediately I wrote a proposal to conduct an evaluation of arts 'link' programs (with colleagues Jenny Grenfell and Barrie Dickie), short courses in TAFE colleges introducing secondary school students to the TAFE sector, and won the contract. I felt like I was 'there' at last, but I had arrived home prepared because Stephen Kemmis had rung me in Illinois in advance to warn me of the expectation that I would be urged to resume my old teaching and administrative duties: the college culture still prevailed because Iain

Wallace was gone, and senior staff who had never done any educational research were back in charge. Fore-warned is fore-armed and I had to fight the Dean of Education to free Barrie Dickie, who was first year coordinator, to work on the study. The Dean's concern was 'first year'; mine was that Dickie had just completed a PhD and had been sucked back into the maelstrom of priorities he had left when he went to study in Alberta. Finally, he was released and the study conducted.

The politics of doing the study took centre stage, and my professional development continued as I wrote and tried to publish about evaluation ethics and politics from this and other evaluation work I did (McTaggart, 1991a; McTaggart & Blackmore, 1990). In these cases the writing occurred after the event, with a cooler head perhaps. Writing things from my PhD took some time too, partly because I immersed myself in program evaluation, but also because I did not want to re-immerse myself in the USA experience. I did finally publish from the thesis (McTaggart, 1989a, 1991b) and with a little distance I thought the way ideas were represented and themes derived from the local discourses was actually more effective than I had imagined at the time. It was under-analysed, and a bit too narrow in its aspirations; but it was naturalistic and faithful to the teachers' views. It was a great relief to me to put it behind me.

SETTLEMENT AND SATISFACTION

During the period of settlement after returning from the USA, my academic work continued, in action research and program evaluation in particular. The 'Young Turks' had their ranks augmented and apparently assumed a new sobriquet:

> …the amazing Deakin Mafia … provided innovative and unprecedented critical scholarship on education for a few short years (Kincheloe, 2001)

Our friend and colleague Joe Kincheloe, now known for his work on the 'bricolage' (Kincheloe & Berry, 2004) is being generous with his praise here. I think the term 'Deakin Mafia' might first have been uttered by John Smyth, one of 'us', but it is nice to be recognised favourably. In fact, the work of Kinchelo and Berry (2004) does provide some interesting analogies with the multi-method arguments made by Kemmis and McTaggart (2000) for critical participatory action research. This suggested that elements of all research perspectives on practice, the individual-objective, individual-subjective, social-objective, and social-subjective, might be used *together* within an action research project provided their positioning of the subject was taken into account from a critical perspective.[2]

My work in action research was mostly in education but I did some in other fields such as management, nursing, community development, and Aboriginal education. I was invited to participate in an action research project in the Sudan which aimed to reduce infant mortality and morbidity attributable to genital

mutilation, or female circumcision as it was called locally. I doubt there were any research ethics issue which were *not* raised by the invitation (McTaggart, 1993), but eventually the project fell through as a change in government restricted funding for Western researchers. It is hard to imagine things being worse for women and girls in the Sudan but the prolonged addition of murder, genocide and starvation in Darfur indicate they are.

The privilege of working with Indigenous teachers from Northern Territory schools in the Deakin-Batchelor Teacher Education Program (D-BATE) deserves special mention for several reasons. The teachers were upgrading qualifications in the Deakin Batchelor pre-service teacher education which was restructured so that they could spend time attending to cultural responsibilities and course assignments in their communities and visit Batchelor College for 'intensives', for learning, reflection and writing. The students were keen to develop the idea of 'both ways' education. A student from Yirrkala in northeast Arnhemland explained how the Yolngu Indigenous people wanted to make their schools more appropriate for Yolngu children. Mandawuy Yunupingu, then Deputy Principal at the school, and later the lead singer of the pop group Yothu Yindi and Australian of the Year wrote about the problem this way:

> Yolngu children have difficulties in learning areas of Balanda [white people's] knowledge. This is not because Yolngu cannot think, it is because the curriculum in the schools is not relevant for Yolngu children, and often these curriculum documents are developed by Balanda who are ethnocentric in their values. The way that Balanda people have institutionalized their way of living is through maintaining the social reproduction process where children are sent to school and they are taught to do things in a particular way. Often the things that they learn favour [the interests of] the rich and powerful, because when they leave school [and go to work] the control of the workforce is in the hands of the middle class and the upper class.
>
> An appropriate curriculum for Yolngu is one that is located in the Aboriginal world, which can enable the children to cross over into the Balanda world. [It allows] for identification of bits of Balanda knowledge that are consistent with the Yolngu way of learning. (Yunupingu, 1991, p. 102).

According to one anthropologist, 'both ways', 'two ways' and 'two laws' talk had begun as an expression of resistance to assimilation:

> My opinion is that two-laws talk is significant, not so much as a description of what life is like or as a clear conception of what life might be like, but as an affirmation of the dignity and value of Aborigines themselves and of their traditional culture. Aborigines will say that black- and white-fellows have differently coloured skins but the same blood and without their law (the blackfellow) Aborigines would be nothing. These I interpret as idiomatic assertions of human equality and cultural value and of the need to remain in

> touch with one's past if one is to remain truly human ... Two-laws talk is politically significant because it shows that Aborigines have taken stock of their relation to people of another race and culture, have the will to be consulted and taken into account and have the will to shape their future and community instead of leaving their future and community in the hands of others. The two-laws concept accordingly is opposed to the assimilation concept. It is important that the two-laws concept has been thought and expressed; it is less important that it has yet to be thought out clearly (Maddock, 1977, p. 27).

The critical rationale for the Deakin Bachelor of Arts in Education degree provided genuine opportunity for students to complete a nationally recognised teacher education program, and at the same time develop their ideas about the role of schooling in their own communities. Not everyone in the Faculty was wedded to the idea, but a big enough cohort of staff interested in critical pedagogy successfully mounted the arguments which formed the program rationale. To protect the program in the Northern Territory I wrote a version for consultation with students, and then published the result (McTaggart, 1987).

Some colleagues thought that writing about the dilemmas and miseries of these situations was exploitative. It does raise questions to weigh carefully, as Agee and Walker (1939) illustrated in their reputedly 'first post-modern text'. Publication creates Western cultural capital which is easily turned into material advantage in an academic career. However, writing is not exploitative by definition, and some writing often helps because social change requires its informed advocates. Recognition in the formal and select venues of publication can be a powerful and rational way of shaping debate, informing practice and legitimating and justifying social action. That was what I tried to do. For good or ill, the kinds of arguments and advocacies I used my skills and position to advance are in McTaggart (1993, 1991c, 1991d, 1990, 1989b, 1987).

It is difficult to judge the effect of this work, even with historical perspective. The Federal Government did change its policy which claimed that government research grants meant that government owned all the data, to allow the preservation of the confidentiality of interview data (McTaggart & Blackmore, 1990), but it was an absurd step towards control by government in the first place. More insidious controls were being implemented anyway. In Indigenous education discussions about 'both ways' education have been supplanted by the use of national performance measures in literacy and numeracy. Current controversy around bilingual education in 'both ways' schools in the Northern Territory shows how perverse history can be as assimilationism returns. This time the discourses in Australian education are driven by performativity (Keenoy, 2004), not concern to make schooling a place where students could commandeer some Western cultural capital without losing their sense of Indigenous identity.

The Northern Territory had established about 25 bilingual schools in the 1970s, but not in all schools that wanted it or in all schools where children spoke a traditional language or Kriol. Despite hope from communities that language maintenance might be recognised as a goal, the justification which was accepted by government was the instrumentalist one that first language teaching would help students to achieve Standard Australian English literacy more quickly than immersion approaches. This was consistent with research findings (Simpson & Wigglesworth, 2008). So bilingual schooling was not based on respect for language as much as for aspirations for curriculum standardisation via the acceleration of English language learning. Students were expected to change to match system demands rather than the other way round—deficit thinking which persists.

When there is the slightest excuse, and despite evidence to the contrary, when the chips, or more accurately, the performance indicators are down, NT bilingual schooling still becomes a scapegoat. So when NAPLAN scores are down, bilingual educators are expected to forget the 'both ways' curricula they have developed for more than 30 years, and teach in English to non-English speaking kids in Northern Territory schools. This is at variance with the research consensus that bilingual education works better in developing Indigenous students' understanding of English (Simpson & Wigglesworth, 2008; Northern Territory Department of Employment, Education and Training, 2005; Rolstadt, Mahoney & Glass, 2005) and is bewildering for non-Indigenous and Indigenous teachers alike. Yirrkala Community School teacher Yalmay Yunupingu laments:

> I have been told that I am not allowed to use the children's language anymore. We have been told we are not to use our students' first language, only English. Well, I already know that the children won't understand what I'm saying, they will laugh at me, and they may even misbehave because they'll be bored and won't know what the lessons are about. So perhaps I will cheat and use some *Yolngu matha*—what will happen then? Will I have my mouth washed out with soap like in the mission times? Or will I have to stand on one leg outside the classroom? Or perhaps I will lose my job? (Yunupingu, 2008).

Linguists were stunned too. David Wilkins summarised concern:

> It is clear that the decision by the NT Minister for Education and training to have the first four hours of instruction in all NT schools will have a severe impact on the curriculum of NT bilingual education programs in remote areas. Not only will the decision impact negatively on the survival of Indigenous languages and culture, but will also impact negatively on the acquisition of standard Australian English language and literacy (Wilkins, 2008, p. 6).

Performativity, the post-modern face of economic rationalism (Watkins, 1992a, 1992b; Pusey, 1991) has the same racist and irrational effects as its predecessors as the bilingual education example shows.

As you can see from this recent work, a formative professional life in the Deakin Mafia does not just wash off or wither with age. However, the point really is not simply to write essays of refusal, but to work with people to give practical expression to this aspiration by creating more rational, coherent, satisfying, just and sustainable forms of social life.

DEAKIN DIASPORA BEGINS

I have now slipped into writing about the present so perhaps I should talk about how and why I left Deakin. I never thought I would work in such a place, nor did I think I would ever leave it or Geelong, my home town. However, professional weariness and personal sadnesses aggregate over time and can make you do the unimaginable.

The Deakin I carried around in my heart and mind died an hour after I made the farewell speech for Stephen Kemmis. I had tried to talk him out of drifting off into a life of consultancy, but I doubt the tone of my voice was very persuasive. It wasn't a moment of sudden realisation or dread, I just knew, as he did, that I would have to do something else. My Deakin has died as my friends and colleagues went on to do other things, most of them to professorial leadership positions. This showed in a crude way just how stimulating life at Deakin had been for about 20 years. Deakin was too small and poor to emulate other Australian universities, so like the clever leftist satirical 1970s weekly newspaper, the *Nation Review*[3], Deakin acted 'lean and nosy like a ferret'. You didn't have to ferret about to find injustice, but sometimes it helped to write a snappy critique, tough not so ferret-like is the need for wisdom and prudence in subsequent action.

Eventually I felt worn out by the establishment of Deakin, traipsing over to the USA, the grind of international travel and proposals and projects, being a head of school, being berated by a Vice-Chancellor for being a member of the National Tertiary Education Union and joining a national stoppage while head of school, being directed to establish better relationships with the bureaucrats appointed by the right wing Kennett Government, and then another amalgamation with more time spent on politics than on the work itself. Workplace stress and taking work home had combined to wreck my marriage. There had been personal stress too. Before Frances and I adopted our son Ben, the joy of our life, in late 1981 she had thirteen miscarriages, myriad experimental treatments with drugs of untested effect, and these continued in the USA. Work and life had become a black hole for emotional energy and I had to leave Geelong. When Richard Bates showed me the advertisement for the position of Executive Dean of Law and Education at James Cook University, I leaned against the door of his office, and said 'Maybe I could get this if I applied'.

I moved to JCU in Townsville which was in a financial and structural mess and worked for ten years as Executive Dean and Pro-Vice-Chancellor. I was cut off from my field and life as a senior university manager in stringent budget times sends you home at night more disposed to fine red wine than to the paradigm wars. I had left a marriage, a job, a university, a home town, a field and my son for a flat in Townsville in January. Despite starting on the wrong foot, I learned a lot about how universities do and don't work. My role as PVC thrust me into a central role in quality assurance for the University and that provided me with some external gratification working as a Quality Auditor for the Australian Universities Quality Agency. Federal (and to a lesser extent State) Government audit and accountability ideology has naturalised 'performance indicators', 'strategic planning' and 'risk management' as the language of university management. I made an effort to create space for disciplined reflection underneath those frameworks in the JCU quality audit preparations (McTaggart, 2006), but it was a pragmatic response. I had little time spare for genuine academic work as my PVC portfolio depended substantially on hands on work especially in providing services to students and a recent phenomenon in Australian universities, improving responsiveness to student feedback and developing university teaching. With a large proportion of university budget devoted to world-class research in the marine and earth sciences, paying back debts incurred coping with a survival threatening budget crash in 1996, and little support for any central initiatives, life was tedious.

I gained some undeserved pleasure as Stephen Kemmis (with some urging form Yvonna Lincoln) asked me to collaborate on the Sage Handbook chapters on action research (Kemmis & McTaggart, 2000, 2005). Only occasionally did I get to think about what was happening in school education. In the last year of my contract as PVC life began to liven up as I prepared for quasi-retirement. I was invited by former graduate students to give a keynote address in Khon Kaen, Thailand, and I was honoured to be a keynote speaker and contributor to the festschrift for Orlando Fals Borda in Bogota, Colombia. It was wonderful to see him again, but he was not well and passed away a few months later. Orlando Fals Borda was a great leader of critical participatory action research in Latin America, and set an example for the rest of us:

> His influence on Australian action research and, in particular, on the work of educational researchers at Deakin University in Geelong during the 1980s was profound. The evolution of the name Deakin researchers used for their work, from 'action research' through 'collaborative action research' to 'critical participatory action research' reflects the impact in Australia of Latin American 'participatory research', the genre practised and theorized by Orlando Fals Borda and his colleagues in the Universidad Nacional de Colombia in Bogotá. Professor Fals Borda's frustration with the confinement of the role of professors led him to leave the University to join the peasant movement against the colonial latifundia of Colombia. His subsequent return

> indicated the significant changes to the roles of professors in social science brought about by the global impact of participatory action research. Fals Borda's efforts to move sociology into practical expression in public life in Colombia foreshadowed arguments in Australian action research for closer engagement of educators in community movements for reform. He also initiated immensely insightful theoretical developments proposing the forms of discourse, practice and relationships appropriate to such participation (McTaggart, 2007, p. 83).

This is not just a Latin American romance. The world has changed but in Colombia, Thailand and Australia, the problems action researchers have sought to address for a century persist in new and old forms and people look to that now vast literature still for ideas about what to do. To this end I am still working with people interested in social justice. Opportunities have arisen in Indigenous education in particular, regrettably with reason. Indigenous students from all kinds of locations and language backgrounds still struggle with Western schooling[4].

AN EXHORTATIVE REFLECTION

From all this, I hope people interested in critical pedagogies might take some key ideas. First, old ideas may need revision, but it is their extension we should seek, not their abandonment. I assume and urge that as educational action researchers you start by being a teacher. In fact, with one or two exceptions I am a bit wary of researchers who have not taught Year Nine General Science on a hot and windy Friday afternoon (or something quite like that). Second, critical practices are political, and express commitment and relationship to other people. Anyone can understand this in principle, but the exigencies of getting 'projects' and getting them done press us too easily into compromise. Third, taking a critical perspective on life and work is likely to take you on paths you never imagined, politically, psychologically, epistemologically and even geographically. It can be quite stressful and confusing, but both of these are precursors to progress.

What now for critical participatory action research? Our early writing on action research was more methodological than it is now. However, it was not as methodological as people interpreted it to, sometimes to an absurd degree. 'How many Lewinian cycles does one need to complete to get a masters degree?' is an example. To a degree a methodological line of argument was necessary, to expose the political issues, and to create space for people to use critical participatory action research in their academic or professional work. CPAR was always an approach to changing a practice, 'a practice changing practice' so critique was not just applied to the research approach in critical reflection, but always about the social practice itself. We have different points of reference now for critique, social injustice and exclusion still occur on the micro and macro scale of language use, social practice and relationships, so it can be expected that theoretics that inform the specific and the general will still be useful.

NOTES

[1] This term was just coming into vogue then. It meant roughly a rate of one publication in a refereed scholarly journal per year, or something similar such as a chapter in a book—a perfectly reasonable minimum.

[2] I have talked about the critical perspective being like a 'helicopter view' of all of these perspectives in a recent research report on ESL strategies for Indigenous Australian students (McTaggart & Curro, 2009)

[3] Journalist Derek Barry described the *Nation Review* as 'an influential force in its day with an estimated readership of 150,000 and an important outlet for alternative mostly left-of-centre journalism' and characterised by 'fierce independence'. See his essay *Nation Review: A study of an Australian alternative newspaper (1972 1981)* on his blog Woolly Days: The world view from Wooloowin. The *Nation Review* masthead was annotated 'lean and nosy like a ferret' illustrated by a cartoon by the enigmatic cartoonist Michael Leunig.

[4] See National Assessment Plan—Literacy and Numeracy (NAPLAN) federal and state websites for information and Masters (2009).

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11. AVENGING BETTY: REFLECTIONS OF A DEAKIN (POST)GRADUATE

I graduated from Deakin in 1995, and left for good in 1996. That was all, but I still remember it clearly and warmly, as a major formative experience for me, academically and otherwise. I spent four years there, in Geelong, as a postgraduate student, and I took from it far more than my research qualification. I arrived having completed recent undergraduate study by distance education, and with experience of working in two other universities as a casual tutor. I knew many of the staff through their writing, and was in awe of them—an acolyte come to drink at the fountain of knowledge, and make myself over into an academic. That is, I wasn't (yet) an academic, I was a teacher. I was a practitioner, not a 'theorist'—as I saw it, an intuitive thinker rather than a scholar—and moreover already thirty eight, and an adult with three small children. My teacherly credentials meant that I was anxious about my chances of making the grade in this new phase of my life.

Looking back now, I see a pathway bringing me to those white wooden buildings in a paddock on a Geelong hillside in 1991, had been found twenty five years earlier, and at that time, could probably not have taken me anywhere else. I was the Good Subject of socially critical theory, a working-class girl with a social conscience, liberated by my radical feminist sisters early in the 70s, with hairy legs and henna. As I see it now, I had long been conscientised, and that made me very amenable to being at Deakin, as an acknowledged and exemplary site of social justice in education.

Let me tell a brief story: I tell it over and over in different ways in all my work. It's a story about responsibility and the loss of innocence, and the gap between the promise of education and the betrayal of that promise in practice.

> One Monday in early December, the monitor brought in the morning notices from the office as usual. They held trouble. It appeared that in the previous week two girls had reported that their sandwiches had gone missing from their school bags. On Thursday, the Head Mistress had thought that the girl might have made a mistake and left her lunch at home, but on Friday, not only was it ascertained that the lunch had been in the bag, but another girl's lunch was taken. Miss Dickson therefore decreed that, from now on, all teachers were to forbid girls from going to the toilet in class time until the lunch thief was apprehended.

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I was unconcerned. This had nothing to do with us. Our sandwiches were safe, because as Grade 7s we got out of class earlier than the other girls at lunchtime, to set up the sports equipment. However on Tuesday morning I was called to the Headmistress's office. Miss Dickson smiled and asked me if I would help her with a problem. She told me that sandwiches had again disappeared on Monday. She reminded me that no girl in the school had been allowed to enter the toilet area without the supervision of a teacher. So that meant…? I was slow—I didn't know what that meant. Miss Dickson did not tell me. Instead, she continued: 'So I need someone to watch the vestibule when the Grade 7s go down before lunch.' She told me I was not to return to class, I was to go straight down to the girls' toilets and wait there till the pre-lunch bell rang. Then, when the other Grade 7 girls came down to collect the sports equipment, I was to watch carefully to see if anyone took anything from any bag on the middle level of the back wall, and report to her immediately.

I thought hard. This was exciting. But it felt funny, too. Miss Dickson had called on me for help, like a Mallory Towers heroine—to catch a thief. And yet… But she sent me off ('Hop, step!') and I made my way down to the vestibule and looked carefully around at the rows of hooks mounted at three levels, around the walls. There were hundreds of school bags, each one of them with white bread sandwiches fit to tempt a thief. But as I sat on the toilet step, waiting alone in the silence, it suddenly struck me that one of these bags mustn't have any sandwiches in it and that its' owner, whoever she was, must be very hungry to need to steal someone else's sandwiches, and—I thought harder—she must not have any friends who would share their lunch with her to save her having to steal. Miss Dickson had suggested that that girl was in Grade 7…

And I knew then, with a sick certainty in my stomach, who that girl was.

I stayed in the toilets when the bell rang. I could not go out into the vestibule to watch Betty Swan pick up a box of beanbags and walk back with the others towards the bag hooks to get her lunch. It would be so easy in the rush to open another bag and remove the lunch—nobody would notice. But I had been sent to watch, to spy, to find out. And I could not bear to know for sure. I stayed in the toilets till the rest of the school came down. I heard the rumble and clatter as girls grabbed lunch and headed outside to eat. I heard the duty teacher suddenly ask everyone to stop, stand still, and show her their lunches, and I heard the tears of the girl whose lunch had gone. I waited, alone in the toilets, till halfway through lunchtime, mortified that I had failed Miss Dickson, and knowing also that I would be unable to tell her why. I slowly mounted the stairs to the Office. But Miss Dickson's door was closed. She was in the staff room, with all the other teachers. I took a deep breath and knocked, hoping no one would hear. But the door swung open and I was

called in to the room—the teachers at their tables all silent, cups of tea in hands, faces turned towards me expectantly, watching, waiting.

Miss Dickson was angry. 'Where were you, you silly girl? I asked you to watch. Why didn't you report back to me straight away? Why didn't you see? It has happened again. We have a thief. You should have caught her! You were sent to catch a thief! What have you got to say for yourself?' I burst into tears, in front of all the teachers. I could not say a word, ashamed, full of confusion. They muttered amongst themselves, my teacher Mrs Spence avoiding my eyes. I sobbed. I had nothing to say for myself. Miss Dickson sighed impatiently. 'Go and wash your face and go out to play, then—at least we know it wasn't you!' But as I walked back downstairs, heavy with the knowledge that I had let down my teachers, I could only think: 'How do you know? How can you know?' I could not articulate it then, but I did know how they knew—they knew the same way that I had known, and I was glad that I had kept this knowledge secret. Of course it was Betty Swan: the poor girl, the skinny red-haired child whose mother had run off last winter and who didn't have shoes, whose school uniform was too small, and who sniffed all the time because she didn't have a handkerchief. It was said her father was an 'Irish drunk', and that no one sat next to her because she smelled. We knew she couldn't read, and that she would be going to work at the bakery next year, not on to high school next year.

Mrs Spence did not look at me all afternoon. Staring at the clock on the back wall, she informed us, straight after lunch, that there would be no sports equipment at lunchtime until the lunch thief was caught, and that all lunches were to be brought to the classroom, from tomorrow, and laid out on the floor in front of the blackboard. I did not look at Betty Swan. There was whispering among the girls. Mrs Spence grew angry and set us to finish our parsing from yesterday and then complete a dictionary task. The front row girls were called to her desk, one by one, to have their work marked, Betty Swan last of all.

She stood and moved beside the teacher's desk, rubbing her thin arms and looking at the floor as Mrs Spence perused her work. Suddenly the quiet in the room was broken by a shout: 'What have you been doing? This is rubbish, Betty Swan, rubbish!' Mrs Spence picked up Betty's work and tore the page from the book, flapping it in front of her face. 'Absolute rubbish—fit only for the bin.' And with this she rose from her chair, pulling Betty towards her and pushed the girl into the rubbish bin that stood beside her desk. 'Just like you, Betty Swan, rubbish!' There was a gasp, and then a muffled titter around the room, but suddenly silence. Betty did not speak or cry. She cowered in the bin, almost under the desk, her arms covering her head. I looked quickly away, back at my work, my face growing hotter and hotter, while my stomach froze over with shame and fear. Mrs Spence paced across the room and back, glaring down at the girl in the bin. She roughly

pulled Betty from the bin and pushed her out of the door, the crumpled page fluttering behind them.

As I recall it now, nobody spoke a word. Every girl's head was down, all of us intent on our work, united in our silence. Good girls doing nothing in the face of injustice and cruelty. Mrs Spence returned to the classroom, alone. The rule about the sports equipment was revoked the following morning, and there were no more lunch thefts. Nothing was said. Betty Swan was not mentioned again—she was often away, anyway. But in my twelve-year-old heart I knew that this was my fault. If I had been the good girl my teacher thought I was, and caught the lunch thief, she would have been spared this humiliation. I would have saved Mrs Spence from her own degrading violence. What could I do to make this up to Betty Swan? I still do not know the answer, but this question, of how teachers might create classrooms where children like Betty can thrive rather than wither, has guided my work ever since.

Nearly ten years later, in 1975, I began my first year as a secondary English teacher—avenging Betty with enthusiasm. In the large Senior High School where I worked, only some of my students could read or would write, and almost none really engaged with their learning. I began 'experimenting' with new ideas in English curriculum, keen to make a difference. In retrospect, over all, I think we did, as teachers working in so-called disadvantaged schools. As Richard Teese (2006) has noted, students in disadvantaged schools are fair game for educational experimentation, and not all of it is bad. I subsequently became an advisory teacher and a departmental consultant. In this role, and as a member of the WA English Teachers Association in the late 1970s, I was able to attend conferences and seminars aimed at reforming English teaching in line with what was becoming known as the 'New English'. Importantly, I became involved with the national Language and Learning project, led by Garth Boomer. Along with ideas about what was taught in English classrooms, this large educational reform movement drew strongly on ideas about action research being generated at Deakin, which would subsequently take shape in the series of Deakin University monographs that have remained influential across educational practitioners ever since (Carr & Kemmis 1986, Kemmis & McTaggart 1982). My action research on 'negotiating education' in an English classroom gave me the opportunity to see what would happen, as a genuine *research* question, if I took further my youthful pledge to avenge Betty Swan by attempting, systematically and strategically, to improve the experience of disadvantaged kids in classrooms. What would happen if, as a teacher, I could suspend my pre-formed knowledge and judgement about students and their capabilities, and work *with* them in constructing curriculum and pedagogy.

That project was intensely demanding, satisfying and rewarding for us all, and remains one of the best memories I have of an extended teaching experience. The insistence that this was *research*, and that my actions as a teacher needed to be

rigorously recorded, reported, analysed and theorised meant a new realisation: although the textual work of writing was seemingly harder than the dynamic, embodied, work of practice, I found pleasure in the challenge of accounting for and representing practice through a formal research process. This report was first published (Reid, 1982) in Boomer's 1982 volume *Negotiating the curriculum: A teacher-student partnership,* and also in his later revised version (Boomer, Lester, Onore, & Cook, 1992). To my great delight, it was also included, prior to that publication, in the original *Action Research Planner* (Kemmis & McTaggart 1982) as part of the ECT 432/732 *Action research and the critical analysis of pedagogy* subject offered at Deakin (see Reid, 1981).

To cut a longish story short, I subsequently moved into part-time teaching at Murdoch University, as a teacher educator. I was clearly under-qualified at this point, at least academically. Although very glad to have the new job, I felt the heavy responsibility of such a move, into a situation where I could potentially influence what primary teachers learned about how to teach children like Betty Swan from their earliest years of school. I had started part-time study at the University of Western Australia, but soon decided I needed more than was on offer there, and decided to transfer my study program to Deakin, where I completed a Bachelor of Education, by Distance. The subjects on reading, writing and children's literature that I took with Frances Christie, Rod Maclean and Rhonda Bunbury allowed me to revisit, from a theoretical perspective, the work I had been doing as a teacher, consultant and curriculum writer. They enabled me to examine my practice as a teacher educator, and reshape and re-present my existing knowledge in different forms and modes. They gave me confidence, and again, because the ideational content was familiar, relevant to, and connected to my everyday practice, allowed me the pleasures of experimenting with and extending my knowledge.

Programming and planning were key aspects of the primary English curriculum subject I taught with Bill Green in this period, at Murdoch, and he suggested that my interest in this area could form the basis of a research higher degree program. In 1988 I enrolled in Deakin's Master of Education course, still by Distance, and there began a series of coursework subjects with Ken Clements and Colin Henry that extended my knowledge of educational inquiry and action research in particular. This work was exhilarating, and I decided to continue the study at doctoral level, and to move to Deakin, where I could learn from the leading action researchers. I arrived in Geelong in 1991, with three young children in tow, and a scholarship application already completed. With neither honours degree nor formal research training, that application was not successful, and I waited several months until managing to obtain a Deakin postgraduate study award the following year, in the second round of offers.

When I graduated in 1995 with a PhD awarded for a dissertation (*Synthetic Practice: Teachers Programming for Primary English*) arguing the central role of programming and planning in the everyday work of teachers, I had achieved far

more than the qualification and a stamp of legitimacy. And it is to what I gained from my study at Deakin that I want to turn now. While this account has without question been somewhat indulgent on my part, it highlights, I believe, the importance of Deakin for teachers and teaching more generally—for of course I was not the only one who came to Deakin 'from a classroom'. I had arrived, as it turns out, at the end of the first wave of intellectual power at Deakin—when it seemed that things were, ever so slightly, and just around the edges, beginning to fray. I was a newcomer, connected personally and professionally through my history of work in language and learning to several members of staff, and working now under the supervision of one of these, Marie Brennan. Very soon, I joined a group of other doctoral students at Geelong who had all come to participate in and learn from the academics around us.

I was lucky in that company, as I found that my arrival, in 1991, coincided with the graduation of the first cohort of internal Honours students from a course run by Stephen Kemmis, several of whom (Lyn Harrison, Robyn Zevenbergen, Jennifer Hurley and Peter Kelly) had moved directly to begin full-time doctoral studies in 1992. We had different supervisors, and were working on different projects, but we were all, as novices, sharing the same problems, asking the same questions, and over that year, as several members of this cohort took up employment, changed to part-time study, or dealt with other interruptions to their study, I came to find particular friendship and mutuality in the company of a small group of women. Like me, they were either studying full-time, like Lyn, Robyn and Jenny Hurley, or were staff members studying part-time, like Helen Modra and Jennifer Angwin. There were lots of other staff members still completing their doctoral studies, and other full-time doctoral students, too, of course, but this particular group hung together—all feeling our way into understanding what it meant to study full-time, as (mostly) mature-aged students, and we were all paralysed, at the start, by the enormity of the task we had taken on, and also the sense of a sometimes explosive tension in the air around us.

Nobody ever said anything to us explicitly, people were far too professional for that, but from where we stood, it seemed that relationships between some of the staff, even some of our supervisors, were difficult, even acrimonious—not because people disliked each other, but because they thought *differently*. There wasn't a Deakin 'line' we could all follow. Action research was no longer the only thing for which Deakin researchers were widely known and respected. The feminist critique of critical theory, particularly as it developed for us within the regular meetings and seminars offered by the Women's Educational Research Group (WERG), led by Jane Kenway and Jill Blackmore, was unsettling to some of the certainties and premises on which several of us were basing our study. We read (and in some instances, heard and met) people like Patti Lather, Dorothy Smith, Sandra Harding, Elizabeth Ellsworth, Bronwyn Davies. We read and talked with each other and our supervisors, all of us seduced by the 'fit' of these new theoretical perspectives with our own histories and experience as women positioned as simultaneously more and

less powerful subjects within the range of competing discourses that constituted each of us in our daily lives.

I felt keenly the inadequacies of my thesis work on teachers programming primary English, for instance, which was deliberately framed as a form of critical-emancipatory action research. How could it ever be seen as liberatory? Clearly, any 'empowerment' we achieved as research participants was ever only partial, provisional, unsettled. But I believed in action research, and the power of collaborative action. As we listened, read and learned, our language became a site of tension—our words often betraying an inadequate grasp of theory, as patriarchal discourses continued to speak us and betray our inadequacies in wider company. And so we stayed quiet in seminars, silenced by fear of seeming foolish, hardly ever asking a question in public, or daring to expose our beginner knowledge, afraid of appearing stupid, under-read, and attracting to ourselves the scorn or impatience we witnessed directed by our supervisors at each other. I sometimes felt that we were observing a sort of theory war, watching and listening as our respective supervisors argued from their own positions of articulation along a theoretical continuum—feminist scholars and poststructuralists at one end, critical theorists and action researchers at the other. Still learning to speak these Deakin languages fluently we were nonetheless excited, caught up in the ideas, but often only able to talk, really talk, with each other. The importance of intellectual community for doctoral students is now well recognised, and in this I feel that what we produced for ourselves at Deakin, outside of the formal seminar sessions and supervisory meetings, was a strong and supportive mechanism to cope with the interpersonal struggles we sensed around us, and sometimes experienced.

On reflection, I see that these tensions that we were noticing this time had partly arisen as a result of the institutional amalgamation that Deakin was then undergoing—the restructuring of teaching and research groups as uncomfortably-new cross-campus groupings; the need to adjust to the departure of some old colleagues and to make room for new people—a sense of change, and loss and grieving for the end of the Dream of Deakin, and the regret that this glittering spire in a muddy Geelong paddock was changing forever. Given the intellectual investments and passions, the struggles, the youths that had been spent in the creation of the Deakin of popular myth, disillusionment at its transformation into what threatened to be just another university was perhaps not at all surprising.

I was involved in other things. Buttressed both by the safety of the women's doctoral group, where my thesis was slowly being re-articulated and tentatively developed, and regular corridor chats with people like Rob Walker about the innovative methodologies he was working on in his multimedia Hathaway study (Walker, Lewis, Groundwater Smith, McNolty, Evans, & others, 1996) I was able to work with Barbara Kamler and Rod Maclean to plan a challenging study of gendered literacy in an early childhood classroom. Funded by the national Gender Equity and Curriculum Reform program, we spent five weeks in January and February 1993 in a local Geelong school kindergarten classroom (Prep), recording

the first month of school for a whole class of five-year-olds. Over the remainder of that year we developed the feminist post-structuralist analysis of the video, audio and text data we had collected that was published as *Shaping up Nicely* (Kamler, Maclean, Reid, & Simpson, 1993). Although taking on a new research project in the middle of a full-time doctoral candidature may well have been seen as a risky venture, the theoretical connections between the two projects was similar, and I found that I could write, here, in a way that prepared me for the hard and careful revision of my dissertation text. Our account of the construction of gendered school subjectivity in this early childhood classroom, while effectively taking months away from the fast-disappearing length of my doctoral scholarship, actually enabled that work. In particular, the later analysis of our methodological practice (Reid, Kamler, Simpson, & Maclean, 1996), written in parallel with the final draft of my dissertation, ultimately made the finalisation of that text easier, because I now had practical experience in the use of poststructuralist theory to apply to the re-analysis and re-thinking of my programming action research.

More importantly, though, this time spent back in a classroom, highlighted even more strongly the ways in children with similar histories to that of 'Betty Swan', are constituted as failures in a school system framed within middle-class culture and practice. We were able to document the manner in which dominant discourses of femininity and masculinity, literate practice and classroom success work to position children and teachers in particular ways in accordance with normative views of genre, ethnicity, and school success. This study shaped my subsequent research choices just as significantly as my work in the programming of curriculum and pedagogy. It led directly to my involvement in the *100 Children go to School* projects from 1996 to 2002 (Hill, Comber, Louden, Rivalland, & Reid, 1998, 2002). Once my thesis was finalised and submitted in 1994, I immediately took up casual work at IKE, Deakin's Institute of Koorie Education, under Wendy Brabham, teaching language and literacy subjects to Indigenous student teachers from all around Australia, who had come to Deakin for the community-based program developed from the historic Deakin-Batchelor (D-BATE) program set up by John Henry in the early 1980s. I am still working in Indigenous teacher education today, both as a researcher (Reid, Santoro, Ninetta, Crawford, & Simpson, 2009) and as a curriculum developer and manager. Although my last year at Deakin was on a part-time lecturing and tutoring basis, the decision to do my graduate work there was worth it. I took up a full-time Level B job the following year in English teacher education, at Ballarat, and I have worked in this field ever since. I still remember Betty, and I have continued to work on matters of social and educational disadvantage. Looking back, Deakin was exactly the right place for me, then. However complicated, it was a good beginning.

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12. CONTESTING CRITICALITY IN A SCHOLARLY DIASPORA

The idea of a 'Deakin Diaspora' is as interesting as it is puzzling. It is interesting because it invites a line of inquiry about the mobility of academics identified around a set of scholarly ideas. It is puzzling however because it is not clear whether the idea of 'diaspora' is entirely appropriate to refer to a group of scholars, who happened to work together at Deakin University in Australia in the 1980s, but who are now dispersed around the world. How much of a conceptual stretch does this involve? To what extent is the term 'diaspora' even useful in describing the convergence of their academic work, and in understanding the ways in which their intellectual formation in the 1980s has shaped their career trajectories, and perhaps continues to inform their teaching and research?

In this chapter, I want to suggest that, given the increasingly eclectic nature of the concept (Cohen, 1994), it is indeed possible to use the term 'diaspora' to describe the dispersal of a group of scholars, but only in a metaphoric sense. Such a deployment of the concept, I want to argue, may even be helpful in attempting to explore the extent to which the Deakin scholars from the 1980s constituted a coherent academic community around a particular set of concepts, and also how they dispersed around the world carrying with them the traces of these concepts and the intellectual traditions within which they are embedded. In discussing some of these issues, I want to stress however that my observations are inevitably based on personal recollections; and I do not claim to represent an objective, or even a collective, account. Many of my claims would clearly be contestable, as indeed are all diasporic memories and ascriptions of significance. Like most diasporic recollections, they suggest an imaginary coherence to a reality, and an account that is at best approximate. It is only against these provisos that, in my view, it is possible to speak of a Deakin diaspora.

THE CONCEPT OF DIASPORA

The notion of diaspora is of course not new. It dates back to the Greeks, but it is with the Jewish history of collective trauma of displacement that it is most often associated. It describes the Jewish experiences of banishment—of a people living in exile whose imaginaries coalesced around the notion of an original home. In the second half of the twentieth century, the idea of diaspora became more broadly

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applied to Africans, Palestinian, Armenian and similar communities subjected to expulsion from their native lands. More recently, however, the term diaspora has acquired a more positive meaning, of groups of people abroad who wish to maintain a strong sense of collective identity, who accept that their country of origin has some claim on their loyalty and emotions. Within a pluralist context, diasporic people are thus happy to accept multiple senses of belonging, acknowledge the importance of transnational ethnic networks they represent, and, more normatively, celebrate personal traces of language, custom, religion and folklore.

What is clear from this brief historical sketch then is that the notion of diaspora has evolved over the past hundred years or so from its sinister and brutal meaning to a more productive recognition of ethnic lineage and cultural history. According to Cohen (1994, p. ix), 'a member's adherence to a diasporic community is demonstrated by an acceptance of an inescapable link with past migration history and a sense of co-ethnicity with others of a similar background'. Taking this idea a little further, Brah (1996, p. 182) has argued that 'at the heart of the notion of diaspora is the image of a journey', which is enforced or voluntary, temporary or permanent, but always significant. The concept of diaspora thus suggests leaving an 'imagined community' (Anderson 1983) and settling elsewhere. In the contemporary context of transnationalism, it is also associated with the idea that the scattered groups of people somehow remain nostalgic about the place they have left, and whose social, economic and political networks cross the borders of the nation-states.

Steven Vertovec and Robin Cohen (2000) have identified three discernable meanings of the concept of diaspora. First, they have argued, diaspora refers to specific kinds of social *relationships* forged by special ties of history and geography, involving maintenance of a collective identity cemented by various myths of common origins, and continuation of ties with the homeland. Second, the term diaspora refers to a type of *consciousness* that is assumed to exist among mobile people within contemporary transnational communities, who have a sense of multi-locality, of being both 'here' and 'there'. And finally, Vertovec and Cohen (2000, p. xix) argue that, in the contemporary global era, the idea of diaspora may be viewed as a mode of *cultural production*, associated with 'the world-wide flow of cultural objects, images and meanings, resulting in the processes of hybridization, back-and-forth transferences, mutual influences, new contestations and constant transformations'. In this sense, the idea of diaspora is based on an anti-essentialist, constructivist and processual approach to transnational ethnic formations.

The concept of diaspora thus has multiple and changing meanings, and that it is no longer associated exclusively with the experiences of exile, but refers also to a range of productive social forces, which result in identities that are constantly producing and reproducing themselves, through transformation, syncretization, hybridization and difference. However, what remains in tact of the more traditional

idea of diaspora is that it refers to the processes of ethnic formations, and also to the notion of continuing cultural and political affiliations across national borders. These aspects of the concept are clearly missing in any attempt to represent the Deakin scholars as a diaspora, for these scholars are clearly not constituted by a common ethnicity, or even a set of shared cultural traditions. If this is so then the concept of a Deakin diaspora is at best metaphoric, invoked to suggest an assumed degree of convergence in scholarly pursuits and interests.

A metaphor is often described as a comparison that shows how two things that are not alike in most ways are similar in another important way. It is used analogically in order to promote an understanding of a particular phenomenon in terms of another approximate set of conditions. If this is so then, as a metaphor, the idea of a Deakin diaspora has the potential to suggest a number of interesting questions. Among these is the question of how did a group of scholars working in Education at Deakin University in the 1980s become a scholarly community around a common set of theoretical concerns and interests; how did this commonality develop into an intellectual tradition that is assumed to have a particular coherence; why and how did the members of this community become dispersed, but, as a scholarly diaspora, continue to engage with each other, reflecting a commitment, however tentative, to the Deakin tradition; and what is the core notion underpinning that tradition.

FORMATION OF AN INTELLECTUAL TRADITION

The question of how an intellectual tradition comes into existence is not easily answered. A range of factors clearly contribute, including the enabling conditions; leadership provided by key individuals; shared opposition to a set of existing ideas; determination to work together to solve particular problems; and the recognition by others of the significance of the emerging concepts and theories as constituting a tradition. A tradition is often recognized as a tradition as such, only retrospectively. Moreover, calling something a tradition involves a politics of representation, an attempt to imagine the existence of a common intellectual project, and to represent that project as both collectively owned and coherently constituted. So how did this collectivity emerge?

When I joined the Faculty of Education at Deakin University in 1984, what I found there was a group of scholars determined not simply to replicate the existing traditions in educational theory and practice, but forge new ways of thinking, within a most supportive and enabling set of conditions. The newly created Deakin University was able to provide these conditions because it was created in the late 1970s through an amalgamation between a teachers college and an institute of technology, with the determination to be a different kind of university. Its aspiration was to become a globally influential university, such the Open University (OU) in England. Indeed, in its early days, Deakin followed OU's approach to distance education, producing study guides and monographs not only

for own its students, but also for a wider academic audience. It wished to be viewed as a university that housed researchers committed to innovative and critical thinking in humanities and the social sciences, much the same way as OU had done.

It therefore appointed an interesting mix of established and promising scholars who were expected to provide academic leadership to the academic staff that the new University had inherited. Among the scholars Deakin appointed to its Faculty of Education were Richard Bates and Stephen Kemmis. Bates had come to Deakin from New Zealand, where he had worked on the new Sociology of Education, an academic tradition developed at the London Institute of Education, while Kemmis, who had been trained as an educational psychologist but who had largely abandoned its empiricist legacy, finding more to his liking the humanities tradition forged at the Centre for Applied Educational Research (CARE) at the University of East Anglia. While they were relatively young, Bates and Kemmis were given by the Dean of Education, Iain Wallace, an energetic Scottish scholar interested in artificial intelligence, important leadership roles to mentor existing staff and recruit promising young scholars. They were also provided funds to bring leading scholars from around the world to Deakin to develop new and innovative teaching and research programs.

Academically, Bates and Kemmis had in common an interest in the question of the interrelationship between research and theory, on the one hand, and values and practice on the other. Regarding these questions as foundational to the study of education, they sought to explore the ways social sciences could better contribute to educational policy and practice, believing the conventional answers to these questions—embedded in of the positivist and applied-social-science tradition—to be deeply flawed. The positivist tradition was broadly based on the assumption that just as the natural sciences had been used effectively to win control over the physical environment, so should the social sciences apply the same techniques of analysis to social understanding. With the discovery of general laws of social processes, educational research too could acquire the predictive capacities of the natural sciences. However, for this to happen, social sciences needed to be value-neutral, avoiding all hints of ideological bias and subjective outlooks, and search instead for universally valid causal generalizations that applied equally to all historically and spatially specific conditions.

As much as the positivist tradition of educational research is no longer popular, in the 1970s, Bates and Kemmis knew that its assumptions would be hard to shift. A new strategy was needed. They set out therefore to create an intellectual climate at Deakin where none of these assumptions were taken for granted, and where the need to develop a new paradigm appeared self-evident. To do this, Bates and Kemmis invited to Deakin, a diverse range of scholars from around the world, such as Ulf Lundgren, Henry Giroux, Wilf Carr, Tom Popkewitz, Michael Apple, Bill Foster, Thom Greenfield, Barry McDonald and Robert Stake. What these scholars had in common was their skepticism about positivism. Each, in his own way,

believed that positivism had not delivered on its promises of making education more socially effective and just. Each was searching for a more effective alternative.

At Deakin, these visiting scholars conducted seminars and published monographs, developing and working with Deakin academics on new research projects. The Deakin scholars now found themselves in the limelight, reading cutting edge literatures and presenting their ideas at key international conferences—not only on their own but also in association with their better-known international colleagues. This helped a group identity to emerge at Deakin, with professional growth taking place within a theoretical framework critical of positivism. The new recruits to the Faculty of Education were also chosen because they displayed a critical disposition, and whose past scholarship suggested that they would not simply reproduce hegemonic ideas in education. I was myself selected as someone who had written a doctoral thesis on how the ideas of later Wittegenstein undermined the positivist commitment to the fact-value distinction.

Collectively, the Deakin scholars increasingly embraced the view that normative considerations were at the heart of descriptions of social phenomenon, and that to assume otherwise was to provide an account of education that was both apolitical and ahistorical. They did not only deny the distinction between empirical and normative propositions but also rejected related distinctions between theory and practice, means and ends, and the technical and the political. In this sense, they brought back considerations of ethics and politics to the centre of educational deliberations. The means-ends analysis, they maintained, was much more complicated than was supposed within the conventional views of bureaucratic rationality. But beyond this, they argued that the positivist tradition assumed a certain functional-structuralist view of society, which took the existing norms of society as given, preventing an ideological analysis of these norms, and how systematically these norms had served the political interests of the dominant groups. The more radical amongst them maintained moreover that the instrumentalism inherent in the positivist view of social sciences is biased towards supporting the basic features of a capitalist industrial society.

The emerging Deakin tradition was thus based on a searching critique of the various assumptions surrounding the traditional positivist view of education regarding the nature of knowledge, human beings, social relations and society, and the role that education plays in their reproduction. However, it was clear that this critique was not enough, and that an alternative view of education was also needed. For both Bates and Kemmis this alternative was to be found in the work of Jurgen Habermas. Writing in the Frankfurt tradition of critical theory, Habermas (1972) had argued that there were three irreducible kinds of knowledge linked to three distinct types of interests, and that positivism regarded only scientific knowledge as legitimate, serving only the technical interests, consistent with the need to manipulate and control nature. But, this scientism, Habermas noted, failed to recognize the importance of interpretive and critical forms of knowledge, which

served the interest human beings also have in understanding each other and in promoting general happiness and justice respectively. An exclusive focus on technical interests, Habermas noted, eschewed our equally significant interest in emancipation, in being free of ideological mystification and unjust social constraints.

In early 1980s, Kemmis, and a visiting scholar from the United Kingdom, Wilf Carr (1985) used Habermas' typology of interests to write a book, *Becoming Critical*, that is still widely read and cited, and has become widely known as something of a manifesto defining the Deakin tradition. The significance of the book lies in its strong defense of criticality as a key imperative underpinning educational theory and practice. It rejects both objectivism and subjectivism, and argues instead that education is an inherently normative phenomenon that should drive communities toward social emancipation and historical progress. Educational theory and practice should therefore be examined not from the point of view of control of system maintenance, but a view to realizing values of social justice, self-determination, equality of opportunity and freedom from repressive authority. For Kemmis and many of his colleagues and students, in education, this critical attitude was best expressed and developed through action research, a way of examining educational practice through continuous critical and collective self-examination of relationships, discourses and institutions.

Like Kemmis, Bates (1982) too used Habermas and the tools of critical theory to develop a radically new way of thinking about educational policy and administration, beyond the systems view that had then dominated the field. Bates referred to the traditional view of educational administration as a 'technology of control', and suggested that it assumed a manipulative conception of organizations in which human beings are treated as objects of control, as discrete entities having no social relationship with those controlling the administrative processes. Such a conception failed to recognize the moral, cognitive and rational capacities of human beings, as well as their desire for mutuality, cooperation and democracy. For Bates, the study of educational governance demanded a focus on issues of power, because to ignore it, he argued, was to leave outside the analysis perhaps the most important component of any practical deliberation in schools and other educational organizations. Educational deliberations, Bates insisted, should involve undistorted communication, through which people can come to understand how their collective interests might be masked by the exercise of power.

By and large, most Deakin academics in the 1980s found these arguments highly compelling, and sought to embed their specific research projects within the framework of critical theory's call for an ethically and politically informed form of life. Critical action research, for example, formed the basis of the Deakin's teacher education programs, as well as professional development programs it conducted for teachers. Research projects, such as the evaluation of government's Transition Program and the Participation and Evaluation Program, assumed its major tenets. Even in fields often regarded as highly technical, Nerrida Ellerton and Ken

Clements used action research to forge their ideas in mathematics education. Many of the most distinguished PhD students, such as Michael Singh, Peter Watkins, Genee Marks, Lawrie Angus, Ian Robottom and Helen Modra framed their projects within the critical tradition. Even those who were not trained in the critical tradition, such as John Smyth (1989), who came to Deakin with expertise in 'clinical supervision', embraced its key values to develop their views of educational leadership. I too wrote about multicultural education from this critical perspective.

By late 1980s, a scholarly tradition had indeed emerged. Deakin scholars were readily recognized at international conferences as belonging to this tradition. International scholars wanted to visit Deakin to consult and work with its academics. The Deakin monographs were now widely available and read around the world, and scholars around the world cited some of their key ideas as belonging to the Deakin tradition. A series of books, called 'Deakin Studies in Education', was commissioned by the Falmer Press. The general introduction of this series perhaps best summed up the 'Deakin perspective' as centered on a set of shared views around three key themes: the unity of educational theory and practice; the historical formation, social construction and continual reconstruction of education and educational institutions; and the possibilities of education for emancipation and active and productive participation in a democratic society.

DEBATES AND DISPERSAL

As the Faculty of Education at Deakin became stronger and more widely known for its innovative research and teaching programs, it felt confident in making a number of significant new appointments with the expectation that they would help further develop the so-called Deakin perspective. Included among these scholars were Jane Kenway, Jill Blackmore, Bill Green, Marie Brennan, Lesley Farrell, Barbara Kamler, David Kirk and Joanne Reid, all of whom went on to enjoy significant academic success. With their appointment, the Faculty signaled its desire to welcome new debates, fully supporting the new appointees to host international scholars for spend considerable periods of time. The idea was to hold seminars and conferences that would extend our understanding of the critical role that education played in society, and of the ways in which its emancipatory possibilities could be realized.

The period between 1989 and 1991 turned out to be a period of consolidation of the Deakin tradition. But equally it heralded a period of vigorous and contentious debates. These debates centered on the notion of criticality itself. While each of the new appointees viewed criticality as an important epistemic and political goal, they did not necessarily accept its Habermasian account. Habermasian critical theory, they argued, was far too limited, and could not sufficiently take into account the diversity of interests that existed within pluralist communities, and that, at its core, it assumed an essentialist view of emancipation. They were also suspicious of the

Habermasian account of the 'ideal speech situation', which they believed had the potential to mask exercise of power, and could not be used to deconstruct fully the ways in which power shaped discourses, serving some interests more than others. Some of the new scholars also did not find compelling Habermas' theory of communicative reason and rationality. In terms of his social theory, they disagreed with the universalist moral framework within which his understanding of human emancipation was located. While they accepted that a moral life should involve the goal of mutual understanding, they denied that this principle could be philosophically justified in terms of Habermas' argument of universal pragmatics, which suggested that all speech acts have an inherent *telos*.

More broadly, these doubts over teleology manifested themselves as an expression of intense debates about modernism, and postmodernism. Postmodernism rejected the various 'grand narratives' of which the critics of Habermas at Deakin viewed his critical theory to be a clear example. To them, as ideas emanating from such French social theorists as Foucault and Derrida filtered down into educational debates, Habermas defense of modernism appeared increasingly weak. Postmodernism, they argued, provided a more realistic set of critical, strategic and rhetorical practices employing concepts such as difference, the simulacrum, and hyperreality to destabilize modernist concepts of identity, historical progress and epistemic certainty. In this way, postmodernism represented a movement away from the presumed objectivity suggested by fixed narrative points of view, and clear-cut moral positions. Beyond the various theoretical arguments against Habermas's theory of communicative action, in political terms, some also viewed his teleology as reductive, exclusionary and harmful to those whose stories are erased.

These arguments were a given a significant boost by Patti Lather who spent three months at Deakin. Lather's (1993) post-structuralism appealed, in particular, to a small but strong group of feminist scholars at Deakin, led by Jane Kenway and Jill Balckmore. They organized a major conference on gender issues in educational administration, the proceedings of which were to be published later in a book, *Gender Matters in Educational Administration* (1993). A number of papers at the conference were deeply critical of Habermas' critical theory for its marginalization of gender issues, and for its assumption that his implicit definition of reason as gender neutral. They questioned the assumptions of traditional administrative theory that women must emulate male administrative practices to be effective, and demonstrated how women differ in historical and other socio-cultural ways from their male counterparts. They sought to develop a view of educational leadership that focused on the barriers that have kept women out of administrative positions and described strategies for overcoming them, laying the groundwork for research that will build inclusive theory and practice based on recognition of diversity within a framework that rejected not only liberal feminism but also what they viewed as Habermas' rationalism.

Like many others at Deakin, I myself found many of the elements of this critique highly compelling and very helpful, as I began to delve more into postcolonial theories, which also underlined the importance of examining contemporary discourses and institutions against particular traces of history. In my own work, I now focused more on political legacies of colonialism, convinced that generalized Kantian arguments often masked historical patterns of inequalities and oppression. I became convinced that Habermas did not provide me with the resources that could be used to combat the residual effects of colonialism on educational cultures. What was needed instead, I came to believe, were tools of analysis which recognized that the logic of colonialism was still an active force, and which needed exposing and deconstructing, if the nature and scale of global inequality were to be mitigated. In my Presidential address at the Australian Association for Research in Education (1996), I argued that it was important to clear space for multiple voices, especially those subaltern voices that had been silenced by dominant ideologies. Only these voices would, I believed, enable us to appreciate the dynamic and contested nature of human identities, knowledge and cultures, and what Homi Bhabha (1991) called the spaces of hybridity and mixing, where truth and authenticity often move aside for ambiguity.

By the time I left Deakin in 1991, these debates had become institutionalized, with different scholars taking contrasting positions on the most basic of issues relating both to preferred modes of analysis and even to the fundamental purposes of education. Some of these scholars remained loyal to Habermas' critical theory, and the modernism that it vigorously defended, while others wished to practice a different criticality. However, the material conditions within which these debates took place also changed. Following the so-called Dawkins reforms to the Australian higher education system, Deakin was asked to amalgamate with two other institutions. The processes of organizational amalgamation are never easy, but its consequences for Deakin Faculty of Education proved to be particularly difficult. It weakened the strength of the academic culture that had been carefully harnessed over the preceding decade. In the process, leadership also dissipated, with Kemmis leaving Deakin to become an educational consultant, and Bates taking up the complex organizational role of the Dean of Education within the larger amalgamated Faculty, which required a brutal regime of cut-backs and rationalization.

CRITICALITY AND THE DEAKIN DIASPORA

Over the 1980s, the Faculty of Education at Deakin had created a wonderful space for dialogue and debate, where a new set of ideas were developed about education and its moral possibilities; and then critiqued in a most vigorous fashion. While these debates were at times uncomfortable, few of those who participated in them would deny their importance, and how they shaped the notable careers that many of them went on to have. By mid 1990s, most of these scholars, with some notable

exceptions, left Deakin to take up prominent positions around the world, where they were now expected to provide the kind of leadership that was exemplified by Bates and Kemmis. If they are now nostalgic about their Deakin experience then it is the dialogic space for doing creative intellectual work to which they mostly refer. Most recognize Deakin to have provided them with their formative academic experiences, shaping the ideas for which they are now widely known, even if these ideas are far removed from the Habermasian tradition of critical theory.

But, by themselves, nostalgia and shared history of employment at the same institution do not define a diaspora. As I have already noted, a diaspora is constituted by some kind of exchange between and among spatially separated people who imagine themselves to belong to a community, or at least subscribe to a set of shared ideas. So what are these ideas? This is not an easy question to answer, since the Habermasian commonality does not apply any longer. But what can be confidently asserted is that almost everyone within the so-called Deakin diaspora attaches considerable importance to the principle of criticality, even if its meaning in the diaspora is highly contested. This emphasis on criticality is based on the diaspora's universal rejection of positivism, and the instrumentalism that views educational thinking in technical terms, eschewing moral and political issues. Within the diaspora, education is viewed as an intrinsically moral activity, while its analysis is assumed to be inextricably political, requiring methodological resources of criticality.

However, just as it is clear that within an ethnic diaspora its members interpret their homeland differently, rearticulating its meaning and significance in a wide variety of different ways, so it is that those of us who belong to the Deakin diaspora do not view the notion of criticality in the same uniform manner. Our contrasting understanding of the role of criticality in education is rather shaped by our different locations and our theoretical and political journeys. In diaspora, we continue to contest criticality in much the same way as we did during the early 1990s. Our commitment to social justice and democratic citizenship persists, even as we approach these concepts differently, utilizing contrasting methodological resources, and expecting criticality to perform different kinds of intellectual work.

In an important paper presented some years ago at the University of Illinois at Urbana-Champaign, Burbules (2002) argued that it was impossible to settle upon a universal understanding of criticality. To demonstrate this, he discussed some of the most influential conceptions of criticality in the academy, with respect to their differences in method and purpose. He suggested that 'important dimensions of these competing conceptions need to be understood within the institutional contexts where they are most commonly talked about and taught—contexts which invest them with significance and, in certain instances, keep them in competition and tension with one another'. Burbules maintained moreover that various *practices* of criticality reflect features of the institutional settings in which they occur, and also the ways in which they imply competing modes of educational values.

Burbules suggests four distinct, though in some contexts overlapping, conceptions of criticality. First, in the tradition of Aristotelian logic, criteria of criticality, he argues, are fundamentally epistemic relating to the logical validity of arguments. Second, in the tradition in which Habermas writes, modes of criticality rely fundamentally on the criterion of social or political *effects*. Critique means identifying and criticizing the structures of an oppressive society, and seeing the way toward a process of social and personal transformation that can reverse the order of things. Third, in the poststructuralist tradition, criticality is viewed in a more fundamentally *aesthetic* mode—a critical examination of how certain effects in meaning and representation are achieved. And finally, as a deconstructive activity, criticality is viewed in terms of a basic project designed 'to encourage a capacity, and a willingness, to *think differently'*. Burbules does not of course claim this typology to be complete or exhaustive. Nor does he suggest the impossibility of further differentiations within each conception. His point rather is that criticality may be viewed in a number of different ways, and that the notion of criticality is highly contested and depends on the broader purposes for which critique is deployed, as well as on the institutional settings in which it has meaning and significance.

This argument is helpful in understanding how while the scholars who worked at Deakin in the 1980s may now be dispersed across a range of locations and research interests, but their commitment to criticality remains intact, even if they interpret the notion of criticality differently. It is in this sense that they can be said to belong to a scholarly diaspora. As I have already noted, the significance that members of a diaspora attach to their original home varies, while they contest over the meaning of home itself. So it is—admittedly though in a way that is metaphoric—with the members of the Deakin diaspora who remain committed to a critical impulse, but continue to contest its purposes and how its practices might be deployed to understand and reform education.

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13. TRANSFORMATIVE KNOWLEDGE EXCHANGE AND CRITICAL PEDAGOGY: INTERNATIONALISING EDUCATION THROUGH INTELLECTUAL ENGAGEMENT

In 1901, Alfred Deakin became the founding Attorney-General of Australia; he was its Prime Minister—three times. His memory is honoured in the name of my alma mater, Deakin University, established in 1974. Alfred Deakin's (cited in Willard, 1923, p. 119) vision for Australia was expressed thus:

> no motive power operated more universally on this Continent,
> or in the beautiful island of Tasmania,
> and certainly no motive power operated more powerfully
> in dissolving the technical and arbitrary political divisions
> which previously separated us
> than the desire
> that we should be one people,
> and remain one people,
> without the admixture of other races.

A eugenic corporate vision—and division; there was to be no racial admixture of Australia's (imagined) sparkling White gene pool (Anderson, 2002). Contestation over Indigenous and immigrant knowledge formed and informed challenges to Alfred Deakin's ideology. Deakin University's critical pedagogies were a part of these struggles. This chapter argues that White Australia politics provided a normative framework within which Deakin University's critical pedagogies were theorised; both regulated the uses of 'other races' knowledge. The intellectual admixture of Alfred Deakin's 'one people' with 'other races' provides the focus for exploring critical pedagogies in internationalising research education via transformative knowledge exchange.

MAKING CRITICAL PEDAGOGIES IN A POST-WHITE AUSTRALIA

On December 21, 1972, Australia's Whitlam Government was the first Western nation to establish diplomatic relations with the People's Republic of China, ending the Cold War containment begun with its founding on 1 October, 1949. The

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following year, in Manila, Prime Minister Whitlam announced the death of White Australia politics. Its burial took longer and the mourning by some continues (Rutherford, 2000). The people of Australia—the demos—have now changed, along with the theoretical knowledge now available to critical pedagogy and its research community. For some, the loss of the fixity and meaning of White Australia's knowledge and the introduction of knowledge from multiple non-White intellectual cultures and its transformative effects have been painful. For others, the interlocking of *yin/yang*—through the admixture of higher order knowledge of 'other races' with the 'one people'—provides an ever-changing link in the Eurasian chain of continuity and discontinuity in intellectual exchanges.

The Whitlam Government's provision of free tertiary education provided me an all too brief lesson in the possibilities of a state opening up insular intellectual communities to the contemporary globalisation of knowledge from around the world. China's Government, led by Deng Xiaoping was a major contributor to this new founded global dynamism. The Australian Government's commitment to the education of the public enabled me to study, free of charge at Deakin University during the 1980s. This took me from an Honours degree in action research through to a doctoral project on building a post-White Australian nation through multicultural knowledge production. I explored the prospects for state-sponsored education in reworking the relationship between what was known about Australia's 'one people' and what was unknown about their admixture with 'other races.' Deakin University's critical pedagogies initiated me into conceptualising a post-White Australia that produces new knowledge about the world by making intellectual connections with other potentially powerful knowledge from around the world.

Eventually, I came to see the identities of my students—immigrant, refugee and international research candidates—as work-points for challenging the alienation from their intellectual heritage. This was ignored by celebrations of everyday multi-culturalism and the internationalisation of Australian higher education. Deakin's critical pedagogies gave me Germanic ideas (Habermas, 1998) for encouraging these beginning researchers to draw on their experiential and scholastic knowledge; their bilingual multi-competence for using new technologies; their critiques of Western constructions of Asia, its peoples and intellectual heritages; and the knowledge networks which they could access. They are now taking us beyond the transfer of Western knowledge to the rest of the world. Instead, they are making possible transformative knowledge exchange, with each party contributing theoretical ideas and being changed by what they come to know from the other (Wang & Singh, 2007).

China's Political Chaos, which began in 1966, came to an end in 1976 with the death of Mao Zedong and the arrest of the Gang of Four for the excesses of the 'Great Proletarian Cultural Revolution.' The collapsing economy made possible the Deng Xiao-ping Government's 'open door' policy—*kai fang*. China re-established its centrality globally through market capitalism, albeit having the

Chinese characteristics of an interventionist state. This made possible my first visit there in 1979, as a member of the Australia-China Friendship Society. Initially, China provided a staging post for Western businesses to out-source manufacturing, opening the door to low-paid manual labour, and a huge, untapped consumer market. Three decades later, China provides much of the mental labour required by the global, multilingual knowledge economies, giving added impetus for engagement with its intellectual projects. The international ranking of the world's top 500 academic institutions by Shanghai Jiao Tong University is a key indicator of the re-emergence of China as a global intellectual power. It is an overstatement and misperception to read such rankings as a measure of the USA's continuing educational superiority (Wendler, Bridgeman, Cline, Millett, Rock, Bell, & McAllister, 2010).

Along with money, ideas and media, I joined those rushing across the Lohu Shenshen border, a short train ride from Hong Kong. I participated in the Australian 'rediscovery' of China, making it an object of my own admixture of scraps of ancient Chinese history; a romantic view of the Cultural Revolution; television stereotypes of 'Chinese cooks and crooks.' I know so little about a globally important civilization. China did much to provoke explorations of the alternative senses of my Eurasian Australian self; White Australia's protectionism was meant to eliminate the admixture I represent. Travelling from outback Australia to China's southern and northern capitals—Nanjing and Beijing—I discovered myself to be a long-nosed, big-eyed 'Westerner.' Anxious about being a foreigner in a country where everyone was poor, I felt the apparent equality of people dressed in blue 'Chairman Mao' suites claustrophobic. Not the subject for picturesque tourist snaps, the poverty tugged at my newly minted qualifications in cultural studies of pedagogy. My studies of Deakin's critical pedagogies, its principles and procedures, and participation in its intellectual community, connecting trans-formative action and theoretical knowledge: "Case study research always involves 'the study of an instance in action.' … Case studies are 'a step to action'" (Adelman, Jenkins & Kemmis, 1976, p. 141). Not surprisingly, I was attracted to Tao Xingzhi's (1891–1946) argument that "knowledge derived from 'doing', or direct experience [is] a conscientious activity that involves working with one's mind while working with one's hand" (Yao, 2002, p. 255).

At the end of the 1980s, my studies of socially critical education culminated in a doctorate from Deakin University. This set me on the road to affecting the intellectual admixture of 'one people' and 'other races,' focusing on connecting emancipatory intellectual projects between Australia and China (Singh & Han, 2010). This is not without its challenges. University academics announcing their regret at the renouncement of the Alfred Deakin's vision of Australia being for just 'one people' (Hage, 1998), signalled the fragility of Deakin's critical pedagogies, and the place of other races' theoretical knowledge in creating a post-White Australian education.

Commoditisation of Australian education

In the 1980s the Hawke Labor Government initiated the commoditisation of Australian higher education (Dawkins, 1987). The roots of neo-liberal state intervention extend well back in time, crossing the parties of labour and capital. The trade-weighted, visa-laden category, 'full-fee paying overseas student,' was introduced in 1985, with international marketing targeting Asia's expanding upper and middle classes. The internation-alisation of Australian higher education continues to grow as a result of Government policies directed at disinvestment in the public good, inciting financially strained universities to recruit international students. Australia has the 'highest proportion of international students in higher education in the OECD: 20 percent in 2006' (Bradley, 2008, p.12). The presence of international students, mostly from Asia, continues to be driven by Australian Government policies for exporting education and recruiting skilled migrant labour. By 2009, about one-quarter of international students enrolling in Australian higher education came from China; more from wealthy coastal provinces such as Zhejiang than inland Gansu. However, with most studying in instrumental technical fields, little attention is given in their education to the transnational exchange of knowledge about the democratic virtues of public reasoning (Sen, 2006) or the genres of public contention (Yang, 2009).

I was attracted to pedagogies which emphasised a critical orientation to extant theories and practices of education and educational research, especially those that enable 'other races' to lay claim to being able to reason critically and publicly (Sen, 2006; Yang, 2009). During the 1980s I engaged the debates over Deakin University's critical pedagogies through action research (McTaggart & Singh, 1986; Singh, 2001). There were terms other than 'action research' that might have been used to name this field, but they were questioned. For instance, 'participatory research' was seen as 'too exclusively as a form of social research for the oppressed in third world countries' (Kemmis, 1986, p. 52).

What, however, happens to Deakin's critical pedagogies when research candidates from China begin studying in Australia? The massive historical changes signified by the end of Alfred Deakin's White Australia politics confounded my investment in such pedagogies. Research candidates from a former Second World country, a former communist ally of the former USSR, are now full-fee paying students and knowledge producers in this First World country, the capitalist ally of the USA. Can Deakin's critical pedagogies continue to reject democratically inspired concepts as being too exclusively 'Third World'? What of the socially critical knowledge accessible to international research candidates from the former 'Second World'?

The re-emergence of China as a global intellectual power continues with great leaps forward—and steps backward. The Six-Four Incident (4 June, 1989), the flap of guns in Tiananmen Square, left many people, Chinese and non-Chinese, at home and abroad uneasy. By November 1993, some 28,000 mainland Chinese students

and their families, who had arrived before June 1989, had been given refuge—permanent residency—in Australia. Some became my work colleagues and others my students.

Many Australian cities are now sites of 'super-diversity' (Vertovec, 2007), complex cultural and linguistic differentiation and stratification. However, Australia is mostly White and Anglophone, and riven with multiple racisms (Hage, 1998). Racism is no longer a singular, dichotomous phenomenon of 'one people' versus 'other races.' Racism has a complex, plural, and heterogeneous character. Australia is geographically close to Asia, and like much of the world, heavily dependent on the region for trade. China underwrites Australian jobs, mortgages, consumer credit and the massive bail-out of capitalism during the 2008–09 financial crisis. But how could Alfred Deakin's Australia of 'one people' ever expect to be part of Asian intellectual projects and the admixture of the knowledge of these 'other races'?

I started work on what the Australian Government called 'Asia literacy' in the 1990s, making use of postcolonial theory to reconceptualise Deakin University's critical pedagogies as a way of intellectually engaging with Asia (Singh, 1992; 1995; 1996). I discovered that a limited focus on 'identity' issues as an end in itself provided little ground for intellectual engagement with Asia. 'Identity-as-an-end-in-itself' distracted my attention from internationalising Australian research education through trans-formative knowledge exchange. Identity issues of race, class, and gender now provide a point of departure for what intellectual engagement means for exchanging the different forms of knowledge—experiential, scholastic, linguistic, scientific, worldly, networked—that international, immigrant and refugee students have or can access in order to relate it to what they are learning and/or researching in Australia.

From the mid-1990s onwards the struggle between intellectuals representing Alfred Deakin's 'one people' and those arguing for the admixture with 'other races' was felt in Australia through the hammering of fear over immigration; repeated attacks on refugees and asylum seekers, and the exploitation and bashing of international students—most of whom come from continental Asia. Alfred Deakin's revivified vision was dismissed as racism, *zhongzu zhuyi.* Nevertheless, claims about ways of knowing and sources of higher order knowledge in Australian education are being affected by the increasing presence of Asian intellectuals (Singh & Han, 2010). These 'knowledge workers' are being recruited to meet shortfalls in labour demand, due in part to an aging (largely Anglo-ethnic) academic workforce, and in the process bringing Asian concepts into educational conversations.

NEOLIBERAL POLICIES IN EDUCATION

During the 1990s educational relationships were distorted by the state's neo-liberal *disinvestment* in the common wealth. The state's underwriting of the protection of

Australian citizens and residents was minimised. Angwin (1992) reported that changes in migrant education in Australia were linked to the rise in government neo-liberal projects. The irrational economic reductionism that came to dominate government policies drove the education and training sector to 'casualise' teacher employment and to compete for the provision of courses. Kemmis (1998) argues that government commitment to reducing public goods and services in accordance with its neoliberal economic metrics is based on, 'trusting to market forces to determine the demand, and the availability of courses and teachers at a competitive price in any particular location.' (pp. 272–273) Nation re-building now faces multiple challenges, including daring to establish the purposes of education in terms of knowledge production, acquisition and transmission.

In the late 1990s, my work in languages and international studies led to renewed visits to multilingual China. I had to rely on Chinese colleagues for translations; China is competing with India for having the world's largest English-speaking population. This renewed mobility provided insights into what the productive use of my ignorance of China's scholarly heritage might mean pedagogically for engaging the intellectual resources of research candidates from there (Singh, 2009; 2010). This led me to foreground their access to multiple intellectual resources and to encourage their creative capabilities for blending Chinese concepts into their interpretations of evidence of Australian education. Of course, as an educator I was uncertain about the relevance and usefulness of Chinese theoretical ideas in this changed context; their power and significance has to be judged by the educational research community. I was equally worried about exposing my intellectual struggles with not knowing what my Chinese students knew or could find out in other languages. But if Deakin University's critical pedagogies were to continue to be of use, then making my ignorance pedagogically productive seemed warranted:

> As college faculty members we are assumed to have expertise in what we teach. To the degree that we expect ourselves to appear certain about what we know, we may find it difficult to encounter hot spots or knowledge gaps exposed by our interactions with students (Bell, Washington, Weinstein & Love, 2003, p. 470).

Without admitting to students that I too am a learner, I could leave them with the mistaken impression that more is known than is not known. The 'pedagogy of the unknowable' (Ellsworth, 1992, p. 110) refers to only ever having partial knowledge of students from different intellectual cultures; to not fully knowing what intellectual resources these students can access, and never knowing with certainty the affects of our pedagogical actions of encouraging them to use this knowledge in an unusual context. Government policies in labour migration and education have created 'super-diversity' (Vertovec, 2007), a level differentiation and complexity surpassing Australia's previously experiences. This poses significant challenges for reworking Deakin University's critical pedagogies,

including disclosing how just such ignorance creates spaces for students to demonstrate what they know, and the procedures for establishing the credibility and value of such knowledge. By confronting

> ignorance and the blindspots of privilege, we create possibility for modelling honesty and openness to what can be learned by listening to others who are different from us, especially those who have been targets of dominant stereotypes and assumptions (Bell, Washington, Weinstein & Love, 2003, p. 470).

By the late 1990s, however, there were signs of disenchantment with the neo-liberal policies Labor had initiated in the 1980s. They were failing many Australians. This policy adversity was having detrimental effects on their jobs. Alfred Deakin's successors had created a nation through public services for child care, water, telecommunications, electricity and commuters to underwrite the protection of Australian citizens and their investment in the nation-state. Their access to these public services as part of the nation-state's assets has been undermined by the bipartisan policies of Liberal and Labor Governments that continue to sell off the common wealth and de-structure the structural and cultural basis of the nation. However, the public still bears the costs of failure in the provision of any of these public goods, as it does for underwriting so much of the economy. This socialisation of the risks of private enterprise was demonstrated in government interventions to shore up the businesses that contributed to the globalisation of the 2008–09 financial crisis that emerged out of the USA.

Those Australians who retained Alfred Deakin's visions for 'one people' deflected their critiques of government neo-liberal politics into anti-Asian racism (Singh, 2000). Ironically, they resorted to words derived from speakers of Cantonese, a Chinese language to do so. Resurgent White Australia political activists asserted their claims to being *jin gum* (dinkum)—true, honest, real Australians—and refused to *ke tou* (kowtow)—submit. Misrecog-nising the central role of government neo-liberal politics in causing their disaffection, they used an admixture of languages to seek solutions by resuscitating Alfred Deakin's exclusionary, anti-Asian nation building project (Stratton, 1998). The impact of neo-liberal policies was linked, mistakenly to the shift away from Alfred Deakin's vision for a Whites-only Australia. But as Kemmis (1995) explains:

> the plurality of national, ethnic and linguistic viewpoints with internationalisation of communications and global interaction [led to] a radical shift from colonialist to post-colonialist perspectives on modernisation, North-South relations, and questions of 'Third World' and community development. (p. 135)

By the mid-1990s, Deakin's critical pedagogies emerged as having marked a White, Anglo-Australian theoretical stance that could no longer be taken for

granted. The extraordinary diversity of linguistic and intellectual resources manifested by international students from Asia troubles the credibility of Deakin's critical pedagogies, its largely Western-only intellectual sources, and of those educators who invest these with an exclusive authority.

IGNORANCE AS A CHALLENGE TO DEAKIN'S CRITICAL PEDAGOGIES

Intellectual parochialism and suppositions about the culture-boundedness of knowledge pose serious challenges. Given the pre-constructed intellectual frameworks governing different educational cultures this requires much more than tolerance and benevolence. Crossing conceptual boundaries to affect transformative knowledge exchange necessarily calls for critical analysis and explanation. Challenges to Deakin's critical pedagogies by different intellectual traditions now come from the former 'Second,' 'Third,' and 'Fourth' (Indigenous) Worlds. These sources of theories have opened up the possibility that there is much more depth to human knowing than the Western education of international (and domestic) students allows.

Recognition of Western ignorance of the other intellectual traditions accessible to international students from Asia creates problems for Deakin's critical pedagogies (Miike, 2006). The ignorance at stake here refers to "academic practices and discourses that enable the continued exclusion of other than dominant Western epistemic and intellectual traditions" (Kuokkanen, 2008, p. 60). The neglect and loss of these alternative intellectual resources poses challenges for pursuing Deakin's critical pedagogies. Kemmis (1995) contends:

> the task of emancipation remains manifestly necessary in a vast range of political struggles in the contemporary world. These struggles continue to be necessary not just in Third World settings, but also in the new, sometimes desperate, conditions of First World social life. (p. 152)

The intellectual struggles over the implications of First, Second and Third World knowledge being present here because of the internationalisation of education are played out everyday throughout Australian universities. The presence of international students from China—Han, Mongolian, Hui, and Man Chinese who are just as likely to be conservatives, neo-liberals, postmodernists as progressives or leftists—presents serious challenges for Deakin's critical pedagogies. Chow (1993) argues that the growing presence of international students "in 'first world' intellectual circles fundamentally disrupts the production of knowledge … that has hitherto proceeded by hiding the agenda of the inquirers and naturalizing the 'objects' as given." (p. 115) With an increasing number of educational research candidates coming from China, the conceptualisation of Deakin's critical pedagogies is much debated. Kemmis (1995) observes that, throughout the world, there are numerous places:

> where 'the culture of silence' continues to characterise lived social relations, not only in the Third World, but also, in new and developing forms, in the First … In the face of such challenges, it seems to me that the need for emancipation continues to exist, though what counts as 'emancipation' itself needs critical reconstruction if we are to avoid the consequence of some of the political programmes that have taken its name. (p. 156)

My supervision of research candidates from China, mostly young to middle aged women—English language lecturers—brings insights into the intellectual liberations they long for; the two-way knowledge exchange from which both Australia and China can benefit, and the complications inherent in theorising the philosophy and pedagogy of such transformative knowledge exchange. I want to make their apprenticeship in the language(s) of ideas a means of initiating them into reasoned and reasonable contestations of Western intellectual hegemony, rather than accepting the marginal positioning of their heritage of intellectual claims, principles and procedures within an unquestioned Euro-American framework. However, as a matter of tactics, few are interested in directly and explicitly questioning, let alone critically reconstructing their Western education. Even so, some discover that their international education opens up possibilities for discovering the West's multicultural intellectual amalgam, and this presents them with opportunities to bring their Chinese knowledge and intellectual norms to bear on reconstructing Deakin's critical pedagogies.

The increasing admixture of intellectual encounters with diverse educational cultures informs continuing debates over Deakin's critical pedagogies, albeit without necessarily leading to their critical reconstruction. Collaboration with Indigenous critical pedagogues by Altrichter, Kemmis, McTaggart and Zuber-Skerritt (2002) brought to the fore that "action research derives from the western cultural contexts of their creators. It also highlighted how the western action researcher … must be prepared to 'give away' or share their knowledge of action research."(p. 126) Here the play of epistemic ignorance in Deakin's critical pedagogies' comes to the fore. This ignorance arises because Altrichter, et al. (2002) had,

> little opportunity to develop deep understanding of the other participants' culture, [so they need] to work creatively to encourage the other participants—by and for whom the research project is largely conducted—to 'reshape', to 'remake', to 'reconstitute' action research in ways that make sense within the participants' culture while retaining the philosophical features familiar to the [Western] researcher. (p. 126)

The one-way, unilateral flow of the theory and practice of Deakin University's critical pedagogies provoked cause for concern. The uni-directional transfer of theoretical knowledge from the First to the Second, Third or Fourth Worlds, from the North to the South, from the West to the East aggravated these worries.

The critical awareness of having research candidates from 'other races' who want to, and do deploy their own intellectual resources in their Western education, is reinforced by consciousness of the commercial exchange involved in Australian international education. Moreover, the presuppositions in Deakin's critical pedagogies about Western theory being applied by 'other races' were confronted with the prospect of using the conceptual tools of 'other races' to generate pedagogical action, knowledge and ignorance (Singh & Han, 2009). The insistence on retaining the Western philosophical concepts used in Deakin's critical pedagogies to the exclusion of testing the theories of 'other races' for whom these practices are intended has become a problem.

The unquestioning, privileged retention of Western concepts sanctions epistemic ignorance of potentially socially critical concepts from elsewhere. That is to say, the theories and practices of Deakin's critical pedagogies "ignore, marginalize and exclude other than dominant Western European epistemic and intellectual traditions" (Kuokkanen, 2008, p. 60). This insistence on retaining the philosophical concepts of Deakin's critical pedagogies means that the emancipatory epistemic resources of international students from Asia are excluded, their secular heritage of scholarly argumentation ignored (Sen, 2006; Yang, 2009). There is little recognition and understanding of these other critical intellectual traditions in producing and critiquing theories of knowledge, ignorance and action. This epistemic ignorance extends beyond not-knowing or lacking in understanding, irrespective of whether it is Chinese or Indigenous knowledge. Kuokkanen (2008) argues that it forecloses:

> other than dominant episteme and refuses to seriously contemplate their existence. … the academy at large usually knows very little, if anything, about Indigenous epistemes, creating various kinds of conflicts with and perpetuating discrimination against those Indigenous people who 'speak through' their own epistemes. (p. 60)

With the globalisation of Deakin's critical pedagogies came self-critical concerns about epistemic ignorance. Altricher et al., (2002) call for intercultural dialogues that explore alternatives to Alfred Deakin's refusal of any admixture of the intellectual resources of 'other races':

> In the face of striking cultural differences, the appropriate attitude towards identifying the meaning of concepts seems to be incremental rather than normative. The emphasis here is … on offering support for developing the idea and practice of action research, in ways useful to people within the host culture. This cross-cultural approach aims to create space for participants from the host culture *to develop their own self-reflective practice informed by*

> *action research philosophy* rather than to control the … naming and framing of practice (italics added). (p. 126)

'Other races'—the 'culturally different'—were supported to develop practices informed by Deakin University's philosophy of critical pedagogies. Here, worries about epistemic ignorance led to the questioning of the exclusionary Euro-American intellectual resources mobilised via Deakin's critical pedagogies. Such ignorance is not random or manifested in isolated incidents, but reflects a systemic, structural problem. The individual and institutional epistemic ignorance present in Deakin's critical pedagogies is, as Kuokkanen (2008) suggests,

> manifested by exclusion and effacement of Indigenous issues and materials in curricula, by denial of Indigenous contributions and influences and the lack of interest and understanding of Indigenous epistemes or issues in general by students, faculty and staff alike. (p. 64)

Recognising this epistemic ignorance, Deakin's critical pedagogies have been challenged to forgo purity to test conceptual admixture, and to develop a hermeneutic understanding of other intellectual traditions. I have no substantial knowledge of the immensely diverse intellectual heritage or the educational cultures from where my international students come. Nor do I have fore-knowledge about the impact of the long-term effects of my use of (and challenges to) Deakin's critical pedagogies for encouraging the critical cross-cultural blending of intellectual resources. For McTaggart (cited in Altrichteret al., 2002) this means that the stance taken by Deakin's critical pedagogies:

> should be modest and supportive, "giving away" action research to be used and transformed by the "host culture" for its own good rather than monitoring the process to prevent the concept from being "damaged" or "misconstrued" or to protect its conceptual purity from "contamination" or "dilution." (p. 126)

Here Deakin's critical pedagogies mobilised efforts to redress the epistemic ignorance that prevails in the Western academy, and especially our own practices and norms for theorising, research and teaching. The problem, however, is that this form of ignorance has not been given adequate philosophical or pedagogical focus in the teaching and learning opportunities created for international students. Deakin University's critical pedagogies are now being troubled by research candidates from places once characterised as the Second, Third and Fourth Worlds for foreclosing or otherwise not connecting epistemically with non-Western intellectual projects. This is because, as Altrichter et al., (2002) acknowledge, concepts:

> are rooted in specific cultures—ethnic, social, political and others that give definitions particular meaning and significance. To understand and be

> understood in other cultures, we must do more than produce a literal, translation of the idea into the language and cultural frameworks of the new culture. The idea must be appropriated in an active process of deconstructing old definitions and models and of reconstructing and re-enacting them in relation to the settings, circumstances, values and interests of the "host culture. (pp. 126 127)

In a particularly Australian sense, Deakin's critical pedagogies are rooted in Western intellectual culture. The internationalisation of research education presents possibilities for testing the context independence of higher order knowledge from diverse intellectual cultures. Despite a desire to link knowledge and action, it was only possible to see 'other races'—other intellectual cultures—as appropriating Deakin's ideas about critical pedagogies through action. These other intellectual cultures were ignored as a source of powerful, transformative theoretical concepts. Deakin's critical pedagogies necessarily used concepts from Western intellectual culture, especially the German Jewish Frankfurt School of critical theory (Habermas, 1998). Nevertheless, there is growing critical self-awareness of the need for hermeneutic interactions to make meaning across hugely diverse languages and intellectual cultures, in particular to use these to probe the presumptions of Deakin's critical pedagogies in which a great deal has been invested. Continuing interest in Deakin's critical pedagogies is directed to finding ways in which international students—as transnational researchers, potential immigrant knowledge workers and disaporic intellectuals contributing to the knowledge economy of their homeland—can test conceptual tools from their intellectual culture, and to give new meaning to the issues in Western education they are researching (Singh & Fu, 2008; Singh & Guo, 2008*)*. It is through, against and with Deakin University's critical pedagogies that I define the internationalisation of Australia research education as a praxis of transformative knowledge exchange. Even so, while I may occasionally manage to distance myself from Deakin University's critical pedagogies through working to affect transformative knowledge exchange, often I find myself complicit with Alfred Deakin's concerns about intellectual admixture. Guilt provides no vehicle for moving forward in these circumstances.

Deakin's critical pedagogies are not a matter of working to predetermined models. Instead, the emphasis is on praxis, engaging in informed, principled action based on one's own knowledge—and ignorance—of prevailing social, economic and cultural circumstances. To explore this interrelationship between knowledge, ignorance, and action it is important to examine (mis)understandings and (mis)interpretations of educational conditions and their material reality. Kemmis (2005) refers to Mao Zedong's advocacy of:

> thinking methodically about situations, and changing one's plans as practice in the situation unfolds: when circumstances change, or when one faces

> setbacks. … [Mao] argues that people need to become more skilled and methodical at understanding situations in terms of the changing relationships between 'subjective conditions' and 'objective conditions'. Subjective conditions include the practitioner's own characteristic ways of thinking and interpreting situations, and the ways others in the situation appear to think and interpret them. Objective conditions include material circumstances, resources, and similar aspects of 'objective reality': things to be taken into account in deciding how to act. (p. 407)

Here is an inkling of Deakin's critical pedagogies knowing little, if anything, about non-Western intellectual projects. The internationalisation of Australian education points to the need for making just such intellectual connections, albeit from a position of ignorance. The presence in Australia of students from China, both members and non-members of the Chinese Communist Party, now creates possibilities for intellectual exchanges beyond their own dispersed communities through transnational knowledge networks. They know themselves to have more to offer to the world's multilingual intellectual communities than the fees they are charged. The internationalisation of Australian (research) education as a project in transformative knowledge exchange offers, as yet unrealised possibilities for affecting knowledge flows across intellectual borders, and not only from the South to the North, but also from East to West.

CONCLUSION

Most of my engagements with Deakin's critical pedagogies were initiated as tentative explorations, and some have continued into deeper layers of complexity and ignorance. With an eye on the uncertain political, economic and social conditions of the nation and the state, and reflecting on my own self-doubts about what I am doing, this has forever left me feeling I wish I had known and understood more—such ignorance drives one crazy. I do not want to disappoint my students by providing a mere sham—what sometimes seems to be a basis for the reputation of some Western educators and educational providers operating throughout Asia. Sometimes I think I have grasped a few modest insights into China's intellectual projects, only to be reassured about how little I could know about the intricacies of its complex, contested intellectual heritage.

Despite efforts to internationalise Australian higher education since the 1980s, there remains a tendency to marginalise the prior academic learnings and intellectual resources available to international students when studying here. This minimises the potential for conceptual knowledge from these students' homelands having any influence on knowledge, ignorance and action in Australia. A new generation of critical pedagogies is having these students' use of their intellectual resources in Australian educational research; investigating the range of ideas that might be woven into research about Australian education; and demonstrating how

and by whom. Through the legacies of Alfred Deakin and Deakin University, I cannot escape from seeing Australia's educational culture, and knowledge itself, as a site of struggle over the admixture of the intellectual resources of 'one people' and 'other races'—or the discomfort and confusion that results.

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14. THE DEAKIN EXPERIENCE: DISCOVERING, CRAFTING, AND FINESSING A CRITICAL PERSPECTIVE WITH WHICH TO SPEAK BACK

BEFORE THE BEGINNINGS!

I will start at the beginning—even though I am sorely tempted to start from where I am at the moment and work backwards. There is a bit of history that is important to understanding my story.

For me it was a deliberate strategic move, even though I had no idea what I was getting myself into in March 1979 when I arrived at the Vines Road campus of Deakin University in Geelong. I do know that I upset the applecart right from the start. I was recruited from Alberta, Canada while I was in the final stages of completing my doctoral studies in Educational Administration. At the time I had something I have never experienced at any other point in my working life—four simultaneous job offers, from Melbourne University, Monash University, Riverina CAE (precursor to Charles Sturt University) and Deakin. My declining the offers from the other three was a deliberate act, and not without some controversy—Melbourne felt indignant about my rejection and contacted the then Dean of Education with the accusation that I was engaging in double dealing (as if that were somehow immoral or illegal), and Monash worked hard to try and convince me to join them. In part my decision to take up the Deakin option had its genesis some years earlier in 1974 or 1975 when I was in my first university position in Papua New Guinea during the period of self-government and independence in that fledgling country. Tony Pritchard who was then the Registrar at the Papua New Guinea University of Technology had come to dinner at our house the evening before he went down to Geelong to be interviewed for the position of University Secretary (a bit like a provost in a U.S. university) and went on to subsequently become Registrar at Deakin University. He came back extremely excited and enthused about the possibilities at this new university, which at that stage did not even have a campus—it had on office downtown. Five years later, events and relationships forged in remote PNG were to have an important framing influence on my most crucial and exciting career move.

I arrived at Deakin with a PhD and a gut feeling that things might be possible in a greenfields context that were not possible in at least two of the other more conservative, established and hidebound institutions—history was to prove me correct on both counts, both in terms of the mark we were able to make at Deakin as well as the conservative direction, particularly of Melbourne who went on to

R. Tinning and K. Sirna (eds.), Education, Social Justice and the Legacy of Deakin University: Reflections of the Deakin Diaspora, 173–185.

appoint Brian Caldwell to the position in educational administration that I had declined some years earlier. At the time I arrived I had no sense that I was about to embark on any kind of socially critical mission. Certainly my concerns with issues of colonialism and imperialism had received a solid and pragmatic grounding in my PNG experiences where notions of self-governance and independence were front and centre in the practicalities of my work. Unlike colleagues who came to Deakin in the early days, others that were subsequently recruited, and possibly some of those already there from the precursor institution, I had little in the way of an explicit philosophy to guide me but deep reservations and concerns that my studies at Masters and PhD levels had left me highly qualified but deeply unsatisfied about how to impact schools, teaching, learning and social change more widely.

I was not unaccustomed to existential crises—my first degree from Melbourne University was a Commerce degree with majors in economics (of the now more fashionable Keynesian variety) and economic history. It was during the period of the 1973 international 'oil crisis' that I began to harbour deep reservations about the way economic theory worked in explaining the real world—it had no answer then and still does not, for the major contradictory confluence of stagnation and inflation. This was an important early lesson for me and was the beginning of my unhinging; I decided that I didn't want to continue be part of the perpetuation of a sham as fraudulent as this and needed to find another life.

To summarise what I have been saying about my biography. I came to Deakin because I had the feeling that it would provide me with the space within which to work some things through 'differently'. I was carrying some heavy baggage from my higher degree studies that I knew I had to jettison and speak back to, but I had no idea as to how that might happen or where I was headed to from there.

A SLOW START

In a formal sense it was late coming, quite late in fact—that is to say, the beginnings of the articulation of my own personal critical perspective. There were some early signs of the kinds of uneasiness; for example, I was an active writer of critical articles to newspapers and the school magazine when I was in form four (year 10)! I can see now that this was a crucial precursor, but it is only when I look back with the hindsight of more than 30 years that I now realize the cavernous gaps in my understandings that I have been working on to re-dress over subsequent decades and in which the Deakin experience has been so central.

Although the tenor of Deakin University at the beginning—small, potentially innovative, looking for a new direction with which to establish its mark amongst the other older and larger metropolitan universities, suited me in the sense of not having to deal with a procrustean institution that was 'stuck' intellectually and otherwise, I still felt like something of an interloper in the area of Educational Administration (what later came to be known as Social and Administrative

Studies). I had long given up on the possibility that organizational, management and policy theory had any hope of advancing an agenda likely to genuinely serve the interests of teachers, students or parents. By the time I am talking about, these fields as they related to education, had become intellectually moribund, and even worse had been totally captured by the worldwide infatuation of attempting to spot weld schools on to the economy by means of turning them into annexes of industry. By the early 1980s, I had given up on possibilities of anything other than damage being done to schools, teachers and students from the outside—at least through formal political or system sources. For me, the rejuvenation, renovation, or reclamation had to occur from within. The only remaining hope I could see even though there were certainly no guarantees of success, lay in what was possible in schools and classrooms through the pedagogical practices of teachers and in the learning of students. With hindsight, while well placed, this proved to be far more difficult than I could possibly have imagined.

The place in which I found the intellectual space to do some indigenous work in schools lay in detaching 'supervision' and 'leadership' from their personnel and management moorings, and in their place, to pursue notions that had a much more educative, pedagogical, democratic, and (as I was to subsequently find out), critical agenda. The educative pedagogical agenda (Smyth, 1989a) gave me something of a licence with which to explore what supervision and leadership might look like in schools if people cast their eyes downwards and sideways to the worthwhile cultures of teaching and learning, and the essence of what schools were educationally-speaking, rather than turned upwards in a compliant and subaltern manner to what was being propagated in some detached fashion by distant political masters. This process of detachment and recasting of two areas that had become moribund, at least as I saw them in relation to schools, provided the basis from which to explore what a new legitimacy might look like—one that was less hierarchical, more attuned to what was going on at the grassroots level, one that was more insurgent, and that held the potential to be more democratic and inclusive of the lives of teachers, students, parents and communities that were increasingly being silenced and sidelined by what we referred to as economic rationalism (although there was nothing rational about it) but which is now labelled neo-liberalism. It was the silencing and exclusion of teachers, students, schools and communities from anything to do with the reform agenda occurring around them, that fired up my imagination and that still keeps it that way. There seemed to me to be something fundamentally, profoundly, and morally wrong with the exclusion of groups from having a say about the substance of what was happening to schools, the technicisation of the work of teachers, the increasingly scripted nature of learning, and the relegation of people in schools to being compliant implementers of the means to educational ends decided upon at a distance from schools and classrooms.

So, my approach, it you could call it that from my earliest Deakin days has been to work on the basis of what feels to be intuitively, pragmatically, democratically,

and morally the correct thing to do, and to align this with the philosophical and theoretical work that provides it with the sophistication necessary give it wider carriage and appeal, especially in scholarly circles. There is nothing particularly sophisticated about this.

SOMETHING ABOUT THE PROCESS

I have to say at the outset that to the best of my knowledge none of us who were 'early newcomers' to Deakin—Iain Wallace as founding Dean, Richard Bates, Stephen Kemmis, and myself—they arrived in 1978 and myself in 1979—as well as those from the precursor Geelong Teachers College, had any grand script that was being followed. My guess is that, at best, we had a clutch of pretty rough touchstone ideas that were allowed to evolve and become shaped and enriched as we went along. It was very much what my dear and recently departed colleague Joe Kincheloe referred to much later as an 'evolving criticality' (Kincheloe & McLaren, 2005, p. 303).

A couple of examples stick profoundly in my mind as things that enabled me to flourish as a scholar and to grow my own evolving criticality.

The course team—an idea borrowed by Deakin from the Open University in England—that courses be conceived, developed, critiqued and 'delivered' by groups rather than individuals, enabled us to try out and refine ideas and perspectives with colleagues we trusted within the university. These teams could often be cross-disciplinary in composition, and having to be articulate and provide clarity to people who were not steeped in our own particular specialities, gave us an important testing ground for ideas. I would certainly not want to over-romanticise the effects of these teams. When they worked well they were crucial places in which we were able to begin to frame up perspectives around which we could have a modicum of consensus, but equally they could be dysfunctional in all kinds of ways. Where the course team became crucial was as an exemplary place within which to make transparent what might otherwise remain opaque, hidden, shrouded or concealed about our scholarship. To that extent, the course team in its early manifestations at Deakin, punctured something of the mythology about how scholarship, especially the socially critical variant of it which is not amenable at all to formulae, is actually created in the process of doing rather than represented as inert post-factum artefact. In my case, it would be hard to underestimate the effect upon me of seeing the writings of others who were more experienced than myself, and learning from them how to become a critical scholar. To put it another way, my reading of the course teams was that when they worked at their stunning best, they became sites for the deconstruction of expert/inexpert hierarchies and a quite remarkable basis for real mentorship, dialogue and the moving forward of big ideas. Needless to say, they did not all work like this, nor were always they immune from issues to do with academic jealousies and other forms of dysfunctions, and they were always vulnerable to falling into disrepair or

collapsing completely. In my view, they were one of the most potent aspects of the Deakin model.

The Deakin Monograph series—another of the enabling conditions, but obviously not on its own an explanatory one in terms of criticality, was the way in which our scholarship was able to be represented and ideas disseminated. Because Deakin had a remit in its charter to provide learning in a way that did not disadvantage students because of distance, and in the days before on-line and net-based learning, course materials were made available in high quality printed form. Somewhat serendipitously, I would argue, because the materials were not conceived of in 'how-to-do-it' terms but rather as scholarly and intellectual explorations of important social issues, de facto they became important windows on the wider remit of our scholarship, and something that came to be in demand by audiences other than just our students. What this pedagogical format also did was make accessible to us a unique cadre of students—mid-career professionals, in many cases significant numbers of women, many of whom were able to 'return' to university having not participated in formal higher education programs since graduating with their first degrees often up to 20 years or more earlier. In many ways these students were a uniquely positioned group that were probably pre-disposed to the kind of perspective many of us wanted to explore—a sociological study of their everyday work lives that highlighted the wider impediments and political and managerialist interferences that were making their exercise of professional judgement increasingly untenable. Coupled with this was the collapse of professional development programs by their employers and the increasing provision in its place of political dogma. So, in a real sense, the Deakin program provided the kind of rich intellectual space within which questions could be asked and pursued that would not otherwise have been possible.

There was also another aspect to this which was crucial—the micro-financing of it through funding available from an unfilled chair in which small amounts were parcelled out to course teams to 'buy in' national and international experts (consultants) to write a state-of-the-art paper that constituted the essence of a monograph, supported by a small number of strategically selected readings which were appended. This idea proved to be a significant inducement in ensuring a continuous flow of some of the most eminent scholars nationally and internationally who provided legitimacy to what amounted to an evolving critical agenda. Because these works had the imprimatur of Deakin University Press they came to be regarded highly by the wider scholarly community as an outlet for ideas, particularly in the context of a quite severe worldwide contraction of university publishing houses. From our vantage point, it meant that what would normally only be visible to our students as unpublished lecture materials, were suddenly made accessible to a worldwide audience, albeit somewhat difficult to access practically. By the end, this series across all education programs, ran into several hundred monographs, that provided both incredible visibility as well as legitimacy to ideas that otherwise would have become buried by the tsunami

onslaught of economic rationalism and managerialism that was gearing up at the time.

In terms of the substantive ideas, the larger force shaping all of this was the sharp global move to the right and the worldwide infatuation with market principles as the supreme regulator of all manner of social issues. In its most practical, what was animating me was the managerailization and marginalization of schools in ways that collapsed so-called 'choice' down to blatant forms of consumerism. The wider backdrop was the Thatcher-Regan era, which provided the kind of context around which to galvanize an oppositional form of politics and scholarship committed to examining and contesting these gross deformities.

INFLUENCES ON MY THINKING AT DEAKIN AND BEYOND—GENESIS OF AN UNLIKELY PROJECT

This is a difficult issue to address without either committing gross omissions or engaging in some kind romanticized post-factum reconstruction. But here goes, anyway. There can be little doubt that in my very early days at Deakin in the early 1980s, Richard Bates and Stephen Kemmis each had a profound effect on me. They were both scholars who already had the beginnings of quite well established careers—in Richard's case around the 'new sociology of knowledge' that was informed by the work of Basil Bernstein and which Richard was advancing within educational administration, and Stephen around 'action research' and evaluation which came from the work he had been doing with people like Lawrence Stenhouse, Jean Rudduck, Barry McDonald, David Hamilton, Tom Popkewitz and Bob Stake (to mention only a few)—all of who visited Deakin at that time.

My own work was not theoretically informed in anything like the way of that of Bates and Kemmis. I was still struggling to shake off the vestiges of my doctoral encounter with the largely positivist U.S. field of 'research <u>on</u> teaching'. The struggle for me was much more practical than overtly or deeply philosophical—I was searching for emancipatory ways in which teachers could have agency over decisions about their classroom teaching in wider contexts that were hell bent on technicisizing and managerializing it. I spent a huge amount of time in schools and classrooms in those days trying to theorize what I was doing in a kind of grassroots way. I was trying to find counter narratives to the prevalent dominant paradigm that was committed to controlling teachers and making them do their economic work. The rather unlikely carrier, with a most off-putting nomenclature, was one I had encountered in one of the more enlightened moments of my doctoral studies, that had the inhospitable title of 'clinical supervision'—if anything was designed to repel teachers this one surely was! I must have done something right because I explored this notion in schools for well over a decade. The genesis of this term went back to the 1950s to the Harvard-Newton and Harvard-Lexington Master of Teaching Summer Program. A psycho-analytically trained counsellor by the name of Robert Goldhammer (1969) had pioneered a process, out of his own doctoral

work, of having teachers observe one another, provide non-judgemental feedback, and to confer or dialogue with one another in a way that did not involve evaluation, judgement or retribution. The intent was to uncover meaning and significance in teaching through informed dialogue. To lay the etymology of this one to rest, and quickly, the term clinical had its origins in the eleventh century ecclesiastical term 'clinicus'—a person who rendered baptismal rites to somebody on their deathbed! I kid you not. The term was later appropriated by the medical profession to refer to medical education that occurred at the bedside of the patient. Goldhammer and the group around him believed they could professionalize teaching by aligning it to medicine and thus giving it some professional respectability. I think they were misguided in this. What they were arguing was that teachers had much to gain by garnering forms of knowledge acquired through working with one another 'in the clinic of the classroom'. To put it another way, teachers were capable of theorizing their work in the context of their teaching, as distinct from having others distant and remote from classrooms do it for or on them (see Smyth, 1984a; Smyth, 1994b).

Given what was going on around me at Deakin at the time in terms of the much more explicit socially critical agenda being forged by Bates and Kemmis, and of which I was a small part, I came to the growing realization that Goldhammers's psycho-analytically informed approach, which was abruptly terminated with his suicide in April 1968, could in fact be carried forward in socially critical terms if only the focus was shifted away from individual acts of blaming and directed instead towards the influences on teachers of their biographies, histories, professional training, and wider social and political forces. This seemed like a sufficiently wild idea to be worthwhile pursuing—how to bring a socially critical agenda to this unlikely sounding process of clinical supervision. I had found it hard at the time to make the connection to what I regarded as the much more obscure Habermasian perspectives of Bates and Kemmis.

I increasingly found myself drawn back to the ideas of Brazilian Paulo Freire (1972) which I encountered fleeting in the early 1970s when *Pedagogy of the Oppressed* was first translated from Portuguese. I found Freire's dialogical perspective had the kind of resonances I was looking for and in particular the kind of political agenda appropriate to turning around the growing teacher entrapment within technicist systemic imperatives. Bringing the Freirean perspective into my work enabled me to have a way of providing teachers with an approach that had a much a much wider span of 'causation'—that is to say, when kids don't learn, it may not be the teachers' fault or lie in deficits within kids. What this did was provide me with a means of working with teachers that metaphorically enabled them to take the blowtorch off themselves (which is where the teacher and school effectiveness was solidly pointing the finger), and instead shift the focus to external sociological considerations. This for me was the real beginning of the explicitly socially critical focus of my work, although others might argue that it was there earlier in a nascent form.

From here I could begin to see how the early work of socially critical educators like Peter McLaren in his *Cries from the Corridor* (McLaren, 1980) and subsequent *Life in Schools* (McLaren, 1989), and Jesse Goodman's *Elementary Schooling for Critical Democracy* (Goodman, 1992) could inform my work. As a way of getting up close to their ideas I published reviews of both of these books at the time (Smyth, 1990; Smyth, 1993a).

By this stage the category of clinical supervision has just about gone as far as I could push it in terms of putting a socially critical perspective on it, and I started to re-badge my work under other umbrellas like 'teachers theories of action' (Smyth, 1987) which I did in concert with people like David Tripp of Murdoch (1987), Lanny Beyer in the U.S. (1989), while further extending the work with Noreen Garman, University of Pittsburgh (1982), Mary Lou Holly, Kent State University (1984), and Jennifer Nias, Cambridge Institute of Education (1987), and moving in on socially critical approaches to "reflective practice" (Smyth, 1989b; Smyth, 1992).

WHERE THE DEAKIN EXPERIENCE HAS CARRIED ME

The opportunity to take up the Foundation Chair in Teacher Education at Flinders University of South Australia in 1993, seemed like an opportunity to significantly and dramatically extend ideas begun at Deakin in new and urgent directions (Smyth, 1993b; Smyth, 1993c). This was a period in which I was engaged in a major socially critical analysis of what neoliberal policies were doing to teachers' work (Smyth, 1993d; Smyth & Shacklock, 1998; Smyth, Dow, Hattam, Reid, & Shacklock, 2000; Smyth, 2001). Closer to my daily work, what South Australia offered, sadly, was the crucible of a state that in many respects was on its knees industrially and socio-economically speaking. Pat Thomson (2002) was not wrong in describing her work as *Schooling the Rustbelt Kids.* There were two crucial things that I came to this position to do that constituted an extension of my Deakin apprenticeship.

First, I wanted to create, and did, the first postgraduate Master of Teaching program in Australia—vestiges here of the Harvard programs mentioned earlier. I argued strongly that the word 'teaching' in the title of a higher degree rather than the more generic 'education' or elitist 'policy'—was an important political message to get out more widely in a way that celebrated and recognized the dedicated work of thousands of classroom teachers. But, it also had to be a degree that was not all about how to have a tidy classroom, or better lesson plans, or nicely disciplined students. Quite the contrary, it would be of a kind in which teachers were encouraged to ask big sociological questions and develop what C.W. Mills (1959) called a 'sociological imagination' around their teaching—asking socially critical questions like, how things came to be this way, who has power, who are schools working for, how is the status quo bolstered and buttressed, and so on?

One of the most stunning aspects of this program was what it did to the students—all of whom were full-time practicing teachers. Their first reaction, and I can remember it vividly because it happened each year with the fresh intake, was of student anger—towards the avowedly political and sociologically critical agenda as the students struggled with the impenetrable language—hegemony, immanent critique, post-modernism, post-structuralism, emancipation and so on—and the even greater frustration they had when dictionaries failed to yield up cut-and-dried formulaic definitions. I remember well too, the pedagogical struggles of working with the students to carefully cultivate often multiple meanings of some of these terms out of the contexts of their usage, and doing this through the construction of glossaries and annotated bibliographies to help them in their confrontation. But I was totally unprepared for the next stage—even greater anger on the part of students, not directed towards me this time, once they discovered the potency of these ideas. This time the anger was framed in terms of the question *why weren't we given this earlier….who kept this perspective from us*? By this point the program had reached it spectacular zenith. The experience was starting to completely unhinge the students. In fact, looking back, almost to a person, none of the students confessed to ever being the same after having been in the program. Another indication of the nature of what is possible with *hungry minds in hard times*, to steal a phrase from Rosalie Romano & Catherine Glascock (2002), is indicated that after completion of the first unit of coursework in the years this program ran from 1994–2002, there was a 100 percent student completion within this program including an externally examined research thesis. The program was closed down by the University at the end of 2002 allegedly because it was not attracting sufficient numbers of students—the annual intake was around 10.

My second objective was the creation of a University-wide research centre—the Flinders Institute for the Study of Teaching (FIST), to focus on teaching and learning wherever and in whatever form. Its central remit was to work exclusively in the most marginalized and disadvantaged contexts in the State, and over the period of a decade we undertook detailed critical ethnographic studies of well over a hundred schools and their communities. These studies were in the great swathe of de-industrialization afflicting the northern suburbs of Adelaide, the decaying and gentrified suburbs in the inner city, and in pockets of inter-generational poverty in the south. The most remarkable residue remaining with me from all of the studies is the notion that despite the incredible odds and the insurmountable obstacles, there was some incredibly innovative pedagogical and community engagement work occurring in these most distressed of contexts. We found that despite the stigmatized way in which they were labelled, these were truly remarkable schools, incredibly creative in their response to abject adversity. The most important message we took away from the many studies was the power of locally framed questions as to what was going on, and the power of locally generated 'solutions'! How come it took us so long to get it?

This was also an incredibly productive period for me as I grappled with others to make sense of the consequences of inequality and disadvantage, particularly in terms of the dramatically reduced life chances of young people who had been marginalized through no fault of their own (see: Smyth, Hattam, Cannon, Edwards, Wilson, & Wurst, 2000; Smyth & Hattam, 2004; Smyth & McInerney, 2007a; Smyth & McInerney, 2007b).

FINALE!

Forty six years after I left my home town of Ballarat, Victoria, Australia—the site of the Eureka gold miners' rebellion in the 1850s—I have returned to take on what will in all likelihood be the last but most challenging project of my academic career, and to push even further the lessons learned from Deakin in some exciting new directions. On the Australian Bureau of Statistics evidence, Ballarat has some of the most economically disadvantaged postcodes anywhere in a regional or metropolitan centre in Australia. I knew this, and it was one of the reasons for my returning to the small University of Ballarat in 2007. The perversity as I move towards retirement is that I have even more passion to explore issues of inequality, disadvantage and social justice now than I did in my younger days when worries about career, mortgages, school fees, and just bringing up a young family had to be constantly grappled with. I am able to see much more clearly now the ravages of globalization and neoliberalism in terms of inequalities, poverty and struggle on the residents of the town I was born and grew up in (see for example: Smyth, Angus, Down & McInerney, 2008; Smyth, Angus, Down & McInerney, 2009; Smyth, Down & McInerney, 2009 in press).

In my role as leader of a multi-disciplinary cross-university research team *Addressing Disadvantage and Inequality in Education and Health* I am working with a group of researchers around three foci—(i) Education and Community Engagement; (ii) Healthy Communities, Positive Ageing and Supportive Care; and, (iii) Physical Activity and Wellbeing. Unlike the Deakin experience, or at least my recollection of it, on this occasion we have operated strategically to develop some principles of procedure that we are all trying to live and work with as we collectively try to make a difference on a range of complex fronts. They are worth including here because of how in many respects they are illustrative of all that I have learned from those early Deakin years—in particular, that:

- Health, illness, physical wellbeing, education (and the ability to access to them) are socially constructed—i.e. they are not by and large genetically determined nor are they immutable.
- Access to social resources (learning, credentialing, employment, health care services, wellbeing, community resources) is not equitable—some groups secure a disproportionate access to them, while others have only limited access or are not sure how to access them.

- Certain groups—the young, the elderly, the ill, the un/under-employed—can often be marginalized and put at a particular disadvantage.
- Place and regional/rural location play a part in exacerbating inequality and disadvantage.
- Policies and practices while often designed to redress inequalities can often lead to unintended distortions of inequality and access.
- The burden of blame and responsibility is often unfairly attributed to and located within alleged deficits of individuals, their background, families or communities.
- Existing ways of conceiving of issues and dealing with problems and delivering services needs to be robustly questioned.
- The people who are considered to be 'the problem' need to be more actively incorporated into being part of 'the solution'—in other words, there needs to be a greater promotion of agency and independence rather than dependence.
- Bringing about change and improvement in communities put at a disadvantage, involves action-oriented approaches.
- Notions of 'community' are crucial, but it is a question of how this is construed, and whose interests are being served by this construal?
- As university researchers we have a responsibility to undertake research *with* such groups and help them develop a policy voice—to that extent, this kind of research is not benign nor politically neutral; it is advocacy research.

I have indeed travelled a long way since making that intuitive decision to join Deakin University. To say that you are a member of the 'Deakin mafia' is to uniquely position your work and what you stand for. As the reviewer of my latest jointly written book so succinctly put it:

> This frankness is both refreshing and very welcome in a climate where an emphasis on 'evidence-based practice' too often leads to a pretence that research and research outcomes are somehow objective and neutral (te Reile, 2009, in press).

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15. THERE ARE MANY PLACES TO START AND EACH LEADS IN A DIFFERENT DIRECTION

HOW DID I COME TO BE AT DEAKIN?

In 1983 I applied for a job at Deakin in order to leave where I was, more than for any positive reason. We were living in the UK almost within sight of Cruise missiles, the politics around the miners' strike were becoming intensely depressing, and Mrs Thatcher's war in the Malvinas had been a shock to many solid beliefs (Not a war? Surely not). Youth unemployment was rapidly rising and there was general sense of gloom. (The film *Billy Elliott* captures the mood of the period well.) Plus the local fact that I had done a year as acting director of the Centre for Applied Research in Education following the untimely death of Lawrence Stenhouse and faced a Vice-Chancellor who wanted to close the Centre and roll it into a current merger plan, which involved bringing a Church of England Teachers' College into the University as a new School of Education. I had to see this out but having done so I did not want to stay. (Incidentally what persuaded the University was nothing I said or did, but Geoffrey Caston's obituary for Lawrence Stenhouse in *The Times.* Pre-Murdoch the Establishment took *The Times* seriously.)

Paradoxically perhaps, I moved across the world to a University that had recently incorporated a Teachers' College that was very like the one I had just left behind. The context was different but the narrative was remarkable consistent.

The interview at Deakin took the best part of a week and it was then differences began to emerge. Prior to the interview itself I was given a free rein to talk to people, and them to me. The Vice Chancellor (Fred Jevons) was remarkably open and personally charming (not at all what I was used to from those in authority). Academics in the School were enthusiastic, wanted primarily to talk about research and seemed most at home in discussing ideas (again, something novel).

Having spent the previous ten years in a small, specialised, if successful, research unit, I was to find that being in a larger School opened intellectual horizons. And people were kind. I remember Lindsay Fitzclarence especially because he took me out of the University one afternoon to search for orchids in the Otways (this was just a few months after the Ash Wednesday fires). And I saw the *Dolphin* play in Melbourne, which was a Deakin production and quite inspired I thought.

I scrutinised my motives closely but I was confident that there was very little personal ambition involved. I went to Deakin because I liked the people. I still do.

R. Tinning and K. Sirna (eds.), Education, Social Justice and the Legacy of Deakin University: Reflections of the Deakin Diaspora, 187–192.

A GREAT CELEBRATION

The day after the appointment interview I was invited to visit the School (then at Vines Road) for morning tea. There were balloons, streamers and champagne to greet me, but it took me a while to realise that this was because Australia had that morning won the Americas Cup. The celebration was not for me but for a jubilant Bond. Maybe I should have read the signs of an emerging cultural shift which saw corporate Australia flexing its muscles in public.

WHAT WAS THE CHALLENGE?

There were several. There were expectations people had of me that did not fit easily with my sense of self. The Dean wanted to manoeuvre me into situations that suited his vision of things and people generally had ideas about what a professor was (or should be) that I mostly resisted. Not in any premeditated way—just because I was determined to make the role, not just to take it. But having said that, I wasn't sure what I wanted to make it into.

The University too had expectations. I think there were only ten or eleven professors at Deakin when I first arrived. We could fit into a small meeting room and talk to each other—and we did. (I have not encountered this anywhere else and I learned a lot informally from those in other disciplines.) So I quickly found myself on the University promotions committee and, most significantly, asked to chair a committee of enquiry into the conduct of a science professor who had been accused of making up highly significant experimental results. Administratively, organisationally and personally there was a lot to learn but again people were kind. I especially liked Margaret Cameron, the chief librarian, distinguished ornithologist and self-appointed spokes-person for students. In early meeting of the Promotions Committee (which she chaired), she turned to me and said, 'Do you realise we are the only two people around the table who don't own a vineyard?'

WHAT WERE THE OPPORTUNITIES?

Deakin was already on the Education map for its work in Action Research (led by Stephen Kemmis) and in Educational Administration (led by Richard Bates). The 'third area' that the founding Dean of the School had identified as key to the School of Education was known as 'Classroom Processes', but it had failed to take off in the same way as Action Research and Administration. It 'contained' one of the school's largest courses—a BEd-level distance course for teachers—but it lacked the critical bite of the other areas. My job, I was told, was to turn it around.

There were several problems. Many of the faculty (who had come to the School from the earlier Teachers' College) identified this as an area where they felt they had expertise and felt confident (even if distance education and research were both new to them). The course team was consequently large and diverse and not without

conflicts, a problem that the succeeding course chair had solved by devolving the course development task to individuals. He had held all these views within the course team by a remarkable feat of organisational ring-mastery (that included never meeting and not recording decisions), but the problem was that students were left to reassemble the pieces from the various fragments that came to them through the mail (distance education was, at this time, primarily correspondence based). In so far as I could see, there was no coherence or sense of purpose to the course.

As a result the course was a (sometimes interesting) collection of fragments that had no guiding rationale. In practice, the course was made to work by a group of (mostly Melbourne-based), part-time course tutors (many of whom were retired school principals), who were employed to mark students' work, but in fact also directed them to selected questions and tasks (and to selected reading). In effect these tutors controlled the curriculum (invisibly to the course team) through managing the assessment process.

The only way to regain control of the course was to reform the course team as a much smaller group, to pull assessment back to the School and simultaneously to remake the course materials around a new set of tasks. Many voted with their feet. After 18 months or so, the course team became three academics, myself, Helen Modra and Ron Lewis plus a succession of young course tutors who were Deakin-based, and who combined work on the course with completing research degrees (and who were all, on reflection, women, while the earlier course team had been predominantly male). Those who had been involved prior to my arrival moved to other aspects of the work of the School, particularly to the on-campus initial teacher education program.

DISCOVERING DISTANCE EDUCATION

The off-campus program at Deakin had been set up on the UK Open University model. In Education some of the first courses were adapted versions of OU courses and consultants from the OU had helped develop new versions as Deakin courses. The University had also adopted some of the organisational structure of the early OU—including a large editorial and publishing enterprise and a research and development centre in distance education comparable to IED at the OU.

For most faculty at this time, course development meant writing. This was less of a chore than it might seem for there was a further incentive here for people who wanted to build up the list of publications in their cv—because some of what was written entered the lists of standard references in the field through the various monograph series and Deakin University Press. There was a strong pressure within the School to see course writing as an aspect of scholarly publication. And it was a remarkable achievement that work for Deakin not only found its way into international publishing but began to change it. Wilf Carr and Stephen Kemmis book, *Becoming Critical*, led the way and shifted the landscape in educational theory, while monographs by Deakin academics (including Jane Kenway, Richard

Bates, Jill Blackmore, Fran Christie, Fazal Rizvi, Bill Green, Chris Bigum, Lindsay Fitzclarence, David Dawkins, John Smyth, Richard Tinning and Ian Robottom) pushed boundaries across many areas of education in a remarkably short time. And they were joined by academics from the US and Europe, who added to this publication tide through joint projects, commissioned work and visiting positions in the School. For a number of years the academic world of Education came to Deakin, and often published there. Deakin became a significant node in the invisible international college.

DISCOVERING THE MEDIA

One aspect of Deakin's publication and production organisation was an audio-visual facility that had the capacity to make programs. Its creative and technical expertise was under-used. Some academics had worked closely with Peter Lane, the video producer, to make films. Ian Reid in literature and Magnus Clarke in defence studies, for instance. And David Dawkins had begun an ambitious project in Education to make an Australian version of Granada TV's '7-Up' series.

In 'Classroom Processes', which we renamed 'Changing Classrooms', Ron Lewis and I had some rather different ideas. We did not want to make programs (or write books), we wanted to make what would now be called 'multi-media educational materials', but at the time we didn't have the words or the concepts to express this. Our intuition was that many teachers found academic written texts alienating (not all teachers of course, but many) but they responded quickly to video when they felt it was authentic. We set out to try and capture this response, to move people to work more interactively with the material and to build forms of writing that were derived from experience. We had a number of false starts and ran down some blind alleys but I think we did create a course that was distinctive and provided a space for teachers to develop and to think about their work in ways they had not before.

Gradually we built a new extended course team, one that crossed organisational lines. We included in the team people who had previously taken service roles; the video and audio production people, text editors, graphics designers. We created more space for them to work creatively but we also ran up against some of the organisational barriers created by deadlines, work flows and production planning. What was surprising was that people rarely said no. They mostly found ways around the constraints, they were patient with our wildest (and sometimes hopeless) ideas and somehow we made it all work. For our part we did our best to overcome those aspects of academic work that we knew were a source of irritation to the production professionals. We delivered text on time. We wrote as clearly as we could and minimised the need for extensive copyediting, we were flexible over requirements for the reuse of sources that made excessive copyright demands. And perhaps most of all, we talked to people. We passed by their offices and workspaces, we negotiated as much as we could informally and individually, we

avoided set piece meetings. We took an interest in their work and respected their professional expertise. Simple things really but that is what made it work.

We were helped too by Terry Evans, who was then in the Distance Education Institute. Terry helped us see what we were doing and how it related to the wider field of distance education and he introduced me to people from the emerging field of distance education research.

Since those times there have been several, often painful, reorganisations of the production services at Deakin as the media have shifted on-line. Roles have been rationalised and more closely managed. Super managers have emerged to deal with policy (and cut costs at the front line). More efficiency has been achieved but the kind of experimentation and innovation we were given space to develop would not now be possible. We were lucky to be in at the beginning and to find people in the system who shared our enthusiasm for doing new things.

WHAT AM I DOING NOW AND HOW IS IT INFORMED BY THE DEAKIN EXPERIENCE?

The careers of ideas are both linear and marked by cycles (just like the familiar action research spiral). There is no escape from the past, but likewise no way to repeat it.

Currently I am working on a large research project called ‘Ensemble’. Ensemble is looking at the use of case methods in different areas of university teaching (Plant sciences, Maritime Operations, Archaeology, Educational Evaluation, Dance. . .). There is a strong connection for me between the kind of course development I have just described and what I see happening at some of these sites. All are about developing innovative pedagogic practice.

Ensemble has an interventive strategy as it is developing forms of software that can be used in each site. This strategy is strongly influenced by action research, particularly in its commitments to participant design and to agile computing. And it brings to its understanding of technology and pedagogy, actor-network theory, which I first encountered at Deakin from Chris Bigum, and later reading the work of David Turnbull. The cycle turns. Most of what I know about technology I learnt first from Chris and from the books he pointed me to.

The other aspect of my current work is with an MA program in Higher Education Practice at the University of East Anglia. Over the last ten years, we have built this program around a course that is a requirement for all newly appointed academic staff in their first three years. We have around 100 academics in the program, mostly doing action research on aspects of their own practice (though we have not told them that this is what they are doing). Their work, in teaching and in research, is inspiring.

I work less with media professionals than I would like, though in the last few years Ian Robottom provided me with the opportunity to work again with Peter Lane and his group at Deakin, when Louise Laskey and I produced a case study of

Wooranna Park School for use in new Deakin programs. This has become part of an ongoing interest I have in education and architecture, which in turn has revived ideas that Ron Lewis and first developed at Deakin.

The continuity seems to lie somewhere in the notion of finding and opening spaces—physical, virtual, curriculum, organisational. McKenzie Wark once wrote 'the panopticon or New South Wales?' He was writing about attempts to reform prisons in the 19th century and pointed out that the policy had unexpected consequences. Australia, it turned out, is a good place for us colonials to think about spaces.

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Chris Bigum is an adjunct Professor at the Griffith Institute for Educational Research and lives an unretired academic life on the Gold Coast where he can access swimming pools and surf beaches all year round (he denies any and all undinistic tendencies). He is kept sane by an understanding wife and bemused children. He keeps promising himself to write a David Lodge style book about his experiences in university management. His research interests are well mapped in the chapter but the freedom he now enjoys has allowed a significant expansion of his collection of interesting thinkers and memes.

Jill Blackmore is Professor of Education and Director of the Centre for Research in Educational Futures and Innovation at Deakin University. Her research interests include globalisation, education policy and governance, leadership and organisational change from a feminist perspective across all sectors of education. He recent books include *Performing and Re-forming Leaders: gender, educational restructuring and organisational change* (with Judyth Sachs [SUNY 2007]) and *Repositioning the university: Changing governance and academic work* (Co-edited with Marie Brennan & Lew Zipin [Sense, 2010]).

Lindsay Fitzclarence was a founding member of staff in the School of Education at Deakin University. He subsequently worked in faculties of education at the University of South Australia and Monash University. He has now left the university system and is currently an independent writer with an interest in critical social theory. His most recent work 'Lineages of the levels approach: The Arena of Critical theory' is published in the *ARENA Journal*. 2009.

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Rob Walker was at Deakin from 1984 to 1999 where he was Professor of Teacher Education. Currently he works in professional development with early career academics, does research on the use of semantic tools in case methods and on the relationships between spaces and places in educational architecture. During 2010 he is a visiting scholar in the School of Design at Swinburne University of Technology, Melbourne, Australia.