

Principal's Sabbatical Report

A Transformative Leadership Journey Shared

An invitation to engage in dialogue, critical reflection and challenge

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2016

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PART ONE: INTRODUCING THE WRITER

CHAPTER ONE - UNCOVERING TRANSFORMATIVE LEADERSHIP FOR SCHOOLS

There are many definitions relating to the nature of leadership and my purpose is not to duplicate what already exists. I find myself in a privileged position as a secondary school principal in Aotearoa-New Zealand, experiencing the benefits of a sabbatical leave. The focus of this reflective study is ostensibly leadership and how effective change might be accelerated in our schools. Whilst a literature review has touched upon 'transformational' leadership briefly and 'transformative' leadership more fully, rather than 'transactional', the luxury of undirected reading has allowed the writer as a principal of 20 years' experience across six very different schools in Aotearoa-New Zealand and the United Kingdom, to reflect on those experiences and to point boldly to particular conclusions that might be usefully made, to make the difference in how we understand the complexity of change that is required in our schools, for all students to experience the *educational success that enables them to be who they are rather than become what others want them to be*. Read those italicised words again and ask yourself what is meant by them.

This report is therefore an attempt to place a re-evaluation on what are the dimensions in a school that leadership in Aotearoa-New Zealand specifically, needs to face, for success to begin to reflect what is possible in the potential of our children. I use the tool of dialogue to invite the reader to engage with my own reflections, relating back to their own experiences. New learning requires the reader to make sense of what is being shared and without this the value of the messages or indeed thoughts are lost.

The eclectic nature of the readings undertaken over the weeks of the sabbatical have led to a realisation that there exists a unrecognised connectivity between a number of key aspects of how we approach the task of pursuing the journey of success for our students. A holistic perspective underlies the writers thinking. I have used a number of readings as a framework around which to ask or rather present opportunities to share both personal reflections alongside invitations to the reader to engage in the same.

As human beings each one of us has our own unique journey through life but we are connected by many common strands that tie us in a web of inter-relationships and communal existence. Decisions made by one person, impact on others and even a decision not to act has its effects. Historical overlays of previous social, economic and political decisions create much of the structural realities in which we work in schools on a daily basis.

There is so much that goes unsaid and undeclared in both personal and social situations and the secret of the building of relationships can never be fully tied down. If schools are a complex social context and relationships figure highly in what occurs in them, the individual's psyche is even more complex and in learning conversation, motivation crosses the group and individual reality. However, what I see is not the same as what another sees and so I share at the outset the particular lenses that have been most influential in my own thought processes and in deciding what is or is not worthy of mention.

I commence this journey quite deliberately by drawing upon an application of Plato's analogous rendering of the Cave, using its framework to share what I have discovered as meaningful as a

means of formulating a rationale for how I begin to see the worlds of education, learning and schooling and the challenges that are before us.

Opening out the journey of discovery, a little like that experienced by Sophie in Jostein Gaarder's *Sophie's World* [https://en.wikipedia.org/wiki/Sophie's_World], this piece of work endeavours to provide some specific learnings that might be considered by leaders of schools and leaders of classrooms, in order to 'transform' outcomes for the next generation of world shapers.

I invite you, as the reader, interested in exploring how academic success can be achieved for all our young people, to consider what is shared and take from the presentation anything that might contribute to your own reflections, your own new learning.

By way of a biographical introduction, before moving into the content of the report, I introduce myself through the use of "Currere". The reader may choose to see this as an indulgence. I use it to illustrate the importance as educational leaders in a rapidly changing and complex world, in knowing ourselves. This piece of writing offers an inner glimpse of who I am and how I have come to be so. You will have your own narrative and I recommend you to explore your own "Currere".

CHAPTER TWO - THE CURRERE OF THE WRITER'S LENS

Preamble to Chapter

REFLECTION

Being professional demands that we take responsibility for our ongoing learning and growth. The reader is invited to consider the use of 'currere' as a tool in so doing. I have found it invaluable and I recommend the approach to you.

BUT THERE'S NO NEED FOR TURNING BACK

'CAUSE ALL ROADS LEAD TO WHERE I STAND

(McLean, 2012)

This is an autobiographical narrative of my educational journey and its shifting discourse which has informed my emergent curriculum, drawing on the work of Smyth's "Critical pedagogy of classroom practice" (1991) and Pinar's *currere* (1975). Curriculum here is defined by its Latin root word *currere*, a verb, meaning to run. Curriculum is perceived by Pinar as both 'active and contextual'.

Reflecting on one curriculum incident that occurred during my time as a school principal, I use *currere* to seek liberation in the present, from the past, through Pinar's 'progressive' step (Pinar,

1975, p.9), for the purpose of opening new futures. Following Pinar's regressive review (Pinar, 1975), I use the curriculum incident as the catalyst for analysing the evolution of my curriculum (p.11), confronting assumptions and inconsistencies in my discourse (Smyth, 1991, p.127), reconstructing (p.133) how the world can be once I have recognised the inconsistencies and moved to an '*agentic*' leadership position, "that is, practitioners need to express their professional commitment and responsibility to bring about change..." (Bishop et al, 2010, p.18) in line with a corresponding discourse that emerges from the synthesising of the journey. And so "The gestalt is finally visible" (Pinar, 1975, p.12).

The incident, in time and place, forms a part of the autobiography and is a dialogic discourse facilitated by two curriculum project advisers, challenging me to see 'leadership as communal and shared', 'being prepared to be self-critical and seek self-clarification', and 'to develop a genuine narrative that was clear and critical and it became evident that 'the discovery of this narrative' was their agenda (Foster, 1989 p.57).

My head in my hands

In the principal's office, I sit head in hands with two colleagues from the Te Kotahitanga Project Team (Kotahitanga, 2013). Remembering that Kotahitanga means unity of purpose, I know we have not been meeting our obligations as members of the project (Bishop, O'Sullivan, & Berryman, 2010 p.13). This is the beginning of a dialogic exchange akin to Freire's reference to a dialectic unity producing knowledge in solidarity with action (Freire, 1996) which brings the principal to a 'moment of truth' (West-Burnham, 2009).

The school is 85% Māori. After two years in post, walking through the classrooms, the curriculum experiences of the students still do not reflect it. It remains a culturally deprived school (Bishop, O'Sullivan, & Berryman, 2010 p.9). Teachers are caught in the traditional way of doing things.

We discuss the demise of the Te Kotahitanga school team of facilitators. Is there no one else that can pull this round? Where do I stand as the principal? Who am I? What do I do? What are my priorities? I am answering the first of Smyth's questions without realising (Smyth, Critical Pedagogy of supervision, 1991). The outcome of the meeting is a commitment to approach two colleagues and to re-launch Te Kotahitanga within the school.

How did I arrive here? Why did I choose this as my curriculum incident? Smyth provides four questions as a frame for exploring: firstly, what it is I do; secondly, how my curriculum came to be by inviting me through autobiographical self-reflection to uncover the principles and

operational theories informing my practice as a leader of learning; thirdly, confronting the wider social, political and cultural forces that have shaped my practice; and finally, to ask the question of myself, how might things be reconstructed so that I am able to do things differently (Smyth, 1991). I wasn't aware of Smyth at the time but my colleagues in Te Kotahitanga, were taking me through a similar process. I was reaffirming that I was the principal and the call was mine but it needed to be about the students not me.

I need to take you back to my beginnings and share some of the formative influences and stages of growth. I must intertwine Smyth's two stages of informing and confronting; I don't see them as separate. I inform and confront concurrently (1991, p.124, p.127). I have already placed my foot on the road of *currere*, the gateway for this narrative. In confronting the curriculum incident, Smyth asks "how did I come to be like this?" (1989, p.5)

There are deeply entrenched but contradictory educational and cultural norms. Competing discourses emerge through my autobiography. An internal curriculum war is being waged and the cost has been confusion in the ranks of the body politic each of my school where I have served as principal.

[An Autobiographical Narrative](#)

The Road of Dreaming and the Age of Innocence

I am the product of a loving nuclear family, upper-working class or lower-middle class, quai-Christian virtues. I attend state primary schooling with hymns and prayers each morning, in the industrial steel city of Sheffield. I am a product of the tripartite philosophy of education, 'the 1944 Education Act with its promise of education for all, according to age, aptitude and ability' (Kelly, 2010, p.8). I sit a selective examination at 11+ and off to single sex Grammar School where I am dispossessed of all my friends. I pass, they fail. I receive a classical-liberal curriculum.

The Adolescent Revolutionary Road and the Age of Idealism

At 15 years of age I am a member of the Marxist-Trotskyite Worker's Revolutionary Party. A curriculum founded on action, to effect change, revolutionary change is influencing how I interpret the world but the point is to change it (Marx, 1845). This curriculum informs my actions: to be the only Sixth Former not to use the common room, an elitist institution. The seeds of a curriculum rooted in critical theory have been sown. I am looking beyond the external appearances of the world and possess at an early age an understanding that we live in a world of injustices and inequalities rooted in the contradictions of capitalism.

The Eclectic Spiritual Road and the Age of Universality

Alongside this, my Grandfather sows contrasting curriculum seeds – seeds of Universal Brotherhood –and I lecture on topics like: Christ and the Gnostics; and the Oneness of Life. I am 16 years old. This is a very different curriculum and clashes with my deep appreciation of Marxist Ideology.

A first degree in Geography and Politics is a distraction but develops a curriculum that encompasses a commitment to One World Awareness, Socialist Politics and Environmentalism. But in the workplace, I serve as a Prison Officer. This authoritarian curriculum of overt control, re-awakens the call to address the needs of the disempowered, the dispossessed and the underclass of capitalism. I now see '*Education*' as the means of liberation. Later I discover the works of Dewey (1975, 2004) and Friere (1996) which confirm this curriculum.

The Road of Ambition and the Age of Disillusionment

I retrain as a teacher but I am now ambitious. I complete a Master's Degree at the University of London and my sub-conscious is re-awakened by a course on 'Radical Geography' projecting the classroom as a place to challenge the status quo, to raise consciousness, to empower students to have a voice. I am intermittently implementing aspects of this radical curriculum but I am promoted, senior teacher, deputy principal. The awareness of 'critical theory' fades as I rise through the ranks of the profession, and I am becoming re-socialised, absorbed and disempowered professionally.

The Road of the Principal and the Age of Curriculum Poverty

I lead professional development on efficiency, effectiveness, economy, rational planning, and accountability. The increasingly prevalent curriculum theory is now dominantly one of the Right (Beyer & Apple, 1998). I successfully lead my schools in implementing the neo-liberal and neo-conservative transformation of our public education system introducing the curriculum policies and managerial practices of the political right: The National Curriculum; Value Added; Performance Appraisal and League Tables. I crown the accomplishment with a Master's Degree in Business Administration. I am a Principal.

The Road of Lost Souls and the age of Wandering in the Intellectual Wilderness

I give up the role of Principal. I migrate with my family. I am now in Aotearoa/New Zealand. I have the opportunity to reconstruct and do things differently. 'We evolve through time and.....our intellectual interests evolve through time (Pinar W. F., 1975, p.3). I have created the

space in which to be able to do it but I continue making the same choices. Being Principal seems a safe haven. I know how to do that.

The Road of Reconstruction (Smyth,1991, p.133) and the Coming of Age

In the principal's office, I sit head in hands. It is time to reconstruct. I need to do things differently. The school is due to close at the end of the year – the axe of government cost-saving falls. I help it to fall. I have less than 12 months to make a difference. My colleagues are being made redundant at the year end. The Education Review Office is due to visit in a few months. A curriculum of despair or a curriculum of hope, the choice is in our own hands.

Critical Reflection on the Road map

Through the biographical narrative of *currere* and Smyth's four questions, I am able to see how my life's journey has woven a complex matrix of curriculum theory and practice. I had not committed to a consistent theoretical approach allowing the dominant political discourse to shape the curriculum I have promoted and implemented. My own interpretative schema has been actively re-processing the roads travelled, contributing to an 'Emotional Alchemy' the journey of the mind assisting a healing of the heart (Bennett-Goleman, 2003).

"Juxtapose the three photographs: past, present, future. What are their complex, multi-dimensional inter-relations? How is the future present in the past, the past in the future, and present in both" (Pinar,1975 p.12) .

By putting my-self forward as a Te Kotahitanga facilitator, the balance of the school culture and direction shifted overnight. I was not only implementing professional development that was immersed in a 'Critical-Theory Approach' but I was leading from the front. Whilst not all colleagues responded, most did and there were some startling shifts in teacher discourse matched by a corresponding change in leadership discourse. I now agree with Smyth (2001, p.250) that the 'heirarchically organized and sanction-ridden buisness management notions of leadership...have no place in schools'.

The focus is on meeting the needs of Māori as Māori. This shift strengths other developments in the school which had previously been struggling. Teachers are increasingly examining their own discourses and setting professional goals that are around what they can do differently in order to better meet the needs of Māori.

We are less concerned to set predetermined learning outcomes, leaving the way for a continuous process of construction and reconstruction (Graham, 1992; Dewey, 1934). Student voice is being heard more and more. The incidence of co-construction in the classroom around

curriculum is increasing. The rebirth of the Te Kotahitanga approach to professional development was seeing a noticeable transformation in curriculum and pedagogical practices.

What we see is evidence of teachers beginning to inform their classroom practices in the sense of theorizing or looking for broad explanatory principles behind their actions..... In practical terms, when we are able to get behind the habitualness and taken-for-granted-ness of what we do, we gain a measure of control and ownership over what counts as knowledge (Smyth,1991, p.125).

Teachers are 'actually positioning themselves so as to question the world as we know and experience it' (Smyth,1991, p.127). Together, my colleagues and I are able to avoid the danger of what Smyth describes as 'the kind of paralysis that emerges out of individualistic self-attribution and victim blaming' for past failings. It was raw but we are following the threads of social critical theory. We are able to 'challenge our history as teachers'.

I sense a synthesising of the 'curricula' from across the years with a focus on 'social justice'. The 'Pedagogy of the Oppressed' (Friere, 1996, p.37) forms a bridge for me between the dialectic of Marx and a Catholic approach to social justice through the liberation theology of Gutierrez (Gutierrez, 1994). In my private life I begin to take on an active role within the Catholic Faith community, through the Social Justice Commission. Professionally, I am practicing what I am preaching, working collaboratively to engage colleagues in reflection on their discourses. Trust is growing as student perspectives are authorized (Cook-Sather, 2002).

I am witnessing colleagues and myself overcoming 'a fixation with the here-and-now, and a denial of where we [had] come from in our personal and professional biographies' (Smyth,1991, p.136). This was made possible because we were ready to 'look at oneself concretely, as if in a mirror' (Pinar, 1975, p.12) and openly unpack our discourses. As Doll (1993) suggests, transformation itself may happen in a sudden way, or may occur gradually.

Conclusion

The school closed at the end of 2012 but not before a very positive ERO Visit (Education Review Office, 2012). The journey we travelled together as a community through that last year was truly inspiring. The use of Smyth's questions and Pinar's *currere* have allowed me to capture that journey and place it in the context of the bigger curriculum journey I have been privileged to travel. I agree with Wang (2010, p.282) identifying that this writing has contributed to a sense of agency and transformed daily praxis in both [my] personal and professional life. "Mind in its place, I conceptualize the present situation. I am placed together. Synthesis" (Pinar,1975, p.13). All roads lead to where I stand (McLean, 2012).

Postscript

Three years on since first writing this essay, I currently serve as Principal at a fourth school in Aotearoa-New Zealand, a co-educational 11 – 18 High School with 55% Māori.

This is very much a continuation of the journey in progressing an agenda of 'social justice', the lens through which I now share the outcomes of a sabbatical period of leave, shared as a contribution to the wider educational community in Aotearoa-New Zealand, committed to realising equity and social justice in our schools and classrooms.

The most recent research findings on School Leadership and Student Outcomes: Identifying What works and Why? in an Aotearoa/New Zealand context (Robinson V. H., 2009) have been considered and I have sought to synthesise the conclusions from that meta-study, with further learnings emerging from an additional literature review and interviews with two leading Canadian academics most highly regarded in their respective fields of educational leadership practices.

Looking 'at oneself concretely, as if in a mirror' (Pinar, 1975, p.12) is a necessary part of critical reflection. I have found the sabbatical experience to be one which has allowed a revisiting of previous roads travelled but always with a sense that each road is experienced anew with fresh insights. The journey is neither linear nor cyclical but rather it is spiral and new learnings inform our thinking and take us to a higher level of understanding, what Freire refers to as 'conscientisation' (Freire, 1996).

Most importantly, I have discovered the place of motivational theory (Schunk, 2014) and encourage all students, teachers and school leaders to see what practical applications there are in this field that might inform their own decision making, leading to more successful engagement and higher levels of achievement. This insight is informing the thinking of Educational Leadership at the highest level in one highly regarded Educational Authority in Canada. ¹

The new curriculum through this most recent 'currere', brings together at least three strands of thought: an agenda for Equity, Social Justice & Democratic Practices; the place of Cultural Responsiveness; & Motivational Theory. Together they have provided an increased 'conscientisation' during the final and closing lap for this learner and leader as a school principal, who is experiencing the metamorphic transition to a new life phase. As we see the world afresh we can never turn back and pretend that we do not know. Just as in the Analogy of Plato's Cave [which follows] insights once, gained cannot be cast aside. Currere as 'Curriculum' is perceived by Pinar as both 'active and contextual' (Placeholder1). Just so, 'currere' has served to redefine for the present

¹ See interview with Emeritus Professor Ken Leithwood, September 2016

writer the active curriculum and context required for 'transformative leadership and change' (Shields C. M., 2003) to be realised.

It is the writers hope that the reader will gain some benefit from the outcomes shared in this study as the writer readies to turn the page and begin a new chapter. Attempts have been made to make practical learnings available wherever possible. Once again, the curriculum is presented as active and contextual.

REFLECTION FOR THE READER

Currere is included here as a transformative tool used by the reader to explore his own positioning in his work as a Principal but can be applied in any context and most particularly for both the teacher and the student as they seek to appreciate how they have come to be where they are in their educational journey.

Consider your own autobiographical narrative of your educational journey. Identify any elements of your own educational journey. Remember to see your journey in its entirety, drawing on earlier life experiences which may have framed your own discourse around the nature of education and learning and how this impacts your positioning?

Smyth provides four questions as a frame for exploring: firstly, what it is I do; secondly, how my curriculum came to be by inviting me through autobiographical self-reflection to uncover the principles and operational theories informing my practice as a leader of learning; thirdly, confronting the wider social, political and cultural forces that have shaped my practice; and finally, to ask the question of myself, how might things be reconstructed so that I am able to do things differently (Smyth, 1991).

Ask these same questions of yourself and see where the 'currere' experience takes you?

Are you able to identify the 'Gestalt' in your own curriculum?

CHAPTER THREE - DISCOVERING THE TRANSFORMATIVE CAVE

The main players in the life of any school community, Principals, teachers and students bring with them each day their unique interpretation of the world in which they are acting out an interplay of connections. The intricacy of the story that unfolds each day is mind boggling to say the least. This imagery does not even take into account the interactions, interjections and perchance interferences of all the other interested partiesⁱ that might and frequently do have an influence on how the relationships between the main players works out. It is not surprising that many researchers and commentators on '*educational leadership*' and '*teaching and learning*' at some point arrive at the rather predictable and self-evident conclusion that both areas of study are complex.

The audiences intended for this study are primarily the main players but interest may extend much more widely. The *type* of this study is an attempt to encourage a dialogue with you the reader and at

the same time to challenge you to reflect and examine your own dominant discourse with a view to opening opportunity for personal and professional growth, as leader, teacher or learner. The writer's position is that both student and teacher can and do play each of these parts, as leader, teacher and learner, and one of the challenges for schools moving rapidly towards the second decade of the 21st Century, is for all the players on the stage to redefine their traditional roles and ways of working, juxtaposition one another.

It is with this thought in mind that the writer offers with an invitation to you to consider the allegorical story of the Cave presented by the historical philosopher Plato. The opening question is to what extent does anyone understand the nature of what is taking place in our schools and classrooms? Surely, how we see the world is crucial to being able to do something to change it for the better.

REFLECTION FOR THE READER

Take a little time to read this section taken from Plato's Republic, most commonly referred to as Plato's Cave Analogy. Place yourself in the Cave and consider how it might offer you a framework for considering your own view of reality as it applies to life in your place of work, your school, your classroom.

Written 360 B.C.E this version is translated by Benjamin Jowett and sourced on line at <http://classics.mit.edu/Plato/republic.8.vii.html> 9.24 a.m. 25/08/2016. Socrates is in dialogue with Glaucon.

Socrates: And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: --Behold! human beings living in an underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

Glaucon: *I see.*

Socrates: And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

Glaucon: *You have shown me a strange image, and they are strange prisoners.*

Socrates: Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

Glaucon: *True, he said; how could they see anything but the shadows if they were never allowed to move their heads?*

Socrates: And of the objects which are being carried in like manner they would only see the shadows?

Glaucon: Yes, he said.

Socrates: And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?

Glaucon: Very true.

Socrates: And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

Glaucon: No question, he replied.

Socrates: To them, I said, the truth would be literally nothing but the shadows of the images.

Glaucon: That is certain.



Source

https://www.google.co.nz/search?q=platos+cave&safe=active&espv=2&biw=1357&bih=595&source=lnms&tbn=isch&sa=X&ved=0ahUKEwi7-MPF_drOAhWCn5QKHUw3A3UQ_AUIBigB&dpr=1#imgrc=hl_f_u8BSS5vzJM%3A

Socrates: And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive someone saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, what will be his reply?

And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

Glaucon: *Far truer.*

Socrates: And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

Glaucon: *True, he now*

Socrates: And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he is forced into the presence of the sun himself, is he not likely to be pained and irritated?

When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

Glaucon: *Not all in a moment, he said.*

Socrates: He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

Glaucon: *Certainly.*

Socrates: Last of all he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

Glaucon: *Certainly.*

Socrates: He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

Glaucon: *Clearly, he said, he would first see the sun and then reason about him.*

Socrates: And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?

Glaucon: *Certainly, he would.*

Socrates: And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer, 'Better to be the poor servant of a poor master, and to endure anything, rather than think as they do and live after their manner?'

Glaucon: Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

Socrates: Imagine once more, I said, such a one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

Glaucon: To be sure, he said.

Socrates: And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous?

Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

Glaucon: No question, he said.

Socrates: This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed whether rightly or wrongly God knows.

But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally, either in public or private life must have his eye fixed.

Glaucon: I agree, he said, as far as I am able to understand you.

REFLECTION FOR THE READER

- I. Take some time out to superimpose some examples that illustrate how in a school or classroom situation the lessons of 'Plato's Cave' can serve to illustrate some of the challenges faced by student, teacher and school leader.
- II. To what extent do you see yourself as any of the characters as portrayed in the cave? Do you see any parallels with how you see things at times and how others see the same things so differently? If you are a school leader, consider how a classroom teacher may hold a different reality to you? If you are a classroom teacher, consider how the principal may see the world differently to you?
- III. Now consider yourself to be one of the students, teachers or school leaders [which-ever is applicable to you as your newly placed position] and reflect on how different reality in school and the classroom may be for them? Share a couple of examples from your perspective identifying how the other sees the world differently.
- IV. Can you recall any experiences that have led you to change the way you see things? What was it that transformed your reality?

WRITER'S REFLECTION

I chose to introduce this dialogue with Plato's Cave because my own experiences as a school principal have frequently required me to question and break out of one reality in order to be able to see the very things that previously were hidden. At the same time, I have increasingly become aware that other colleagues, including those close in seniority, whilst having some common and shared understandings, were more likely to be operating under different and at times conflicting understandings of the world, or more specifically, what was happening in the school and the classroom that might be contributing to leaving intact, removing or building barriers to student success. How much more true is the place of the student in this context.

The work of Shields and Edwards (Shields & Edwards, 2005) have brought the importance of having an authentic commitment to dialogue at the centre of our work if we are to build a shared appreciation of how to transform what is taking place in our schools and classrooms.

You may have detected already that the writer is applying a particular lens in his thinking. That lens embraces the understanding that what is currently occurring as the experienced reality for our young people in many schools, is not working and that a transformation is needed. In Plato's Cave, the individual who broke away from his chains underwent a series of transformative experiences which led to higher levels of appreciation and understanding. Just such a series of transformative experiences are required of leaders of learning in schools and classrooms; leaders that include students in a new estate within transformative schools.

Supposing that school is a place in which all members of the community are valued and respected, all have a say in how things are organised and decisions made and where everyone is expected to experience success. This study endeavours to reflect on these aspirations and provide some signposts for those who share this vision for how schools might be. The writer has had the opportunity to spend some time reading across an eclectic range of educational sources; to digest and reflect on new learning as it has emerged with a particular desire to provide something of use to the practitioner in the field of education; and to be bold enough to lay out a number of 'wero' [challenges] that school leaders, teachers and learners must embrace over the next decade if progress is to be made more evidently and quickly towards a realisation of this vision. Throughout everything that is written in this work, the writer has endeavoured to share personal reflection arising out of nearly 20 years of senior leadership, mostly as a principal, in secondary schools both in New Zealand/Aotearoa and the United Kingdom.

¹ The obvious stakeholders include parents, Whānau and caregivers of students, Board of Trustee members, interested community members and groups, associated local schools, the officers of the Ministry of Education, Education Review Officers, University Project Leaders and Support Workers and Researchers. The list is not exclusive.

PART TWO: A NEW ZEALAND CONTEXT

CHAPTER FOUR - SETTING THE CONTEXT

At the time of embarking on a 10 Weeks Principal's sabbatical leave, the intentions for the area of study were clear. I was to focus on what 'transformational' leadership had to offer the school leader as a practitioner in the context of secondary schooling in Aotearoa/New Zealand. However, learning is never a linear experience and the freedom to roam through literature and ongoing reflection has led to quite different directions, turning points and staging posts. Significant new learning has occurred and this extensive response will endeavour to capture as much as possible with a view to helping to inform practice in schools and classrooms. The most significant shift has been from an appreciation of 'transformational' as a starting point to 'transformative' leadership as a gateway to much deeper critical reflection. This is central to the discourse that underpins everything that is shared with the reader.

In a rather timely fashion, most recently, as the time frame for sabbatical leave was rapidly evaporating, I was reminded through the New Zealand Herald of Monday 26th September 2016, that our nation faces some significant challenges of inequities when it comes to outcomes for students of different ethnic and socio-economic realities.

'The Great Divide'- Lead story of the New Zealand Herald Monday September 26th

This lead article reminds us all of the challenge facing our schools. Rather sarcastically, the article opens by identifying that *'while wealthy Pākehā and Asian students study science and Shakespeare, their poorer Māori and Pasifika peers are more likely to be learning to make coffee or operate a grill'*.

The article goes on to identify the deep disparities hidden beneath rising high school pass rates tied to [socio-economic status] and ethnicity.

Reflection

I recognise clearly the imagery in my own schools of experience, both past and current.

Does this picture sound familiar? Whilst the article is referring to two dimensions, socio-economic status and ethnicity, in the case of Māori ethnicity, there is the high likelihood of associated low socio-economic status as well.

Consider each of these conclusions drawn from the article and identify the extent to which each is reflected in your own school context:

1. Māori were less likely to take academic subjects
2. When they did they were less likely to pass
3. They were less likely to sit exams and when they do their marks are less likely to include "merit" or "excellence" grades
4. They were more likely to be enrolled in "vocational" subjects which were not university approved

So 'what is to be done' (Lenin, "Dogmatism and 'Freedom of Criticism" (1901)) to address these issues? Good intentions are not enough (Shields C. M., 2003). These outcomes are not simply a

coincidence. They each represent systemic as well as personal and professional failures to address the disparities evident in New Zealand secondary education.

Throughout, this response, the consistent theme of the report is and has remained one of 'equity and social justice'. Most specifically, in Aotearoa/New Zealand, in the context of a commitment to realise authentically the principles of Te Tiriti o Waitangi [The Treaty of Waitangi], addressing the existing disparities in our system, felt heaviest by Maori but not exclusively, I have been seeking to understand and appreciate more fully what it is that must be done to make a difference in our schools.

The audience is primarily a home Aotearoa/New Zealand one and much of what is written might be usefully considered as a shortcut that might challenge the reader to further personal and group professional studies. There are two key documents that provide invitations for 'transformative action' in our schools: *The National Educational Guidelines* and *The New Zealand Curriculum*. These are mainstream documents that all schools should be referring to daily and taken together underpin much of what is offered for consideration in this report.

Reflection

To what extent are you familiar with both *The National Educational Guidelines* and *The New Zealand Curriculum*?

A. THE NATIONAL EDUCATIONAL GUIDELINES [Paraphrased in places for meaning]

The first document is the National Educational Guidelines. Whilst via the National Educational Guidelines, the government sets out a number of goals for our education system that provide windows of opportunity in our schools for us to embrace the professional obligations to address inequity and disparity, we are reminded that progress in addressing those inequities and disparities remains limited. This report is mindful of the following guidelines in which we are challenged to work in our school communities. Against each, I present a critical commentary.

NEG 1 – REALISING POTENTIAL - demands the highest standards of achievement, through programmes which enable all students to realise their full potential as individuals, and to develop the values needed to become full members of New Zealand's society.

Yet, the programmes in most secondary schools remain 'essentially unchanged' and to large degree fail to embrace concepts such as 'cultural responsiveness' and 'culturally appropriate'; and decisions regarding curriculum content and delivery still do not take serious account of recent researched motivational and learning theories which identify clearly the place of teachers and learners as collaborators in co-constructing learning experiences in a way that opens the opportunities for potential to be realised. There continue to be too many myths and half understood appreciations on the part of school leaders at all levels of the meaning and application of research for classroom and school praxis. Nowhere has this become more evident than in the field of motivation. What is it that motivates students to learn and how? You may be interested to know for example that some of our

dominant practices, for example around rewards, actually achieve the very opposite of what we seek to promote (Wentzel, 2014).

NEG 2 - ADDRESSING INEQUITIES – identifies the commitment to an Equality of educational opportunity for all New Zealanders, by identifying and removing barriers to achievement.

However, the deeply political context of secondary schools which maintain the status quo of a dominant culture that perpetuates those same inequities continues to uphold, reinforce and rebuild those same barriers, year after year, often and usually unknowingly by dedicated and committed school leaders unaware of the nature of institutionalised barriers and cultural blindness including their [also read mine] own.

NEG 3 - PREPARATION FOR LIFE – raises the need for the development of the knowledge, understanding and skills needed by New Zealanders to compete successfully in the modern, ever-changing world.

Meanwhile, most secondary schools continue to operate in much the same way as they did one, two, three and frequently four generations ago, whilst for example the rate of change in the capacity of computer technology doubles every two years. What is blatantly lacking is a deeper appreciation of the importance of democratic practices and the need to prepare our young people to be active participants with the skills and values that can help them as future leaders to effect change in our future society in order to realise equity and social justice.

NEG 5 – CURRICULUM BALANCE – calls for a broad education through a balanced curriculum covering essential learning areas. Priority should be given to the development of high levels of competence (knowledge and skills) in literacy and numeracy, science and technology and physical activity.

What it does not identify is the way in which that curriculum balance may fail to connect with the very young people that are marginalised in most of our current secondary schooling experiences. Our existing curriculum did not simply emerge. It represents the existing power structures and hegemonic control of the dominant culture in our society and reflected in our schools. By definition, those students who represent the greater proportion of those in our statistical picture of educational disparity, also represent those with the least say and control over the nature and content of the curriculum. The Hidden and Null curriculum are raised as areas for ‘transformative change’ in our schools.

NEG 6 - EXCELLENCE FOR ALL – is to be achieved through the establishment of clear learning objectives, monitoring student performance against those objectives, and programmes to meet individual need.

Clearly, excellence and equity are inextricably linked and unless we realise greater equity within our secondary schools, excellence will remain elusive for too many of our marginalised students.

NEG 7 - MEETING SPECIAL NEEDS – identifies that success in their learning for those with special needs is to be achieved by ensuring that they are identified and receive appropriate support.

There needs to be a critical review of definitions where too often in our secondary schools, labels of special need reinforce barriers and limit achievement. The concept of building a ‘Community of Difference’ is touched upon in this report as an alternative and transformative approach.

NEG 8 - WORKING THROUGH NCEA & NZQA FRAMEWORK - access for students to a nationally and internationally recognised qualifications system aims to encourage a high level of participation in post-school education in New Zealand.

Internationally the NCEA & NZQA frameworks are viewed by many as hugely progressive and offer real opportunities for all students to achieve. However, in too many of our secondary schools, choices and pathways are impacted by structural as well as unconscious barriers that perpetuate inequities and disparity for marginalised groups of students. This issue is touched upon in the New Zealand Herald Article and remains a challenge in redressing generational injustices. The need for all professional educators to explore their own discourse around all aspects of how schools are structured and work on a daily basis, is needed for all students to be able to experience equitable outcomes. The importance of professional learning and ongoing dialogic conversations that are critically reflective, is emphasised in this report.

NEG 9 – PARTNERSHIP, PARTICIPATION & PROTECTION – The NEG identifies increased participation and success by Māori through the advancement of Māori education initiatives, including education in Te Reo Māori, consistent with the principles of the Treaty of Waitangi.

An understanding of the real meaning and implications of an application of these principles, leads us to the need to embrace more fully aspects of a ‘Kaupapa Maori’ approach in our schools, such that the culture of both classroom and school, recognises difference and diversity through a redefinition of how power is shared between partners and participant. This is raised in this report as guidance is shared for ways in which students currently marginalised by how we ‘do things’ can begin to realise who they are, where they wish to go and how they may get there. Bringing to fruition the phrase ‘Maori learning and enjoying success as Maori’ is the intended outcome and there is much in this report that addresses this commitment (Education, The Māori Education Strategy: Ka Hikitia – Accelerating Success 2013–2017, 2013).

NEG 10 – UNIQUE PLACE OF TANGATA WHENUA – identifies respect for the diverse ethnic and cultural heritage of New Zealand people, with acknowledgment of the unique place of Māori, and New Zealand's role in the Pacific and as a member of the international community of nations.

Words are not enough, nor are good intentions (Shields C. M., 2003). In too many secondary schools, the unique place of Tangata Whenua stands too often as one of tokenistic gesture. For Māori to achieve at or above national averages, the unique place of Tangata Whenua requires that place to move from the margins and fringes, to the centre of decision making for Māori youth and whānau in their schools. This is addressed in this report.

Reflection

To what extent do these guidelines inform what is taking place in your school? If you were to give a rating of 1 – 4 in terms of your own awareness and application in your role of the guidelines, where would you sit? [1 = No Awareness or Application 4 = High Awareness & Application]

What about your team, your colleagues, the Board, your Principal?

B. THE NEW ZEALAND CURRICULUM [NZC]

The second document considered, the New Zealand Curriculum (Education, New Zealand Curriculum, 2007) provides significant intellectual spaces for the development of a very different and more responsive curriculum and learning journey for our students. Using the New Zealand Curriculum as an opportunity in which schools may realise a more equitable learning experience for all students in the context of a ‘community of difference’ is a real invitation that could transform outcomes for many students currently marginalised.

The vision is that young people will be confident, connected, actively involved, lifelong learners. The values embrace excellence; innovation, inquiry and curiosity; diversity; equity; community and participation; ecological sustainability; integrity; and finally respect. For this vision to be realised for our Māori students, more fully and consistently across our secondary schools, those young people must feel included, connected and motivated. This report enters into these areas of need.

The New Zealand Curriculum identifies a number of principles as foundations of curriculum decision making which aim to put students at the centre of teaching and learning, asserting that they should experience a curriculum that engages and challenges them, is forward-looking and inclusive, and affirms New Zealand’s unique identity.

The principles set out are: High expectations, Treaty of Waitangi, Cultural diversity, Inclusion, learning to learn, Community engagement, Coherence, Future focus. Simply stated however, in too many of our secondary schools, we continue to fall short of working in ways that prioritise these principles in our practice. Each of these principles support the commitment to addressing the underlying disparities existing today and form a component of most discussions around equity and social justice in education.

Reflection

This is not the place to go into detail about the New Zealand Curriculum but of particular relevance in this report is the ‘how’ of making these principles a reality in more of our schools and classrooms. I invite the reader throughout this report to engage with the writer through a dialogue and discourse. I therefore to invite you before proceeding to consider the extent to which the curriculum in your own school is consistent with the following statements taken from the New Zealand Curriculum document (page 9).

All curriculum should be consistent with these eight statements:

1. **High expectations:** *The curriculum supports and empowers all students to learn and achieve personal excellence, regardless of their individual circumstances.*

2. **Learning to learn:** *The curriculum encourages all students to reflect on their own learning processes and to learn how to learn.*
3. **Treaty of Waitangi:** *The curriculum acknowledges the principles of the Treaty of Waitangi and the bicultural foundations of Aotearoa New Zealand. All students have the opportunity to acquire knowledge of te reo Māori me ōna tikanga.*
4. **Cultural diversity:** *The curriculum reflects New Zealand’s cultural diversity and values the histories and traditions of all its people.*
5. **Inclusion:** *The curriculum is non-sexist, non-racist, and non-discriminatory; it ensures that students’ identities, languages, abilities, and talents are recognised and affirmed and that their learning needs are addressed.*
6. **Community engagement:** *The curriculum has meaning for students, connects with their wider lives, and engages the support of their families, whānau, and communities.*
7. **Coherence:** *The curriculum offers all students a broad education that makes links within and across learning areas, provides for coherent transitions, and opens up pathways to further learning.*
8. **Future focus:** *The curriculum encourages students to look to the future by exploring such significant future focused issues as sustainability, citizenship, enterprise, and globalisation.*

There is so much of value in the New Zealand Curriculum [NZC] document as a basis for building school communities in our nation of Aotearoa/New Zealand that are genuine ‘communities of difference’ (Shields C. , 2002). Indeed, it is the writer’s contention that the way forward is indeed to consciously reconstruct our schools and classrooms such that they become ‘communities of difference’. Only then will the principles above be able to find expression. It is in ‘communities of difference’ that values will be encouraged, modelled, and explored. Again quoting from the NZC

Students will be encouraged to value:

- *excellence, by aiming high and by persevering in the face of difficulties;*
- *innovation, inquiry, and curiosity, by thinking critically, creatively, and reflectively;*
- *diversity, as found in our different cultures, languages, and heritages;*
- *equity, through fairness and social justice;*
- *community and participation for the common good;*
- *ecological sustainability, which includes care for the environment;*
- *integrity, which involves being honest, responsible, and accountable and acting ethically; and to respect themselves, others, and human rights. (p.10)*

The writer is deliberately encouraging the reader to revisit the NZC where it states that the *'specific ways in which these values find expression in an individual school will be guided by dialogue between the school and its community. They should be evident in the school's philosophy, structures, curriculum, classrooms, and relationships. When the school community has developed strongly held and clearly articulated values, those values are likely to be expressed in everyday actions and interactions within the school'*.

This report it is hoped will provide material to support this revisiting in a way that is pragmatic in its offerings as well as reflective in its approach.

The NZC is very clear in identifying that there are *'Effective Pedagogy Teacher actions [that] promot[e] student learning. While there is no formula that will guarantee learning for every student in every context, there is extensive, well-documented evidence about the kinds of teaching approaches that consistently have a positive impact on student learning'* (p.34).

The NZC reminds us *that students learn best when teachers: create a supportive learning environment; encourage reflective thought and action; enhance the relevance of new learning; facilitate shared learning; make connections to prior learning and experience; provide sufficient opportunities to learn; inquire into the teaching–learning relationship.*

Included in this report are findings and observations relating to research that underpins the why. Learning and motivation theory has been neglected by too many educators and needs to become central to building professional efficacy that will enable teachers to better realise with and alongside their students, positive outcomes for all. It involves a deeper appreciation of the psychology of learning and motivation. This needs to become a central element of ongoing professional learning for leaders at all levels in the school and classroom.

Reflection

After you have read some or all of this report, I invite you to reconsider whether there has been anything in that experience that has contributed to assisting you in your work, whatever your role, to new opportunities for realising the principles, values and effective pedagogy as described in the NZC more fully. This might provide useful evaluative feedback!

C. A CRITIQUE OF KEY MESSAGES CONTAINED IN THE 'SCHOOL LEADERSHIP AND STUDENT OUTCOMES: IDENTIFYING WHAT WORKS AND WHY?' PART OF THE BEST EVIDENCE SYNTHESIS ITERATION [BES] (Robinson V. H., 2009)

The third document, is the Best Evidence Synthesis. This document is considered in this section and perhaps the most significant home developed resources and guidance for school leaders is that entitled 'School Leadership and Student Outcomes: Identifying What works and Why?' part of the Best Evidence Synthesis Iteration [BES] (Robinson V. H., 2009). It contains a great weight of identified linkage to inform how school leadership can best impact student outcomes.

Working from the critical theory perspective however it is important to recognise that this is essentially a neo-liberal study that supports the status quo politically and socially whilst suggesting change is needed. It concentrates on 'Transformational' contrasted with 'Pedagogical' or 'Instructional' Leadership. It makes no mention of Transformative leadership and avoids any critical view of existing structures. For example, it provides no context beyond the identified disparity of performance for Māori in particular whilst no mention is made of historical context and structural reasons and causes of inequalities. No mention of Equity or Social Justice.

Even so the work provides some valuable pegs summary conclusions through the text including sections relating to:

- Pedagogical Leadership
- Pedagogy Recommendations
- Sections on Māori
- Strong Connections

Its International Forward Update of April 2015 identifies that the 'Iterative Best Evidence Synthesis [BES] Programme of the New Zealand Ministry of Education is the single best research review series on education matters around the world. They show that 'focused pedagogical leadership is essential – one in which the principal participates as a co-learner with teachers in moving learning and the school forward'. The Synthesis is very clear in identifying that 'school leaders need to be proactive leaders of teacher learning as the latter affects student learning'.

Whilst phrased in deficit thinking terms the conclusion arrived at is that '.....improved learning outcomes for *disadvantaged students* [DEFICIT THEORISING] is a matter of deliberate practice around a small number of key factors that go together to make a significant difference.

The executive summary (p.35) identifies that a range of international surveys (for example, PISA, TIMSS, and PIRLS) show.....a disconcerting disparity between low and high achievers, particularly in reading literacy. Interesting it is 'the system' that is 'underperforming for some of the most rapidly growing youth populations, including Māori and Pasifika'. This conclusion would indicate that change must therefore be systemic.

The Synthesis sees 'the fundamental challenge for school leaders across the system is to raise achievement and reduce disparity in ways that prepare all our students for the future'. It is the current writers' contention that this disparity will not be reduced without a commitment to Equity and a differential addressing of the disparity through changing the systemic approach to learning.

A second challenge is ‘to markedly improve educational provision for, and realise the potential of, Māori students’ (p.36). The first challenge and the second challenge are closely connected and I argue that the challenge is to establish a new transformative leadership in education which is committed to social justice and equity, as the lack of both is systemically created and continues to perpetuate the existing disparities.

This requires more than ad hoc or short term intervention projects with funding that ceases just as there is evidence of change being effected – i.e. Te Kotahitanga – Kia eke Panuku. This Ministerial Approach all too often seems to be the order of the day, examples of the establishment buying off pressures for change in the short term through specific programmes but with no long term commitment to the programmes.

A third challenge ‘is to strengthen valued social outcomes, including the ability of students to relate well to each other’. No account is taken of who and how ‘valued social outcomes’ are defined and in a school context how the dominant culture continues to perpetuate a curriculum and hidden curriculum which fails to take account of other culturally ‘valued social outcomes’. In a New Zealand School context, particularly where there are significant Maori student populations an area of values sourcing that needs to be considered is most definitely to be found in metaphor arising out of a Kaupapa Māori.

A fourth challenge ‘is to adjust our self-managing school system to ensure we have sufficient effective leaders with the time and support they need to meet the first three challenges’. This fourth challenge requires leaders who are not bound by the existing culture and way of doing things and are courageous enough to resist the inertia of the established way of doing things which itself contributes to maintaining the existing disparities and inequities in the system.

Effective leaders can only be ‘effective’ in terms of addressing challenges 1-3, identified above, if they are prepared to make social justice and equity their mandate and to work using critical theory, to challenge their own positioning and that of those around them, and embrace a democratic view of the political sphere in the school.

A leader can readily maintain the status quo but to effect the changes required demands a rejection of that position. Where a leader maintains the status quo by default because she/he does not grasp what the real agenda of transformative change looks like. Their level of conscientization remains low and he fulfils the continuation much as things are of the established order be it within the school, community or the Ministry of Education.

In terms of the impact of leadership types on student outcomes ‘[the] analysis showed the impact of pedagogical leadership to be nearly four times that of transformational leadership’. (p.38) The big message from this BES is that ‘the closer educational leaders get to the core business of teaching and learning, the more likely they are to have a positive impact on students’ and that it is ‘leadership rather than leaders is [that] is needed’.

Most significantly, the Synthesis identifies that ‘while New Zealand has between-school differences in student performance, it has far greater within-school disparities – greater than many other countries’. (p.57) In other words, schools need to look at and address the disparities that exist within their own communities.

The government's strategy Ka Hikitia: Supporting Māori students to succeed as Māori is highlighted in relation to the second challenge, to realise the achievement potential of Māori students. The Synthesis boldly identifies that 'this will involve breaking free of an entrenched pattern of systemic underperformance and will require a 'stepping up' of the educational opportunities available to young Māori'. However, this statement is really made in a political vacuum of zero analysis relating to the causes of the 'systemic' underperformance but nevertheless goes on to say 'how crucial organisational change is to realising Māori potential in education'. (p.60)

The Synthesis identifies that 'Te Kotahitanga professional development intervention demonstrates that, despite the difficulties, transformative change is possible when effective professional development is linked to a process of continuous improvement and underpinned by research and development'. (p.60) The use of the terminology is promising and interesting, 'transformative change'. No previous mention from what the current writer can see has been made of 'transformative' as a concept and there seems to be no link to the rationale of 'transformative change' being related to issues of social justice and equity. Nevertheless, 'transformative' is introduced into our vocabulary of leadership and change.

The Synthesis shares that 'an independent analysis shows, for example, that nearly half the Maori students of teachers who participated in this project have gone on to get NCEA Level 1 compared with fewer than a third prior to the professional learning', reinforcing the authentic opportunity for transformative change in our schools.

The Synthesis goes on (p.77) to share that it has introduced 'a concept of leadership that is cognisant of the bicultural nature of schools, our location in the Pacific region, and the fact that we are home to some of the largest populations of Pasifika peoples found anywhere. Our concept is inclusive of both positional and distributed leadership. It views leadership as highly fluid and deeply embedded in educational tasks and knowledge'. There follows no explanation of the meaning of bi-cultural which is taken as read, and seems to reflect the dominant neo-liberal normalising within the New Zealand Context. For instance, no consideration is taken of where Pasifika or Asian peoples fit.

The importance of the relationship between the leaders and teachers is set out as in 'high performing schools, leaders work directly with teachers or departmental and faculty heads to plan, coordinate, and evaluate teachers and teaching'.

Leaders 'are initiators of and active participants in professional learning and a valuable source of advice on pedagogical problems. When leaders are effectively involved in professional learning, they appreciate the conditions that teachers require to achieve and sustain improvements in student learning' (p.102).

The current writer's learnings, to be focused on elsewhere more fully in this report indicate that there needs to be a much clearer focus on the very factors that engage and motivate students. This has been lacking in most schools and most leaders and teachers have limited appreciation of the most recent research in the area of motivation.

The area of culturally responsive pedagogical practices is steeped in sound motivational theory and needs to be appreciated.

Furthermore, teachers tend to consider their own level of competence to be higher than it actually is and they invest little in ongoing professional learning relating specifically to motivational theory

which would make all the difference in the classroom and particularly for marginalised students. Equitable practices in the classroom require both teachers and leaders to have an appreciation of all this and more.

A further key element identified in those leadership factors than impact on improved outcomes for students lies in [the role of leaders] 'in creating educationally powerful connections. Such connections facilitate continuities for students: between their identities and school practices, across different parts of the teaching programme, and between educational settings' (p.140). Whilst there is no specific suggestion of the importance and necessity of 'transforming' school practices here, in order to create these powerful connections, there seems little doubt that they will not be built unless schools work differently and look more closely at the relationships of 'power distribution' being redefined, indeed transformed.

It is suggested that 'leaders can promote educationally powerful connections between home, school, and community by utilising opportunities that arise out of the core business of teaching and learning [helping] students connect their work with their family, cultural, and community experiences, knowledge, and skills (p.150). Transformative practices in the classroom and the school will actually mean that this must no longer be optional dependent on the teacher's whim. It needs to be normal practice!

One of the 10 main findings of the Quality Teaching of Diverse Students BES is that 'student outcomes are enhanced when there are effective links between school and various other contexts in which students are socialised'. Transformative leadership which focuses on equity, social justice and democracy, includes a realisation that 'educationally powerful connections' will involve a redefinition and balance of the relationships of power between school and home and teacher and student.

The Synthesis goes on to identify that 'amongst other things, pedagogical leadership involves coordination and evaluation of the curriculum. An important criterion against which curricula should be evaluated is the extent to which units of work and teaching resources make connects with students' lives and community resources (p.151). The New Zealand Curriculum and the National Educational Guidelines, provide invitations to develop a "transformative curriculum". Leaders and teachers in schools where disparity of educational outcomes remains, will not be able to motivate students currently marginalised unless the curriculum experienced is transformed in line with good practices that see pedagogy as culturally responsive and culturally appropriate and one which incorporates the research messages of both Motivation and Learning Theory, both of which underpin the successful practice evident in the Te Kotahitanga School experiences.

Whilst the section on 'Connecting school and home to address antisocial behaviour' sounds very much like a deficit theorising positioning the issue of student engagement and non-engagement is central to addressing matter of academic disparities. The Synthesis commentary goes on to identify that 'leaders often need to manage the challenge that contingency management procedures can pose to the 'common-sense' of existing practice. The research on anti-social development indicates that the first and primary aim of intervention work with anti-social children will usually be to reduce the frequency of punishment (for both inappropriate behaviour and academic failure) to a level comparable with that being experienced by normally developing age-mates – and to accomplish this as quickly as possible. This is because excessive punishment (and failure) is one of the main drivers

of antisocial development (p.165). The present writer looks more closely at how we might transform our approach in this area, looking at re-defining the nature of resistance.

The synthesis rightly goes on to identify that ‘what teachers know about the lives of children outside of school affects their pedagogical practices. Inquiry needs to become a common pedagogical practice. In the light of the diversity that is inherent in all classrooms, having the means to construct knowledge about differences among learners may be more important and less problematic than having information on learners in pre-packaged forms’ (p.166). Again, the present writer is interested in this aspect of capturing and normalizing ‘diversity’ by looking more closely at how we can foster schools as “Communities of Difference”.

According to the Synthesis, ‘Making connections is part of good pedagogy.....Large effects have been obtained for units of work in which students mediate the use of community resources, parents contribute to units, and curriculum resources are based on indigenous knowledge’ (p.169). This same message is echoed in the research into what motivates students to learn and particularly, in the area of cultural responsiveness.

Interestingly, the Synthesis whilst identifying that ‘the students in our schools are increasingly diverse, it goes on to suggest that teachers cannot be expected to meet this.....challenge unless appropriate conditions are in place’ and that it is ‘the job of educational leaders at all levels of the system to ensure that they are’ (p.201).

This feels like a platitude to some sections of the teaching profession and seems to reflect a low expectation of what is to be expected from the profession, if it is to be called and worthy of being named a profession. Increasingly, leadership is being recognised as meaning more than the principal and leadership team. We need to redefine educational leadership. In the classroom, the teacher is “the educational leader” and it might be posited that not enough responsibility is taken at times on by the teacher to continue to learn how to be more effective. Of particular concern, is the restricted knowledge, understanding and application of both learning theory and motivation theory. Too many teachers and leaders including principals, in too many schools are unaware of the research behind what motivates students to learn and how to adapt their pedagogical practices to meet those needs.

REFLECTION

Where do you as reader agree or part company with:

1. The findings of the BES?
2. The critique and commentary of those findings?

CHAPTER FIVE - SO WHY DON'T OUR SECONDARY SCHOOLS WORK ANYMORE?

Back at the close of the last century Hood (Hood, 1998) writing as an educational leader of 35 years in New Zealand concluded that our secondary schools didn't work anymore. A teacher and principal before working for the Education Review Office and the Ministry of Education, moved into consultancy, his book called for 'concerted action necessary to revolutionise secondary schooling'. He felt that the 'nub of the issue was that new approaches, no matter how much students, or their parents, teachers, employers or the community may want them, were inevitably doomed unless schools were restructured'. A product of his time, Hood concluded that a model of funding which rewarded institutions for numbers of 'bums on seats' rather than on outcomes and incentives for rapid successful movement of students to higher levels of learning, was one of those external operational mechanisms which stifle innovation.

However, Hood was unable to offer any collective vision about schooling in the 21st century. The debate in New Zealand was about to shift significantly. His analysis made no mention of the real issues. Whilst Hood raised many questions regarding the lack of clarity and purpose, his answers lacked any reference to the following: Māori; Social Justice & Equity; the Nature of Leadership; or the Nature of professionalism.

Hood pointed out that teachers, their students, the parents and the public including politicians, were trapped in a misperceived paradigm (a word he uses frequently in the book) of what schools are, and should be about. He identified that what he called the 'delivery model' of schooling with its filled days of rigidity and inflexibility, with clearly assigned roles and expectations for students and teachers, had become the model of the 'real' school and that it was a model that does not work.

Whilst not setting out exactly what a paradigm shift meant, he concluded that it was not a paradigm shift but a paradigm leap that was required. For Hood, if the schooling system 'does not rapidly close the gap between what it does, and what it should do in response to the demands of the 21st century, it will simply become irrelevant. Schools will become redundant'.

I mention Hood's analysis because in some ways he was right and little has really changed. It is the current writer's contention that secondary school education has remained more or less as Hood described nearly 20 years ago and will continue to be so unless the paradigm shift really does occur. In some ways, this study is pointing out the characteristics of that shift. The National Educational Guidelines, the New Zealand Curriculum and the Best Evidence Synthesis, in their own way point to the same but remain bound by the same inertia that maintains things as they are.

Facing the big questions in teaching have been the focus of a number of academics (St. George A. B., 2008) and unlike Hood offer a more critical analysis of why things might not be working in our schools as so many commentators would wish to see.

Anne-Marie O'Neill and John O'Neill in Chapter 2, identify the harnessing of education to the economy as involving control, de-professionalization and deskilling of teachers a neo-liberal agenda. In Chapter 3, Judith Loveridge and Claire McLachlan, write on '**Regulations, accountability and compliance vs. participation, diversity and democracy in early childhood education?**' The title says it all, and it could have been written of secondary education too. In Chapter 4, John O'Neill and Roseanna Bourke identify that a New Curriculum is needed – moving beyond 'learning to know' and 'learning to do' to learning to live together and learning to be.

Basically each of the contributor identify that schools or schooling or school education needs to be transformed – leaving behind the limitations of the traditional curriculum and opening new and real learning. They see in this new world that knowledge is generated as co-constructed with new knowledge and new learning. The 'nature of teaching and learning as complex social phenomena' (p.31) needs to focus 'on authentic, everyday settings and activities'. The writers conclude that the dominant forms of schooling have not, and without major reform cannot work for Māori (p.32).

Further themes emerge, with 'learning as participation in legitimate everyday activity or situated learning' (p.33) and the centrality of Social Justice in Education as a necessary dimension for schools to be able to meet the needs of all our students.

Vicki M Carpenter and Nathalia Jaramillo (p.69) cite Paulo Freire who posits that teachers are powerful people; in their pedagogy they are able to affirm a students' humanity and human potential in what is essentially an ethical and political. In *Pedagogy of the Oppressed* (1972), Freire argues for humanisation. In later works he considers the role of teachers when faced by injustices. Freire argues for dialogic classrooms rather than teachers 'banking' curriculum (Shor & Freire, 1987).

In each of these contributions to facing the 'Big Questions in Teaching' the paradigm shift which Hood intuitively understood but lacked the critical theoretical perspective to articulate and understand, is being set out.

In a similar critical theoretical framework, contributors in Carpenter's (Ed) *Nga Kaupapa Here: Connections and Contradictions in Education* (Carpenter VM, 2008) make the same case. Codd in Chapter 2 identifies how 'the commercial imperatives of globalisation, combined with other ideological influences of neo-liberalism, have transformed the culture of New Zealand Schools'. He reflects on how this lies in 'contrast to a culture once imbued with traditional democratic educational values' and that there is 'now a commercial managerial culture preoccupied with performativity (i.e., with what is produced, observed, measured). This culture is more concerned with what can be recorded, documented and reported about teaching and learning than with the educative process itself'.

He goes on to describe, 'performativity, with its emphasis on efficiency and external accountability, treats teachers as functionaries rather than as professionals and thereby diminishes their autonomy and commitment to the values and principles of education'.

I reflect on how this was the New Zealand I arrived in 12 years ago – with a teacher group still remembering how things were. Today, many of the older teachers continue to try to bury their

heads in the sand and don't consciously fight to hold on to their professional status by taking control of the curriculum in partnership with the students.

Codd believes that within 'the school, the combined effects of commercialism and performativity produce a culture of distrust. In the pursuit of greater accountability, government policies have produced systems of managerial surveillance and control that have fostered within schools and other educational institutions a culture in which trust is no longer to be a foundation of professional ethics [p.21]. He believes that these 'neo-liberal policies..... have eroded the fundamental democratic values of collective responsibility, cooperation, social justice and trust. The cumulative effects of such policies have reduced schools to commercial enterprises and professional accountability to a form of managerial control that aims to render the work of teachers' invisible through reporting systems and managerial procedures [p.22].

I recognise now that I have contributed significantly to this change as a principal. The contradiction of trying to be transformative whilst working within the neo-liberal structures is clear and the challenge is to be able to push back boundaries, create realignments of alliances within communities and our schools, in a way which does not allow the constant compromising of those democratic values. This is easier said than done.

Codd argues that 'if teachers are to have the professional capabilities to meet these challenges, they will need to have access to a robust repertoire of pedagogical practices and innovative capacities. They will need a vision of life-long education that can transcend the narrow reductionist images of the knowledge economy and knowledge society. They will need a culture of professional trust that can nurture a commitment to the role of education in fostering national identity, citizenship and democratic values'.

In Chapter 10, Teaching as an ethical and political process, A Freirean Perspective, Peter Roberts picks up this theme. Roberts write that 'as conscious beings, we have the capacity to reflect critically on the world and to change it in the light of our reflections. At the same time, the way we think, feel and act is shaped in important ways by the world around us. In a complex social world, there are always contradictions or tensions...and addressing them demands both a certain form of critical awareness and a willingness to engage in transformative action.

He repeats the earlier critique by Carpenter of 'an authoritarian or banking approach to education' and how this 'might present one version of reality as if it were the only (legitimate) one, and openly or implicitly suppress questioning of this' whereas 'a liberating approach by contrast, requires of teachers that they not only allow but actively encourage the exploration of alternatives'.

The role of teachers and principals in schools in this paradigm identifies that 'teachers need to know their subject matter well, prepare thoroughly, consider carefully why they wish to employ one pedagogical approach over another, dedicate themselves to the students and the dialogical pursuit of knowledge, and have a clear sense of their ethical commitments'.

However, before moving to share in more detail what I consider to be the characteristics of the needed paradigm shift, I take the reader through a consideration of what 'Transformational Leadership' as presented primarily in the Ontario experience has to offer.

PART THREE: BUILDING A TRANSFORMATIVE AGENDA

CHAPTER SIX - MOVING BEYOND A FLIRTATION WITH TRANSFORMATIONAL LEADERSHIP

Any literature search, analysis or commentary on the nature of leadership and influence on student outcomes in schools will quickly lead to the work of Professor Kenneth Leithwood. Along with others, Leithwood carried out a review of research into how leadership influences student learning (Leithwood K. L., 2004). The review opens by acknowledging that whilst effective leadership makes a difference in improving learning, there was nothing new in this idea and that what was far less clear after several decades of school renewal effort, was just how leadership matters, how important the effects are in promoting the learning of children, and what the essential ingredients of successful leadership are.

Very much in line with the BES (Robinson V. H., 2009), the Leithwood led Review, identifies that 'leadership is second only to classroom instruction among all school-related factors that contribute to what students learn at school. One significant difference might be in the wording, for whilst the BES focuses more on 'student achievement', the Leithwood Review places an emphasis on 'student learning' (p.70)

However, a second leading conclusion, was that 'Leadership effects are usually largest where and when they are most needed'. This might be self-evident in that the greatest deficit or gap allows greater shift to occur. In this case meeting needs of Māori in our New Zealand schools provides just such a context for the leadership effect to be felt.

A Review of Transformational School Leadership between 1999 – 2005, concluded that:

- Transformational leadership effects on *perceptions*² of organisational effects are significant and large;
- Transformational leadership effects on objective, independent measures of organisational effectiveness are less well documented and less uniform in nature.....[and].....moderate in size;
- Evidence about transformational leadership effects on independently measured student outcomes.....seem quite promising though limited in amount;
- Recent evidence about transformative leadership effects on students' engagement in schools[is].....modest in amount.

The final conclusion is that 'considerably more research on both short- and long-term effects of such leadership on objective measures of student outcomes is urgent (Leithwood K. a., A Review of Transformational School Leadership Research 1996 - 2005, 2007) (p.193)

Interestingly an earlier study by Leithwood that focused on student engagement and transformational leadership (Leithwood K. a., The Effects of Transformational Leadership on Organizational Conditions and Student Engagement, 1999) concluded that 'student engagement of transformational leadership practices were substantially weaker than those of family educational culture' (p.21).

² Writers emphasis and italicisation

Interestingly, a meta-analytic review of unpublished research by Leithwood and Sun (Leithwood K. a., 2006), identified several implications for future research:

- Research aimed at assessing the extent to which school leadership influences students should eschew the exclusive use of whole school leadership and test the more specific practices
- Future research inquiring about how leadership influences student learning should also be 'practice specific'

And the review concludes that 'Leadership policy and practice will be improved by acknowledging the need for leaders to pay close attention to both the classroom conditions that students experience directly and the wider organisational conditions that enable, stimulate, and support these conditions.

It is the writer's contention that for significant improvement in student engagement and student achievement to be effected in our New Zealand schools, most particularly amongst those students identified as 'target groups' in official language, but more appropriately identified by the writer drawing on critical theory, as those marginalised by the dominant culture within the education system and social fabric of society more generally, there needs to be a paradigm shift much more challenging than that proposed earlier by Hood (Hood, 1998).

On 12th September 2016, I was privileged to have a 45 minutes' interview with Professor Leithwood (Leithwood K. (., 2016). During this experience, he reinforced many of these conclusions. Most significantly, I intuitively felt he had begun to question whether the focus of leadership research over recent years had perhaps been looking in the wrong place. We had a most enlightening exchange for around 10 minutes which centred upon what he referred to as '***the most disruptive piece of data we have right now***'. He was referring to 'looking at visible learning practices'. He began to move on and into a linked conversation around engagement, learning and motivation. I will return to this a little later. I believe it is of the greatest importance in terms of the role of the Principal and others as pedagogical leaders.

It is now time to move the centre of gravity, away from a consideration of 'transformational leadership' working within, with and alongside a most prescribed neo-liberal agenda as presented and implemented in New Zealand by the range of government institutions such as the Ministry of Education, the Education Council and their organ for Monitoring, Evaluation and Review through the Education Review Office, towards the opportunities offered through a critical theory based 'transformative' approach to leadership.

REFLECTION

Where do you as reader place yourself in terms of this idea that there is somehow a dominant neo-liberal agenda that is shaping the educational setting generally but more specifically how schools are structured, how change is being imposed in a way which has little to do with ethics and values and much to do with accountability?

CHAPTER SEVEN - EDUCATIONAL LEADERSHIP OF THE ETHICAL SCHOOL & COMMUNITY OF DIFFERENCE

I have found throughout my time as a secondary school principal that there is at times an irreconcilable tension between the desire to make a difference within a world view that is founded upon an ethical appreciation of the universality of human life and the experienced imposition of a system that is centred elsewhere. The term neo-liberal has emerged during the latter part of the 20th Century and continuing into the second decade of the 21st Century. This is an experience which is evident amongst many educationalists who seek to work in a world founded on contrary values whilst seeking to change that world through the existing structures and systems.

George Theoharis (Theoharis, 2010), writes about this very dilemma and offers some helpful support for Principals so positioned. His contribution in 'New perspectives in Educational Leadership' sets the scene in the title itself: "Yes We Can": Social Justice Principals Navigating Resistance to Create Excellent Schools". He begins by recognising that principals who are successful at creating more equitable and socially just schools, encounter significant resistance and barriers to their work (p.279). Reading this in itself gives a sense of resolve, knowing that this is to be expected and even recognised as an indication that progress will not be made without it.

Theoharis identifies that much of this resistance comes from larger societal norms of deficit thinking that play out in our schools and school systems, designed to maintain disparities for historically marginalized students (p.280). I have experienced this most acutely at times as an equity-oriented agenda is pursued.

However, the most important theme to emerge from the readings, including Theoharis, is that equity and achievement are inseparable and that equity cannot be achieved in the absence of high expectations. Psychologically, this has required a personal repositioning. It is the common language of achievement and high expectations that provides I believe the bearable and passable bridge between the neo-liberal agenda of high accountability and control and the critical positioning that centres upon building an ethical school based upon equity, social justice and democratic values.

For Theoharis in such an 'Ethical School' leaders work to: 'increase inclusion, access and opportunity; improve the core-learning context; and create a climate of belonging. [These] together became the combined ways they raised student achievement (p.281)

On nature of resistance from within the school/community, Theoharis mentions the enormity of the daily work of the principalship; the momentum of the status quo; obstructive staff attitudes and beliefs; and the insular/privileged parental expectations. These features are all too familiar to the writer but once again is personally affirming. He goes on to share a few examples, one of which is repeated here because it is exactly the sort of event experienced by the writer: teachers not wanting students with special education labels to be their responsibility (p.283).

Theoharis offers some advice on how to navigate such resistance including the importance of bringing people together; providing support for staff and engaging in self-care (p.284). I am actively embracing each of these.

He admits that the ‘formidable resistance that many schools face...leads many school leaders into submissive inaction or ineffective action’. I have experienced this at times and have had to regroup and get up off the floor and try again. This should be accepted as the lot of the school leader so committed to the agenda of Equity, Social Justice and a Deep Democratic Approach to leadership. In Theoharis’ words, we must have a ‘...a sense of responsibility.....a personal sense of agency[a responsibility] for challenging the inequities and injustices encountered in their schools.....[and a belief] that they actually could do something about it. [That was a better way] to organize, run, and teach at our school (p.285).

In terms of coping strategies [recall sharpening the saw – Covey] helpful and successful enactments include: running, walking, biking, letting off steam, playing musical instrument, Yoga and community service (p.289). I have made my own personal commitment to myself in these areas.

Reflection:

If you are exploring the agenda of equity and social justice, use Theoharis’s commentary as a basis for a conversation with your colleagues who may also be exploring this discourse in education. What challenges and lessons do you see for those working in New Zealand state schools ready to take up the challenge for Equity?

Starratt (Starratt, 1991), places the concept of building an ethical school into a theory of practice in educational leadership, identifying three foundational ethical themes – critique, justice, and caring. He presents a theory for practice that helps to ‘frame moral situations encountered in practice so that their moral content becomes more intelligible and more available to the practical intuitive sense of the practitioner’.

What he suggests is ‘the joining of three ethics: the ethic of critique, the ethic of justice, and the ethic of caring’. He argues that whilst ‘none of these ethics by itself offers a [principal] a fully adequate framework for making ethical judgements; together however, each ethic compliments the others in a developmental context of practice (p.186)

I found his ideas useful particularly his insistence that ‘...one perfect choice does not exist.....the three perspectives, however, enable one to make choices with the consequences more clearly delineated, to move towards the “best” choice under the circumstances, or to a choice that, although it favours one ethical demand, will probably be balanced later on by other choices (p.187).

REFLECTION

One of the challenges in a school is to establish the tone, the heart-beat of the school, how we do things in a way that is built on a coherent ethical understanding and rationale so that decisions are informed by that set or code of ethics. Assumptions can be made easily that we are all on the same page when in fact as individual players we are approaching decision making from different ethical positions. In other words, we need to be ready to articulate what our ethical framework consists of and keep returning to it when decisions are being made at all levels.

If this reflection has any resonance with you can you identify implications for your own practice?

For Starratt 'the position taken...is to establish an ethical school environment in which education can take place ethically'. He sees 'individual choices regarding individual circumstances.....as taking place in this larger ethical context. Hence [the Principal/the Board/the Teacher] who assumes that the educational environment, the organisation, the system, the institutional arrangements (the curriculum, the daily and weekly schedule, the assessment and discipline and placement and promotion policies) enjoy a value neutrality, or worse, already embody the desirable ethical standards, is ethically naïve, if not culpable'.

This observation and positioning using the critical theory lens must remain in the background of ongoing personal and professional reflection for the school leader committed to progressing an agenda of equity, social justice and democratic ways of living in the community.

REFLECTION

Considering your own school [classroom] identify using the three ethical perspectives examples of practice which promote or offend the presence of an ethical environment. What is it that you are practicing which promotes or offends and what can you change or do about it?

The ethical position taken here by Starratt 'is that [principals etc] have a moral responsibility to be proactive about creating an ethical environment for the conduct of education (p.188). He sees that 'those individual choices, are [only] a small part of the large agenda of building an ethical school' (p.189).

Like Theoharis previously, [The article identifies a growing awareness] 'of the structural obstacles to renewal and change.....[that] the bureaucracy of school systems is coming to be seen as an enduring problem' (p.189). I have found the commentary useful in framing my own approach for the immediate future and instrumental in providing an emotional and psychological armour for the battles ahead.

Starratt is clear that 'as the school community under the leadership of educational administrators and teachers, faces the possibility of creating an ethical school, it will face the necessity of critiquing both the adversarial, contract mind-set of unions, as well as the hierarchically structured, impersonality of the administration of the school. Beyond that critique awaits the critique of the overly (if not exclusively) technicist approach to teaching and learning tied to narrowly conceived

learning outcomes and simplistic, quantifiable measures of learning (p.189). This is also the challenge for professional educators to recapture a personal ethical position in relation to the systems in which we all must work. Starratt set out some basic questions around critique as an ethical theme. He argues that [Critical theory thinkers] ask questions such as:

“Who benefits by these arrangements?”

“Which group dominates this social arrangement?”

“Who defines the way things are structured here?”

“Who defines what is valued and disvalued in this situation?”

The point of this critical stance is to ‘uncover which group has advantage over the others, how things got to be the way they are, and to expose how situations are structured and language used so as to maintain the legitimacy of the social arrangements’.

‘By uncovering inherent injustice or dehumanization imbedded in the language and structures of society, critical analysis invites others to act to redress such injustice’. Starratt argues that ‘their basic stance is ethical for they are dealing with questions of social justice and human dignity, although not with individual choices’ (p.190).

In conclusion, I believe that Starratt helpfully sums up that ‘this ethical perspective provides a framework for enabling educational administrators [read principals] to move from a kind of naivete about “the way things are” to an awareness that social and political arena reflect arrangements of power and privilege, interest and influence, often legitimized by an assumed rationality and by law and custom.

REFLECTION

The reader is invited to draw on the previous metaphor of Plato’s Cave Analogy.

To what extent do you believe that once you have experienced a deeper level of understanding or consciousness – you cannot return to your previous state of ignorance, you have to accept the new understandings and act accordingly until you indeed reach an even higher or deeper appreciation through ongoing critical reflection

Can you recall examples in your own life journey where this lesson has been apparent to you? How did you use your new understanding?

How did you manage your relationships with others who had not had the benefit of your insights?

What challenges did this new awareness create for you in your professional or personal life?

For Starratt the theme of critique, ‘forces [principals] to confront moral issues when schools disproportionately benefit some groups in society and fail others’. Whilst the school may exhibit structural properties that may promote a misuse of power and authority, from a critical perspective,

Starratt makes clear that ‘no organizational arrangements in school “have to be” that way; they are all open to rearrangement in the interest of greater fairness to their members. Where unjust arrangements reflect school board or state policy, they can be appealed and restructured’.

I have taken this message on board as I enter the closing chapter of my own period as a Principal in such a school context. There are many things that can be done and there are deliberate acts that can be made to effect change and to challenge the existing status quo. This has been a consistent theme through the most significant professional learning programmes for teachers and principals in New Zealand in recent years: Te Kotahitanga³ and Kia Eke Panuku⁴. Both these outwardly, government and Ministry of Education sponsored programmes of professional learning, aimed at supporting Māori students enjoying and achieving success as Māori, have been short-lived as funding continues to shift under neo-liberal mechanisms of accountability and control. It is the writer’s political view that both programmes, whilst led ethically and deliberately by professional educationalists embracing a clear critical theory framework, the intentions of the greater neo-liberal agenda were never the same and always placated and pacified voices seeking equity and social justice just enough, before again removing funding to another area.

It is for this reason alone that I recognise that within the school, the principal committed to equity, social justice and democratic ways of life, whilst always seeking and maintaining networks and alliances with those of like political discourse, must in the end follow Lenin, in seeking answers wherever possible within the immediate school community and indeed classroom.

I take solace from Starratt’s position that for example ‘structural issues [that can be addressed include for example] involved in the management of education, such as the process of teacher evaluation, homogeneous tracking systems, the process of grading on a curve, the process of calculating class rank, the absence of important topics in textbooks, the lack of due process for students, the labelling criteria for naming some children gifted and others handicapped, the daily interruptions of the instructional process by uniform time allotments for class periods’.....and so on provide starting points for effecting change in our own back yard.

For Starratt ‘the ethic of critique poses the fundamental ethical challenge.....how to construct an environmental in which education can take place ethically?’ He identifies that ‘the ethic of critique reveals that the organisation in its present form is a source of unethical consequences in the educational process’.

His analysis is salutary but necessary. Starratt points out that...‘educational administrators [read principals or indeed teacher in their classroom] will face the continuing paradox of their institutional position in the school. On the one hand, they must acknowledge the tendency built into management processes to inhibit freedom, creativity, and autonomy, and to structure unequal power relationships to insure institutional uniformity, predictability and order. On the other hand, they must acknowledge their responsibility to continually overcome that tendency to promote that kind of freedom, creativity, and autonomy without which the school simply cannot fulfil its mission’.

³ <http://tekotahitanga.tki.org.nz/About>

⁴ <http://kep.org.nz/>

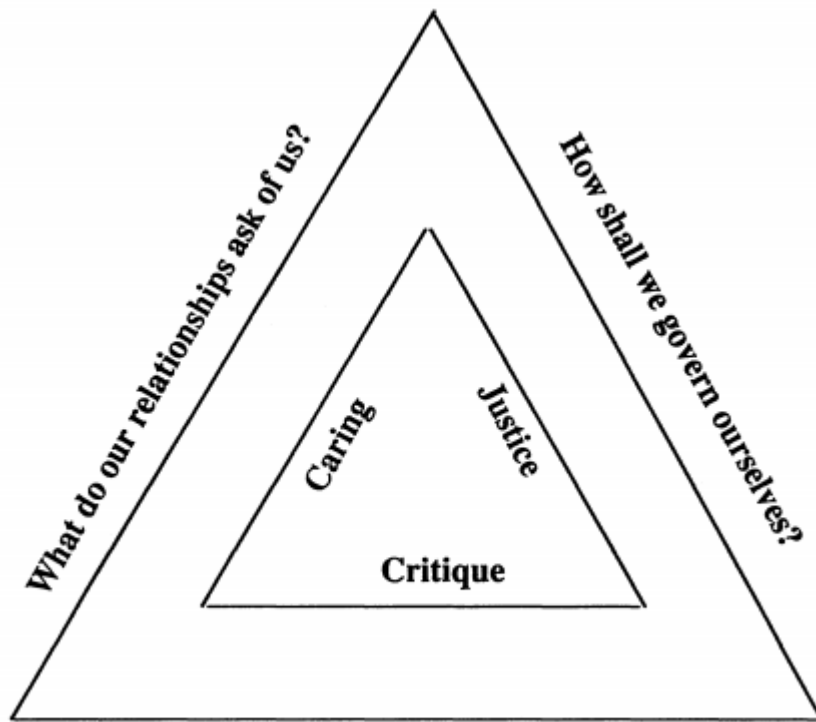
I am particularly drawn to the opportunities available for [the principal and teacher] ‘encouraging an ethic of justice [to] see to it that specific learning activities are structured within curricular and extra-curricular programmes to encourage discussion of individual choices as well as discussions of school community choices’. Starratt identifies examples such as extensive faculty and student workshops on active listening, group dynamics, conflict resolution, values clarification, problem naming as opportunities to advance a deeper understanding of the ethic of justice, which underpins equity (p. 194).

REFLECTION

For example, consider resources that go to the more dominantly affluent population of senior students compared with less affluent students in Junior School classes with larger class-sizes where the challenges of numeracy and literacy levels are greatest.

Consider your own school context. What areas of structure can you identify that undermine equity? What changes might you consider exploring that might increase equity and reflect the existence of an ethic of justice?

Two diagrams are included to provide an overview of Starratt’s modelling



Who controls? What legitimates? Who defines?

Figure 1: The Multidimensional Ethic

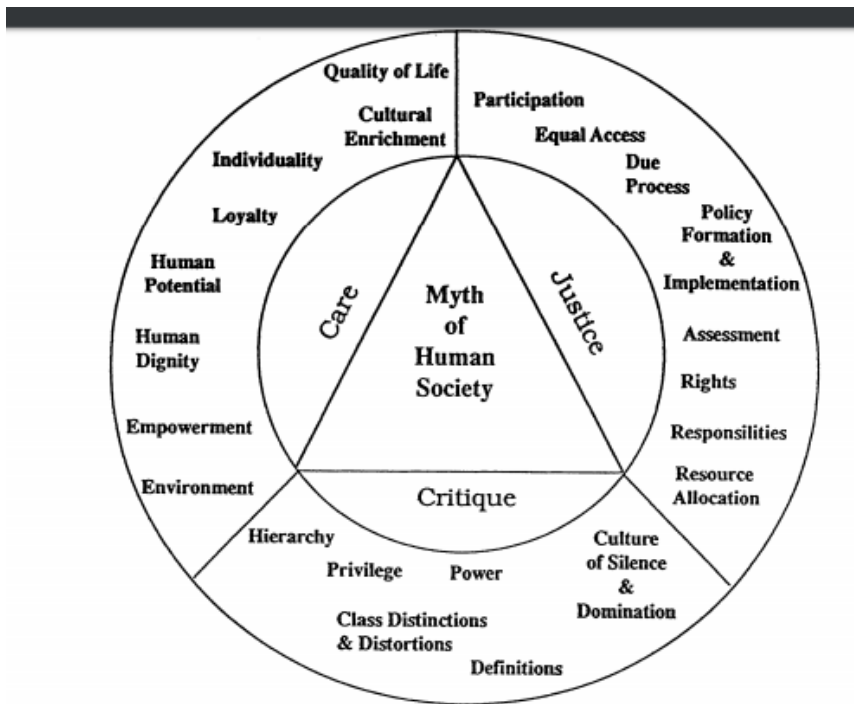


Figure 2: The Multidimensional Ethic at Work in a School Setting—An Ethical School Environment

In a real sense what we are doing as educational leaders working through a critical theory lens committed to advancing Equity, Social Justice and a democratic way of living, is what Marshall and Oliva refer to as “Making Revolutions in Education” (Marshall, *Leadership for Social Justice: Making Revolutions in Education*, 2006). Marshall reminds us that a ‘realised ideal’ is that of schooling as a

vehicle for social mobility, for ridding society of inequities, and for embedding democratic principles among citizens but that this has been elusive, appearing more in rhetoric, less in reality (p.1).

One of the many challenges for us, as for many committed educators, is that it is difficult to acknowledge that our society and our institutions (such as schools) are still marginalising and oppressing some individuals and communities. The call to us that do believe in such a reality [recall the Cave Analogy once again] is to 'passionately commit to the moral transformative goal of more systematic and creative change and social justice to benefit all our children and communities' (p.2)

Marshall argues that 'to move forward for social justice, educators need the strategies, revolutionary ones in some contexts, for rethinking school practices to better meet diverse students' needs and the language to translate intellectual concepts into practice and experiential understandings (p.4)

In reading Marshall, I perceive a need to reframe my own positioning and thereby approach to leadership. I can remain as Marshall describes 'sometimes do[ing] equity work when [I] implement equity-related policies. This is called "doing my job". Some go further, demanding better.....by joining political coalitions ...and the like. However, the activist, interventionist stance for social justice leadership goes even further, inspired not just by an intellectual ideal, but also by moral outrage at the unmet needs of students and a desire for a caring community where relationships matter.

Marshall describes how 'social justice leadership reconnects with emotional and idealistic stances. It supports leaders' impulses to transgress, to throw aside the traditional bureaucratic rationality and the limiting conceptualization of leadership' (p.7). Furthermore, social justice leadership supports their search in their work lives for joy and a sense of community and the pursuit of democratic ideals when their relationship-building activities create bridges for marginalized families and their children'.

For Marshall therefore delving deeply into social justice issues requires challenging the status quo, traditional patterns of privilege, and deep assumptions about what is real and good. However, Marshall is clear that '.....no administrator [read principal] can take on these challenges alone. Social justice leaders need space and sustenance for their effort within [schools] (p.8). This is a tension with my own positioning of a 'one state (school) community' position. I can see therefore that I need to look to place the school and any moves to progress an agenda of equity and social justice within a wider context for change. At the time of writing I am conscious of the opportunities offered to develop increased 'Conscientization' across a family of schools through the Community of Schools structure and to seek community connections of solidarity around the concepts of equity and social justice.

I guess I am engaged in what Marshall terms the requirement to blend theory, research, reflections on practice, tools for teaching and other interventions and strategies for engaging passion and emotion, and, finally, a realistic enough engagement with the challenges in the real-world policy and practice (p.9).

One of the leading figures in academic educational research in the field of 'transformative leadership' is Carolyn Shields. Having read her works extensively, I was hugely honored to be able to spend a whole day with her at her home and working city location of Detroit, in the fall of 2016. The personal and professional dialogue that we shared over the hour together cemented my own appreciation of the possibilities at hand to effect change in our schools.

I asked her if she could share examples of individuals who had been able to successfully maintain a commitment to Equity, Social Justice and the Democratic Way of Living either as school leaders or pedagogical leaders and she was able to share countless examples of both, alongside her own personal connectivity which she had maintained with each.

The numerous published works of Shields bring together a declared and overt political discourse positioning of Equity and Social Justice translated into a theory of practice as praxis in schools and classrooms (Shields & Edwards, 2005) (Shields C. , 2002) (Shields C. B., 2005) (Shields C. M., 2003).

Her book entitled 'Good Intentions are not enough' (Shields C. M., 2003) introduces the concept of 'communities of difference' which I have embraced in my futures thinking for leadership in schools in New Zealand. The ideas echo much of what has already been written but I believe provide a language that can unite rather than divide on the issue of difference. She seeks to create 'communities of difference, school communities in which we value and respect one another as we learn how to live and work together.....in which all students, regardless of home situations or backgrounds are expected to learn and are helped to achieve to high standards (p.xii).

For Shields it is 'diversity [that] upsets the status quo; it challenges existing norms and beliefs (p.xv). She points out that 'sometimes in a well-intentioned attempt to provide a sense of belonging, we permit our schools and society to become fragmented, creating separate institutions for various social and ethnic groups.....We must voice our niggling doubts and engage in meaningful dialogue to explore issues like equity and social justice in schooling. (p.xvi)

Out of this positioning, referring to Schwartz (Schwartz, 1979) Shields calls for new ways of ordering. It is no longer possible, as Schwartz and Ogilvy found, 'to think about the world as ordered like a clock - a giant mechanism, effectively put together and set in motion that will carry on forever, fulfilling its function of timekeeping. It is more accurate. To understand the structures that order the universe as holographic and interconnected instead of hierarchical'. Shields continues, 'Implied in a new way of thinking about order is the realization that change in any one part of an organization is likely to bring about a series of changes as other areas adapt to the new condition'. Shields argues that it is for this reason, 'trying to control or manage discrete relationships is unproductive; examining patterns and finding meaning in them, may be more useful'. For Shields, '.....knowledge is.....constructed and depends in large part on individual and cultural interpretations' (p.xx).

For Shields, Leadership that is both democratic and critical may be deeply disruptive and deeply beneficial. In terms of my own Currere, I sense a deepening appreciation of just what is involved in embracing the colours of a critical theory application in schooling through my own role as a principal.

Citing Green (p.60) (Green, 1999) Shields argues that 'it requires those who hold positions of privilege and power within [a school] to 'respect, engage in dialogue with and cooperate with "those whose values are different to them but not unalterably antagonistic to one's own". I find this insight particularly helpful and challenging of my practice to date which I see needs to be addressed.

Shield repeats Anderson's claims that to develop a critical constructivist approach to leadership, the school leader needs to attend to questions of invisibility, legitimation, and non-events and to understand "the invisible and unobtrusive forms of control that are exercised in schools." (Anderson, 1990)

Shield recognises Starratt's [already covered earlier in this study) proposal for critical leadership combines three ethics – critique, justice and caring. (Starratt, 1991) (p.19)

Interestingly, Shields sets out her appreciation of the difference between transformational and transformative leadership referring to Leithwood and Jantzi's (Leithwood K. a., 1990)

'...transformational leadership is present in situations where the leader is directly involved in developing an identifiable shared vision, fostering consensus, setting high performance standards, developing intellectually stimulating climate, building a productive school culture, developing structures to foster participation in school decisions' (p.20)

REFLECTION

Consider your own approach in your school. Which of these dimensions are present? Which are developing? Which are absent?

By contrast Shields argues that transformative Leadership may help to change society. (Goeglein, 2002)(p.6) "We believe that the value ends of leadership should be to enhance equity, social justice and the quality of life; to expand access to opportunity; to encourage respect for difference and diversity; to strengthen democracy, civic life and civic responsibility; and to promote cultural enrichment, creative expression, intellectual honesty, the advancement of knowledge, and personal freedom coupled with responsibility" (p.21).

REFLECTION

Consider the extent to which values are incorporated/integrated/encouraged within the curriculum and learning experiences of students and teachers as learners at your school.

Shields concludes that '*Transformative* (rather than transformational) leadership focuses on social justice'. Furthermore, Shields emphasises the central place of "Cross cultural leadership" as critical for schools in the twenty-first century because all school leaders have to work across cultures.

Shields is insistent that 'Schools are not and cannot be culture-free. There can be, however, so little explicit conversation about the norms and values of participants that the traditional societal norms are assumed to apply to everyone. The culture of the majority [or the dominant] becomes the culture of the school'.

'Whether it is acknowledged or not schools do teach culture. Thus one important task of the cross-cultural leader is to make the presence of culture(s) explicit and clarify its roles' (p.24).

REFLECTION

Re-evaluating the curriculum experience: declared, hidden and null is a necessary element of transformative change in a school context. What understanding do you have of the differences between declared, hidden and null. Find out and then ask yourself the question: What do we not teach that we should be teaching and what do we teach but are not really aware of it or its impact on the school culture?

For Shields Cross cultural leaders ‘must seek to understand, explain and overcome the covert ways in which people are excluded from their school communities’.

‘They must help people explore their assumptions and understand how the culture of the school has emerged and how it may be changed to be more inclusive and representative of all the children in the school’.

A transformative cross-cultural leader will focus on identifying inequities, implementing inclusive and just practice, and making moral decisions” (p.25).

Each of these are powerful statements of expectation of the Cross-Cultural leader.

REFLECTION/COMMENT

Considering the diversity of many New Zealand Schools, can leader succeed in realising equity and social justice without this?

Shields positioning is exceptionally challenging. For Shields, ‘Transformative cross-cultural leaders understand the diverse cultures of their schools and organisations; they develop images of inclusive, caring, high performing schools that take account of changing school populations and also prepare students for life in a global knowledge economy.

‘They identify and challenge inequities in existing systems, and they act morally, consistently, and persistently in transformative ways to create.....communities of difference’ (p.30).

REFLECTION

What challenges does this present for you as a school leader in your school?

Shields is passionate and unrelenting in her challenge declaring that ‘a community of difference is grounded in strong personal commitments to dialogue, reflection, critique, and social justice, on the basic values of inclusion and respect. Collectively, members of a community of difference explore ways to achieve shared understandings about what the community will be like, subjecting all assumptions, even these inclusive starting points, to regular re-examination and re-negotiation to best address the needs of all members’. (p.46)

For Shields this notion of communities of difference applies ‘to schools with students and teachers who are visibly different from each other in that it offers a way to include a myriad of perspectives and needs arising from diversity of race, gender, ethnicity or home language’.

Again she challenges that ‘those who wish to establish a community of difference must be willing to take time to understand each other, identify and work through differing perspectives and listen carefully to each other’.

I have found that this concept of building a school as a 'community of difference' holds a strong attraction as a vehicle for articulating a vision in which difference, equity and high expectations occupy the same footprint for change. I embrace this concept in action planning for my own school on return following sabbatical leave.

REFLECTION

Do you see any relevance for the concept of a 'Community of Difference in your own school or classroom? How might this be fostered/nurtured by you? What deliberate actions might you plan for and consider implementing? What might stop you so implementing? What might aid you in such action?

Shields is clear about one thing, '.....when excellence exists at the expense of equity, it is not excellence at all, but elitism. Excellence and equity must go hand in hand' (p.67).

REFLECTION

Excellence and Equity are presented together. This must be central to any transformative leadership approach. How might this help in challenging the status quo in your school?

Shields picks up the theme again declaring that 'a transformative leader recognises that educational systems and programme, need to be carefully balanced. Each of the foregoing components is essential. School systems need to strive for excellence in ways that neither exclude certain groups of students nor leave them behind' (p.72)

And that 'a transformative educational leader realizes that balance is needed in selecting and applying criteria against which the success of the school or programme will be judged.

'Emphasising democracy while neglecting justice may mean the majority makes inappropriate decisions for minorities. Focusing on empathy without thinking about the need for optimistic outcomes may help students feel safe and happy in school, but not adequately prepare them for life beyond'. (p.80)

You can see that Shields pulls no punches and expectations are high for the transformative leader who has the courage to take up the mission.

REFLECTION

How frequently does the agenda to include colleagues in decision making lead or contribute to compromise that compromises the outcomes for those most in need of decisions that are transformative rather than revisionist or appeasing of other agendas and viewpoints that are not concerned with equity and social justice?

Shields is clear also about the title of her book that ‘.....good intentions are not enough. Despite the fact that we do not necessarily love the walls we have created – walls of tradition, of security, of failed attempts at educational reform, we tend to rebuild them’. Proceeding beyond ‘good intentions’ is non-negotiable and as leaders committed to equity and social justice we must recognise the pitfalls, the snakes and mists of deception.

Shields quotes Senge (Senge, 1990) who identified institutions as possessing “disabilities”.

‘We mistakenly believe, for example, that we are positions, confusing loyalty to the job with our own identities. We develop a kind of “enemy out there” syndrome (Senge, p.19) that precludes taking responsibility for the successful accomplishment of organisational goals, and we engage in finger pointing and blaming. (p.86)

‘We delight in the “illusion of taking charge” (Senge, p.20), without recognizing that before we take action, we need to thoroughly understand the challenges at hand. We become fixated on events – a playground brawl, the adoption of a new curriculum.....rather than attempting to understand the longer term, more pervasive processes (the press for accountability or changing demographics) that threaten our organisations health (pp.21-22)’.

Senge (p.23) identifies the “the delusion of learning from experience” and the “myth of the management team” (p.24) as learning disabilities that prevent the creation of successful learning communities (p.87)

For Shields, a ‘vision of educational leadership needs to be grounded in our vision of a desirable future, but also in our moral principles and our understanding of socially just practice. Reflecting [on these ideas], letting it challenge us, applying it to our practice, opening our hearts and minds.....will help us to overcome our disabilities and our paralysis, and hopefully dream new dreams and invent new models of schooling where we are’.

REFLECTION

So what are my own disabilities and your own paralysis? [REMEMBER whenever I write ‘your, I am really writing ‘my’] How do they present? Can they be addressed? How do we help school leaders be able to operate in a way that allows introspective reflection without being self-destructive?

Shields identifies ‘one task of a cross-cultural school leader is to attempt to make visible, in meaningful ways, the various cultures represented in [the] school. This necessitates a careful examination of the competing cultural norms and values as well as recognition of those that are dominant’ (p.93).

REFLECTION

What are the competing cultural norms and values in your school?

- NZ European – how does that one breakdown? All the same?
- Māori – which IWI are represented – does it make a difference to how they see things?
- Place of abode – do specific geographical home locations contribute to sub-culture/smaller distinct culture groups and how do we acknowledge this?
- In other words – do we need to go deeper than – Māori?
- What about cultures from inbound primary schools that come with them?
- How do social or economic backgrounds of parents play out and impact/influence culture of students in the school? How do we recognise the cultural backgrounds of smaller groupings? Things in common – differences?
- How are we embracing and acknowledging new migrant arrivals into New Zealand evident in the school? Fijian Indian – other.
- How do we draw these questions into a real consideration of the curriculum – declared – hidden – null? What authentic opportunities do we provide?

These readings seem to identify that transformative leadership requires working on two power fronts: changing the fundamental power imbalances and teaching those not in power the rules to enable them to participate in organizational life.

Part of making culture(s) visible and meaningful is knowing when and how to be an advocate. Shields makes reference to Sergiovanni (Sergiovanni T. , 2000) who talks about “leadership by outrage” (p.277). ‘Being ready and willing to take a stand on behalf of students, combat inappropriate stereotyping, and address racism’. (p.114) These moments occur regularly in the staff room, conversations, judgements being made about students.....do I challenge or leave for another day. These situations demand “leadership by outrage”.

Delpit (Delpit, 1990) provides some important insight into the dialogue that may permit leaders to address difficult issues like racism. She writes (p.101):

‘To do so requires a very special kind of listening, listening that requires not only open eyes and ears, but open hearts and minds. We do not really see through our eyes or hear through our ears, but through our beliefs.

To put our beliefs on hold is to cease to exist as ourselves for a moment – and that is not easy. It is painful as well, because it means turning yourself inside out, giving up your own sense of who you are, and being willing to see yourself in the unflattering light of another’s angry gaze. It is not easy but it is the only way to learn what it might feel like to be someone else and to start the dialogue’.

Shields emphasises that where 'dialogue about culture(s) is an integral part of the daily life of the school, it will be easier to identify the cause of inappropriate behaviour and address it. This will be particularly effective if the transformative leader accompanies a sense of moral outrage at injustice with the empathy described by Delpit' (p.114).

Shields reminds us that 'as each of us lives in, and moves among, multiple overlapping and intersecting communities, our cultural identity is constructed from multiple sources' (p.116) and that when people 'indicate culture belongs at home or that the school has no right to teach culture, they are implying rather than stating, that the school has no right to teach about a minority culture. Whether stated or not, schools do teach culture' (p.117). For Shields one of the school's major roles has been social acculturation and that this attitude is another indication that we as educators may have too often interpreted the task as assimilation and downplayed all but the majority [or dominant – my words] culture.

REFLECTION

Consider the challenge of what is often referred to as white flight as moves occur to redress historical bias against one group previously marginalised. The challenge is how to engage the 'threatened' or perceived 'unease of white families' as the cultural responsiveness is interpreted as not valuing their children enough or not meeting their needs. This is a strong voice.

How does the 'transformative leader' maintain an agenda for redressing inequity whilst not losing the confidence of the dominant culture [not necessarily numerically]?

Help me out please – this is a familiar situation in my own experience in leading in four very different New Zealand secondary schools.

Shields argues that ".....people must talk explicitly about what the dominant culture is, identify its rules, and discover how to make schools more inclusive and respectful, if we are to end the cultural exclusion of some children from the school community (p.118)

REFLECTION

Consider the stand down suspension scenario of ethnic weighting in many New Zealand Secondary Schools.

Consider also the argument that the 'good students' are leaving the school because of the behaviour of the other students. What is the discourse in this teacher's mind? How would you address these comments in the staff room?

Shields emphasises that ‘making culture visible and meaningful requires ongoing advocacy, risk and sometimes discomfort. It necessitates understanding how to help marginalised groups to recognise the power they have and to find ways to use it productively. It requires creating opportunities to reflect on the issues related to power, domination, social control, and marginalisation that are inherent in interactions between and among cultural groups (p.120).

Her narrative continues, ‘it demands that we reject the implication that some groups are inherently, more able to learn, more intrinsically suited to hold power, more adapt at making decisions, or more concerned about the welfare of the school community than others. Moreover, we must explore why and how people, including ourselves, have come to hold such beliefs’.

Once again, Shields returns to the title of the book, ‘Good intentions are not enough. Making cultures visible without dealing with them in meaningful ways may make them more attractive, but it will not help them to become just, democratic, empathetic and optimistic communities of difference’ (p.123).

Shields is adamant that ‘difference is a foundational quality of our society and our education system. If we are to achieve academic excellence and social justice in education, our leaders must be transformative – seeking to transform not only our practices of schooling but of social understandings.....We must ensure that educators do not celebrate some differences and pathologize others. Instead we must open our curriculum, our policies, our hearts, and our minds and challenge inequities, eliminate pathologies, and ensure inclusive and respectful education for all students. (p.153)

All this requires a major transformation of much of our curriculum in our secondary schools and what is more the New Zealand Curriculum lends itself to doing just that! The time is long overdue and where transformative practices in classrooms and subjects are already taking place, others of us who are searching for the way forward might do well to build strong cross-school alliances for Equity and Social Justice emphasising our commitment to building authentic communities of difference.

Shields is clear that ‘a community of difference contains inherent paradoxes. It is tolerant and democratic, accepting of otherness or difference but not perpetuating a relativistic “anything goes”. It must be inclusive but intolerant of injustice. It must value difference and otherness, while at the same time finding a sense of purpose and meaning that will bring people together. (p.275). In other words, “cultivating unity within diversity” (Henderson, 2007).

Shields concludes on reflecting on the barriers that exist to change pointing to Fullan (Fullan, 1993) attributing the difficulty of achieving educational change to the intrinsic conservatism of today’s schools “On the one hand we have the constant and expanding of educational innovation and reform. It is no exaggeration to say that dealing with change is endemic to post-modern society. On the other hand, however, we have an educational system that is fundamentally conservative. The way teachers are trained, the way schools are organised, the way the educational hierarchy operates, and the way that education is treated by political decision-makers results in a system that is more likely to retain the status quo than to change. When change is attempted under such circumstances, it results in defensiveness, superficiality or at best short lived pockets of success” (1993 p.3).

Shields points out that most principals are hired because they have been successful in the system as it is, not because they have been involved in efforts tochange it (p.278).

I have felt more than a little uneasy in my own leadership of schools as I have worked to build a shared vision when in reality this was another example of hegemonic imposition. In so doing it has involved compromise and often capitulation of the very principles I thought I was working to advance as personal weaknesses in wanting to “take everyone with me” meant I was prepared to abandon, tone down, reduce, and at times abandon the very changes I was seeking. I believe the concept of ‘Communities of Difference’ provide a different way forward (Shields C. , 2002).

In a *community of difference*, the rules and customs need to be negotiated through meaningful dialogue with all participants – students, whose voices are typically silent; parents, including those whose attitudes may be coloured by previous, unpleasant school experiences; professional educators.....and other interested citizens. New Zealand Schools do not have a strong tradition in this!

Inherent in this approach is what Shields refers to as the value of dialogue as being much more than talk and a necessary component of building a ‘community of difference’ (Shields & Edwards, 2005).

Shields argues that ‘throughout the developed world, as school populations have become more diverse, school leaders are deluged by demands for accountability.....and for promoting the social, emotional, and academic achievement of all students. Sounds familiar!

Shields points out that at the same time there has been ‘an increased acknowledgement of the failure of traditional rational, technical, scientific, and pseudo-scientific approaches to educational leadership that have proven inadequate to meet the needs of 21st century schooling (p.2)

Yet this is what continues to dominate in most schools in the West. Preoccupation with standards across teaching and achievement, with a crude performance appraisal approach being statutorily imposed as if it will make a difference. I remain unaware of any hard evidence of such an approach leading to either increased motivation for teachers or improvements in pedagogical practices. Rather it stands as a compliance instrument of control.

Here the learning for the writer is around [..the importance of using dialogue] to develop new educative relationships and to deepen understanding, which in turn, may lay the groundwork for changing schools in ways that will enhance social justice and promote educational excellence. (p.3)

For Shields....’dialogue, if understood as a powerful and creative force may, offer a meaningful way forward’. Shields [sees] dialogue as not just another word for “talk,” but a way of being in relation to other, often different, ideas, cultures, perspectives, and yes, people. It is a complex and powerful dynamic, one that whirls and spirals and evolves – one that is central to our emotional, social and cognitive being, but that may begin with the simplest of human interactions.

Shields & Edwards (Shields & Edwards, 2005) caricature in their introduction ‘the Hopeless High School’ as reflecting elements recognisable in many schools – ever present in some form – ‘going through the motions of their daily routines. There are too few spaces, either physical or psychological, in which meaningful relationships can be built and people can come to enjoy being and learning together’.

‘Paradoxically, the dominant social relationships in many schools are those of conflict and stress.

Shields and Edwards argue that we can choose to develop relationships and understanding that have the potential to make schools joyful and optimistic learning communities and argue that dialogue is

the key, presenting 'dialogue as Promise'. They refer to the potential of dialogue to create and sustain ever-deepening relationships and understanding, growing out of, and aiding in, the development of both trust and relationships. For me this re-affirms the need to pay more attention to ensuring meaningful and respectful dialogue is an integral part of any change process.

Shields and Edwards affirm that the concept of dialogue as presented here 'requires the educational leader to take on concepts that have not been central to leadership theories – risk, trust, openness, suspension of judgement, awareness of one's own biases and situatedness and above all a deeply moral and ethical stance'.

They believe that 'dialogue like relationship and understanding, is fundamental to fulfilling life; it requires and facilitates lifelong learning, constant openness to others, and continued growth and change on the part of individuals and ultimately the organisation of which they are a part'.

They 'conceptualize dialogue, not as an instrumentalist approach or strategy that permits the educational leader to acquire more knowledge to be used to predict and control behaviour within the organisation, not as a way of gaining information that permits one to hold power over another, but as a way of empowering all parties in a relational community.

'It builds on the lived experiences of those who form the educational community, whether they are children or adults. It develops new understandings, new ways of living and being together in pluralistic societies.

It engages adults and students together in deeply personal and meaningful ways in the shared activities of making meaning and of figuring out how best to balance the needs of the individual, sub-groups, and the organisation as a whole (p.160)

This approach requires us to take time to encounter the Other as Subject with the focus on being rather than having, on relating rather than resolving a situation (p.162) Consequently, 'the authentic leader must listen, hear, understand with her mind, heart, and soul; paradoxically, she must also test new understandings and others perspectives against her solid understandings of right and wrong, against the moral, ethical and legal underpinnings of her formal position. In making the choice for dialogue, the educator takes a risk.

Shields and Edwards point out that [there is] no guarantee the other is ready to be openwilling to relate..(p.163) however participation in the dialogue will permit all members of the community to understand the reasons for a given decision, knowing that their perspective has also been carefully considered (p.168).

For the writer, this brings new depths to our relationships with those with whom we agree but even more so with those with whom we have a gap of understanding to close. Not to engage in dialogue as defined and presented by Shields and Edwards will lead to empty commitments and very little real connectivity for the future growth of a 'community of difference'.

Writing on 'transformative leadership – working for equity in diverse contexts' (Shields C. , 2010) Shield's concludes that 'unlike transformational leadership, which has the most potential to work well when the organisation and the wider society in which it is embedded are synchronous,

transformative leadership takes account of the ways in which the inequalities of the outside world affect outcomes of what occurs internally in educational organizations.

And Shield continues referring to specific case examples ‘transformative leaders, who focus on both critique and promise, do more than bemoan current failures and tinker around the edges of deep and meaningful reform. Indeed, they act courageously and continuously to ensure more equitable learning environments and pedagogical practices for all children’.

The ground covered in the sabbatical study thus far indicate that for transformative leadership to be effective in a secondary school context, two fundamental areas need to be addressed as integral to the leadership.

Firstly, as Archambault and Garon (Archambault, 2013) conclude, there is a direct need for principals to experience as a part of their own development, professional development in the area of developing a ‘social justice culture’ as a vision for implementing transformative leadership. I would suggest that this sabbatical has provided a significant contribution to this for the writer.

Secondly, for transformative leadership to be effective, the dimension of cultural competency needs also to be integral to the leader’s skill set. For teachers (Council, 2016) cultural competencies have been set out. They provide some useful insights for Principals and school leaders in terms of where they as ‘leaders of learning’ should be setting internal expectations for their colleagues and themselves as ‘culturally responsive’ leaders. It is interesting that in many secondary schools the position of this document has been allowed to remain dormant. For the transformative leader in a New Zealand context working with Māori learners, it provides a useful manifesto for working with colleagues and trustees to effect transformative change in the classroom.

The challenge to approach such a status as described by Shield is before us! In the sections that follow, the focus moves to a reflection on the nature of pedagogical practice itself and provides some signposts for consideration in clothing the work of the transformative leader.

CHAPTER EIGHT - THE PLACE OF CULTURALLY RESPONSIVE THINKING IN LEADING TRANSFORMATIVE PRACTICES

For transformative leadership to become a reality, the leadership must be conversant with what is meant by a ‘culturally responsive pedagogy’. A great deal of work has been carried out in New Zealand Schools through professional learning development projects aimed to bring this to the centre of leadership in schools working to address the needs of all its students but most specifically, those students identified in Government Policy (Education, The Māori Education Strategy: Ka Hikitia – Accelerating Success 2013–2017, 2013) as one of the key groups of priority learners, Māori.

In my own studies here I seek to confirm and to add only a little to the wealth of literature shared through the Ministry programmes, most particularly, Te Kotahitanga and Kia Eke Panuku as the two professional learning development programmes I have been involved in professionally as a principal in New Zealand School

(See (Bishop R. , Berryman, Wearmouth, Peter, & Clapham, 2011) s (Bishop, O'Sullivan, & Berryman, Scaling Up Educational Reform: Addressing the Politics of Disparity, 2010) (Bishop & Berryman, Culture Speaks: Cultural relationships & classroom learning, 2006) (Bishop R. , Berryman, Cavanagh,

& Teddy, 2009) <http://kep.org.nz/>). I have no intention of repeating what is set out so well in these sources.

Ladson-Billings writes a very powerful article (Ladson-Billings, 1995) in which she brings things back to a rather salutary position, as she suggests through the title of her article, 'But that's just good teaching! The case for Culturally Relevant Pedagogy'. Drawing on the lessons from North America, the transference to a New Zealand context is evident but with some differences.

She emphasises the importance of developing a closer fit between students' home culture and school. She writes of culturally relevant teaching as a pedagogy of opposition (p.160), which incorporates a commitment to collective not merely individual empowerment. I do not believe this has been pursued in a New Zealand context. For Ladson-Billings culturally relevant pedagogy rests on three criteria:

1. Students must experience academic success
2. Students must develop and/or maintain cultural competence
3. Students must develop a critical consciousness through which to challenge the status quo of the current social order

In the area of academic success, she posits that all students need skills that include 'literacy, numeracy, technological, social and political skills in order to be active participants in democracy' (p.160). For Ladson-Billings, 'culturally relevant teaching requires that teachers attend to students' academic needs, not merely make them feel good. The trick is to get students to choose academic excellence'.

She sees teachers who are culturally relevant, utilizing 'students' culture as a vehicle for learning.

I believe the most critical dimension missing from the context of our work in New Zealand schools with Māori students (but not only Māori) is the third dimension. 'Beyond those individual characteristics of academic achievement and cultural competence, students must develop a broader socio-political consciousness that allows them to critique the cultural norms, values, mores, and institutions that produce and maintain social inequities.' Referring to Freire, 'conscientization...is a process that invites learners to engage the world and others critically' (p.162). This calls for a radically different approach to curriculum design, planning and experience of the learning process.

For Ladson-Billings, 'teachers saw themselves as a part of the community and teaching as a way to give back to the community' (p.163). They saw their 'responsibility as working to guarantee the success of each student'.

For this to be a reality in New Zealand, we must move beyond the status quo evident in so many of our schools, which categorises students according to their readiness and willingness to engage in an educational learning context that is defined and imposed rather than co-constructed with students by their teachers and school leaders. Ladson-Billings emphasises how culturally responsive teachers create a bond with 'all students, rather than an idiosyncratic, individualistic connection that might foster unhealthy competitiveness'. Ladson-Billings suggests that this bond is 'nurtured by the teachers' insistence on creating a "community of learning" as a priority.....They encouraged students to learn collaboratively, teach each other and be responsible for each other's learning'. In such a context, 'the content of the curriculum was always open to critical analysis'.

The requirement for the transformative leader is that there is clearly a need to be courageous and this means ‘putting yourself in potential danger.....we are called upon to “fix yesterday” those problems that have existed for years and to “change it” without upsetting anyone’. (White, 2016)

It is the contention of the present writer that the challenges set out in the various New Zealand Government Documents (Ministry of Education, 2012a) (Ministry of Education, Tataiako: Cultural Competencies for Teachers of Māori, 2011) (Education, New Zealand Curriculum, 2007) cannot be achieved without a transformative approach to leadership and pedagogical practices in the classroom.

All this points to the transformative leader needing to be ready to empower teachers to be able to empower previously marginalised students to have increasing control of their own destiny. As this report moves towards a close, the question remains in the writer’s mind as to just how can practice in classrooms change in such a way that outcomes for ‘all students’ improve in our New Zealand schools but outcomes for the most marginalising improve at a faster rate in order for a more just social outcome to occur?

I cannot place the final contribution in response to this rhetorical question in any easily defined category of leadership other than to introduce the most ill-defined concept of “intuitive gut-feeling” back by something that underpins every suggested strategy for engaging students in order to secure successful achievement outcomes. It was an area that Professor Leithwood began to move into during the 2016 Interview (Leithwood K. (., 2016). It is the aspect that has provided an undeclared agenda which I believe must now become declared and overt within the appreciation of any leader who chooses to embrace the critical theory paradigm. The final and possibly most significant contribution from the sabbatical leave period emerges from the new learning of the writer around the place and importance of “motivation” theory and praxis in the classroom. It is to look more closely at what Motivational Theory has to offer that we now move.

PART FOUR: DISCOVERING THE PLACE OF MOTIVATION

Summary:

In Part Four, I have drawn on a small number of experts in the field of motivation, relating specifically to practice in schools and to advice and guidance for teachers. I have recorded copious notes from the sources. Much of what follows might make useful materials for a wide range of professional learning workshops in a collaborative context where the participants are committed to their own improvement as professionals for the benefit of students.

I cannot claim any originality in the section. Put simply, when I began reading from the sources studied, I had repeated moments of truth. I realised all the missed opportunities before us as leaders in our schools and classrooms. Just what had I been doing all my professional life.

I apologise for the turgid way in which the material is presented but I hope the reader will look beyond the nature of the presentation to the wealth of insight that if applied in our classrooms and schools would be transformative.

There are many ways to approach this section. I suggest you look over the headings and choose something that you find interesting – move on if it doesn't appeal. There is so much that you will not take it all in. I am beginning to get some of the messages having spent weeks reading and re-reading.

CHAPTER NINE - THE ROLE OF THE LEADER IN RAISING ACHIEVEMENT FOR ALL: THE HOW OF LEARNING AND MOTIVATION

It may seem like stating the obvious, but unless leaders at all levels take direct responsibility and ownership for developing competency to pursue strategies that will directly impact upon the learning of students, it is likely that there will be little if any value added by us as educators beyond what the student might themselves achieve. Transformative leadership cannot be successful by situating within the micro-political challenges arising from the application of a critical theory lens alone. It has already been identified elsewhere (Bishop R. , Berryman, Wearmouth, Peter, & Clapham, 2011) (Bishop R. , Nau Te Rourou, Naku te Rourou..... Maori Education: Setting an Agenda, 2000) (Cook-Sather, 2002) that a curriculum that fails to be responsive culturally will fail to address the 'deficit thinking' so prevalent in our New Zealand Schools after nearly 20 years of applying an alternative discourse as reflected both in Te Kotahitanga and Kia Eke Panuku.

Both these programmes have worked with principals and teachers to change systems and organisational structures which might make school a "better place" to be. Both are positioned strongly around the discourse that it is only by addressing what actually takes place in the classroom that we will begin to add value and increase the opportunities and possibilities of young people to learn. However, and it is here that the new learning is taking place for the writer, in order to impact upon the learning process, it again seems self-evident that as educators we should understand the "how of learning".

Yet in reality, how much do we as leaders of our schools and classrooms understand the "how of learning", the psychology of learning and motivation? How can we possibly hope to raise levels of achievement for all students if we do not look much more closely at how students learn in the first place; what it is that motivates students to learn and want to learn; and, what can be done at school and classroom level by leaders to support a development of this understanding, applying the learnings of research to practice in our schools and classrooms.

It is through the praxis of putting theory into practice, that the leader is able to impact achievement. This requires leaders and teachers to raise the importance of their own learning in these fields with a readiness through working smarter and initially perhaps a little longer, to consciously apply that learning.

The principal for example, as "Leader of Learning", by taking on the mantle of professional growth and development in the fields of understanding "learning and motivation theory" will be well placed to support colleagues in leadership positions at all levels, to establish a culture of learning throughout the school. The contention is that by the focus of professional learning programmes and experiences, including and especially any form of performance management or appraisal, being on deepening our understanding and application of "learning and motivation theory", this will support our own learning and the learning of our students, resulting in improvements in academic performance. Inherent in deepening our understanding of "learning and motivation theory", is the corollary that we will appreciate those factors contributing to building barriers to student learning and demotivating them to want to engage appropriately in their learning.

All educational leaders in the school and especially in the classroom, need to become versed in understanding and applying the lessons of “learning and motivation theory”. This will have significant impact for all students, will take account of cultural differences, and recognise the complexities around students at risk of not achieving, who need more. The excuse that as educators we are not equipped to meet the needs and challenges of some of our students must be eradicated and replaced by a collegial and collaborative commitment to explore, learn and address the professional challenge. Being agentic as educators involves understanding our craft; our craft involves and revolves around the understanding and application of “learning and motivation theory”.

There is no role for leaders in schools that does not pivot first and foremost around achievement for all. This involves a commitment to equity and social justice, otherwise we will never be really looking to raise achievement for all, we will continue to identify, segregate and exclude those individuals and at times groups that require more than we have perhaps been prepared to give. The challenge is huge but like any mountain starts with careful preparation, planning and taking things one step at a time.

There is nothing contradictory in these statements and the positioning of both Te Kotahitanga and Kia Eke Panuku and their commitment to realising in schools and classrooms a “*culturally responsive relational pedagogy*”. I guess it is rather a case of turning the pyramid of understanding upside down for beneath the pedagogical challenges of developing and implementing a “*culturally responsive relational pedagogy*” the place of motivational theory sits. In the absence of an understanding of motivational theory as applied to learning in the classroom and school context, the place of a “*culturally responsive relational pedagogy*” cannot be fully appreciated.

However, without a deeper appreciation of how children learn and what it is that motivates them to learn, promoting a “*culturally responsive relational pedagogy*” is in danger of being held hostage to fortune in a society that is dominated by a non-critical theoretical reality frequently understood and referred to as the neo-liberal world view which has become the new hegemony and succeeded in building a new reality since the 1960’s, one which dominates the education systems including schooling throughout the western world and most evidently in New Zealand Schools and across the apparatus of government including the Ministry of Education, New Zealand Trustees associated and the Education Review Office (Apple, Cultural Politics and Education, 1996) (Apple, Cultural Politics and the Text, 2000) (Apple, Democratic education in neo-liberal and neo-conservative times, 2011).

It becomes a question of where do we place our centre of gravity. I am suggesting that transformative leadership in schools must embrace every tool that will support the progression of an agenda for equity, social justice and the democratic way of living. Motivational theory [ies] offers clear insights into specifically ways in which in our classrooms and school structures as leaders at all levels we can either remove or build barriers to students learning. Cultural connectedness and cultural responsiveness is one of the contributors to this centre of gravity which focuses on the question: How can we ensure that all children learn and achieve. Take cultural responsiveness out of the equation and a major barrier to motivation is created. The challenge for the transformative leader is to embrace all elements that contribute to reducing disparity and ensuring greater equity over time.

Before moving on to look more specifically at some of the recommendations that arise out of motivation theories [and I accept that there is no one “theory”] I return briefly to the interview with Leithwood (Leithwood K. (., 2016).

At one point, Leithwood emphasises the importance of looking at motivation and student engagement. ‘So there’s kids and the motivation to learn....and there’s kind of resources.....but what we are doing with instruction is kind of fiddling around.....we kind of ignore [*the way students learn and are motivated to learn – Interviewer*] that.

He goes on to ask the question: ‘When was the last time you had your staff involved in professional development about learning theory? And what could be more emancipatory for a group of teachers....to get them to better understand.

‘What a good grasp of learning theory does for your teachers is to raise them up from the tyranny of other people’s prescriptions’. This statement was very powerful and for me moved Leithwood, firmly beyond the ‘transformational’ and into a ‘critical transformative’ positioning, though he might deny that interpretation.

He continues, ‘It seems true also for motivation – both of those things – they are psychological - they involve steeping yourself in some sort of psychology.....and that is somehow more esoteric and harder than steeping yourself in the art of instruction.....

‘It is like they have an assets based view of the world – good starting point – the notion that different cultural norms and values make a difference to what kids learn but- the mediating variable is the effects they have on motivation of kids to learn

This is relevant to these family variables too – we have an extended definition of family education – culture focuses on parents’ expectations – their own social capital about schooling – my own thinking about this started – quite a few years ago when I was working – with a principal – with a community with a lot of poverty – who made these phenomenal links to the community – I struggled to figure out what was going on. I finally concluded that all of those connections – she was making to the community served to help stimulate kids’ motivation to learn – she would take the kids out – and to increase their motivation to get something out of school’.

Again, Leithwood provides an intuitive insight that is perhaps missing from some ‘transformative positioning’. Motivation impacts us all day every day. Our dialogue is brought to a close with the line ‘The link it seems to me is goalspeople are motivated by the things that are important to themtheir goals ..their valuesdearly held beliefs ...that is the starting point.....’

I greatly appreciated Leithwood’s readiness to share his thoughts. Thank you Ken.

REFLECTION

Consider your own understanding and application of motivation theory?

Brainstorm/List out those factors which you consider to be motivators for students to be successful.

Brainstorm/List out those factors which you consider to be motivators for teachers and to be successful.

Brainstorm/List out those factors which you consider to be motivators for principals to be successful.

What are the connections between the three?

As you read through the following extracts from literature on Motivation Theories use them to identify where you are strong and areas that you might consider in working with students/adults.

CHAPTER TEN - MOTIVATION AND STUDENT LEARNING

In considering motivation and student learning, I only came across this dimension towards the end of my sabbatical leave time and yet I found it to be the most useful in terms of future opportunities for leading professional learning in schools. I draw upon three key sources, supplemented by a further diversion into engaging resistant students. I do not present them in any way as the last word on motivation but what each source provides is the summary findings of academic researchers into motivation with a specific focus on students in schools. You are well advised to go to the sources yourself if this area of study has something to say to you!

Ginsberg – Creating Highly Motivating Classrooms for All Students (Ginsberg, 2000)

Schunk – Motivation in Education (Schunk, 2014)

Toshalis – Make me! Understanding and engaging student resistance in school (Toshalis, 2015)

Wentzel – Motivating Students to Learn (Wentzel, 2014)

I have quoted extensively from each of the authors in an attempt to provide the reader with a comprehensive summary from the sources. In all cases I have entered page numbers so that the reader can find the reference quickly should they wish to do so. On the other hand, I have tried not to give so much as to overwhelm the reader. I suggest that that you skim over sections that do not connect with you and concentrate on those that do. For my part, I could not ignore something if I felt it had a bearing on the challenges faced by teachers every day in their classrooms.

Inevitably there will be overlap between what the separate sources have to share. Shortage of time has prohibited my combining and synthesising. This is a task in itself. My hope is that the reader will find enough of interest and value to go to the source directly having interest stimulated through these summaries. I have no doubt, I will have missed a great deal of value out.

Motivation in Education – Schunk et al (Schunk, 2014)

Schunk provides a comprehensive treatment of motivation. If we want to raise levels of student engagement and achievement, we explore many aspects of the most effective ways to lead a school. However, when everything else has been accounted for the key to success for most people in most areas of their lives comes down to motivation. In the context of transformative leadership, it is critical that motivational pedagogy is placed at the centre of deliberate acts that will make a difference for students. The question of leadership must then focus on how those deliberate acts can be produced in a conscious way and on a regular enough basis to make the difference. Transformative leaders in schools must therefore have an understanding of what motivates students and what how teachers can provide the context for learning that delivers those learning situations. Schunk (2014) provides huge insights into this and should be standard reading for any teacher who sees themselves as a professional first and as an agent for change.

Motivation is highly complex and there are numerous theories to explain how motivation works. Without going into any detail, below I have taken just one strand from each to inform our thinking about how transformative contexts for learning need to embrace the learnings from each theory.

- Intrinsic Motivation Theory – identifies that there is a tendency for intrinsic motivation to decrease as children get older and move from the primary into secondary years. This places greater importance on the need of the teacher to take account of motivational theory which lies beyond the intrinsic. Norm referencing contributes significantly to the fall-off of intrinsic motivators as the emphasis shifts from progress being made captured in running records to comparative positional advantage or disadvantage in relation to their peers.
- Expectancy-Value Theory – emphasises the importance of teachers supporting students to develop perceptions of competency particularly through skilful use of feedback that focuses on success and challenging academic tasks.
- Attribution Theory – identifies amongst other things the link between feedback which takes account of effort initially but as learning deepens feedback is better to focus on achievement and praise that is deserved
- Social Cognition Theory – in which self-efficacy and outcome expectations are positively related to achievement with goals of moderate difficulty providing challenge but achievable.
- Social Goal Theory – draws attention to the important link between effort, goal and feedback on progress. Inherent within the theory is the place of situational interest and the importance of things like providing authentic and situated learning, incorporating choice based on personal interests

Learning is also highly complex. Importantly, whilst student learning needs wherever possible to be personalised, most learning in a school context is both social and situative and is impacted by the dominant culture and world view of the teacher.

The transformative teacher, committed to critical reflection as a lens to advance a more socially just and equitable learning journey for all students, is challenged to grasp both learning and motivational theory and apply these knowledgably in order to maximize the opportunities for all students to be engaged in learning and ultimately, to achieve. The huge disparities and inequities as reflected in the New Zealand/Aotearoa schooling profile of outcomes for different ethnic groups, will only be addressed by the critical and reflective educator bringing to bear, all her appreciation and understanding of both learning and motivational theory, applying this knowledge in the classroom through a pedagogical practice which is committed to social justice as a moral imperative. 'Good intentions are not enough' (Shields, 2003)

The following applications are made available for the transformative teacher to consider in planning learning experiences for her students are identified by Schunk:

APPLYING BEHAVIOUR THEORIES (p.25-26)

1. Ensure that students have the readiness to learn.
2. Help students form associations between stimuli and responses
3. Associate learning and classroom activities with pleasing outcomes
4. Reinforce desired behaviours and extinguish undesired ones
5. Reinforce progress in learning and behaviour
6. Make participation at valued activities contingent on working on less-valued ones

APPLYING HUMANISTIC THEORIES IN CLASSROOMS (p.39-40)

1. Show positive regard for students
2. Separate students from their actions; accept them for who they are rather than how they act
3. Encourage personal growth by providing students with choices and opportunities to initiate learning activities and establish goals
4. Use contracts to allow students to evaluate their learning
5. Facilitate learning by providing students with resources and encouragement

EXPECTANCY – VALUE THEORY

Helping students develop realistic expectations for success (p.56-57)

1. Through accurate feedback, help students maintain relatively accurate but high expectations and perceptions of competence and avoid the illusion of incompetence
2. Student perceptions of competence develop also through actual success on challenging academic tasks. Keep tasks and assignments at a relatively challenging but reasonable level of difficulty.
3. Students' perceptions of competence are domain specific and are not equivalent to global self-esteem. It is more productive for academic learning to help students develop their self-perceptions of competence rather than their global self-esteem.

Changing Students' Beliefs about Learning (p.61-62)

1. Foster the belief that competence or ability is a changeable, controllable aspect of development.
2. Decrease the amount of relative ability information that is publically available to students

Developing Positive Values (p.66-67)

1. Offer rationales for schoolwork that include discussion of the importance and utility value of the work
2. Model value and interest in the content of the lesson or unit
3. Activate personal interest through opportunities for choice and control

ATTRIBUTION THEORY (taken from p.119-120)

Attributions, or perceived causes of outcomes, are important influences on achievement behaviours, expectancies, and affects.

The antecedents of students' attributions for success and failure fall into two categories: environmental and personal factors.

Environmental

- Specific information – such as teacher's direct attribution to students for their performance
- Social norms – information about how others perform
- Situational features – amount of consensus, consistency, and distinctiveness of the cues presented to the students that they can use to form attributions for their performance on the task

Personal

- Causal schema – the basic knowledge structures that people have for understanding and inferring causality from events
- Attributional biases – include a number of heuristics [approaches to problem solving] that individuals may use to infer causality from a situation
- Prior knowledge – includes both knowledge about one's past performance on the task and general knowledge about the task

Attribution theory has a number of implications for teachers. The theory can help them understand why some students form adaptive achievement beliefs whereas others generate maladaptive attributions. By better understanding students' behaviours teachers can help them formulate achievement beliefs that enhance motivation. Teachers should realise the potential for attribute biases to influence their thinking about students' and their behaviours. Teachers will benefit by realising the types of attributions they make for students behaviours, how these beliefs are formed, and how best to gather information to make realistic attributions.

SOCIAL COGNITION THEORY

Applying modelling in the classroom (p.132)

- Use inhibition
- Use disinhibition
- Use response facilitation
- Use observational learning [Step Wise]

(p136)

1. Have models display skills correctly (competence)
2. Use high-status models where appropriate (competence)
3. Use models of equal or slightly greater competence than observers (perceived similarity)
4. Employ coping models with students who previously have experienced difficulties (perceived similarity)
5. Have students serve as their own models and gauge progress (perceived similarity)
6. Use multiple models (perceived similarity)
7. Ensure that models act consistent with behaviours they model (credibility)
8. Show interest and enthusiasm in the content you are teaching and interact with students in an expressive manner (enthusiasm)

Applying Goal Setting in Classrooms (p.144)

1. Set clear and specific goals
2. Goals should be challenging and difficult, but not outside the range of students' capabilities
3. Set both proximal [preliminary] and distal [ultimate] goals
4. Provide progress feedback that increases students' self-efficacy for obtaining the goal

Applying Principles of Motivated Learning in Classrooms (p.154-55)

1. Make it clear that students are capable of learning the material being taught
2. Point out how the learning will be useful in students' lives

3. Teach students learning strategies and show them how their performances have improved as a result of strategy use
4. Present content in ways students understand and tailor instructional presentations to individual differences in learning
5. Have students work towards their learning goals
6. Ensure that attributional feedback is credible
7. Provide feedback on progress in learning and link rewards with progress
8. Use models that build self-efficacy and enhance motivation

Collaborative Learning in Classrooms (p.166-67)

1. Design tasks at which the group can succeed if the members work diligently. Group success enhances self-efficacy and motivation
2. Ensure each group member has some responsibility and that individual performance can be accounted for. Refocus the group if it becomes apparent that a few members are doing all the work
3. Make sure that the group has a goal and an incentive to work towards the goal.
4. Frequently check on group progress. Provide progress and corrective feedback

Applying Motivational Systems Theory in Classrooms (p.183)

1. Help students activate a relevant goal for completing a task
2. Ensure that goals are clear, compelling, and presented in such a way that students understand what they need to do to accomplish them.
3. Help students activate multiple goals
4. Create appropriate emotions that facilitate motivation

Applying Goal Orientation Theory in Classrooms (p.203-4)

1. Focus on meaningful aspects of learning activities – relevance to world outside school
2. Design tasks for novelty, variety, diversity, and interest
3. Design tasks that are challenging but reasonable in terms of students' capabilities
4. Provide opportunities for students to have some choice and control over the activities
5. Focus on individual improvement, learning, progress and mastery
6. Strive to make evaluation private not public
7. Help students see mistakes as opportunities for learning
8. Use heterogeneous cooperative groups to foster peer interaction; use individual work to convey progress
9. Adjust time on task requirements for students having trouble completing work; allow students to plan work schedules and time lines for progress

Promoting Interest in Classrooms (p.222-3)

1. Use original source materials
2. Model interest and enthusiasm for the content
3. Create surprise and disequilibrium
4. Use variety and novelty
5. Provide some choice of topics based on personal interest
6. Build on and integrate student personal interest in designing lessons

Applying Test Anxiety Research in Classrooms (p.234-5)

1. Provide more time to complete the test
2. Modify test item difficulty and order
3. Provide students opportunities to comment on test questions
4. Reduce social comparisons and public displays of test scores
5. Reduce the performance-oriented nature of testing situations to focus on mastery and formative assessment purposes – an opportunity for students to demonstrate what they have learnt and a way for the teacher to evaluate his teaching

ON INTRINSIC MOTIVATION

Applying Mastery Motivation in Classrooms (p.245)

1. Foster in students a preference for challenging assignments rather than easy work
2. Develop in students an incentive to satisfy interests and curiosity rather than to please the teacher and obtain good grades
3. Encourage independent mastery attempts rather than dependence on the teacher
4. Have students exercise independent judgement rather than relying on teacher judgement
5. Get students to apply internal criteria for success and failure rather than external criteria

Applying Mastery Motivation in Classrooms (p.249)

1. Be a model of personal responsibility [as teacher]
2. Provide students with options to choose from and have them consider the consequences of each choice
3. Foster internal attributions. Do not allow students to blame others for their failures or attribute successes to luck
4. Have students set goals, periodically evaluate their progress, and decide if a change in strategy is necessary

Applying Flow Theory in Classrooms (p.260-61)

Flow = the holistic sensation that people feel when they act with total involvement

1. Match task challenges to students' capabilities
2. Provide opportunities for [choice] control and action
3. Create a positive emotional climate in the classroom – trust, respect and caring
4. Provide tasks that have some structured goals [clear goals]
5. Use tasks that have built-in opportunities for feedback and provide multiple opportunities for feedback

Using Rewards in Classrooms (p.265)

Using rewards in classrooms to foster motivation requires that they be linked with students' progress, skill improvement, learning and competence. When rewards are contingent on these

outcomes, they convey to students that they are learning, which builds self-efficacy and sustains motivation. Rewards linked only to spending time on a task regardless of performance level do not have this motivational effect.

Sources of intrinsic motivation (p.267-71)

Source	Implications
Challenge	Present learners with tasks of intermediate difficulty that they feel efficacious about accomplishing
Curiosity	Present students with surprising or incongruous information that will motivate them to understand it. Present ideas slightly discrepant from learners' existing knowledge and beliefs
Control	Provide learners with choices and a sense of control over their learning outcomes – a voice in formulating rules and procedures
Fantasy	Involve learners in fantasy and make believe through simulations and games. Ensure they are task relevant and not too distracting.

Effective Teaching Practices for Structures Content (p.278)

- Begin lessons with a short review of prerequisite learning and a statement of goals
- Present new material in small steps and give students practice after each step
- Give clear and detailed instructions and explanations
- Provide students with high levels of active practice
- Ask questions, check for student understanding, and obtain responses from all students
- Guide students during initial practice
- Provide systematic feedback and corrective instruction
- Provide explicit instruction and practice for seatwork exercises; monitor students during seatwork

Applying Democratic Leadership Principles in Classrooms (p.296)

1. Foster collaborative relationships through cooperative groups
2. Question students and have them share ideas on ways to complete projects – brainstorming etc.
3. Encourage problem solving and decision making by students
4. Make sure students understand that the teacher bears the ultimate responsibility for the classroom activities

Guidelines for using Praise Effectively (p.298)

- Make praise simple and direct, deliver it in a natural voice, and avoid theatrics
- Use straightforward, declarative sentences rather than gushy exclamations and rhetorical questions
- Specify the accomplishment being praised and recognise noteworthy effort, care, and persistence. Call attention to progress and the development of skills
- Use a variety of phrases in praising students

- ❑ Back up verbal praise with non-verbal communication of approval
- ❑ Avoid ambiguous statements (e.g., “You were really good today”) and make it clear that praise is for learning rather than compliance
- ❑ Praise individual students privately to avoid public embarrassment

(Rosenthal, 1968)

Rosenthal & Jacobson (1968) concluded that teacher expectations can act as a self-fulfilling prophesy because student achievement comes to reflect the expectations

Teacher Expectations in Classrooms (p.305-6)

1. Enforce rules fairly and consistently
2. Assume that all students can learn and convey that expectation to them
3. Do not form differentiated student expectations based on qualities (e.g., gender, ethnicity, parents’ background) unrelated to performance
4. Do not accept excuses for poor performance
5. Realize that upper limits of student ability are unknown and not relevant to school learning

REFLECTION

1. To what extent do we need to have deliberate actions in professional learning for all teachers throughout their career which draw upon Motivational Theory
2. To what extent do the Motivational Theories underpin Transformative Practice in the classroom
3. If we were to invite a sample of secondary classroom teachers to share what theories of motivation they draw upon to inform their professional practice, how many would be able to articulate a response which linked to identified theories of motivation in the area of learning in schools? This is not a catch - simply a hunch that the responses would be limited. How then can we expect teachers to be deliberately reflecting on their practice in a way which better engages students if they are unaware of what is more or less likely to be successful in motivating according to research

Constructivist Teaching (p.310-13)

Constructivism is a psychological and philosophical perspective contending that individuals form or construct much of what they learn and understand through individual and social activity. Learners arrive at meaning by selecting information and combining it with what they already know.

[Outlined below are ten design principles which overlap and support one another and are linked here to potential motivational and achievement outcomes]

1. **Create agency for learning.** This principle incorporates motivation theory and research on self-efficacy, control beliefs and expectancy beliefs. The suggestion is that teachers organise their classroom to allow students to experience agency in their own learning, often

by providing them with some choice and control, as well as tasks that require them to be active rather than passive learners.

- 2. Provide opportunities for reflection.** Students need to be given opportunities for reflection and thinking about their own thinking, learning, and classroom behaviours.

[A number of ways to achieve this]

- Teachers modelling their thinking and reflection
- Using small groups that facilitate the sharing of ideas and questioning other students
- Using technology that prompts students to think about their answers and their methods of obtaining them

- 3. Organise the classroom for collaboration and cooperation among students, teachers and others**

Learning as a social activity..... Given the social nature of learning, it is important to organise classrooms for sustained and coherent collaboration among participants.....fostering a community of learners.

Creation of a community of learners can help socialise learning and create new opportunities for shared cognitive activity.....helping to satisfy the basic need of relatedness or belongingness.....

- 4. Use authentic tasks, problems and assessments**

.....authentic tasks and problems will be more meaningful to students, increase their interest, and lead to better learning and achievement

- 5. Create and sustain classroom discourse on learning and knowledge**

.....develop a mode of talking, listening, questioning and discussing issues related to the content knowledge of the class as well as the general topic of how to learn and understand. This can happen through class discussions or student presentations, through reciprocal teaching activities, in the discussion of experiments, and the use of technology.

- 6. Provide opportunities for practice of ways of thinking and learning**

Students have opportunities to perform some of the same activities that disciplinary experts engage in when they are doing their work.....This could include design of data collection activities, analysis and presentation of data, and making correct inferences and conclusions from evidence. These activities....foster interest, value and self-efficacy.

- 7. Provide tools that support student learning when working on challenging tasks**

The kinds of authentic tasks and the nature of inquiry and learning in these constructivist classrooms often involve projects, experiments, papers and presentations that can be hard for students to manage.

In addition, they unfold over longer periods of time; they cannot be done quickly. These tasks and activities require self-regulation and often push students beyond their normal range of skills and knowledge.

Use of powerful technologies [digital] can help the students manage these tasks. These tools can reduce the cognitive load and allow them to think and learn more effectively.

[Use of powerful technologies]can be fun and interesting for the students.....thereby increasing the interest and belief.....support skill development.....promote self-efficacy.

8. Have students create and use artefacts

The creation of artefacts such as reports, concept maps, physical models, charts, graphs and figures can help students put into concrete form some of their ideas. In addition, other students can readily see these artefacts and discuss them and their meanings with others.

This can help support and sustain discourse and inquiry in these classrooms.

In addition, by making “cognition” concrete, it may help students reflect on their own and others’ thinking.

The production of artefacts may help students increase their self-efficacy for learning and interest in the academic content and tasks.

9. Providing scaffolding to support student learning

These supports help students to attain at a level that would be unattainable without the assistance. By working within the *zone of proximal development* between what the student can do without help and with help, the students learning benefits.

The supports can then be faded or taken away.

[Scaffolding can be provided by]giving models or different representations, thinking aloud, giving hints, providing useful feedback and guiding students through first part of tasks.

10. Creating a culture of learning and respect for others

.....the importance of norms and expectations about respecting others in terms of their knowledge, beliefs and individual differences.

Classrooms are social situations with a teacher and students who have different levels of knowledge, skills, beliefs and attitudes.

If the other principles regarding sharing ideas, collaborating on projects, and engaging in discourse, inquiry, and practice are to be implemented smoothly, there must be respect for other people’s ideas and beliefs.

A classroom where students are afraid to express their ideas for fear of ridicule or embarrassment will not be conducive to the use of the other constructivist principles.

Accordingly, teachers must help to set these norms and expectations clearly with students.

A number of strategies have been used to facilitate transitions for middle school students.

- Block timetabling
- Mentoring programs
- Interdisciplinary teaching
- Schools-within-school structures
- Using learner centred practices involving higher-order thinking, positive relationships, student autonomy, instruction adapted to individual needs

This is a new area motivation research but the following **Teacher actions** are identified by Schunk as contributing to positive motivational outcomes **in Learner-Centred Classrooms**

- Organizes learning activities around themes that are meaningful to students
- Provides complex and challenging learning activities that promote conceptual and analytical thinking
- Helps students develop and refine their understanding through critical and higher order thinking skills
- Provides opportunities for students to choose their own projects and work at their own pace
- Provides opportunities for students to collaborate with peers of different ages, cultures, and abilities, and includes peer teaching as part of the instruction
- Uses a variety of instructional strategies and methods to match student needs
- Includes learning activities that are personally and culturally relevant to the students
- Encourages shared decision making and student autonomy, and gives students increasing responsibility for their learning
- Listens to and respects students' points of view
- Monitors student progress and continually provides feedback on individual growth and progress
- Uses standardized and alternative forms of assessment, and allows competencies and achievement of educational standards to be demonstrated in a variety of ways
- Uses heterogeneous grouping practices that promote cooperation, shared responsibility, and a sense of belonging

REFLECTION

- 1. Recall the Maori student voice from Bishop regarding what might be considered as culturally relevant**
- 2. In my own school - could this listing be turned into a self-audit for the Year 7/8 Home Base Team and leading to action planning around deliberate acts to make a difference? Consider a similar context in your school.**

Suggestions for school reform [in support of increasing motivation for students] (p.343-345)

- Develop common school norms, values, and beliefs
 - A critical norm that must be shared is that all children have the potential to learn. This norm characterises schools that are effective in raising and improving achievement of students regardless of ability levels or socio-economic backgrounds.
 - In these schools, students are encouraged to do their best, offered a challenging curriculum, held to high standards of achievement and behaviour, and provided extra help and tutoring to meet those standards
- Create a school climate of good collegial and personal relationships
 - Principals modelling – respectful and trusting relationships
- Foster a sense of school belonging and connection
 - Self-determination theories emphasise the importance of relatedness.
- Develop smaller learning communities within large school environments
 - In smaller learning communities, students receive greater teacher attention and more opportunities to build positive relationships
- Design task and work structures to foster engagement and student autonomy
 - Use of portfolios
 - Journals
 - Letters
 - Self-evaluation
 - Self-portraits, Peer Conferencing
 - Self-evaluation of artefacts
- Design authority and management structures that allow for choice and control
 - Individualizing instruction to accommodate student needs and interests
 - Offering a choice of learning partners
 - Projects
 - Theme based learning groups

With the exception of children who have little ability to regulate their own behaviours, students of all ages tend to report greater competence, engagement, intrinsic motivation, and well-being in classrooms perceived as autonomy supportive.

- Provide opportunities for all students to be recognized and rewarded
 - Exhibitions
 - Portfolios
 - Criterion-referenced standards rather than norm or group referenced
 - Recognising progress and improvement rather than normative achievement
- Provide grouping arrangements that foster student interaction
 - Use smaller groups
- Focus evaluation practices on progress and improvement
 - Use multiple ways of demonstrating student competence
 - Ongoing formative assessment
 - Holding students accountable for reaching high standards

- Use of portfolios – can help students and teachers judge and evaluate progress and evaluate strengths and weaknesses
- Manage time use to facilitate changes in the school’s culture and organization
 - Block scheduling
 - Flexible scheduling

Peers as Sources of Competence and Support (p.350-1)

- Model similarity affects observers’ self-efficacy. Observing similar others succeed can raise observers’ self-efficacy and motivate them to perform the task; they believe that if others can succeed, they can as well
- Peers serve as a source of competence and motivation
- Friendships support children in the school environment and assist with their adjustment
- Children’s abilities to form positive peer relationships also function as a source of academic competence

Peer Networks (p.352)

- Peer networks can heavily influence members’ academic motivation.
 - Networks help define students’ opportunities for interactions, observations of others’ interactions, and access to activities

REFLECTION

In what ways do the various applications of motivational theories support the transformative agenda for addressing issues of social justice and equity?

CHAPTER ELEVEN - MOTIVATING STUDENTS TO LEARN (Wentzel, 2014)

Notes commencing at Chapter 3, p.41

Although students do try to achieve their own goals and objectives at school, much of their goal directed behaviour is often motivated by what they believe they are supposed to do.

In other words, many goals are imposed externally on students by teachers and other adults. These goals are typically referred to as extrinsic goals and take the form of rewards and contingencies attached to academic accomplishments.

Extrinsic goals are typically viewed as objectives that individuals would not pursue if given the choice.

On the one hand, these goals can be valuable because they teach students what they are supposed to do in order to achieve success in school. On the other hand, these externally imposed goals are often viewed by students as controlling, and as threats to autonomy and choice. In this case extrinsic goals can be detrimental to students' motivational behaviour.

p.42

Rewards are one proven way to spur students to put forth effort.

However, from the standpoint of most motivational theorists, this is control of behaviour, not motivation of learning.

Some educators oppose extrinsic rewards on principle, viewing them as bribing students for what they should be doing anyway because it is in their best interests of themselves or society.

Kohn (Kohn, 1993) claimed that the effectiveness of rewards has been exaggerated and that rewarding students for learning undermines their intrinsic interest in the content.

p.43

Wentzel and Brophy recommend that the teacher 'need to choose between a behavioural control system or a student motivational system as [a] basic approach to classroom management and motivational issues' suggesting that there are too many contradictions between the two approaches. Wentzel and Brophy advocate for the motivational approach because

First, although it is more difficult to learn to implement consistently, the motivational approach is nevertheless more feasible for most teachers. In order to use [behavioural] reinforcement to shape students behaviour in ways that reflect consistent application of behaviour modification principles, teachers have to be in a position to supply reinforcement when and where it is needed. This is not possible in regular classrooms where teachers work with twenty or more students. It may be possible....with low student-to-teacher ratios, but even there it will require heavy reliance on programmed instructional materials.....as the primary approach to curriculum and instruction (thus leaving the teacher free to circulate, monitor progress, and dispense rewards.

[Further] a great deal of classroom research suggests that students need active instruction from their teachers, not solitary work with instructional materials, in order to make good achievement progress.

Second, the motivational approach seems clearly preferable.....when students' long-run best interests are taken into account.

Even when behavioural control methods work effectively, they accomplish only temporary, situational, and external control over students behaviour. This behaviour can and often does change dramatically when the incentive system is terminated or when students are in situations in which the system is not operative.

In contrast, motivational approaches are designed not just to induce situational compliance but to develop attitudes, values, beliefs, and self-regulated strategies that students will use in and out of school throughout their lives.

In explaining how to establish and maintain desired behaviour patterns, behaviourists usually talk about control rather than motivation. They speak of using reinforcement to bring behaviour under stimulus control. The stimulus is a situational cue that reminds learners that performing a certain

p.44

behaviour pattern in this situation will gain them access to reinforcement. If the learners are not able to perform this pattern immediately, gradual improvement towards the target level is shaped through successive approximations. Once the desired pattern is established, it is maintained by reinforcing it often enough to ensure its continuation. Any behaviours that are incompatible with the desired pattern are extinguished through non-reinforcement or (if necessary) suppressed through punishment.

Much of the culture of schooling reflects the behavioural view, especially report card systems, codes for conduct, honours rolls and awards ceremonies. In the classroom, behavioural views lead to carrot-and-stick approaches: teachers are advised to reinforce students when they display desired learning efforts and withhold reinforcement when they do not.

Research findings in the 1970's and 1980'sindicated that if you begin to reward people for doing what they were already doing for their own reasons, you may decrease their intrinsic motivation to continue that activity in the future.

Furthermore, to the extent that you focus their attention on the reward rather than the activity, their performance tends to deteriorate.

Decreases in performance quality and intrinsic motivation are most likely when rewards have the following characteristics:

- High salience: the rewards are very attractive or presented in ways that call attention to them;
- Non-contingency: the rewards are given for mere participation in the activity, rather than being contingent on achieving specific goals; and
- Unnatural/unusual: the rewards are artificially tied to behaviours as control devices, rather than being natural outcomes of the behaviours.

REFLECTION

Consider rewards used regularly in your own school/classroom. How do they compare against the characteristics set out above?

What does your own anecdotal evidence suggest about the impact or usefulness of rewards being employed?

p.45

An early term for this undermining was the *overjustification effect*: To the extent that people know they are being 'bribed' to engage in a particular behaviour, they are likely to infer that bribing is considered necessary because they are not expected to engage in the behaviour voluntarily.

This line of reasoning leads to the inference that overjustified behaviour is aversive, or at least not worth performing in the absence of an extrinsic incentive to do so. This inference would undermine any intrinsic motivation for performing the behaviour that might have been present originally.

As research findings accumulated, it became clear that undermining can occur not only when people are offered rewards, but when any extrinsic factor leads them to attribute their engagement to external pressures rather than their own intrinsic motivation.

Other examples include awareness that the behaviour is required, that one's performance will be evaluated or compared to that of others, or that one is under pressure to meet a deadline.

Therefore, what undermines intrinsic motivation is not the use of rewards as such but offering rewards in advance of incentives and following through in ways that lead students to believe that they engaged in the rewarded behaviours only because they had to do so to earn the rewards (not because these behaviours have value in their own right or produce other outcomes that are in the students' best interests).

Later research [made it clear] that addressing questions about the appropriate use of rewards requires attention to the nature of the rewards, the ways in which they are introduced and delivered, and the student outcomes under consideration.

[It was found that] verbal rewards have positive effects on motivation but tangible rewards sometimes have negative effects (when they are given merely for participation in the activity without attention to quality of engagement or level of performance, and even then, only when the students expected the rewards because they had been announced in advance).

p.47

Conclusions about the Use of Rewards

It is clear that the issues are much more complicated than they seemed at first.

It is likely that intrinsic motivation theorists are correct in raising concerns about overuse or inappropriate use of rewards.

p.48

In classrooms, it is difficult to reward students in ways that (a) take account of their individual learning efforts and progress, and (b) avoid communicating that they engage in activities to obtain rewards rather than to learn.

However, behaviourists also are correct in claiming that rewards can be used effectively in classrooms.

Motivating students is mostly about students' understanding of and valuing of teachers' goals for their education, not preserving existing intrinsic motivation.

The key to rewarding effectively is to do so in ways that support student motivation to learn and do not encourage them to conclude that they engage in activities only to earn rewards.

p.49

Extrinsic rewards do not necessarily undermine intrinsic motivation and even can be used in ways to support its development. One way is to provide unannounced rewards following task completion, so that the rewards are seen as expressions of appreciation of effort or recognitions of accomplishment rather than as delivery of promised incentives.

Other ways involve using rewards as informative feedback rather than as control mechanisms.

It also helps to emphasise social rewards over material rewards and to deliver rewards in ways that encourage students to value their accomplishments.

Rewards can be used in ways that support or at least do not undermine intrinsic motivation. However, it is important to learn when and how to dispense rewards effectively.

When to Reward

Rewards are more effective for increasing the intensity or duration of effort than for improving the quality of performance.

Rewards are better used with routine tasks than with novel ones, better with specific intentional learning tasks than with incidental learning or discovery tasks, and better with tasks where steady performance or quantity of output is of more concern than creativity, artistry, or craftsmanship.

It is better to offer rewards as incentives for meeting performance improvement standards on skills that require a great deal of drill and practice than for work on a research or demonstration project.

p.50

It is not wise to offer rewards as primary incentives to motivate students to do things that you want them to continue to do on their own, such as watch educational television programmes, read quality books, or participate in community improvement efforts.

However, rewards may be helpful when initial levels of interest in the activity are low or its value becomes apparent only after engaging in it long enough to reach a critical level of mastery.

Rewards can act as motivators only for students who believe they have a chance to get the rewards if they put forth reasonable effort. Traditional grading systems and other common school practices (e.g. multiple levels of honours) violate this principle routinely.

Remember, if you wish to create incentives for the whole class and not just your high achievers, you will need to ensure that all students have equal (or at least reasonable) access to the rewards. This may require performance contracting or some less formal method of individualizing criteria for success.

- Maintaining high performance
- Improving less satisfactory performance
- Recognise the quality rather than quantity
- Recognize students for taking on challenging work or stretching their abilities (even if they make mistakes)
- Use multiple criteria that allow you to adapt recognitions to individual differences, rather than applying same criteria to all students and comparing them directly
- However, make sure that recognitions are for genuine accomplishments
- Whilst you might want to award recognition across a range of domains (athletics, good citizenship etc.) make sure that every student has the opportunity to earn recognition in the academic domain

How to Reward

Deliver rewards in ways that provide students with informative feedback and encourage them to appreciate their developing knowledge and skills, not just to think about the rewards

Reward for mastering key ideas and skills (or showing improvement in their mastery levels), not merely for participating or turning in assignments. Include provisions for redoing work that does not meet the standards.

In explaining and following through on incentive schemes, emphasise the importance of the learning and help students to appreciate and take pride in their accomplishments. Portray the rewards as verifications of significant and worthwhile achievements, not as the whole point of their efforts.

Even when delivering surprise rewards, it is wise to cast them as expressions of appreciation of your students' efforts and accomplishments without making too much of the big surprise.

p.51

Praising Your Students Effectively

Most teachers enjoy delivering praise and most students enjoy receiving it, at least when it is delivered as a spontaneous, genuine reaction to an accomplishment rather than as part of a calculated manipulation attempt.

Praise is widely recommended as a way to reward students, although it does not always have this effect.

Some prefer praise in private – less enthused about being praised in front of their classmates.

[Some] ...find it embarrassing to be singled out, humiliating to be praised for some minor accomplishment, or irritating to have classmates' attention called to their neatness, punctuality, or conformity...

Praise should be Informative and Appreciative Rather than Controlling

p.52

Effective Praise is Genuine

Even when praising significant achievements, it is better to focus on the effort and care that the student put into the work, or the gains in the knowledge and skills that the achievement represents, or on its more noteworthy features, than to portray the achievement as evidence of the student's intelligence or aptitude [which can create vulnerabilities for the future with failures as evidence of low aptitude!]

Students need informative feedback to support their learning efforts, but they do not need more intensive expressions of praise.

Guidelines

1. Praise simply and directly, in a natural voice, without gushing or dramatizing;
2. Praise in straightforward, declarative sentences ("I've never thought of that before") instead of exclamations ("Wow!" or rhetorical questions ("Isn't that terrific?"). The latter are condescending and more likely to embarrass than reward;
3. Specify the particular accomplishment being praised and recognise any noteworthy effort, care or perseverance ("good! You figured it out all by yourself. I like the way you stuck with it without giving up" instead of "Good Work." Call attention to new skills or evidence of progress ("I noticed you've learned to use different kinds of metaphors in your compositions. They are more interesting to read now.")
4. Use a variety of phrases for praising students. Overused stock phrases soon begin to sound insincere and give the impression that you have not paid much attention to the accomplishment you are praising;
5. Combine verbal praise with nonverbal communication of approval. "Good job!" is much more rewarding when delivered with a smile and a tone that communicates appreciation or warmth;
6. Avoid ambiguous statements that students may take as praise for compliance rather than for learning (e.g., "You were really good today." Instead, be specific ("I'm pleased with the way you read with so much expression. You made the conversation between Billy and Mr. Taylor sound very real."): and
7. Ordinarily, students should be praised privately. This underscores that the praise is genuine and avoids the problem of sounding as though you are holding the student up as an example to the rest of the class

Guidelines for Effective Praise

<i>Effective Praise</i>	<i>Ineffective Praise</i>
<input type="checkbox"/> Is delivered contingently	<input type="checkbox"/> Is delivered randomly or unsystematically
<input type="checkbox"/> Specifies the particulars of the accomplishment	<input type="checkbox"/> Is restricted to global positive reactions
<input type="checkbox"/> Shows spontaneity, variety and other signs of credibility; suggests clear attention to the student's accomplishment	<input type="checkbox"/> Shows a bland uniformity that suggests a conditioned response made with minimal attention
<input type="checkbox"/> Rewards attainment of specified performance criteria (which can include effort criteria, however)	<input type="checkbox"/> Rewards mere participation, without consideration of performance processes or outcomes
<input type="checkbox"/> Provides information to students about their competence or the value of their accomplishments	<input type="checkbox"/> Provides no information at all or gives students information about their status relative to peers
<input type="checkbox"/> Orients students towards better appreciation of their own task-related behaviour and thinking about problem solving	<input type="checkbox"/> Orients students towards comparing themselves with others and thinking about competing
<input type="checkbox"/> Use student's own prior accomplishments as the context for describing present accomplishments	<input type="checkbox"/> Use the accomplishments of peers as the context for describing students present accomplishments
<input type="checkbox"/> Is given in recognition of noteworthy effort or success at difficult (for this student) tasks	<input type="checkbox"/> Is given without regard to the effort expended or the meaning of the accomplishment
<input type="checkbox"/> Attributes success to effort and ability, implying that similar success can be expected in the future	<input type="checkbox"/> Attributes success to ability alone or to external factors such as luck or lack of task difficulty
<input type="checkbox"/> Fosters endogenous attributions (students believe that they expend effort on the task because they enjoy the task and/or want to develop task-relevant skills)	<input type="checkbox"/> Fosters exogenous attributions (students believe that they expend effort on the task for external reasons – to please the teacher, win a competition or reward, etc.)
<input type="checkbox"/> Focuses students' attention on their own task-relevant behaviour	<input type="checkbox"/> Focuses students' attention on the teacher as an external authority figure who is manipulating them
<input type="checkbox"/> Fosters appreciation of, and desirable attributions about, task-relevant behaviour after the process is completed	<input type="checkbox"/> Intrudes into the ongoing process, distracting attention from task-relevant behaviour

p.54

Praise should be "3S-3P"

Sincere, Specific, Sufficient (adapted to the accomplishment)

Properly attributed for genuinely **praiseworthy** accomplishments, in a manner **preferred** by the learner

Competition: A Powerful but Problematic Extrinsic Incentive

Despite its popularity among many teachers and students, most motivational theorists oppose the use of competition or place heavy qualifications on its applicability as a motivational strategy.

Classroom activities already involve risking public failure, and a great deal of competition is already built into grading.....

Students (can) become so focussed on winning that they [pay] little attention to what they were supposed to be learning.

Competitions are more coercive than motivational when participation is mandatory, the games and rules are imposed by authority figures

The qualifications that apply to use of rewards also apply to competition.

Competition creates losers as well as winners

p.55

There areways to depersonalize competition

Using student learning team methodsin which students cooperate in addition to competing ...students work together in four- or five-member heterogeneously composed teams to help one another master content and prepare for competitions against other teams.

[there are many approaches to cooperative learning that allow competition between teams]

p.56

Note that the achievement advantage of student team learning methods, reside in their group reward and individual accountability features, not their competitive features.

p.57

Like other forms of cooperative learning, student team learning methods have produced positive effects on outcomes other than achievement. These methods promote friendships and prosocial interaction among groupmates as well as positive outcomes on affective variable such as self-esteem, academic self-confidence, and liking for the class and for classmates.

[advice is basically; you can use extrinsic rewards but should not rely on them too heavily]

If you use rewards and other extrinsic incentives, use them in ways that encourage students to commit themselves to your instructional goals, so they engage in activities with the intention of acquiring the knowledge and skills that these activities are meant to develop.....

If students perceive themselves as performing a task solely to obtain a reward, they tend to concentrate on meeting the minimum standards for performance rather than on doing a high quality job.

Responding to Students' Needs for Autonomy

Self-determination theory places emphasis on the importance of feeling self-determined (versus controlled) in carrying out human activities. Studies indicate that autonomous motivation enables people to exert more effort and feel less conflict when pursuing goals, perform more successfully (especially when activity requires creativity, flexibility, or dealing with complexities) and experience a sense of well-being.

.....[most] teachers.....tend to be controlling when they could get better results by being autonomy supportive.

You can support your students' sense of self-determination by offering them opportunities for autonomy and choice and by minimizing overtly controlling behaviours.

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Encourage Students to Function as Autonomous Learners

Characteristics of autonomy-supportive teachers

- Endorsed investigating and working from the child’s perspective whereas controlling teachers endorsed rewards and punishments, social comparisons or application of external praise, pressure or contingencies
- Students of autonomy-supportive teachers showed more curiosity, desire for challenge, and other evidence of mastery motivation, whereas students of controlling teachers showed less mastery, lower confidence in their abilities, and lower self-worth perceptions
- Most positive effects of autonomy support occur when teachers also provide high levels of classroom structure (i.e., clear expectations and goals for students)
- Autonomy-supportive teacher behaviours included:
 - time spent listening to students (versus speaking to them);
 - asking students what they want
 - time spent allowing students to work in their own way
 - time devoted to student talk (versus teacher talk)
 - inviting students to sit close to learning materials
 - providing rationales for suggestions and directives
 - delivering praise as informational feedback rather than contingent reward
 - encouraging students
 - offering cues and hints when they are stuck
 - being responsive to their questions
 - communicating perspective-taking statements (especially expressions of empathy when students are struggling with difficult challenges)
- Teacher behaviours identified as controlling included:
 - Time spent holding or monopolizing learning materials
 - Stating or showing answers or solutions (rather than allowing students time to discover for themselves)
 - Uttering directives or commands
 - Making “should” and “must” statements
 - Asking controlling questions (issuing directives but phrasing them in a question form)
- Essentially autonomy-supportive teachers provide opportunities for their students to think and solve problems, while scaffolding their efforts relatively indirectly whereas control-oriented teachers over-manage their students by using highly detailed directives to guide them through fixed programmes of steps in learning and problem solving.
- Studies show that autonomy-supportive instruction had positive effects on students’ motivation and engagement, and [sometimes].....their learning

Should see autonomy support not as an end in itself but as a context for the teacher’s responsibility for scaffolding student learning.

p.59

[Three dimensions of] autonomy-support strategies:

- *Organisational*: opportunities for students to select groupmates or seating arrangements, participate in creating and implementing classroom rules and work evaluation procedures, or take responsibility for the due date for assignments;

- *Procedural*: opportunities to choose materials to use in class projects, choose the way competence will be demonstrated, display work in an individual manner, discuss their wants, and handle materials; or
- *Cognitive*: opportunities to discuss strategies for addressing problems or finding multiple solutions to them, justify solutions for the purpose of sharing expertise, have ample time for decision making, be independent problem solvers (with sufficient scaffolding), re-evaluate their mistakes and seek to correct them, receive informational feedback, formulate personal goals or realign tasks to correspond with their interests, debate ideas freely, and ask questions and articulate their ideas.

[Increases occur in personal and instructional relevance as we move from] organisational, to procedural to cognitive providing the most]

In summary, autonomy-supportive teachers promote self-determination by understanding students' perspectives, supporting their initiatives, creating opportunities for choice, being encouraging rather than demanding or directive, and allowing students to work in their own way.

They also promote internalization by encouraging questions and allowing expression of negative feelings, providing rationales that help students understand the purpose and value of activities, stimulating interest, and supporting confidence.

Fundamentally, autonomy-support is more about how expectations are communicated than about the number or extent of these expectations.

Allow Students to make Choices

Another strategy for decreasing students' perceptions of teacher control in the classroom is to offer them choices of activities and opportunities to exercise autonomy in pursuing alternative ways to meet the requirements.

For example, allow them to select topics for book reports, composition assignments, and research projects, and perhaps also select from alternative ways of reporting to you or the class as a whole.

If they are likely to make undesirable choices if left completely on their own, provide a menu of choices or help them to make choices that are well suited to their interests or reading levels.

Take students' interests into account when considering choice options.

Offer autonomy and choice options to all students, not just high achievers. Low achievers often do need more explicit structuring and scaffolding of their learning efforts, but they also need opportunities to experience self-determination and self-regulation of their learning.

One way to build in choice opportunities for all students is to set up learning centres where students can work individually or in collaboration with peers on a variety of projects. Some of the projects may be essential to the accomplishment of the unit goals, but others might be optional – viewed as enrichment activities

The value of choices

A number of studies have indicated the need to qualify claims about the value of providing choice

- Affective benefits may not be accompanied by cognitive gains
- Choices offered should feature options that allow students to engage in activities that have personal value “Choice is good, but relevance is excellent”
- Choice number and variety, needs to be calibrated to students’ current readiness to choose sensibly
- [Choice has a Cultural dimension] – motivation and performance is optimised for people with independent selves (e.g., most Americans) when they are allowed to make personal choices, but optimised for people with interdependent selves (e.g., most East Asians [Māori?]) when choices are made for them by valued in-group members. Similar results reported where student has close relationships with their mothers or teachers (who were choosing for them)

SOCIALIZING UNINTERESTED OR ALIENATED STUDENTS

p.125

More focused strategies are needed to get them to re-engage. Apathy is their primary motivational problem

Apathetic students do not find learning meaningful or worthwhile, don’t want to engage in it, don’t value it even when they know that they can achieve success with reasonable effort, and may even resist it if they fear that it will lead to unwanted responsibilities or make them into someone they don’t want to become.

Need to make sustained efforts to re-socialize such students’ attitudes and beliefs.

Students who have not developed motivation to learn schemas view school activities as imposed demands rather than learning opportunities, so they engage in them (if at all) only enough to stay out of trouble.

They give little consideration to learning goals, let alone to appreciating the value of learning or taking pride in their accomplishments.

There is little theory-based research on strategies for dealing with uninterested or alienated students. However, it is possible to suggest several sets of principles based on what is known about the socialization of value-based motivation in homes, schools, and work settings.

p.126

Contracting and Incentive Systems

- Contracting provides built-in opportunities for teacher-student collaboration
- Rewarding levels of improvement that the student views as reasonable
- Offers choices of rewards
- Confer with the student about possible alternatives and jointly contract
- Credits earned can be spent on rewards

[Previous cautions expressed are not relevant – no intrinsic motivation exists to undermine]

However, other principles still apply. Avoid offering incentives in ways that reinforcestudents' tendencies to view lessons and assignments as unwelcome impositions that must be endured for extrinsic reasons.

Instead, use contracting approaches that include collaborative goal setting, and take advantage of the opportunities provided by the goal setting negotiations to help the student begin to appreciate the value of what they are learning

Emphasise authentic activities, phrase goal statements in terms of learning accomplishments rather than tasks completed, and use qualitative criteria for assessing progress.

p.127

By engaging these students in the process of setting goals and reflecting on their work, you lead them through first-hand experiences in what it means to engage in academic activities with motivation to learn.

Develop and Work within a Close Relationship with the Student

You can become your own most valuable motivational tool by building close relationships with the students and establishing yourself as a supportive and helpful resource person. It is important to do this with all students, but especially with uninterested or alienated students who don't find much value in school learning.

You will need to work for and accept gradual progress, and to stay patient and supportive even if you encounter scepticism or resistance.

Show that you care about them personally as individuals

A great deal of modelling, socialization, and reflective discussion of learning experiences will be required.

For these efforts to have much effect, your relationships with these students will have to be such that they value your opinions and want to please you.

Discover and build on Existing Interests

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Almost any substantive interest can become the basis for developing literacy skills

p.129

Provide Opportunities to Collaborate with Peers

Certain apathetic students will possess motivation to interact with their peers that you can use to help them develop motivation to learn

Focus on Attainment Value of Schooling

At some level, students understand that it is in their own best interests not only to attend school but to strive to learn. Apathetic students have suppressed this realisation, so you will have to help them rediscover it and confront its implications through systematic yet persistent comments and questions. Emphasise that securing their best long-run interests requires progress in all aspects of the curriculum, not just the ones they enjoy.

Just as intrinsic motivation resides in persons, not activities, the same is true of negative reactions to school. Emphasise this when working with students who view learning activities as aversive. If these activities are well suited to their current learning needs, the students' aversive experiences are caused by their own negative attitudes and expectations, not by anything inherent to the activities themselves. Other students find these activities meaningful, worthwhile and even enjoyable; they will too if they learn to engage in them with a more positive mind-set.

p.130

Make Work More Enjoyable or Satisfying

[based on Zen Buddhism!]

- *Present focus.* If you stay absorbed in what you are doing, you won't watch the clock. Therefore, when you show up for a task [class], really show up: Be there, pay attention to what you are doing, focus on it and do it fully. If you catch your mind wandering, notice where it went and why. Make a note of any business that needs to be attended to later, but then refocus on the task at hand.
- *Rituals.* Starter rituals help you to get into present focus. For example, a "clearing ritual" in which you set up your equipment or clear your desk and arrange your papers might be a useful transition from other activities into getting ready to study or work.
- *Ride the waves.* Don't let situations that are imperfect or do not work out well gnaw at you. Care about what you do, do your best, analyse and try to deal with problems, but don't give up or do less than your best merely because you know that things are not going to be perfect.
- *A personalized approach.* Bring creativity to the job. If you must deal with certain recurring difficulties, stop looking at them as handicaps and begin to view them as opportunities or challenges. If things are going so smoothly that you get bored, return to the present focus by striving to meet personally set goals or varying your routines.
- *Make a game of it.* Turn work into play by creating a game that you can play while doing the job.
- *See your work as an art form.* Any action can be performed with a sense of aesthetics, so seek ways to do your work gracefully or to produce an end product that is visually or otherwise pleasing in addition to functional.
- *See your work as a teacher.* Discover what there is to learn about it. Analyse when you are bored and when you are not, to get ideas about how to minimize boredom. Also, learn more about the work itself (possibilities for using equipment, ways to do the job more efficiently, shortcuts to use and cues for recognising when they are relevant).
- *Find a rhythm to your work.* Finding natural rhythms or cycles in work can help make it more enjoyable and reduce the sense that "it never let's up." If possible, take time away from some

continuous task so as to vary it with another task and give yourself a chance to relax from particular form and effort.

- *Unwind*. When pressure gets to you, let your mind slip into something more comfortable. Alternate periods of intense concentration with brief periods of relaxation. If you can't walk around or take a break, sit back. Close your eyes, and meditate briefly. Sharing jokes and finding humour on the job help too.
- *Seek excellence*. Learn to seek excellence in doing your work and taking satisfaction from doing so. Use the following techniques: *just the details* (pay attention to each detail of the job and do it carefully. This combines present focus with the notion of taking pride in each separate small piece of the job as part of what is involved in completing the job as a whole successfully) and *your life depends on it* (Do the work as if your life depended on doing it well. Think of it as something that you are going to dedicate to people you care about or are going to sign with your name when you finish).

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Socialize Apathetic Students' Motivation to Learn

Positive values can be socialized through persuasive communication and developed through participation in powerful learning experiences that foster them.

[However]

Socializing motivation to learn is difficult with apathetic students who have not had much exposure to experiences that help them understand what it means to be engaged in learning activities with the intention of gaining the benefits they were designed to develop.

The task is even more challenging with alienated students who have come to view schooling as aversive, because it requires changing existing attitudes and values in addition to building new ones.

You cannot force students to change their attitudes, not even with sanctions such as punishments and failing grades

Therefore, it is better to minimizereliance on coercive methods and instead build and work within more productive teacher-student relationships.

Apathetic students need constant application of multiple strategies, supplemented by more individualized treatment tailored to their personal characteristics and needs.

Attempts to develop their motivation need to be relentless, yet subtle. You won't get far if the students perceive you as nagging them, manipulating them, or attempting to force your will on them.

Instead help them to see you are enabling or empowering them by opening doors to self-actualisation and teach them to exploit unrecognised potentials.

Apathetic students need the same curiosity-, interest-, and reflection-stimulating experiences that other students do, but they need to encounter them more frequently and carry them out in more personal, intense, and sustained ways.

They especially need to be stimulated to reflect on and communicate about their learning.

Therefore, keep focussing them on the self-actualising potential of learning experiences by asking them questions about content or by making assignments that require them to think about and appreciate new insights, to form and explain opinions, to develop explanations, or to make connections and applications.

Scaffold their engagement in learning activities and their post-activity reflections to make sure that they experience empowering or self-actualizing outcomes.

Your goal is to induce them to identify with these experiences – to connect learning experiences with their self-concepts and to begin to develop images of their ideal selves that cast them as open-minded, active learners.

Hard Sell Approaches to Socializing

Perhaps begin by informing them that they have missed the boat on some important opportunities for self-actualisation and that you want to give them a second chance.

Teach Volitional Control Strategies

May need to teach at least some of [the] students volitional control strategies such as:

- Metacognition control: thinking of initial steps to take in order to get started right away; going back over work to check it and make revisions before turning it in;
- Motivation Control: reminding oneself to concentrate and focus on task goals; generating ways to carry out the task that will make it more enjoyable, challenging, or reassuring; imagining completing the task successfully and enjoying the satisfaction of doing so;
- Emotion Control: reassuring oneself when bothered by fear or failure or doubts about one's ability; activating strategies that one has learnt for coping when confused or frustrated;
- Controlling the task situation: developing and revising a step-by-step plan for getting complex tasks accomplished; moving away from noise and distractions; gathering all needed materials before beginning the work;
- Controlling others in the task setting: asking for help from teacher or classmates; asking others to stop bothering or interrupting.

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With highly distractible students.....[use of carrels] or other distraction-reduced work environments in addition to teaching them strategies for maintaining their engagement.

When working with apathetic and alienated students, supplement work on motivational issues (goal setting) with work on volitional issues (specific plans for when, where, and how the work will be carried out [specific implementation intentions]. [Need firm implementation intentions].

Four types of motivational problems associated with beliefs about ability, causality, and control:

- Students with limited ability who have difficulty keeping up, develop chronically low expectations, and become resigned to failure;
- Students whose failure attributions and ability beliefs make them susceptible to learned helplessness in failure situations;
- Students who are obsessed with self-worth protection and thus focus on performance goals but not learning goals; and
- Students who underachieve due to a desire to avoid responsibilities

Firstly,

- Individualize activities and assignments**
- Reduce length and difficulty of the tasks you assign
- Use multisensory input sources to reduce the need to learn from texts
- Build assignments around their interests
- Make sure assignments are well structured and within their ability level
- Make sure first part of the assignment is easy or familiar enough to provide initial success experiences

Second,

- Provide directions to structure tasks** for slow learners
- Have them repeat the instructions to make sure they know what to do
- Model the task for them by thinking out loud as you perform demonstrations
- Train them in methods of self-instructional guidance
- Outline what must be done to achieve the objectives
- Set time limits within which the work should be done, preferably generous limits that allow these students to “beat the clock”

Third,

- Provide for assistance or tutoring** from yourself or an aide, adult volunteer, older student, or classmate
- Rephrase questions to provide hints when these students are unable to respond
- Praise them when they do well
- Have them revise work that is unacceptable
- Reassure them that help is available if needed
- Sit them among average (not superior) classmates with whom they enjoy friendly relationships
- Ask these classmates to help keep the slow learners “on track” by providing help and reminders of assignments and due dates
- Set up a “study buddy” system to encourage slow learners to collaborate with a neighbourhood friend during study sessions at their home

Four,

- Maintain motivation**
- Provide encouragement and positive comments on papers
- Help slow learners to establish realistic goals and evaluate their accomplishments
- Call attention to their successes and send home positive notes
- Encourage them to focus on trying to surpass their previous day's or week's performance rather than compete with their classmates
- Use performance contracting methods
- Give marks and report grades on the basis of effort and production rather than in relation to the rest of the class

[Five] p.170

- Keep directions simple**
- Divide tasks into parts
- Seat student towards the front of the class
- Maintain frequent eye contact
- Provide extra assignments that address learning needs and allow students to earn extra credits
- Keep in close communication with tutors – making sure tutoring focuses on primary needs
- Keep abreast of progress and problems

[Six] Reading

Reading materials might be too difficult for struggling readers if they cannot recognise 95% of the words and answer 75% of questions about content.

Strategies might include:

- You read critical portions of the material to them and then have them retell it in their own words
- Pair them with more advanced readers to read to one another prior to group lessons
- Have them preview materials and generate a list of words with which they want help
- Give them brief summaries of material written at lower reading levels
- Review the summaries with them
- Send home materials that parents can help them learn key words or develop background knowledge related to upcoming reading

When they are successful:

- Help them attribute success to their own effort and persistence, correct selection and application of strategy

When they struggle:

- Help them to attribute (if relevant) to inadequate effort and persistence
- Incorrect selection or application of strategy
- Need to learn modifiable abilities

Identify:

- What they are doing right
- Compliment with specific feedback
- Supplement difficult text with graphic organisers
- Make it easy for them to request and get help
- Scaffold their reading by teaching specific coping strategies, providing outlines, study guides

Mastery Learning – used with curricula that feature clearly specified learning objects, pre-set mastery performance standards, and frequent testing using criterion-referenced tests

<http://study.com/academy/lesson/mastery-learning-model-definition-theory-approach.html>

- Adjusting whole-class pacing by allowing slower students more time
- Providing tutoring or other special assistance

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How some teachers communicate Low Expectations to their Low-Achievers

Like some students become discouraged by repeated failures, some teachers become discouraged by repeated instructional failures and begin to show the same kinds of symptoms:

- Lowered self-efficacy perceptions
- Reduced expectations for future success
- Attribution of failure to external and uncontrollable causes
- Shift from persistent and adaptive problem-solving strategies to half-hearted and maladaptive ones
- Development of learned helplessness in teaching certain students, particularly low achievers who struggle to keep up with the rest of the class
- Going through the motions, communicating their low expectations in the process

Behaviours include:

- Waiting less time for low achievers to answer a question (before giving the answer or calling on someone else)
- Giving answers to low achievers or calling out to someone else rather than trying to improve their responses by giving cues or repeating or rephrasing
- Inappropriate reinforcement: rewarding inappropriate behaviour or incorrect answers by low achievers
- Criticising low achievers more often for failure
- Praising low achievers less often for success
- Failing to give feedback following the public responses of low achievers
- Generally paying less attention to low achievers or interacting with them less frequently
- Calling on them less often to respond to questions, or asking them only easier, nonanalytic questions
- Seating them further away from the teacher
- Generally demanding less from them

- attempting to teach them less than they are capable of learning
- accepting low quality or even incorrect responses from them
 - treating them as if they were correct responses
- substituting misplaced sympathy or gratuitous praise for sustained teaching that ultimately leads to mastery
- Interacting with low achievers more privately than publically, and monitoring and structuring their activities more closely

p.176

- Giving high achievers but not low achievers the benefit of the doubt in grading tests or assignments
- Being less friendly in interactions with low achievers, including less smiling and fewer other nonverbal indicators of support
- Providing briefer and less informative answers to their questions
- Interacting with them in ways that involve less eye contact and other non-verbal communication of attention and responsiveness (e.g., forward lean, positive head nodding)
- Less use of effective but time-consuming instructional methods with low achievers when time is limited
- Less acceptance and use of low achievers' ideas
- Limiting low achievers to an impoverished curriculum (low-level and repetitive content, factual recitation rather than lesson-expanding discussion, drill practice rather than application and higher level thinking).
-

Re-socialising Students with "failure syndrome" problems

Problems that took a long time to develop are not going to disappear overnight

- Need initial successes
- Confidence building experiences
- Assistance in setting goals, planning strategies
- Modelling of responses to frustration
- Develop academic momentum by establishing supportive relationships and creating trust

CHAPTER TWELVE - CREATING HIGHLY MOTIVATING CLASSROOMS FOR ALL STUDENTS (Ginsberg, 2000)

p.3

Theories of intrinsic motivation respect the influence of culture on learning. According to this set of motivational theories, it is part of human nature to be curious, to be active, to initiate thought and behaviour, to make meaning from experience, and to be effective at what one values.

These primary sources of motivation reside in all of us, across all ethnic and cultural groups.

When people can see that what they are learning makes sense and it is important according to their values and perspectives, their motivation to learn emerges.

Like a cork rising through water, intrinsic motivation surfaces because the environment elicits it. What is culturally and emotionally significant to a person evokes motivation.

Our emotions are socialized through culture.

To a large extent the response that a person has to a learning activity reflects his or her ethnic background.

From this viewpoint, effectively teaching all students requires culturally responsive teaching.

Even though each student's internal logic for doing something may not coincide with the teacher's logic, it is nonetheless a reality. To be consistently effective, the teacher has to accommodate that logic.

This can be particularly challenging when students or their families have had experiences that suggest their ethnic or cultural views are not considered valid and the teachers lack similar experiences or have not examined such experiences.

p.4

It can be particularly detrimental to students when such teachers rely on unquestioned assumptions about effort and reward as driving forces in student learning.

p.6

Since we know that students whose socialization accommodates the extrinsic system tend to move ahead in school, whereas students whose socialization does not tend to fall behind, we propose a culturally responsive pedagogy based on intrinsic motivation to correct this imbalance.

Motivational Framework for Culturally Responsive Teaching

This approach to teaching, based on the **Motivational Framework for Culturally Responsive Teaching**, is respectful of different cultures and is capable of creating a common culture that all students and their teachers can accept.

1. **Establishing Inclusion** refers to employing principles and practices that contribute to a learning environment in which students and teachers feel respected by and connected to one another.
2. **Developing a positive attitude** refers to employing principles and practices that contribute to, through personal and cultural relevance and through choice, a favourable disposition towards learning
3. **Enhancing meaning** refers to bringing about challenging and engaging learning. It expands and strengthens learning in ways that matter to students and have social merit.
4. **Engendering competence** refers to employing principles and practices that help students authentically identify that they are effectively learning something of value.

Our achievement of educational equity will rest on an understanding that the most favourable conditions for learning vary from person to person.

Another kind of understanding that is a foundation for educational equity springs from examining how myths and stereotypes are shaped and used to maintain power and privilege.

REFLECTION

Consider the following actions and reactions that are more concerned to maintain power and privilege than to enhance equity:

- The focus of the importance of conformity around school uniform
- The emphasis on having a consistent one-size response for particular behavioural infringements so that it is seen to be fair – fair to who?
- Unseen/unrecognised differential responses to Māori and Non-Māori infringers or incidents – remember the Puffer Jacket and student response
- Use of digital technologies in or out of learning

Do any of these examples or similar ones have meaning for you? Do you recognise them?

p.7

..... an awareness of how people are socialized to accept inequalities makes it possible for teachers to expose and disrupt the cultural narratives that maintain unequal rules, practices and power in classrooms and communities.

Learning about cultural diversity needs to address more than simply understanding different beliefs, customs and orientations that operate in the classroom. It should include an understanding of ways one's own values and biases have been shaped and the ways one can provide meaningful opportunities for learning that are not simply the repackaging or disguising of dominant perspectives.

p.9

The presumption of deficit in individuals who fail to conform to the expectations and standards that are commonly associated with the dominant culture, of which schools have been a microcosm, is one of students' primary reasons for dropping out of secondary and post-secondary education.

p.11

[Exploring alternative perspectives can be one starting point in a Transformed curriculum framework]. This involves:

Looking at things differently

Examples

	Theme	Alternatives
1.	<i>Achievement & Success</i> People emphasize rags-to-riches stories	People believe personal generosity is the highest human value. Rags-to-riches stories are rooted in a cultural mythology that overlooks the social, political, and economic forces that favour certain groups above others and that make achievement as much a matter of privilege as of personal desire and effort
2.	<i>Activity and work</i> People see this country as a land of busy people who stress discipline, productive activity as a worthy end in itself	People believe caring about and taking time for others is as important as being busy; discipline can take many forms and should be equated with respect, moral action, and social conscience; sustenance is a higher value than productivity
3.	<i>Humanitarian mores</i> People value spontaneously coming to the aid of others and having sympathy for the underdog	People value being selective about who they will help; for some, personal gain takes precedence over kindness and generosity; for others, human emotion is to be avoided because it makes them feel vulnerable and inept
4.	<i>Moral orientation</i> People judge life events and situations in terms of right and wrong	People feel there is no objective right or wrong and that such perspectives tend to favour and protect the most privilege members of society; finding meaning in life events and situations is more important than judging
5.	<i>Efficiency and practicality</i> People emphasize the practical value of getting things done	People believe that process is just as important as product and that it makes the strongest statement about what individuals' value; living and working in a manner that values equity and fairness is both practical and just
6.	<i>Progress</i> People hold the optimistic view that things will get better	People believe that the idea of progress assumes that human beings can and should control nature and everything that happens to them and that instead we ought to acknowledge, respect and care for that which we have been given, that which is greater than ourselves, and that which is – like life – cyclical. (Interestingly, many languages in North America and around the world do not have a word for progress)
7.	<i>Material comfort</i> People emphasize the good life; conspicuous consumption is sanctioned	People believe a good life is defined by sharing and giving things away. The idea that life will be good if one owns many possessions leads to insatiable behaviours
8.	<i>Freedom</i> People believe in freedom with an intensity that others might reserve for religion	People believe that freedom without justice is dangerous; limiting freedom is necessary for equality; accepting the limitations of freedom is a sign of respect for others
9.	<i>Science and secular rationality</i> People have esteem for the sciences as a means of asserting mastery over the environment	People believe the earth is a sacred gift to be revered and protected. The notion of scientific objectivity is based on the mistaken presumption

		that human beings are capable of value-neutral beliefs and behaviours
10.	<i>Individual personality</i> People believe every individual should be independent, responsible, and self-respecting; the group should not take precedent over the individual	People believe sharing and humility are higher values than ownership and self-promotion; self-respect is inseparable from respect for others, for community, and for that which is greater than oneself. Individualism can promote aggression and competition in ways which undermine the confidence and self-respect of others; independence denies social, cultural, racial, and economic realities that favour members of certain groups over others.

P.13

When we clarify our own cultural values and biases, we are better able to consider how they might subtly but profoundly influence the degree to which learners in our classrooms feel included, respected, at ease, and generally motivated to learn.

Questions a teacher might ask themselves

- 1. Are ways of doing things in my classroom clear so that students who are accustomed to different ways of doing things at home or in their communities of origin can understand and negotiate alternative approaches?**

[Example] A common norm among U.S. [NZ] teachers is that students will raise their hands when they have questions. Some students, however, are embarrassed about publically identifying what they do not understand. The anonymity of writing or conferencing with peers and then sharing group information with a teacher can facilitate communication.

- Some teachers use the *first to five* approach to check for clarity.
 - Raising 5 fingers on one hand when they understand what they have learned so well that they could teach it to someone else
 - 4 mean they understand it but would be cautious about teaching it
 - 3 means they have a good start but are confused about some things
 - 2 means they don't get it
 - 1 means they are struggling not to give up

- 2. Have I examined the values embedded in my discipline that may confuse or disturb some students?**

Ask questions that encourage students to present alternative perspectives; construct student panels so students can discuss issues from diverse perspectives with their peers.

- 3. Are the examples I use to illustrate key points meaningful to my students and sensitive to their perspectives**

Give one example from your own experience and then ask students to create their own examples to illustrate different points, providing opportunity for group discussion;

acknowledge the experiences of people with different backgrounds; be aware of non-verbal language such as physical stance and gestures.

4. Do I have creative and accurate ways to learn about students' lives and interests

- Use three x five inch cards as *door passes*, requesting students to write a response on the card to a question you have asked and then use the card as their ticket to leave when class is over. Position yourself at the door to collect the cards. This has the added benefit of allowing you to make contact with each and every student.

- Older students – might ask:

What is one connection that I was able to make between what we learned today and an interest or goal I have?

What is one question I wish I had asked today but I was too confused or distracted at the time to think of it?

If I was teaching this topic, I would want to be sure to include....?

Create a display for which students submit photos or original reminders about themes that vary from month to month.; work with students to generate the themes and ask for volunteers to design and manage the display.

p.16

...we have enough examples of successful schools....A characteristic of these successful schools is their teachers have a bedrock belief that all their students are capable of learning at high intellectual levels.

p.17

This belief is fortified with a clear focus on the relationship between professional practice and student learning. Student motivation is a central concern of instruction. It is also a central concern of the total school environment and of continuous adult learning.

Because learning is the act of making meaning out of experience, involving students in learning requires respect for students' different ways of seeing the world and interacting in a learning environment.

The crucial question for [teachers] is not, How motivated or intelligent is this [student]? But, How is this person motivated or intelligent?

(Ginsberg, 2000) [propose that] every instructional plan ought to be a motivational plan [which incorporates] ethnic and cultural diversity.

p.18

Teachers need plans for fostering motivation that are flexible and that help them respond coherently to the complexities of human diversity. Without a plan, motivation too often becomes a process of trial and error, lacking cohesion and continuity. With a plan there is greater opportunity for all students to experience academic success.

REFLECTION

If you have been involved as a Positive Behaviour for Learning School, do you see any opportunities here for developing more robust Learning Plans? Or indeed, outside PB4L, can you see opportunities for incorporating motivation strategies in your own planning?

A Schoolwide Approach Supporting Learning and Renewal

A school that seeks to be highly motivating for all students aligns its goals and practice for professional development; scheduling; governance; parent, family and community involvement; counselling; and discipline with its goals and practices for curriculum instruction, and assessment.

p.19

Both the adults and students throughout a school need to:

- Feel respected and connected as members of a learning community
- Have educational experiences that are personally relevant and that support meaningful decision making, giving them a favourable disposition toward new learning through such experiences
- Engage in challenging learning that has genuine social merit
- Co-create authentic ways to know that their effective learning is increasing their personal competence in ways that they value and can communicate with others

[Examples of professional learning experiences and how a culturally responsive school might look] – Visualize!!! Taken from pages 20 - 24

- Teachers, parents and community members – working together as an adult learning community, to develop and apply highly motivating and culturally responsive pedagogy to support the academic accomplishment of all students.
 - As a result, pull-out programmes are eliminated removing labelling and need to reduce class time
 - Teachers across the school agree to share responsibility for all students through pedagogy that allows all students to be motivated learners and valued community members
 - Establishment of a literacy centre which involves staff [teaching and non-teaching], parents, members of local organisations – open after school and the evening
 - 1:1 assistance
 - Advocates and mentors

- Drop in centre
- Broad range of relevant literature
- Context in which staff also learn and develop literacy skills and strategies
- Interdisciplinary – motivation teams to explore ways to increase motivation and engagement of students identified [co-construction meetings]
 1. What might be done to create stronger sense of respect for and connectedness for the student; what might increase his or her sense of emotional safety
 2. How might the choices offered and personal relevance of the learning experience be strengthened?
 3. How might the learning experience more effectively challenge and engage this student (even to the extent that the student might lose track of time)
 4. How might the assessment process create authentic evidence of emerging skills to encourage a sense of hope in the student and help him or her see the ways in which strong learning really matters
 5. School Wide Instructional Leadership Team – comprising representation from broad curriculum areas, some parents, and college decision making leadership team including the principal as leader of learning
 - Goal to support teacher performance so pedagogy consistently encourages student motivation
 6. Every other week – teachers visit each other’s classrooms, to observe practice, identify interactions that contribute to success among all students – sharing ideas for improving practice for strengthening student success = **partnership, observation and dialogue**
 7. All teachers encouraged to make short presentations at school sponsored community forums
 8. Fortnightly 2-hour professional learning block provided by students’ participation in community service projects which are also linked as authentic learning into the curriculum. Community service is an important part of the family and community involvement in the school. Parent and community volunteers work with students to create a community service Newsletter

REFLECTION

Learning from such professional learning programmes as Kia Eke Panuku and particularly post KEP, can you see any avenues for sustainability through a new focus on Motivation?

Teachers regularly ask themselves:

1. How does this learning experience contribute to developing a community of learners who feel respected and connected to one another?
2. How does this learning experience offer meaningful choices and focus on personal and cultural relevance?
3. How does this learning experience engage all students in challenging learning that has social merit?
4. How does this learning experience support each student's in knowing that he or she is becoming more effective in learning he or she values and can use in authentic ways?

Once a week, each teacher adds to his or her professional portfolio the lesson that he or she believes best supported the motivation of all students. These portfolios are an important part of the ongoing peer review and support process.

Students also use four similar questions

To self-assess, in writing their overall performance and set personal goals at the beginning, middle, and end of every learning experience. A focus group of students helps to write the four questions so they are clear from a student's perspective.

1. What have I done to demonstrate respect and support for other people in our classroom and in our community?
2. What kinds of decisions have I made that have helped me academically and what kinds of decisions make sense now?
 - 3.a. When was I so involved in learning that time seemed to fly?
 - 3.b. What are at least two things I can do to have this feeling more often?
 - 4.a. What are some of the things I have been doing in school that allow me to feel successful?
 - 4.b. How are they important to other people as well as to me?
 - 4.c. What might I do more of?

These questions help students to think deeply about their learning. They also inspire teachers to organise student learning around complex problems and issues that students care about and to support students as decision makers who are becoming increasingly self-directed.

REFLECTION

Consider introducing learning reflection time in the timetable through the pastoral time of form/Whanau Classes. Inherent in much of the advice and guidance around motivation is the need to move the balance in many learning arenas from the management of behaviour to the management of learning. How important do you see this in order for all students to be successful?

Ginsberg presents the following questions as useful to the school wide planning process and to ongoing renewal.... They are predicated on [extensive] research about multi-cultural schools and classrooms.

p.27-28

- Are we maintaining a focus on highly motivating teaching and academic success for every student, and ensuring that this focus permeates all decision making? This focus includes:
 - Providing structural support for social membership and a sense of belonging
 - Positive attention to students' attitude toward learning
 - Attention to the experiences and interests that students bring to the classroom
 - Personalized and challenging opportunities
 - Clear criteria for success that responds to students' values
- Are we thoughtfully experimenting with promising schoolwide policies and innovations, including organization and management structures, that support an ambitious vision of student success, especially when old practices are not working?
- Are we, as educators, frequently, passionately, and substantively learning together, sharing our challenges, and collaborating to strengthen instructional practice?
- Are we as a community, experiencing the enhanced communications structures, rich diversity of relationships, and shared leadership that will allow us to create the most inclusive and democratic environment for adults as well as children and youth?
- Are we being loyal to a "no excuses" policy that precludes us from blaming parents and labelling children and that encourages us to model and promote responsibility ourselves?
- Are we becoming increasingly aware of our own cultural experiences, assumptions, inner feelings, and patterns of behaviour so that we can be automatically supportive of all students' cultural experiences, assumptions, inner feelings, and patterns of behaviour.
- Is individual and cultural inclusiveness a core value and accountable practice so that each member of the school community feels a genuine sense of belonging?
- Is our school a place where families and community members enjoy mutual respect as well as opportunities for important decision making and contributions?
- Does our school look like it belongs to all of us?
- Are we coordinating our resources for everyone's success?
- Do we have well-identified ways to examine school and student growth? Are we sharing the results with our community?

P.28

Ginsberg reminds us that culturally responsive schools predicate continuous school improvement planning upon consistent reflection, a challenging vision of student performance, and ambitious goals that cannot be separated from a heartfelt commitment to caring about students as people.

p.29

The current writer believes that we must be ready if we choose to accept the challenge of the moral imperative to embrace the agenda of Social Justice and Equity which can only be realised through

the application of a critical lens of reflective practice. Ginsberg shares some useful insights here on change management.

- As schools become empowered, conflict increases because participants in the decision-making process take responsibilities seriously. In fact, conflict is not only inevitable but fundamental to successful innovation

REFLECTION

Reflect on the pressures and at times temptations to try to please everyone and to keep people happy everyone happy. Reflect on the criticism as a leader you receive when you do not manage to maintain harmony. Who is right and where is the balance in the management of change?

- Assessment information tends to cultivate dissatisfaction and possibly blame when we have the *cardiac approach* to student learning: “in our hearts we’re doing fine.”
- When they lack new information, people make decisions that reinforce the status quo.
- People need strong encouragement to change, even in directions they desire, but such encouragement is effective only under conditions that allow people to react, to form their own positions, to interact with other implementers, and to obtain technical assistance.
- Schools commonly underestimate the amount of professional development [learning] needed to support educational innovation. Lasting learning is most likely to occur when teachers have significant and regular opportunities to study together, plan together, observe each other’s classrooms, examine student work in ways that catalyse new insights, and visit other schools.
- Change is a process, not an event. Significant change takes a minimum of three years to five years to fully implement, and comprehensive and systemic change initiatives only begin to take hold in that period.

REFLECTION

Where do you stand in relation to the points Ginsberg presents on change management?

the potential cost of long-term student gains because they question whether they will see similar results in subsequent years. They can adopt the attitude of “more goals, faster success” at the expense of a focus on “fewer goals, greater significance”.

- Criticism develops on the outside, especially as a school gains success and recognition

REFLECTION:

This echoes my own experiences and I would argue is also accompanied by a loss of nerve and a temptation to compromise which results in a sell-out! Instead an increased commitment to dialogic conversations is demanded, particularly with those banging at the gates to reverse trends away from the changes resulting in greater inclusiveness for those previously marginalised.

Does this hold any message in your own leadership role for you as you work through change?

p.31

Ginsberg emphasises that in successful schools, acceptance of challenge as opportunity is strengthened by a shared, heartfelt vision. It varies in wording and evolves over time, but it consistently acknowledges a shared belief....in two inseparable ideals: making education work for kids and caring for the communities from which the kids come.

In a culturally responsive school, concerted effort is devoted to making certain that multiple voices from the community are heard.....welcom[ing] the participation of ...groups that could inform its comprehensive focus on ethnic and cultural pluralism.

p.32

Clearly, a school's vision of educational equity is also a vision of social justice. Schools that are culturally responsive aspire to the principles of a just society. That is, they aspire to create themselves as pluralistic democracies.

Typically, then, these schools see themselves as agents of change and agents of their own empowerment, finding it easier for example, to ask for forgiveness for mistakes than to seek permission for each innovative idea.

REFLECTION:

Is your school ready to be such a school – are you ready to play your part in taking the risks necessary to make the difference?

CULTURALLY RESPONSIVE CURRICULUM

Ginsberg focuses on the nature of the curriculum itself that is more likely to produce a highly motivating classroom. Anyone in New Zealand engaged in the Te Kotahitanga or Kia Eke Panuku models will recognise the themes.

p.33

In a culturally responsive school.....teachers and students engage in serious work.....all.....are genuinely expected to succeed.

This perspective is communicated through curriculum and instruction that reciprocally interact so that *what* students learn is motivationally and educationally aligned with *how* students learn.

Inadequate, misleading, or irrelevant content combined with motivating instructional practice is at best non-educative and at worst mis-educative.

p.34

Transformational curriculum extends beyond curriculum content. It includes real-life ways of integrating and organising cultural, social, scientific, environmental, and civic learning across subject areas.

In doing so, it enhances transfer of knowledge from one academic task to another, from subject to subject, and from school to outside life.

Further, it deepens the meaning of learning and cognitive connections to their experiences, frames of reference, and interests.

Compartmentalized learning, in contrast, interferes with some of our highest educational goals and in particular with students' ability to construct meaning, because it does not correspond to the way human beings experience life.

When we compartmentalize learning and isolate it from reality, it is like giving a person a paint-by-number book rather than the tools and guidance he or she needs to create an inspired piece of art.

It deprives people of the opportunity to give shape and meaning to their own experiences and abstractions. This has motivational and cognitive implications.

But it also has political implications. If we are to interrupt the anger and apathy that can result when people experience social, economic and political alienation, we must help students find meaning in going to school.

p.35-38

Ginsberg acknowledges that initiating and building a transformational curriculum can seem overwhelming [where to begin?]. He offers some useful starting points:

1. Add a culturally significant issue to every lesson
2. Be conscientious about sharing information about [women of colour]
3. Access local human resources
4. Locate transformational curriculum resources that include extensive bibliographies [use the internet]

p.38-39

Examine existing materials for fairness

[Ask students to look for:]

- Visibility (implying that members of diverse groups are of equal importance)
- Realistic portrayals (implying there is diversity within and across groups)
- Realistic interpretations (implying that there is more than one way to understand an issue, situation, or group of people)

- Authentic acknowledgement of historical and contemporary challenges (implying that it is important to acknowledge prejudice and discrimination as ongoing challenges each person must address for the benefit of all)

p.43

A Motivational Framework for culturally responsive teaching

Ginsberg offers a motivational framework

1. Developing a positive attitude – Relevance + Choice
2. Enhancing Meaning – Challenge + Engagement
3. Establishing Inclusion – respect connectedness
4. Engendering competence – Authenticity + Effectiveness

CHAPTER TWELVE - ENGAGING STUDENT RESISTANCE IN SCHOOL

Toshalis in his book 'Make me! Understanding and Engaging Student Resistance in School' (Toshalis, 2015) offers an interesting reappraisal of the experiences of adolescents in the school system focusing on those presenting with resistance to the learning processes as experienced. He approaches the issue of students (mis)behaviours in school through the interpretive lens of "**Resistance Theory**". In so doing he challenges teachers to think again. What he has to say echoes many of the themes covered by Ginsberg, Schunk and Wentzel. He begins by reframing the resistant behaviour as normal.

p.12

- Resistance is normal
- Resistance can be productive for students and educators
- Resistance is guaranteed when we highlight differences in ability
- Resistance is often rooted in inequality
- Resistance is a symptom of a problem, not the problem itself
- Misunderstanding resistance hurts everyone, including us
- We frequently provoke resistance through our practices
- We need to be careful not to romanticize resistance

p.21

Resistance theorists

argue that schools.....perpetuate social inequity but also that resistance and change [are]inevitable.

Learning in a democracy requires learning how to be democratic, which involves critique, deliberation, inclusion, and resistance against the social order – not just blind deference to it.

p.23

Educational philosopher Henry Giroux asserts that schools should not “be analysed as institutions removed from the socio-economic context in which they are situated”. Instead, schools should be viewed as “political sites” actively invested in the control of language, the construction of meaning, and the generation of implicit and explicit rules about how groups are to understand one another.

For Giroux, the seemingly “common sense values and beliefs that guide and structure classroom practice” are not universal givens but rather are social inventions based upon specific and traceable assumptions designed to maintain the status quo and benefit the ruling classes.

(Giroux H. , 2001)

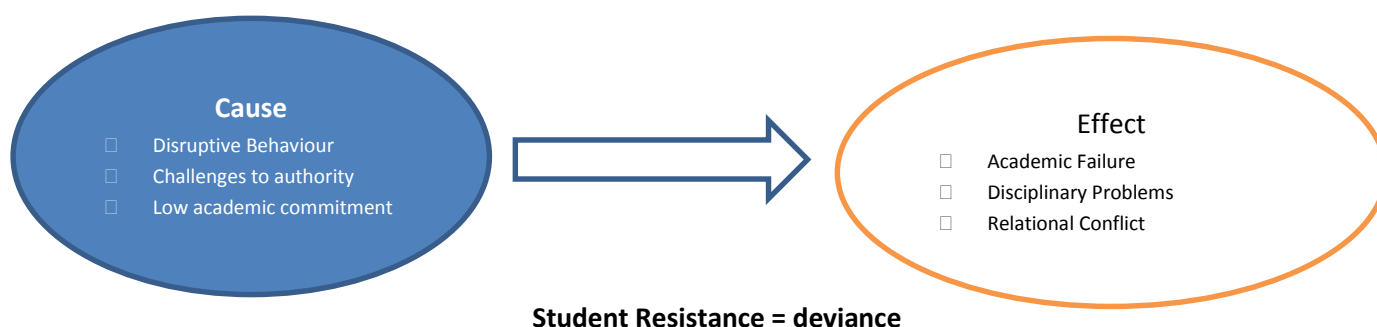
Structural analyses suggest that if the inequalities of education are intentional, they arise from the systematic features of language, culture, and institutions more than any conspiratorial leaders within them. Schools naturally reference and transmit prevailing sentiments and expectations of society. If we consider those components discriminatory, then it makes sense that schools would reproduce such discrimination in the absence of efforts to the contrary.

P.43

[Toshalis challenges the conclusion that] “those who disrupt or challenge [should be] considered abnormal, guilty, the problem [which perpetuates in schools *when understood to be meritocracies*]

When schools are understood to be meritocracies

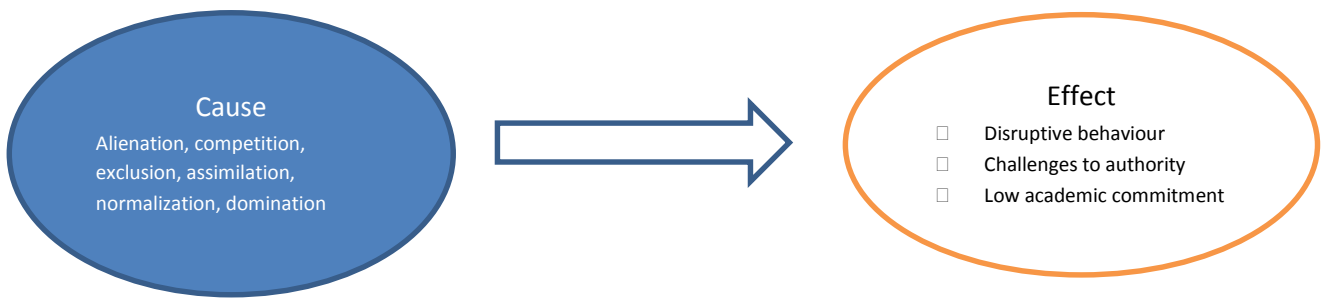
The “problem” is located in the *students’* attitudes, behaviours, beliefs, upbringing, values



p.44

WHEN SCHOOLS ARE UNDERSTOOD AS CONTRIBUTORS TO SOCIAL INEQUITY

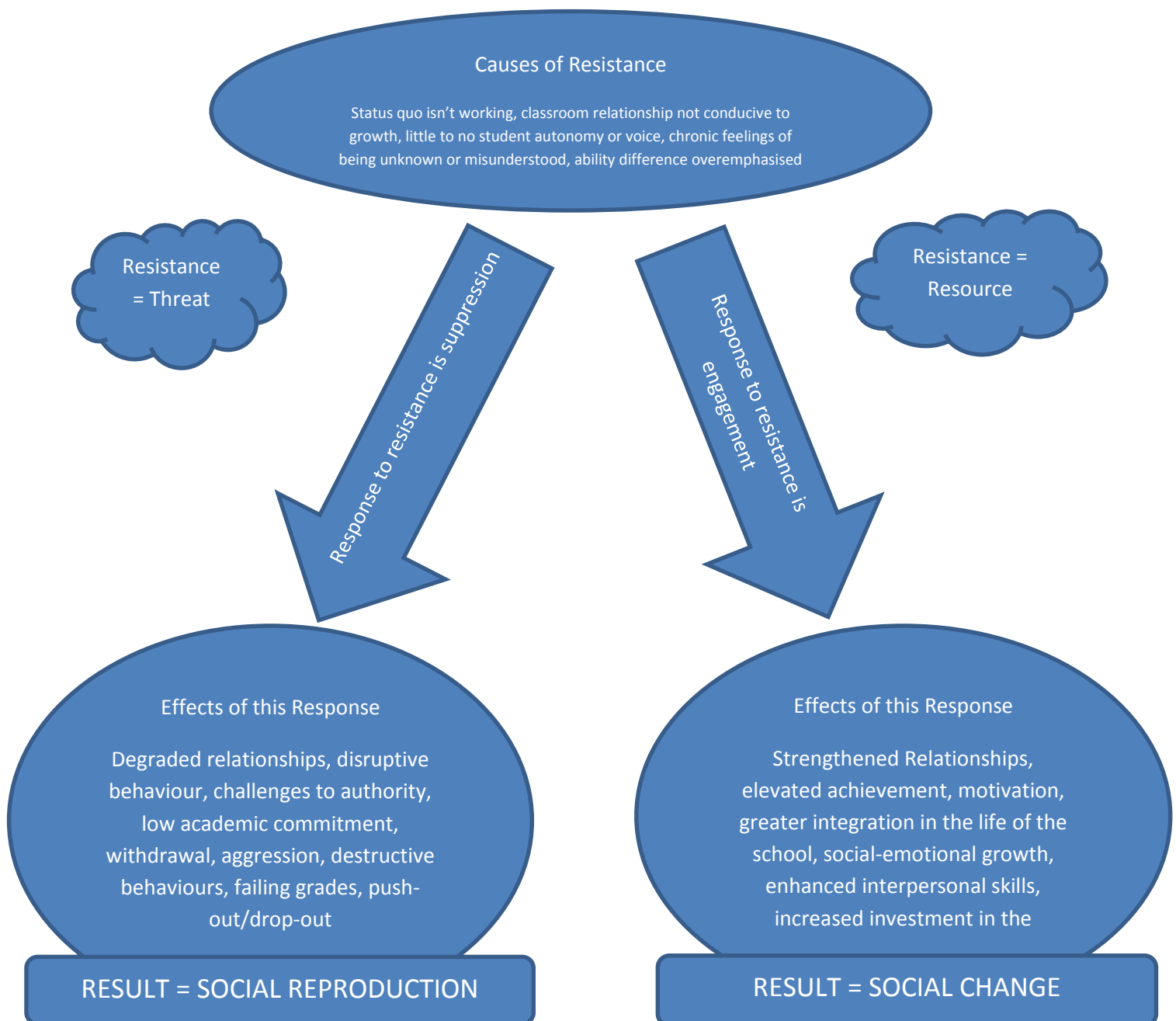
The ‘problem’ is blamed on the school’s attitudes, assumptions, community relations, history, values, practices, goals and culture



He challenges schools to move away from working to facilitate social reproduction, and instead rather to promote social change. See **Figure 3.3 redrawn below**

When resistance to schooling is understood as a response to inequitable contexts

Both the problem and the solution are located in educator's and student's attitudes, assumptions, culture, privilege, beliefs, values, goals and/or practices



p.46

Quoting Giroux, “Resistance must be situated in a perspective that takes the notion of emancipation as its guiding interest” (Giroux H. , 2001)

Resistance theorists present *agency* as something that individuals possess (i.e., a capacity) and something that people do (i.e., behaviour).

Closely related to concepts of volition, initiative and intrinsic motivation, agency is a socio-culturally mediated phenomenon: it does not exist in a vacuum but instead is always influencing and influenced by culture, institutions, and relationships.

Students and teachers have agency when they can translate their intentions and desires into actions that have real consequences for themselves and others even when close actions are shaped by social forces beyond the individual’s control.

Resistance is therefore an expression of the individual’s agency and an exercise in his or her ability to make things happen.

REFLECTION

How does the place of agency sit in the promotion of students behaviour? In what ways do you promote or use agency in your work?

p.48

Teachers dependence on students
(Metz, 1995)

Metz describes “teachers’ ultimate dependence on their students”. She observes that because the results of teaching reside in the minds and behaviours of students, it is students who have the ultimate control over the relative success of teachers’ efforts. Her contention is that anything accomplished in the classroom is radically dependent on student cooperation. No matter what the teacher does, if the students say no, it will not happen.

“Students may be persuaded, dominated, intimidated, bribed or manipulated, but in the end, they decide whether to grant the teacher control”.

This assent-side approach (versus a control-side one) makes resistance an issue of agency as opposed to one of domination.

Metz’s analysis suggests that many students resist not because they are given too much power but because educators fail to recognise how much power students already have.

In fact, Metz argues, it is in those moments when the student decides *not* to comply – when resistance occurs – that the teachers’ dependence on student assent rapidly becomes visible.

Regardless of what the teacher does, to achieve academic success in whatever fashion the student must decide to devote energy to the task at hand. The students' agency, not the teacher's, is the deciding factor.

p.49

Students resist us for good reasons.

Students need their learning to be theirs; they need behavioural expectations to be negotiated; they need school-based relationships to be collaborative.

Resistance is a signal that those experiences may be lacking.....Framed in this manner, agency highlights how resistance is often a form of participation in rather than a departure from collective activity.

...the power of resistance to create change.....

p.50

Recognising that resistance is crucial to a well-adapted individual and to a functioning democracy only gets us so far; to truly integrate resistance into our ideologies and practices, we need to reformulate power too.

p.51

....resistance is the production and use of power, an invention and expression of the individual's or group's struggle to be an agent.

p.52

Power organises.

(Giroux H. , 2001) Giroux calls that organizing power the "hidden curriculum".

p.53

Whenever one student feels normal and accepted but another feels marginalised and excluded, there is a hidden curriculum.

And when educators raise doubts about the purposes and effects of tracking are told not to rock the boat, there is a hidden curriculum.

Therefore, if the traditional curriculum is an attempt to organize content, the hidden curriculum is an attempt to organize people.

[For example, when speaking of the importance of respect] What we too often forget – and what resistance theory helps us to remember – is that this normative category of respect, like all normative categories, is always determined and subject to contestation, negotiation, and reformulation.

p.54

If diversity and agency are core components of human flourishing, resistance is unavoidable. Schools should therefore expect resistance, prepare for it, and even welcome it because in many ways the educators' and students' sense of dignity and freedom depend on it.

[Concluding thoughts to this chapter]

p.57

How we educators respond to student resistance can reveal a lot about the hidden curriculum that drives decision making. When we claim that students disrespect authority, do not value our content, do not care about succeeding in school, and are a negative influence on their peers, we are using a pathologizing approach that is unlikely to reveal the assumptions, policies, curricula, or practices that give rise to resistant behaviours in the first place.

What resistance theory helps illuminate is the students' power to express their dissatisfaction with the conditions of their learning and how their opposition is an opportunity for educators to engage rather than squelch this expression.

The school has the repressive power to punish students for their "insubordination" and "disruption," but students have the power to inform and influence their peers and community about how discipline is being carried out.

Regardless of the result, student resistance offers the possibility of transformation: transformation in their relationships with us, transformation in their relationships to what we teach, transformation in their relationships to the school, and transformation in the school's relationship to larger societal trends. Student resistance makes things happen.

When students are enlisted as agents rather than controlled as subject, they will be more involved in solving their school's problems.

p.58

In individual classrooms, teachers might capitalize on students' need for agency by codeveloping class norms with them rather than posting class rules for them.

....if we wish to make resistance transformative rather than reproductive, students need regular opportunities to critique the environments in which they are expected to learn.

They need practice in articulating their opposition and organizing their actions, experiencing themselves as active builders of their circumstances rather than passive receivers of somebody else's plans.

p.64

Instead of framing the learner as a passive receptacle of information – an empty vessel to be filled – constructivism understands the learner as an agent.

p.65

...knowledge offered by the teacher is always meeting – and being transformed by – the knowledge of the learner. In other words, teachers are in control of what they deliver but they are not in control of how that delivery is understood.

.....all knowledge must pass through the individual learner's beliefs, experiences, and feelings.

Because all knowledge is altered in this process, there is no perfect correspondence between what is taught and what is learned.

.....the learner is a knowledge builder, meaning maker, a self-constructor, and a world changer.

p.66

Resistance, it turns out, isn't just a negative outcome of bad learning conditions but is fundamental to the learning process.

.....learners must release their attachment to their previous understanding if they are to accommodate new knowledge that challenges it.

A student's resistance to letting go of the old understanding or integrating new knowledge may be his or her attempt to preserve the status quo when the change offered doesn't feel conducive to the student's sense of well-being, sense of consistency, comfort or positive self-understanding.

p.67

We need to remember that students may resist not because they don't want to learn, but because their resistance may reduce internal conflicts and diminish their suffering.....

Because building new understanding frequently depends on the demolition and remodelling of previous understanding, the context in which learning occurs must welcome doubt, encourage inquiry, support risk taking, and accept resistance.

p.68

By focusing students' attention on the conflicts that surface between their current understanding and the new knowledge they are considering, and then guiding them to more nuanced or accurate explanations that will resolve those conflicts, we can transform resistance into learning. Resistance can therefore be more than productive – it can be fun.

p.203

Schools are neither ethnically nor racially neutral places.....because they naturally represent the prevailing values of mainstream society, values that privilege certain forms of cultural expression while oppressing others.

p.212

.....we have to be careful not to assume that.....resistance indicates a lack of appreciation for education itself. Students expressions of resistance are frequently not indictments of learning and academic achievement so much as they are recognitions of and responses to alienating experiences to which they may be subjected at school. Through behavioural expectations, class rules, dress codes, language restrictions, designated holidays, lack of staff and faculty diversity, culturally skewed

assessment regimes, exclusionary disciplinary procedures, zero tolerance policies, curricula that fail multicultural backgrounds, and a whole range of other subtle but powerful messages about the “right” or “normal” ways to conduct oneself, students from racial and ethnic minorities are forever confronting marginalized status at school.

Reflection

Within the context of engaging student resistance, what role do you consider Restorative Practices may have and why?

p.301

...all students – every last one – want to learn and grow but they will resist in school when the conditions of their learning and growing are less than optimal.

p.301

At some level, it’s sort of amazing that we can get away with saying to students, “Sit still, be quiet, and comply,” while we simultaneously claim that some of them have bad attitudes when they express displeasure with school or try to do something else in the classroom.

For deep and long-lasting learning and growth to occur, some components of school need to be established on the students’ terms. The learning environment needs to be theirs. Student resistance takes many forms, but perhaps the most direct way of characterising the phenomenon is to call it engagement. p.302 Student resistance is a symptom of a problem, not the problem itself. p.303 Student resistance should be engaged.

p.304 Table below

Table 13.3 Changing our minds		
	Suppressing Resistance	Engaging Resistance
Assumption	Resistance is the problem	Resistance is a symptom of the problem
Rhetoric	<input type="checkbox"/> They have a bad attitude <input type="checkbox"/> They don’t want to learn <input type="checkbox"/> They’re rejecting the value of education <input type="checkbox"/> We’re trying to save them <input type="checkbox"/> Our intentions are pure	<input type="checkbox"/> What are they resisting? <input type="checkbox"/> Why are they resisting? <input type="checkbox"/> What’s going on around the students that resistance makes sense to them as a viable response? <input type="checkbox"/> What is the bigger problem here?
Response	They don’t deserve to be here	What can we do to change the larger problem?
Outcomes and Practices	<input type="checkbox"/> Severing relationship <input type="checkbox"/> Holding only kids accountable <input type="checkbox"/> Testing and sorting <input type="checkbox"/> Labelling and tracking <input type="checkbox"/> Bribing and threatening <input type="checkbox"/> Detentions, suspensions, expulsions <input type="checkbox"/> Removing support <input type="checkbox"/> Diverting resources to “those who want to learn” <input type="checkbox"/> Lowering expectations <input type="checkbox"/> Blaming kids and shaming families <input type="checkbox"/> Humiliation <input type="checkbox"/> Push-out <input type="checkbox"/> Prison Pipeline <input type="checkbox"/> Underperforming schools	<input type="checkbox"/> Enhancing relationships <input type="checkbox"/> Holding everyone accountable <input type="checkbox"/> Questioning and listening <input type="checkbox"/> Integrating families as partners <input type="checkbox"/> Enacting cultural responsiveness <input type="checkbox"/> Prioritising belonging and agency <input type="checkbox"/> Providing support <input type="checkbox"/> Dedicating resources to those who need the most help <input type="checkbox"/> Elevating expectations <input type="checkbox"/> Building on strengths <input type="checkbox"/> Assessing learning environments <input type="checkbox"/> Consulting research <input type="checkbox"/> Collaborating across differences <input type="checkbox"/> Increasing student voice <input type="checkbox"/> Transforming schools

REFLECTION

If we are going to be really successful in our schools, we need to change the way we see things. Look at the chart above. How does this table link to what you have been learning about Motivational Theory Applied!

p.305

Toshalis is clear: Student resistance is good for schools, communities and the rest of the world.

Paulo Freire once wrote: "One of the most important tasks of critical educational practice is to make possible the conditions in which learners, engage in the experience of assuming themselves as social, historical, thinking, communicating, transformative, creative persons; dreamers of possible utopias, capable of being angry because of a capacity to love." (Freire P. , 1998)

p.306

If learning communities are to benefit from resistance, the educators within them have to cultivate a willingness to look beyond the immediacy of student (mis)behaviours to the interests and agendas that lie beneath.

p.307

The first lesson is perhaps - Not taking student resistance personally...even when it is!

REFLECTION

Consider the following title as a basis for writing your own essay for sharing with colleagues at a future professional learning session

A transformative future for schools that have the courage to change

We need to transform the very way we see ourselves as educators in relation to our students. Transformative leadership, requires personal transformative awareness – conscientization.

We must build a new understanding.

How might the work of Toshalis contribute to realising this transformative future?

PART FIVE: LESSONS IN THE COMPLEXITY OF CHANGE

CHAPTER 14 - LETTING MICHAEL FULLAN HAVE ALMOST THE LAST WORD

Throughout my educational leadership career my own thinking has been informed and renewed constantly through the work and words of Michael Fullan, a fellow Professor with Professor Kenneth Leithwood. He continues to hold a position of honour in my reflections. During my literature review I came across some of his work relating to the nature of change.

Change Forces: Probing the Depths of Educational Reform (Fullan, 1993)

Fullan sets out Eight Basic Lessons of the New Paradigm of Change (p.21-41). Each is worthy of reflection.

1. You can't mandate what matters (the more complex the change the less you can force it). Mandates alter some things, but they don't affect what matters. When complex change is involved, people do not and cannot change by being told to do so.
2. Change is a journey not a blueprint (Change is non-linear, loaded with uncertainty and excitement and sometimes perverse). Under conditions of uncertainty, learning, anxiety, difficulties, and fear of the unknown are intrinsic to all change process, especially at the early stage (p.25)
3. Problems are our friends (Problems are inevitable and you can't learn without them). The absence of problems is usually a sign that not much is being attempted. Smoothness in the early stages of a change effort is a sure sign that only superficial or trivial change is being substituted for substantial change attempts (p.26)
4. Vision and Strategic Planning come later (Premature visions and planning blind). Under conditions of dynamic complexity one needs a good deal of reflective experience before one can form a plausible vision (p.28) Shared vision which is essential for success, must evolve through the dynamic interaction of organizational members and leaders.
'Reliance on visions perpetuates cultures of dependence and conformity that obstruct questioning and complex learning necessary for innovative leadership' (Stacey, 1992) (p.139)
'success has to be the discovery of patterns that emerge through actions we take in response to the changing agendas of issues we identify (p.124)
'**The dynamic systems perspective** thus leads managers to think in terms, not of the prior intention represented by objectives and visions, but of continuously developing agendas and issues, aspirations, challenges and individual intentions' (p.146)

In short, the critical question is not whether visions are important, but how they can be shaped and reshaped given the complexity of change.

(p.34) Teaching has long been called 'a lonely profession', always in pejorative terms. The professional isolation of teachers limits access to new ideas and better solutions.

5. Individualism and collectivism must have equal power (There are no one-sided solutions to isolation and group think)
6. Neither centralisation nor decentralisation works (Both top-down and bottom-up strategies are necessary)
7. Connection with the wider environment is critical for success (The best organisations learn externally as well as internally)

(p.38) Dynamic complexity means that there is constant action in the environment. For teachers and schools to be effective two things have to happen.

First, individual moral purpose must be linked to a larger social good. Teachers still need to focus on making a difference with individual students, but they must also work on school-wide change to create the working conditions that will be most effective in helping students learn.

(p.39) Second, to prosper, organizations must be actively plugged into their environments responding to and contributing to the issues of the day. They must engage with state policy, not necessarily implement them literally, if they are to protect themselves from eventual imposition.

Seeing 'our connectedness to the world' and helping others to see it is a moral purpose and teaching/learning opportunity of the highest order.

8. Every person is a change agent (Change is too important to leave to the experts, personal mind set and mastery is the ultimate protection. Capable of individual and collective inquiry and continuous renewal, or it will not happen.

Each and every teacher has the responsibility to help create an organisation (p.39)

(p.40) It is only by individuals taking action to alter their own environment that there is any chance for deep change.

If teachers and other educators want to make a difference, and this is what drives the best of them, moral purpose by itself is not good enough. Moral purpose needs an engine and that engine is individual, skilled change agents pushing for changes around them, intersecting with other like-minded individuals and groups to form the critical mass necessary to bring about continuous improvements.

REFLECTION

- I can see that "Transformative Schooling" [perhaps itself a paradox] will see the deprivatization of classrooms and a new definition of professionalism for teachers. What evidence do you see of the seeds of this change in your own institution?
- To what extent do Fullan's Eight Lessons hold sway in your own experiences?

Teacher Education: Society's Missed Opportunity

In Chapter 6 Teacher Education: Society's Missed Opportunity (commencing p.104), Fullan suggests strongly that teacher educators and teachers have failed themselves in not taking action to change and improve conditions that would make success possible. He sets down a real challenge to our profession, and one that I concur with.

(p.108) we don't have a learning profession. Teachers and teacher educators do not know enough about subject matter, they don't know enough about how to teach, and they don't know enough about how to understand and influence the conditions around them. Above all, teacher education – from initial preparation to the end of the career – is not geared towards continuous learning.

(p.111) Teacher education must focus on developing and bringing together two broad themes:

1. It must re-establish the moral purpose of teaching (defined as making a difference in the lives of more and more individual students). *[This moral purpose is here being defined as one of Social Justice and Equity through education and learning]*
2. It must establish and continue to develop the knowledge and skill-base required to accomplish (1) including knowledge and skills required to change organisations and to contend with the forces of change in complex environments. *[otherwise will never be in a position to fulfil that moral purpose]*

I see this as informing the nature of professional learning in our schools and what it should look like.

REFLECTION

To what extent do you agree that there is a 'Learned helplessness in the field of professional learning – a failure to accept personal professional responsibility at significant a level of personal commitment?'

If you agree/disagree, set out your reasons to argue your position.

Fullan, M. (1993). *Change Forces: Probing the Depths of Educational Reform*. London: The Falmer Press.

Change Forces: The Sequel (Fullan, 1999)

This work by Fullan builds on original *Change Forces*.

ix

Learning from chaos and complexity theory, and evolutionary theory – learning occurs on the edge of chaos, where a delicate balance must be maintained between too much and too little structure.

Moral purpose and complexity

In Chapter 1 Fullan looks at moral purpose and complexity. At the micro level, moral purpose in education means making a difference in the life chances of all students – more of a difference for the disadvantaged because they have further to go. He sees a strong commitment to moral purpose is crucial but that achieving moral purpose is complex.

p.2

Diversity, Equity and Power

Fullan defines diversity as meaning different races, different interest groups, different power bases and basically different lots of life. To achieve moral purpose is to forge interaction and even mutual interest across groups.

We.....have to recognise that many reforms – equity-minded reforms in particular – are not in the short-term interestsof those in privileged positions.

Opposition to detracking [e.g., moving from homogeneous to mixed ability classes] [was identified] as based on perceived loss of advantage to higher income, white students if they were mixed with lower income, predominantly non-white students.

Social class [is often] relegated to a control variable and not treated as problematic in its own right....there is a failure to focus on power, and school effectiveness research tends to concentrate on management issues and broad generalisations rather than on the complexity of issues faced by teachers in disadvantaged situations.

p.3

.....rationally constructed reform strategies do not work. The reason is that such strategies can never work in the face of rapidly changing environments

The old way of managing change, appropriate in more stable times, does not work anymore. Two theories in particular help us to think differently.....complexity theory and evolutionary theory.

Complexity Theory

He sites complexity theory and chaos theory as being the same thing.

The link between cause and effect is difficult to trace, that change (planned and otherwise) unfolds in non-linear ways, that paradoxes and contradictions abound and that creative solutions arise out of interaction under conditions of uncertainty, diversity and instability.

Drawing on Stacey (Stacey, 1996) (Stacey, *Complexity and Creativity in Organizations*, 1996)

Built on the following propositions:

- All organisations are webs of non-linear feedback loops connected to other people and organisations (its environments) by webs of non-linear loops.
- Such non-linear feedback systems are capable of operating in states of stable and unstable equilibrium, or in the borders between these states, that is far-from-equilibrium, in bounded instability at the edge of chaos
- All organizations are paradoxes. They are powerfully pulled towards stability by the forces of integration, maintenance controls, human desires for security and certainty, and adaptation to the environment on the one hand. They are also powerfully pulled to the opposite extreme of unstable equilibrium by the forces of division and decentralisation, human desires for excitement and innovation, and isolation from the environment.
- If the organization gives in to the pull to stability it fails because it becomes ossified and cannot change easily. If it gives in to the pull to instability, it disintegrates. Success lies in sustaining an organisation in the borders between stability and instability. This is the state of chaos, a difficult to maintain dissipative structure.
- The dynamics of the successful organisation are therefore those of irregular cycles and discontinuous trends, falling within qualitative patterns, fuzzy but recognisable categories taking the form of archetypes and templates.
- Because of its own internal dynamic, a successful organisation faces completely unknowable specific futures
- Agents within the system cannot be in control of its long-term future, nor can they install specific frameworks to make it successful, nor can they apply step-by-step analytical reasoning or planning or ideological controls to the long-term development. Agents within the system can only do these things in relation to the short term
- Long-term development is a spontaneously self-organizing process from which new strategic directions may emerge. Spontaneous self-organisation is political interaction and learning in groups. Managers have to use reasoning by analogy
- In this way managers create and discover their environments and long-term future of organisations (p.349) (Stacey, Strategic Management and Organizational Dynamics, 1996)

p.6

Evolutionary Theory

While complexity theory is about learning and adapting under unstable and uncertain conditions, evolutionary theory of relationships raises the questions of how humans evolve over time, especially in relation to interaction and cooperation behaviour.

p.10

Moral Purpose and Complexity Together

Goerner's (1998) three lessons of 'dynamic evolution' (Goerner, 1998)

- Learning – Surviving by changing one's mind is a lot more efficient than surviving by changing one's body (that is waiting for genetic mutation). We are the wonder of the world today because

of this. Yet we cannot rest on our laurels. Learning is never done. It regularly requires that we reorganize what we know

- Collaboration – Learning is best done in groups. The greatest evolutionary leaps have come from independent life forms which learned to work together. Commitment to the greater good is crucial.
- Intricacy – Underneath, the rules of dynamic evolution are still at work. Size, for instance, pulls us apart. Failure to stay connected and flowing creates a world designed to crumble. Thus, growth creates regular crisis points which will require we learn anew. The challenge of intricacy is to keep smallness under an ever-growing umbrella of connective tissue (Ch.7 p.4)

In educational terms, moral purpose and complexity play themselves out in the relationship between public schools and democracy.

p.11

‘Change Forces’ is about figuring out how to develop the capacity of the school systems to become better moral change agents in society.

Quoting Galbraith (1996,p17 Good Society) (Galbraith, 1996)

‘Education not only makes democracy possible; it makes it essential. Education not only brings into existence a population with an understanding of the public tasks; it creates their demand to be heard’.

In summary, moral purpose -making a positive difference in the lives of all citizens – is worth striving for as a value in itself, and because it may eventually be a higher form of evolutionary benefit to mankind.

The pathway to moral purpose is a perpetual pursuit.....Narrow self interest and commitment to the common good co-exist.

p.12

Intensive human interaction involving people different from ourselves (diversity) provides us with an evolutionary advantage because, (a) interaction is essential to solving problems, and (b) diversity of interaction is most suited to discovering moral and effective solutions to problems presented by turbulent environments.

The public school is a critical agency in developing the capacity of individuals and communities to pursue higher moral purpose under conditions of great complexity.

[Since the first book ‘Change Forces’ the following] new lessons.....are summarized

1. Moral Purpose is Complex and Problematic
2. Theories of Change and Theories of Education Need Each Other
3. Conflict and Diversity Are Our Friends
4. Understand the Meaning of Operating on the Edge of Chaos
5. Emotional Intelligence Is Anxiety Provoking and Anxiety Containing
6. Collaborative Cultures Are Anxiety Provoking and Anxiety Containing
7. Attack incoherence: Connectedness and Knowledge Creation Are Critical

8. There is No Single Solution: Craft Your Own Theories and Actions by being a Critical Consumer

1. MORAL PURPOSE IS COMPLEX AND PROBLEMATIC

Complex because it involves altering the power structure.

It is exceedingly difficult to make the changes necessary to motivate and support scores of individual students and teachers, and because moral purpose not only includes academic achievement, but also must find ways of motivating alienated students and families.

While top down doesn't work, we still need the force of top down mandates *[REFLECT ON THAT AS PRINCIPAL]*

It is necessaryto consider more sophisticated strategies for students in disadvantaged situations, in particular applying what we know about student motivation and resilience.

[STUDENT MOTIVATION – INTERESTING!]

With all the interest in accountability and academic achievement, good intentions can easily backfire. I would hypothesise that the greater the emphasis on academic achievement through high stakes accountability, the greater the gap becomes between advantaged and disadvantaged students.

The main reason for this is that poor performing students do not need more pressure, they need greater attachment to the school and motivation to want to learn. Pressure by itself in this situation actually demotivates poor performing students.

2. Theories of Change and Theories of Education Need Each Other

3. Conflict and Diversity Are Our Friends

p.23

In complexity theory terms, if you avoid differences you may enjoy early smoothness but you pay the price because you do not get at the really difficult issues until it is too late.

Thus another lesson and another reason that change is complex is that to be effective you have to form relationships with people you might not understand and might not like (or vice versa). Working through the discomfort of each other's presence, learning from dissonance. And forging new more complex agreements and capabilities is a new requirement for living on the edge of chaos.

4. Understand the Meaning of Operating on the Edge of Chaos

Means getting used to a certain degree of uncertainty.

The edge of chaos has both structure and openness. Elements of structure include the guidance of moral purpose, a number of key priorities and a focus on knowledge and data arising from shared problem solving and assessment of results.

p.24

The management practices for navigating the edge of chaos involve the need to:

- Foster a culture of frequent change in the context of a few strict rules;
- Keep most activity loosely structured but rely on critical structure priorities, targeted measures, real deadlines and responsibilities for major outcomes;
- Create channels for real-time fact based communication within and across groups

Do not try to micro-manage change through lots of rules, rigid structures and formal channels of communication.

Rather, set up a system of people based learning framed by a few key priorities and structures.

Effective organisations trust the process.

5. Emotional Intelligence Is Anxiety Provoking and Anxiety Containing

People with moral purpose in troubled times know that a certain amount of anxiety in themselves and others is necessary, even valuable. Complexity creates change. Change means facing the unknown. Facing the unknown means anxiety.

p.25

Emotionally Intelligent people handle anxiety better. They are better able to find solitude when necessary, seek support and give help to others, persist in the face of challenges, identify with and are sustained by a higher goal (moral purpose) and so on.

(Heifetz, 1994)

.....people adapt more successfully to their environments, given their purposes and values, by facing painful circumstances and developing new attitudes and behaviours. They learn to distinguish reality from fantasy, resolve internal conflicts and put harsh events into perspective. They learn to live with things that cannot be changed and take responsibility for those that can. By improving their ability to reflect, strengthening their tolerance for frustration, and understanding their own blind spots and patterns of resistance to facing problems, they improve their general adaptive capacity for future change.

REFLECTION

How do I/you measure up?

p.26

Work on developing a stronger ego structure not by avoiding anxiety, but by seeking and containing it within creative bounds.

6. Collaborative Cultures Are Anxiety Provoking and Anxiety Containing

On the one hand, collaboration to be effective must foster a degree of difference.

In leadership terms the challenge is to develop and support people's capacity [for tackling ongoing and difficult problems]

p.27

Collaborative cultures are innovative not just because they provide support, but also because they recognise the value of dissonance inside and outside the organisation

7. Attack incoherence: Connectedness and Knowledge Creation Are Critical

When data on performance of the school are made available, and when collaborative cultures examine these data in order to make changes based on the information, they become clearer about how well they are doing. Indeed, they become more clear about their values, goals and what they should be doing.

p.28

Shared meaning and interconnectedness are the long-term assets of high performing systems.

8. There is No Single Solution: Craft Your Own Theories and Actions by being a Critical Consumer

p.29

As you follow a process of continually converting your tacit knowledge about change into explicit change knowledge, refining and marrying it with insights from the change literature, you begin to craft your own theories of change.

You become a critical consumer of innovation and reform as you increase your capacity to 'manage' the change process, including tolerance of certain degrees of uncertainty, and a greater trust that if you have the right ingredients things will work out more times than not.

No one can solve your change problems but yourself.

Personal Reflection

These lessons might be applied to my own thought processing of the last period of time. This sabbatical learning experience has lead into Lesson 8, and once again I find myself as returning leader, crafting my own theories & actions through critical consumerism.

Do these lessons hold any meaning for you?

A final note

For Fullan, there is little to be gained by having a theory of change unless moral purpose is front and centre. This rings true.

The Deep Meaning of Collaboration

At the time of writing, the place of Communities of Learning are being advocated by the Ministry of Education. The nature of communities of learning are therefore being explored extensively and in my own thinking I am embracing the concept. I therefore share a few thoughts from Fullan on what he refers to as the 'Deep meaning ofcollaboration'.

p.31

He argues that Collaboration Schools – professional learning communities -are essential for success.

Because

p.32

- Teachers pursue a clear purpose for all students learning
- Teachers engage in collaborative activity to achieve the purpose
- Teachers take collaborative responsibility for student learning
- Schoolwide teacher professional community affected the level of classroom authentic pedagogy, which in turn affected student performance
- Schoolwide teacher professional community affected the level of social support for student learning, which in turn affected student performance

What happens in these schools is that teachers as a group and as sub-groups examine together how well students are doing (i.e. they study student work and assessment data), they relate this to how they are teaching (i.e. to instructional practice), and they make continuous refinements individually and with each other (i.e. as a professional community).

p.36

The Deep Meaning of Inside Collaboration

For Fullan, effective collaborative cultures are not based on like-minded consensus. They value diversity because that is how they get different perspectives and access to ideas to address complex problems.

p.37

Key 'characteristics of collaborative culture for complex times'

- Fosters diversity while trust-building
- Provokes anxiety and contains it
- Engages in knowledge creation (tacit to explicit, explicit to explicit)

- Combines connectedness with open-endedness
- Fuses the spiritual, political and intellectual

p.40

....the combined effect of collaborative cultures serves to mobilize three powerful change forces. Moral purpose (the spiritual) gains ascendancy. Power (politics) is used to maximize pressure and support for positive action. Ideas and best practices (the intellectual) are continually being generated, tested and selectively retained. In collaborative cultures these three forces feed off each other. They become fused.

Chapter 4

The Deep Meaning of Outside Collaboration

Internal ingenuity does not suffice when the environment is swirling.

Chapter 6

Intellectual, Political and Spiritual Fusion

p.80

You don't just build collaborative cultures as a model or as an end in itself; your actions must be informed and driven by ideas that the development of learning communities specifically generates greater learning.

....intellectual, political and spiritual need must be developed and combined.

I am absorbed by Fullan's linking of moral purpose with a spiritual dimension of education reform. He sees that this involves elevating the debate and commitment to making a difference in the lives of all students. I cannot agree more and I am happy to close on the open door of recognising that our work has a spiritual dimension which remains relatively undiscussed or explored in most but not all leadership conversations.

PART SIX: FROM THEORY TO PRAXIS – ACTION PLANNING BEGINS

CHAPTER FIFTEEN - IMPLEMENTATION OF ACTION PLANNING RESULTING FROM SABBATICAL EXPERIENCE IN THE WRITER'S SCHOOL

This sabbatical report probably tries to achieve too much and may even succeed in achieving very little. For the writer it has been of immense benefit and I am committed to working over the next period of time to applying something of the new learning that I have had the benefit of gaining. Some has been old learning repackaged and this too has been invaluable. I trust you may gain something from its imperfect approach and presentation.

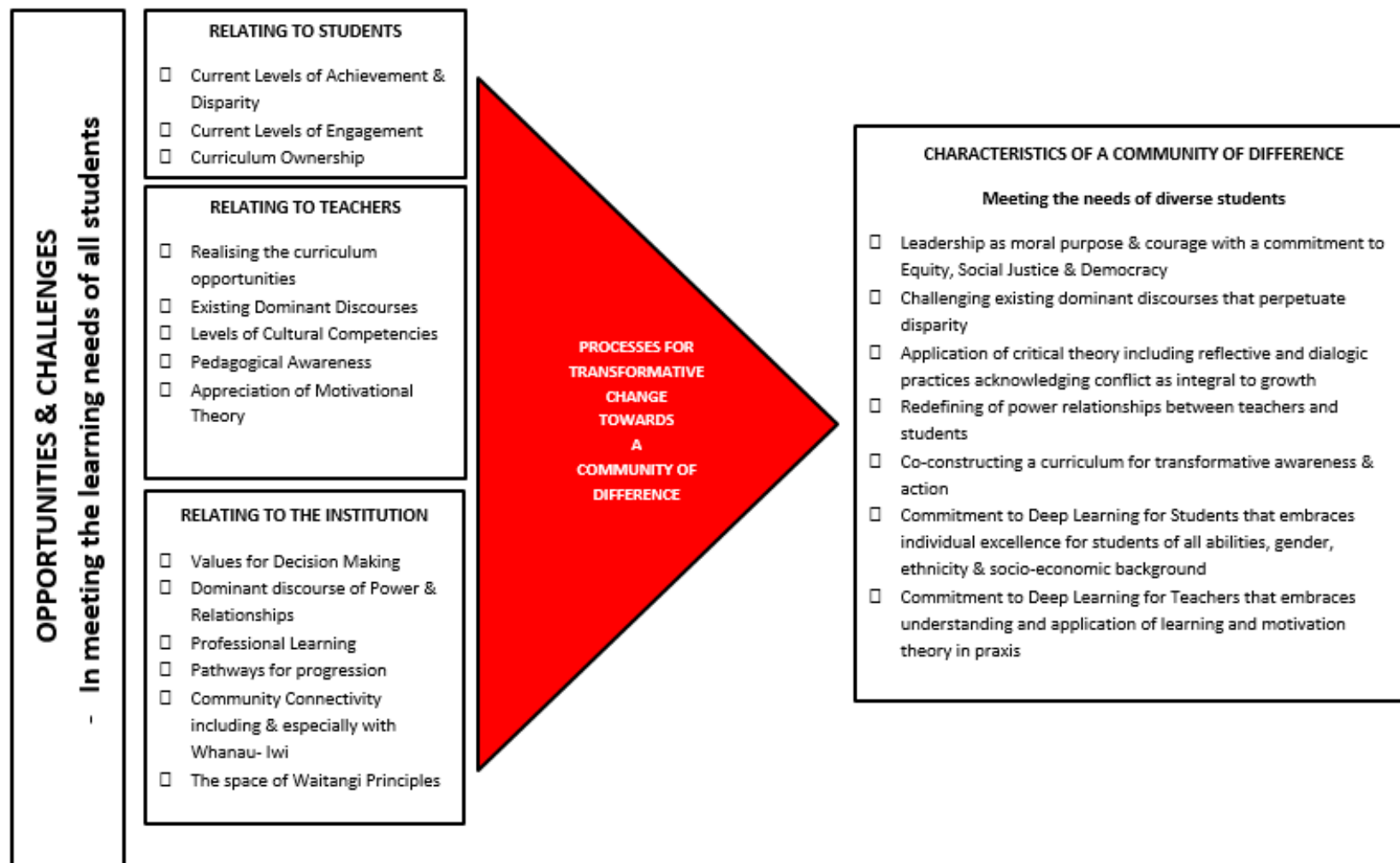
What follows are the outline of my own action planning and translation of some of this new learning. I am currently in the process of working in new and different ways with my colleagues, my community and my board of trustees to ensure we are increasingly effective at meeting the needs of all our students and not just those fortunate enough to have been able to benefit from a system particularly structured to meet the needs of some but not all.

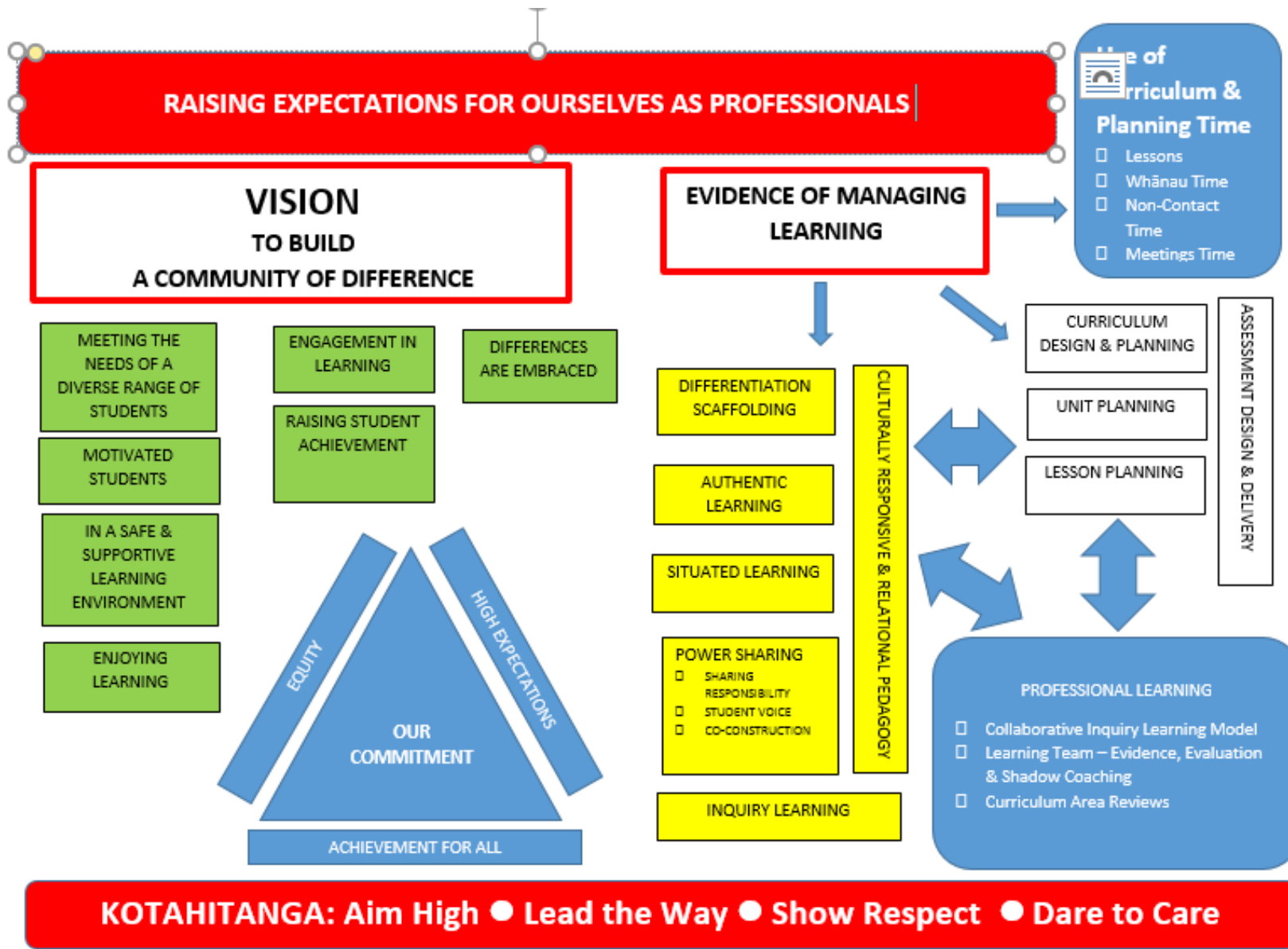
I do not provide any detailed commentary on the figures that follow, other than to say, they capture the framework for my work with my senior leaders, my teacher colleagues and my new board of trustees. I have endeavoured to remove the name of my school but apologies if it should slip through here or there. I would be delighted to meet with anyone interested in having a mutual dialogue around the learnings contained and my attempts to apply that new learning.

The thought processes for embarking on this quest to advance the cause of educational success for all students is predicated on the following which you may identify within the three founding ideographic images that follow:

- A critical theory discourse
- A commitment to pursuing equity, social justice and a democratic way of living
- Inclusiveness through an exploration of the idea of a Community of Difference in which diversity is valued
- The synergy between the concepts of equity and excellence in an environment where improvements in achievement is a shared agenda whatever our discourse starting point
- Dialogue is the basis for increasing understanding and building new partnerships
- Learning is for everyone and we can all learn from each other
- Managing change is complex and the interconnected nature of each of these positions within my own discourse is formative in framing my thinking, setting up my thesis, synthesising the variable, exploring the anti-theses that emerge and applying the outcomes of theory in practice as 'praxis'.

A MODEL OF TRANSFORMATIVE CHANGE FOR ALL STUDENTS IN NEW ZEALAND/AOTEAROA SECONDARY SCHOOLS







DIVERSE STUDENTS	Examples
<p style="text-align: center;">↓</p> <p style="text-align: center;">Motivation</p>	<ul style="list-style-type: none"> • Intrinsicly Motivated • Extrinsicly Motivated • Uninterested • Alienated
<p style="text-align: center;">Priority Learners</p>	<ul style="list-style-type: none"> • Māori/Pasifika • At risk of not achieving • Special Educational Needs
<p style="text-align: center;">Cultural Diversity</p>	<ul style="list-style-type: none"> • Māori/Iwi • NZ European • Recent Migrants
<p style="text-align: center;">Individual Pathways</p>	<ul style="list-style-type: none"> • All Abilities • Academic/Vocational • Multiple Intelligences
<p style="text-align: center;">Socio-Economic Origin</p>	<ul style="list-style-type: none"> • Farming Community • Forestry Community • Commuters • Under/Un-employed
<p style="text-align: center;">Orientation in Relation to Gender & Sexuality</p>	<ul style="list-style-type: none"> • Male/Female • LGBT

Writer's Closing Personal Reflection:

The challenge is to place professional learning at the centre of planning for meeting the needs of all students through a commitment to social justice and equity. Outside this critical lens, not all students' needs will ever be met; there will be advantaged groups and marginalised.

Only through the application of an agenda of social justice and equity can the obligations of Te Tiriti o Waitangi and the aspirations of Ka Hikitia be realised in the area of education. The charter for implementing this critical approach to meeting the needs of all students is seeded in the following documents which can be drawn upon to place a critical approach at the centre of a real 21st Century Learning experience for all students including currently marginalised groups:

- Te Tiriti o Waitangi
- Ka Hikitia
- NEGs and NEGs
- Taitaiako
- Governments performance goals in education
- OECD Report on NZ Educational Performance

I have shared through this sabbatical as a principal of four schools in New Zealand set against this eclectic literature review on what are some of the fundamental challenges in our Secondary Schools, in working to ensure all students achieve in our New Zealand Schools. No one school is identified and illustrations are drawn across all and merged to tell the broader story of common challenges with variations of hue in the tapestry of experiences.

I have endeavoured to share lessons and reflections from four schools [unnamed] with recommendations for action and implementation as a "Koha" [Gift of reciprocity] to those in education or interested in making a difference in our secondary schools who are prepared to go beyond 'good intentions' for having had the privilege to serve as an agent for change as Tumuaki [Principal] in a number of New Zealand Schools.

This is a part of my journey – my Currere, as a principal's drawing together of learnings from experience, mistakes, compromises and attempted applications of theory in a number of secondary school environments – 'praxis'. Karl Marx alluded to this concept in his Theses on Feuerbach when he stated that "philosophers have only interpreted the world in various ways; the point is to change it."