## TE TOROA TITIRO TAWHITI / EMANCIPATION THROUGH EDUCATION
### NZARE CONFERENCE 2015: DETAILED PROGRAMME

**SUMMARY - FINAL VERSION** - note that order of papers may differ

### Tuesday 17 November

<table>
<thead>
<tr>
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### WEDNESDAY 18 November

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<td>A Bull</td>
<td>Growing Primary Science Teacher Expertise</td>
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<td>P Johnston</td>
<td>The Distance Between Government Policy and Maori Aspirations: Will the ‘Penny’ Ever Drop?</td>
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<td>Reclaiming the Equity Agenda: Te Ara Hou/ The Māori Achievement Collaborative (MACs) and Applied Critical Leadership in Aotearoa New Zealand</td>
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<td>V Parsons, S Doyle</td>
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11.00 SIG MEETINGS

<table>
<thead>
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<td>Prof Arnetha Ball</td>
<td>International Perspectives on Developing Teachers As Agents Of Change</td>
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<td>T McLaughlin, K Aspden</td>
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<td>G Jackson</td>
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### Wednesday 18 November continues
Reading literature (in science education) through different analytic frames

Giving teachers a voice. Methods and some New Zealand findings from the Teaching and Learning International Survey (TALIS) 2013/14

Tatai Korero i Ngaro, Tatai Korero e Rangona Legitimation of Pangarau/curriculum mathematics in a Kura Maori.

Strengthening Relationships to Respond to Challenging Behaviors of Culturally Diverse Children in Schools in New Zealand and the United States

Growing resilient learners in New Zealand

The Starpath Project for Tertiary Participation

Physical activity in the early childhood setting: Preliminary analyses of an intervention for children and teachers

E-learning, resilience and change in higher education: A case study of a College of Education

Reimaging schooling for education

Early career teachers of secondary English and text choice for cultural diversity

Planning effective pathways through school and into the future: Priority learners speak about personal educational planning

Maori English teachers: experiences of working within English departments from Maori-medium and English-medium school settings.

Te Reo Maori and hapu identity: a whanau story

Andragogy, Heutagogy and Critical Theory: Elements for emancipation in a Whare Wananga context.

Supporting young people develop strategies for wellbeing in a secondary school context

Locating the Discursive Politics Within 'Pasifika Education': Implications for Policy, Research & Practice.

Ko te reo te iho o te rākau

Oral Composition as a Continuum of Knowledge: Intergenerational transmission of mātauranga-ā-hapu through oral composition (was session 20)

The Starpath Project for Tertiary Participation

Relational-cultural theory: Future possibilities for mentoring in early childhood education?

Student-teacher perceptions of the role of mathematical and statistical thinking in teachers' work

Emancipation through education, the dreams of organised teachers: Remembering our history.

Presentation of McKenzie Award

Speaking out 'as us': Māori & Tongan secondary students investigate our education system's vison for Māori & Pasifika learners.
<table>
<thead>
<tr>
<th>Time</th>
<th>Page No.</th>
<th>Authors</th>
<th>Title</th>
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<tbody>
<tr>
<td>10.30</td>
<td>Page 35</td>
<td>J Ritchie &amp; others</td>
<td>Connecting local green spaces to wider issues that face this Earth</td>
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<td>Page 36</td>
<td>M Irwin</td>
<td>Developing Reluctant boy writers: a case study approach in two schools</td>
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<td>Page 108</td>
<td>M Morton, &amp; others</td>
<td>Who Belongs? (was session 21)</td>
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<td>Page 36</td>
<td>Niwa Short</td>
<td>Ko wai hoki a Hemi?</td>
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<td></td>
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<td>M Kempton, S Christie</td>
<td>Upholding the mana of the people: exploring learnings and linkages in work to reduce bullying through respectful relationships.</td>
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<tr>
<td></td>
<td>Page 37</td>
<td>A Davis</td>
<td>Our Voices, Our Stories: Connecting Communities through Indigenous Education</td>
</tr>
<tr>
<td></td>
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<td>K Rifle Tuwhakaara</td>
<td>Implementing Ka Hikitia: The Maori Education Strategy in English Medium Schools in New Zealand</td>
</tr>
<tr>
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<td>M Carr, E Reese</td>
<td>Stories about Children’s Learning: Zooming in and zooming out</td>
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<td>Page 39</td>
<td>T Summers, R Betts</td>
<td>Does thinking critically transform practice?</td>
</tr>
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<td>M Simmons-Hansen</td>
<td>Speaking out 'as Māori': Māori secondary students investigate our education system’s vision for Māori learners.</td>
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<td>L Benade</td>
<td>Women and Spirit. Do women contribute spiritual identity in the context of social work in Aotearoa?</td>
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<td>M Morton, &amp; others</td>
<td>Liberation or chaos? Applying Russell Bishop and Paulo Freire to the educative prospects of flexible learning environments.</td>
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<td>Who Belongs?</td>
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<td>W Liew</td>
<td>Studying the Effectiveness of Language Awareness Approaches to English Language Teaching in Singapore Secondary Schools</td>
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<td>L Pihama &amp; others</td>
<td>Tiakina Te Pa Harakeke:</td>
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<td>Exploring young children’s civic agency.</td>
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<td>e-Learning in a Maori context from a student perspective</td>
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<td>Speaking out ‘as Māori’: Māori secondary students investigate our education system’s vision for Māori learners.</td>
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<td>P Roberts</td>
<td>Between Hope and Despair: Paulo Freire and Emancipatory Education</td>
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<td>Page 47</td>
<td>A Guerin</td>
<td>Hearing voices: Supporting the participation of all students in their schools</td>
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<td>Page 48</td>
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<td>Page 48</td>
<td>T Carr &amp; others</td>
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<td>The bricoleur, the engineer and the kaitiaki. Reconceptualising the work of trade and vocational tutors</td>
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<td>Page 49</td>
<td>A Milne</td>
<td>Colouring in the White Spaces: Reclaiming Cultural Identity in Whitestream Schools.</td>
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<td>M Skerrett</td>
<td>Method meets media: Biliteracy in the Early Years</td>
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<td>R Bourke &amp; others</td>
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<td>Page 51</td>
<td>A Shah, C Rubie-Davies, R Hamilton</td>
<td>Raising student voice for learning: relationships between student perceptions of adult expectations, student motivation, learning and achievement</td>
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<tr>
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<td>M Leaupepe, L Skudder</td>
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<td>52</td>
<td>Prof Bobbie Hunter</td>
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<td>C McGhee</td>
<td>Reflectivity in a Paradoxical Encounter of Return: Knowledge</td>
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<td>Economies and Maori Inclusion?</td>
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<td>M McCarthy, S Maged, W Manuel, N Rosales-Anderson</td>
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**FRIDAY 20 NOV**

<table>
<thead>
<tr>
<th>Start Time</th>
<th>Session</th>
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<td>M Berryman &amp; others</td>
<td>Presentation of Group Award</td>
</tr>
<tr>
<td>10.30</td>
<td>17</td>
<td>87</td>
<td>R Smith, C Kelly- Waahirere</td>
<td>Kia Eke Panuku - from Policy to Praxis</td>
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<td>Nzaree or N-Z-A-R-E – heading into the middle age: An overview of our professional organisation’s history project</td>
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<td>Cultural Diversity and the Key Competencies in the 2007 New Zealand Curriculum: Interpretation at the School Level</td>
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<td>A Witehira</td>
<td>Toku ano Ao Maori: My very own world</td>
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<td>Notions of leadership within Pasifika early childhood education settings</td>
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<td>Maori participation in effective science discourse: An analysis of the periodic table and its relationship to Maori</td>
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<td>Speaking back to power: Marginalised youth perspectives and news media representations of a minority community</td>
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<td>Students' perceptions of a flipped class learning in a large undergraduate engineering course</td>
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<td>Ian Stuart</td>
<td>Kia Eke Panuku - from Policy to Praxis: A Journey into a Contemporary Indigenous Philosophy of Knowledge - Topographical Sketches</td>
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<td>The changing face of New Zealand's School Journal, 1907 to 2015: Themes of imprisonment and emancipation through language</td>
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<td>Paving a pathway to the professions: the career decisions of school students with parents and whanau.</td>
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<td>R Si'ilata &amp; Others</td>
<td>Facilitation of linguistic and cultural responsiveness for Pasifika learners</td>
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<td>Kia Eke Panuku - from Policy to Praxis: Researching in sensitive contexts: What has been learned from researching in post-disaster settings?</td>
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<td>P Whitinui</td>
<td>Te Whakahonore nga Wawata o te Whanau: Honouring the Educational Aspirations of Whanau to Improve the Wellbeing of Maori Learners in English-Medium Primary Schools in the Otago/Southland Region: Voices of Reason, Hope and Culture</td>
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<td>R Hill</td>
<td>Maori partial immersion education: What are the attitudes of the key players in this form of education?</td>
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<td>H Simmonds, H Haeta, K Henderson, I Joyce</td>
<td>Living and leading the bicultural partnership - exploring the potential for difference and sameness to co-exist in the educational leadership landscape</td>
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<td>Kura Hourua: “What Tomorrow’s Schools Should Have Been”</td>
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<td>Kia Eke Panuku - from Policy to Praxis: Creatively researching with young adults who are encountering uncertain futures</td>
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<td>D Lillis &amp; others</td>
<td>Motivation and engagement of Maori and Pacific students at PTEs: lessons for improved teaching and learning strategies</td>
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<td>D Earle</td>
<td>Read the World, in Order to Read the Word. Convergent and Divergent Realities: Creating a Discourse of Multiple Literacies</td>
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<td>K Mitchell, L Tonga'tio, S Kennedy, F Tuimaunga</td>
<td>Ngaue Fakataha ki he Ako ‘a e Fanau: Schools and Parents and Families Working Together to Better Understand and Support Pasifika Students’ Progress and Achievement at School</td>
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Growing primary science teacher expertise

Despite considerable political interest in strengthening science education in NZ there is little existing research about what leads to effective science teaching in primary schools. This project investigates what experiences and contextual features support primary teachers to develop engaging science programmes. A small number of primary teachers have been invited to participate in this research. Their classes will be surveyed using NZCER’s new ‘science engagement’ tool and teachers will be interviewed about PLD experiences they have had, their own science background, contextual features that have supported them to develop their science programmes etc. The research adopts a case study approach, chosen because the primary purpose of the research is to generate in-depth understanding of a specific topic to generate knowledge and/or inform policy development, professional practice and/or community action. This project is in its early stages but builds on a number of other NZCER projects that explore the role of science education and teacher PLD in developing a future-oriented curriculum. This presentation will discuss emerging findings.

The Distance Between Government Policy and Māori Aspirations: Will the ‘Penny’ Ever Drop?

In 1988 John Barrington in commenting on the ‘narrow and limited’ academic curriculum for Māori in secondary schooling wrote, that ‘...the effects of the racial attitudes and educational policies ... can be seen, in retrospect to have had particularly serious consequences for Māori[s]...’ (p.56). Indeed in 2015, I would argue that since Barrington (1988) articulated his argument, that the ‘attitude’ has not changed for Māori education at all.

Current and ongoing policy initiatives and the continual misalignment between Māori desires and aspirations for education, and government desires for Māori to fill ‘existing gaps in the labour force’ (Johnston 1998) is the unspoken ideological perspective that continues to be pushed by successive governments. These moves are similar to what Barrington (1988) referred to as the ‘Dignity of Labour’.

This paper will examine the last 15 years of policy and highlight how the ideas about ‘education for Māori’ has been applied directly to Whare Wānanga. Although the metamorphism of Māori in this sphere has seen an incredible growth in Māori participation in education, Wānanga themselves through the very funding mechanisms that support their operations, are having to comply with subverted government understandings of culture, which further subverts the very philosophical foundations upon which they are established. The paper argues that contestation over what counts as ‘cultural normalities’ and government mis-reading of Māori cultural norms continues to see the implementation of policy applied through that ‘colonial lens’, and the belief that ‘one size still fits all’.

Looking Māori but speaking Pakeha

This paper details in narrative form the existential ontology of being a Māori person deprived of their language and the accompanying existential malaise and feeling of incompleteness that envelops one as a result. Perspectives include Adult Education, Māori language reclamation, Mātāauranga Māori and existential phenomenology as ‘lived experience’, which includes the voices of learners. Furthermore, the power point will be in English but the delivery will be mostly in Māori.

‘Nothing was worse than for one to be with Māori features but without his own language’ (Apirana Ngata 1939)

The above quote is well known and provides a context from which to discuss the reality of many Māori who attended predominately Māori schools in Aotearoa/New Zealand during the 1950s and 60s and were calculatingly deprived of their native language. This resulted in them embodying the dreaded fate that many Māori feared of ‘looking Māori but not speaking it’. This was in part due to the curriculum which was deliberately contrived to erode the status of the Māori language through a Government agenda of cultural assimilation and language domination.

There is a cruel irony encapsulated here, as Ngata, the competent bilingualist from Ngāti Porou was one of the instigators of this scenario of being a ‘potato Māori’, that is, brown on the outside but white inside; a lived reality that I can relate to but have since rectified. It was at a conference in Auckland in 1939 however, that he evidenced an historically significant cognitive ‘turn’ in reversing his opposition to the teaching of Māori language in Native schools. It is an enactment that we see repeated fifty-five years later with Pākehā rangatahi (youth) advocating for the compulsory teaching of Māori language in all schools for its survival, but a Māori Government Minister, herself from Ngāti Porou and fluent in te reo, declining to support this imaginative but practical initiative in language retention.

In 2013 I conducted a series of Māori language Wānanga with my hapū of Ngai Tamawera as a practicum component of a Bachelor Degree in Adult Education with Te Wānanga o Aotearoa. I include this research here as it
Session 1

fulfils some of the themes of this Conference in Emancipation through Education. The hapū wānanga were directed towards Māori language reclamation for adults who had become alienated from their native language through Government policies of assimilation.

Firstly, the venue in which these Māori language classes were conducted was within our ancestral house of Uiraroa. Entering the bosom of the eponymous ancestress is like entering a portal into an environment of psychological and physical safety as the presiding deity of this significant space is the atua Rongo, the embodiment of peace and harmonious relationships.

Secondly, in this educational activity of Māori language reclamation, the language does not stand in isolation from other aspects of Māori culture. Significantly, there is an interdependent relationship between language, culture and identity, and in an unconscious effort we were also engaged in reclaiming and reinforcing a Māori identity.

Thirdly, in the act of teaching, facilitating and engaging with others in Māori language reclamation, one is participating in the act of manaakitanga or caring for people.

This is one of Māoridom’s principal values and one which Apirana Ngata regarded more highly than his work in the political sphere. By caring for people one accrues the metaphysical quality of ‘mana’ which one is also capable of losing through any deleterious activity.

Finally, the personal rewards that are gained through teaching te reo as part of an effort of language reclamation on the marae is seeing the delight and absolute joy on the faces of those having regained what was once denied them, that is, their heritage.

To conclude therefore, in an effort to displace the dubious visage of having Māori features but lacking the necessary linguistic accoutrement, this loss is resolved through emancipatory education within an indigenous context.

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SESSION 1:  ROOM: F101  START: 10.30 am
STREAM: Inclusive Education  TYPE: In progress
PRESENTER(S): Victoria Parsons, VUW; Dr. Stephanie Doyle, Victoria University of Wellington

Pathways from helplessness to helpfulness: New Zealand stories about learning with dyslexia

This narrative research study explores the experiences of students learning with dyslexia in Wellington schools, from both their, and their parents’, perspectives. It focuses on what they find helpful as they navigate the New Zealand school system. The study aims to add to our understanding of the needs of students learning with dyslexia in New Zealand and what supports their positive learning experiences.

There is debate about the definition of dyslexia, and how to support students learning with dyslexia, (Chanock, 2007; Chapman et al., 2003; Riddell & Weendon, 2006; Rowan, 2010; Wilson & Savery 2012). Prior to 2007, New Zealand’s Ministry of Education (MOE) did not formally recognise dyslexia, limiting the likelihood of professional development for teachers, and the provision of services and accommodations for those with dyslexia.

MOE now formally recognises dyslexia, defining it as ‘a range of persistent difficulties with aspects of reading, writing, and spelling’ (Ministry of Education, 2008, p.2). It is estimated one in ten New Zealand students learn with dyslexia. Clarke and Artiles (2000) suggest that students with Specific Learning Disabilities (SLDs) are the largest group of students with diverse needs and abilities within schools. Children with SLDs who do not receive appropriate learning support can experience low self-esteem, stress, anxiety, frustration and anger (Gresham, 1992; Humphrey & Mullins, 2002; La Greca & Stone, 1990; Pollack, 2005). International research points to factors that may support students with dyslexia including early diagnosis (Silverman, 1993) and family and peer support (Glazzard, 2010) However, there is limited research on dyslexia in New Zealand, particularly from students' perspectives (Rowan, 2010). Dyslexia has been referred to as a ‘hidden disability’ (SPELD, 2009) and controversy about dyslexia and its existence, has meant that stories of students’ learning with dyslexia educational experiences have not always been heard.

This study used a narrative approach to gather, analyse and interpret stories people tell about their lives. This narrative approach was chosen so it could give voice to the often ‘hidden’ or non-recognised experiences of students learning with dyslexia including what hinders or helps them, and examines what it is like to be a parent of a child, who is learning with dyslexia. Data was collected through narrative interviews with 8 mothers aged between 40-55 living in the Wellington region, and 6 students aged between 10 and 16 years attending schools in the Wellington region. Six of the students and mothers were matched pairs. Three students attended state secondary schools, one student attended a state full primary school and two students attended private schools.

Participants were recruited through Facebook pages Dyslexia Foundation NZ, Support for Dyslexia and SLDs and in one instance through snowballing. All participants gave their informed consent to take part in the research. Participants chose a pseudonym to be known as in the research and the interviews took place at the participant’s home and were audio recorded and then transcribed. The interviews were relaxed and informal. Broad questions were used as a guide or prompt but with little intervention so the participant’s stories guided the interview. The transcripts were checked with participants for accuracy. The broad research question was: What can we learn from the experiences of students’ learning with dyslexia, in New Zealand schools after 2007, and their parents’ experiences and perceptions? In particular what are the barriers to positive learning experiences and what is helpful? Thematic coding was used to analyse each participant’s narrative and draw conclusions reflecting their perceptions of educational experiences and to discover patterns and interconnecting themes and draw conclusions reflecting participants’ perceptions of navigating the New Zealand school system when learning with dyslexia.
Themes identified include: relationships with teachers, grief and confusion, and reframing dyslexia. This research provides an opportunity for parents, and students learning with dyslexia, to inform learning environments to allow students learning with dyslexia to reach their full potential.

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SESSION 1: ROOM: F105 START: 10.30 am STREAM: ROUNDTABLE

Paper 1: PRESENTER(S): William Kato Ropata, Kia āroha School

An investigation of culturally responsive learning models and their contribution to educational achievement.

Urban schools are facing a paradox, producing academic failures within a structural system that has predetermined that failure (Duncan-Andrade, 2008). National statistics illustrating this paradox are found in popular national measures such as the National Certificate of Educational Achievement (NCEA) and the achievement rates for Māori and Pasifika students describing a consistent pattern of lower achievement when compared against non-Māori and non-Pasifika. This is particularly evident when achievement is measured against and identified by the dominant discourse’s societal norms and expectations.

Education Learning Models provide frameworks for schools to construct learning environments reflecting their unique philosophy, pedagogy and curriculum. They underpin how schools nurture their pupils and determine how they will be instructed.

Maker and Shiever (2005) summarise the common features of learning models as having: an identified purpose or area of concentration, an underlying assumption about the characteristics of learners and the teaching-learning process, guidelines for developing specific day-to-day learning experiences, definite patterns and requirements for these learning activities and a body of research surrounding their development.

Gay (2000) expands the idea of learning models by describing the important features of culturally responsive learning models emphasising teachers must first transcend their own cultural biases before they are able to develop pedagogies that will promote authentic student participation and achievement. Culturally responsive teaching is: Validating; Comprehensive; Multi-dimensional; Empowering; Transformative and Emancipatory.

Kia āroha College is a Year 7 – 14 Designated Special Character Secondary School in Ōtara. Its special character is described as bi-lingual education using culturally responsive social justice education as its model of learning. It has a roll of approximately three hundred pupils. The school is divided into two Centres of Learning; Māori (named Te Whānau o Tupuranga) and Pacific (named Fānau Pasifika), each featuring bilingual instruction relevant to the cultural backgrounds of the students.

Wednesday, 18 Nov. 10.30am

Originally built in 1981, its open-plan style of environment lent well to the philosophical and pedagogical shift in the 1970s and 1980s, towards collaborative learning and away from what Osborne (2013) describes as ‘factory-style’ learning. As the school developed and its philosophical momentum increased, the newly propagated ideas concerning Modern Learning Environments provided consistency for Kia āroha College and its critically conscious, culturally responsive social justice pedagogy.

Kia āroha College’s philosophy, pedagogy and curriculum is underpinned by its Power Lenses Model of learning – an educational response to whitestream’s (Milne, 2004) poor contributory record to academic achievement for indigenous communities.

This presentation seeks to welcome contributions to the processes of investigating the veracity of that model against a series of investigative questions:

- Investigate the notion of systemic failure of Māori students in mainstream education
- Critique a culturally responsive learning model designed to address systemic failure of Māori students in mainstream education
- Investigate the impact on Māori whānau of a culturally responsive learning model designed to address systemic failure of Māori students in mainstream education
- Identify future opportunities and distributive actions of a culturally responsive learning model designed to address systemic failure of Māori students in mainstream education

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Paper 2: PRESENTER(S): Ed Robson, Te Whare Wānanga o Awanuiarangi

Corporate Ethics and Tikanga-a-Iwi

This professional doctorate is informed by corporate experience in China and in Te Ao Māori. It establishes principles in complex protocols enabling Māori to trade with China in a Preferred Trading Agreement.

Today, China subscribes to Neo-Confucian Humanism with roots established in 551 BCE. Max Weber, the German sociologist and philosopher whose ideas profoundly influenced social theory advanced the notion of the so called ‘Protestant work ethic’ and stated that modern capitalism was only achievable by western rationalism. The reasoning being that China’s legal institutions and ethical and religious culture prevented modern capitalism being developed there. Although China still venerates its past, the key to their present day success has been pragmatism. In 2014, it became the world’s leading economic powerhouse with substantial financial investments in western institutions abroad including Germany.

Both Tikanga and Confucian principles provide derivatives for evaluation by an epistemological taxonomy for knowledge using the Mead framework.
without invoking the critical theory module. In its place, an in-line algorithm that Information Systems use in traditional computer system methodology will be used. This involves data massaging, forward and backward reasoning, then through a regression regime. The resultant values both qualitative and quantitative cohabit initially in the Knowledge Management System before migration to the Executive Information System that is imbued with Wairuatanga – Mauri.

There is potential for tensions between te ao Māori conceptualisations and neo-Confucian principles should the Māori corporate hold to colonialist biases such as the ‘teachings of the church’ in a faith-based Māori enterprise. The other would be the Enlightenment mindset instead of Tikanga with Mātauranga.

Recent DNA profiling establishes whakapapa between the Chinese and Māori people. Āta and whakawhanautanga with Guanxi establishes dynamic networks of influence and negotiation. Li (仁, pinyin rén), the concept, refers to underlying reason and order of nature, as reflected in its organic forms with waiata, pōwhiri establishing the protocols and kawa. Ren (Chinese: 仁; pinyin: rèn, in short, means humanity, benevolence, to promote a flourishing humanity from Heaven and Earth as model of moral ruling. Compare with Ranginui and Papatūānuku.

Progression by merit up the corporate ladder is a feature of a Western capitalist structure. The Neo-Confucian Humanism virtue of filial piety (Chinese 孝, xiào) and whakapapa preferences in te ao Māori pose challenges for the partners and the concept of meritocracy. The Kohanga Reo and Kura Kaupapa alumni graduates with advanced tertiary qualifications must be groomed for the board and executive roles.

A Free trade agreement eliminates unfair barriers to global commerce and raises the economies for the partners. Corporate shareholders expect dividends whereas labour views giving foreigners an unfair advantage through a loss of jobs. In the present-day of Chinese corporate capitalism there is the management concept of Corporate Social Responsibility. Low and Ang, have written extensively on ethical governance and the concept of Corporate Social Responsibility. The need to develop a parallel academic success.

The qualitative and case study method will be utilised to survey the four primary groups; Iwi corporates (tikanga Māori compliant), Iwi corporate (non-tikanga compliant), Chinese owned small businesses in Aotearoa and quasi-governmental agencies such as the New Zealand China Trade Association and the Asia New Zealand Foundation.

The architecture to support corporate functionality for a proposed DSS/EIS platform will be determined by quantitative methods.

**Paper 3:** PRESENTER(S): Elizabeth Peta Ravlich, University of Auckland; Manutau Leaupepe, University of Auckland

From Mentee to Mentor: Experiences with Pasifika Student Teachers within Teacher Education

This paper presentation is a work in progress towards a Masters thesis that is in its initial stages. The objective of this research is to reflect on ways to improve teacher education within mentoring programmes, with a particular focus on Pasifika students in teacher education. Drawing on personal accounts and adopting an auto-ethnographic approach, provides an opportunity to narrate lived experiences and realities. As a mature undergraduate student and in the capacity of a mentee, I encountered varying degrees of mentorship which influenced and informed my pedagogical praxis. As a consequence, and in my current role as a mentor within a Pasifika Specialisation programme, I recognise that the needs of students differ and require a unique set of skills, knowledge and understandings. The necessity to deepen our understandings comes with a commitment to ensure Pasifika students experience success at all levels within their respective programmes. For the Pasifika Specialisation and previously identified as predominantly consisting of mature students, there appears to be a steady increase of school leavers and young adults, adding to the dynamics of this particular programme. In addition, the role of a mentor has become complex within teacher education. Equally important are the considerations that parallel academic success.

The authors invite contributions and input to a discussion that examines the following questions. The main proposed research question is: What are the qualities and attributes that make an effective mentor when working with Pasifika early childhood student teachers?

Sub-questions: What views are held by Pasifika early childhood student teachers concerning the role of a
Session 1

mentor? What qualities and attributes are important for a mentor to acquire? Why are these qualities and attributes important? How do these qualities and attributes contribute to the academic success of Pasifika early childhood student teachers?

Bourdieu’s theoretical framework of capitals, field and habitus are employed to explain the influences of these aspects to Pasifika students’ experiences of success, or in some cases, their lack of success. From a Pasifika perspective the inclusion of Pasifika research methodologies are deemed important to culturally responsive practice. The proposed research draws on the metaphor of the Cook Islands tīvaevae – a decorated quilt. Underpinning the tīvaevae are the concepts of taokotai – collaboration, tu akangateitei – respect, uriuri kite – reciprocity, tu inangaro – relationships, and akairi kite – shared vision.

This work will add to the literature and research within the area of mentoring, giving voice to the needs of Pasifika students within teacher education.

Paper 4: PRESENTER(S): Vaugh Bidois, Te Whare Wānanga o Awanuiarangi;

Do We Dare to Dance: Shifting the dominant discourse in education: Leadership, dialogue and reflexivity

To shift the prevailing cultural attitudes, beliefs and practices that exist at any given time, educationalists must demonstrate not only courage and leadership, but also understand the significance of creating a movement and language for change. The mobilisation of many is a revolution of the mind and body where cultural and social norms are contested, negotiated and reconstructed. The dominant discourses produced through Western educational models, reflects the ideologies of those who have power in a particular society at a particular time. How therefore, can education be emancipatory for those cultures that have been disempowered, excluded or ignored? In this presentation I use a Foucauldian analysis of knowledge, power and discourse to theorise the potential for cultural change. Distinguished Professor Graham Smith, identifies multiple and simultaneous sites of struggle as important to transforming the status quo in education.

In this presentation, I extend on this notion and suggest that while multiple sites of struggle are essential, what are also important are the arbitrary sites of cultural dialogue and potential that are created as a result. It is at such sites where certain actions, images, and events effect self and social change. These sites are less confrontational and offer moments for dialogue and self-reflexivity where attitudes, values and beliefs are renegotiated and reconstructed. Allegorically, I also use the ‘Dancing Man’ to highlight this potential for change, and the various roles we all play as educators in shifting the dominant discourse.

Wednesday, 18 Nov. 10.30am

SESSION 1: ROOM: F201 START: 10.30 am
STREAM: Early Childhood TYPE: Complete
PRESENTER(S): Jayne White, Bridgette Redder,
University of Waikato

A silent pedagogy with infants: Summoning dialogue to the deficit

It has become increasingly evident over recent months that there is a nation-wide lack of understanding about what constitutes pedagogy with infants, with a variety of sources blaming teachers for so-called ‘low quality’ education for under three year-olds.

This presentation summons dialogue to this deficit view, arguing for recognition of different forms of pedagogy that far exceed traditional interpretation. Drawing upon Bakhtinian dialogic methodology, the authors combine findings from two case studies which employed mixed methods to analyse the experience of a 4-month-old and a 10-month-old infant in a high quality early childhood education setting. A Polyphonic video method (White, 2010) was employed as a means of generating visual excess accompanied by re-probing interviews with infants’ teachers.

Based on insights from their video research with infants and teachers the authors posit pedagogy as a series of dialogues that take place with, around and about infants. The findings point to the significance of the ‘work of the eye’ in understanding the complex nature of communications that occur between adults and infants in early childhood education settings. Quantitative findings highlight the different types of language initiations and responses that take place for infants when their key teachers (and other teachers) are in close proximity, and when they are not. That these dialogues are often unspoken (evident in a gaze or proximal distance with peers and/or adults) highlights a field of educational inquiry that is not only essential for re-interpreting pedagogy beyond notions such as ‘sustained shared thinking’ but also promotes infants as competent, confident and capable communicators in the dialogic space of the ECE setting.

PRESENTER(S): Cheryl Stephens, Te Horomai Consulting Ltd

An overview of Māori education policy: Limitations and capacities

Ka Hikitia – Accelerating Success 2013–2017 is the Government strategy to rapidly change how the education system performs so that all Māori students gain the skills, qualifications and knowledge they need to enjoy and achieve education success as Māori. This paper backgrounds these policy documents and asks, ‘if the intent of these policies is to address Māori social, cultural and economic underdevelopment, what work programme might best address the current disproportionate levels of Māori participation in education?’
Session 2

SESSION 2
ROOM: Mem
START: 2.30 pm
STREAM: Education Policy
TYPE: Symposium
PRESENTER(S): Prof Martin Mills, Dr Glenda McGregor, Dr Aspa Baroutsis, Prof Peter Renshaw - Respondent, University of Queensland

REIMAGING SCHOOLING FOR EDUCATION

In this symposium, we are concerned with provoking a conversation about what supportive schooling contexts for both students and teachers might look like. We consider how schooling can contribute to a more socially just society, especially for the most marginalised students, many of whom have either been rejected by or have rejected mainstream schooling. We bring together contributions from empirical research and critical scholarship in a period when marketisation, privatization, and individualization have contributed to new forms of inequality, in an attempt to re-imagine how schools might prioritize the education of young people.

‘Schooling for education’ is an affirmation that schooling can cater for the needs of society via ways that are much more inclusive and fairer for all. We emphasise the importance of schooling for education in contrast to schooling for meritocratic, competitive, individualistic purposes. We contend that schooling for education is thus foregrounding critical citizenship, valuing diversity, and addressing the effects of material inequality; thereby enabling parity of participation within and beyond schooling.

We draw upon Nancy Fraser’s approach to social justice as the theoretical framework for the papers in this symposium; in the first two we highlight the interconnections between the dimensions of distribution, recognition and representation. All three are relevant to disadvantaged students, for whom poverty (distribution) and difference (recognition) tend to play as major a role in their marginalisation through being silenced (representation). The third paper suggests there is a need to extend Fraser’s theory to encompass other elements of social justice; specifically here, in respect of curricular and pedagogical justice. This study represents a ‘multi-sited ethnography’ of alternative schools. This mode of ethnographic research was conducted at four flexible learning schools across the Australian Capital Territory, News South Wales, Queensland, and Victoria, during multiple visits from 2012 to 2014. The project also utilised narrative inquiry, which aligns with Nancy Fraser’s framework of social justice by privileging the narrative position and voice of the storytellers.

The data sources of this research project include semi-structured interviews with students, teachers and other workers; field observations; field notes; photographs; and school and student documents and artefacts. A total of 76 interviews were conducted across the four sites, 24 with staff members including teachers, principals, youth workers, and support staff; and 52 with young people attending these schools. The symposium papers draw on a number of these interviews. The three papers draw on detailed data from our fieldwork as well as international research, to examine approaches to education aimed at changing schooling so that it is more likely to engage students in meaningful learning. These dimensions include: structural supports that are able to clear the way for learning; the learning environment that supports connectedness and caring relationships between staff and students that promotes student voice; and the pedagogical and curricular practices that support meaningful learning. The significance of our work, therefore, rests with the re-imagining of teaching and learning that demonstrates that ‘schooling for education’ is, indeed, possible.

REIMAGING SCHOOLING FOR EDUCATION
Paper 1: PRESENTER(S): Martin Mills, University of Queensland

Structural supports: Clearing the way for learning

The symposium abstract has outlined the research objectives, theoretical and methodological perspectives, and data sources. Here, we focus on the findings and conclusions of the study.

There are many economic, cultural and political factors that inhibit retention and engagement with schooling that are beyond the control of schools. We are not suggesting that re-imagined schools alone can change society, although they can make a difference. In this paper we look at some of the structures and strategies used at our four school sites that address these forms of injustice. Our particular focus is on structural supports put in place in order to enable young people to attend school and to engage in learning. In terms of ‘clearing the way for learning’, this paper focuses on structural supports that need to be provided, before learning can take place. These are related to the schooling environment, structural and material supports, systemic support and school governance, and sustainability and future needs.

The paper addresses these through the framework of economic, cultural, and political marginalisation and how schools addressed these injustices. The young people who attend the schools considered in this paper are regularly faced with severe economic marginalisation. It was not uncommon to meet young people who were homeless, could not afford regular meals and struggled to get by from day to day. Some of these young people were still connected to their families and some not. Some were very savvy in their negotiations with the state and various bureaucracies, many more were not. In order to ensure that economic circumstances were not a barrier to learning the schools sought to ensure that the basic needs of food and shelter were met, that they were able to afford transport to attend school, that they were receiving their full financial entitlements from government, and that they had access to a range of other services. There were also many young people forced out of school because they were perceived to be ‘different’ or because they had been marginalised by cultural factors such as race/ethnicity, sexuality or gender. This was acknowledged in many of the schools we visited. In a number of locations there was support for pregnant young women and for new parents. Flexible arrangements also
Session 2

ensured that the ‘different’ adversities that many of these young people faced could be accommodated within the educational expectations of the school. There were also a set of processes set in place to ensure that conflicts were addressed in supportive ways, and these included the types of conflict which had driven them out of their previous schools. There are also some structures that can be put in place to ensure that students do not experience political marginalisation, that is, so they are not rendered impotent in relation to key decisions that impact upon their lives. Many of the young people we spoke with related stories of how they had experienced a form of political marginalisation via a lack of opportunity to challenge what they perceived to be injustice. This was often given as a key reason for their departure from the mainstream, sometimes causing them to not bother coming back to school.

Our research in the area of alternative education has uncovered many admirable attempts to cater to the needs of young people who do not ‘fit’ the mainstream; they are staffed by dedicated workers and teachers whose major concern is to make a difference for their students; mostly, they are under-resourced and underfunded; however, they vehemently resist the notion that they should be the ‘dumping grounds’ for an increasingly punitive, socially unjust mainstream system that continues to fail many vulnerable young people.

**REIMAGING SCHOOLING FOR EDUCATION**

Paper 2: PRESENTER(S): Aspa Baroutsis, University of Queensland

**Parity of participation: The importance of student voice**

This paper re-imagines education through the relational aspects of schooling that facilitate connectedness and promote partnerships that enable student voice. Specifically, we focus here on the ways in which young people’s sense of belonging and ownership in a school setting enhances the quality of their educational experiences and outcomes. These situational factors tend towards engaging young people in their school communities and learning environments through the development of relationships and partnerships between the young people and the staff. Such practices and experiences potentially encourage participation in schooling and engagement in meaningful learning, as well as developing capable citizens. For all schools, their success is dependent on quality of relationships for all members of that community. This is particularly important when working with students who have experienced marginalisation in school and society.

Given that teaching is a ‘relational practice’, staff and students at our four sites often identified their connections and relationships with each other as a positive aspect of their schooling. Practices of connectedness through supportive relationships that focus on care, open dialogue, and trust encourage and support engagement of disenfranchised young people. Similarly, supportive school relationships develop environments that are accepting and safe for young people to participate in the school community. Such participation involves developing and encouraging student voice through listening and collaborating with young people; developing opportunities for choice, negotiation and flexibility; and developing community membership based on equality, partnership, ownership, and agency. Both supportive relationships and collaborative partnerships enhance the quality of young people’s educational experiences and outcomes, and potentially has flow-on effects to the wider community for democratic participation in society. These understandings develop approaches to teaching and learning, and interactions between staff and students that focus on practices that demonstrate education as being an undertaking with young people, rather than something that is happening to them. As such, these collaborative approaches reimagine schooling for education.

**REIMAGING SCHOOLING FOR EDUCATION**

Paper 3: PRESENTER(S): Glenda McGregor, University of Queensland

**Facilitating meaningful learning through curricular and pedagogical justice**

This paper addresses the educational challenges faced by marginalised and often disadvantaged young people with regards to schooling engagement and completion, and thus suggest the need for curricular and pedagogical justice. We examine how pedagogies may be more inclusive and how curriculum may be more meaningful. We also explore what this means for reimagining the work of teachers. We review approaches to teaching and learning processes that attempted to reconnect young people to personally satisfying ways of learning; that addressed educational gaps whilst simultaneously assisting them in mapping pathways to imagined futures. We note here that this was made possible and sustainable only because of the kinds of wraparound services described in the first paper that ‘cleared the way for learning’. Before these young people could progress their educational futures, they needed varying levels of immediate and practical support in respect of the basic necessities of life. Once these things were in place, teachers and workers then strove to establish trusting and mutually respectful relationships with students as noted in the second paper. Given the centrality of relationships to the process of teaching and learning, this was also a vital step in the educational journeying of these young people. In terms of alternative schools, however, it is also imperative that pedagogical and curricular concerns remain as core business if we are to provide educational justice for the least advantaged young people in society. Just what is in the best ‘interests’ of such young people, however, is a contentious issue.

When critically interrogating the pedagogical and curricular contexts of our research sites, we highlight ‘what works’ and what may need ‘more work’ in this area in order to reimagine the way we do schooling. We found what worked was when schools engaged in a ‘relational’ pedagogy that was based on supportive and caring relationships, and developed a curriculum that encouraged self-directed meaningful learning.
There were strong signs of success in the first two years of the initiative, however some aspects of the third and fourth years were less positive. Student-level indicators, for example achievement, attendance and journal reports, were consistently positive with the initially chosen teachers. The students identified features Haberman’s ‘good teaching’ in the actions of their teachers. Foundations that were put in place before, and monitored during early stages of the intervention enabled stakeholders to examine progress and provide a broad range of supports. As the number of teachers and administrators in the project changed, the school-wide support systems became more stressed, and perhaps less focused, with the eventual decision to bring the project to a conclusion based on the school’s management of personnel during a time of declining school numbers in the city.

Our primary conclusion is that teachers whose practices are consistent with those proposed by Martino and Haberman will provide an environment that will lead to student engagement and success for at-risk male students. In the first two years, the school principal and the department chairs had identified such teachers who just needed to be themselves, and were shown the research support for their approach. The third mathematics teacher whose approach led to more directive pedagogies was not well received by the students, and as the classroom environment became more difficult, he reverted to even more structure and rigidity. Our second conclusion was teacher continuity was important, in that both students and teachers recognized that the good relationships that were developed in grade 9 could be continued with the same teacher into grade 10. Our final conclusion is that this intervention has, under the appropriate circumstances, shown results that show the at-risk males progressing towards graduation.

This is a single sex initiative in public secondary education. While such developments have been common in the UK, they have been quite rare in North America. The presentation will provide evidence-based analysis of an issue of considerable significance. This action research project saw support from teachers, school administrators, university faculty and students. This initiative was described by the first principal as a ‘confluence of all of the professionals who are interested in exploring better ways to teach kids’. We believe that this presentation should appeal to all members of NZARE who are interested in equity issues and who value school-based research.

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**Explicit pedagogy for transforming family habitus: teachers as mediators of affordances**

The purpose of this paper is to discuss the role of the teachers in mediating affordances for families that contributed to transforming their habitus: the internalisation of material, social, cultural and intellectual structures that determine our interactions in the world. The paper also explores the role of teacher habitus in creating a culture that accepted families for ‘who they are’ with implications for practice and policy.

Drawing on Bourdieu’s thinking tool of habitus, the paper explores the deterministic and/or transformative aspects of habitus to provide a framing for examining conditions for change and transformation.

The data for this paper comes from the findings of a doctoral thesis that explored the affordance networks of families involved with a kindergarten in a ‘vulnerable’ community in Aotearoa New Zealand and in receipt of funding targeted at ‘vulnerable’ families. Case study methodology was the basis of this study: a case study of one kindergarten. Data was collected through multiple interviews with family participants and teachers at the kindergarten, researcher observations and document analysis.

The role of the teacher in providing explicit pedagogy to help families recognise and take up affordances in a new field is identified. A framework of levels of strength of an affordance illuminate the mediation of the teacher in supporting conditions for the transformation of habitus. The levels of strength of affordance are: recognising the affordance, encountering different perspectives and developing capacities for action, and increasing affordance networks over time.

This paper adds to the educational research and literature using Bourdieu’s thinking tools as well as contributing to further understanding the concept of affordances and how the recognition and take up of affordances contributes to the transformation of habitus. The paper also provides implications for practice and policy in relation to the role of early childhood centres for supporting families to realise and extend their aspirations.

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**Session 2**

**ROOM:** F105  **START:** 2.30 pm  
**STREAM:** Education Policy  **TYPE:** Complete

**PRESENTER(S):** Jeanette Clarkin-Phillips, University of Waikato

**Tataiako: ‘To kaupapa Māori or not?’**

Entrenching Indigenous knowledge in the curriculum continues to challenge traditional western perspectives on Indigenous epistemologies and cultures. The research involved in this paper began in 2011 when the teaching resource Tataiako: Cultural Competencies for Teachers of Māori Learners (Ministry of Education, 2011) was published. Tataiako is a teaching resource developed for use with the Graduating Teacher Standards and Practising Teacher Criteria (Ministry of Education, Education Council New Zealand 2011). In 2011 the School of Education at Auckland University of Technology (AUT) introduced the Tataiako teaching resource to student teachers enrolled on its Bachelor of Education (B.Ed.).

This research project was initiated due to programme developments, which required the inclusion of Tataiako, and in response to requests from partnership primary schools to present professional forums on the document. The research is aimed at identifying initial teachers’ self-perceptions of their cultural competencies in regard to the Tataiako document. A question that arose during the project design was whether or not it was necessary to employ Kaupapa Māori (KM) approaches to the research, given that the majority of research participants were non-Māori. Furthermore, the Tataiako resource is aimed at teachers in what are typically referred to as ‘mainstream’ early childhood, primary and secondary schools, and the majority of teachers in such institutions are non-Māori. Subsequently the question arose ‘to kaupapa Māori or not’? Should KM be applied in all events in which, a KM based resource or document is the centre of the focus, or are there situations in which KM philosophies and principles should not be applied?

This presentation seeks to explain how that question was addressed by initially examining following two concepts. The first is the notion of ‘mainstream’ as a typical term for education contexts that belong to, or are characteristic and reflective of the principals, ideologies, and pedagogies of the dominant group in Aotearoa/New Zealand that is Pakeha. ‘Mainstream’ has also commonly come to be defined as education sites that are predominantly based on non-Māori perspectives. In the context of this paper those definitions are used to underpin discussion of the argument that Māori knowledge is best disseminated to mainstream audiences when western approaches are utilized. The second concept relates to the obligations inherent in being Te Tiriti or Waitangi/Treaty of Waitangi partners, which invokes the notion that both Treaty partners are equal, but in the Treaty process there is often more emphasis placed on Māori and less on non-Māori. Indeed in most Iwi (tribal) submissions ‘all’ non-Māori are portrayed as the usurper. Paradoxically the New Zealand curriculum states that: ‘young people who will work to create an Aotearoa New Zealand in which Māori and Pakeha recognise each other as full Treaty partners, and in which all cultures are valued for the contributions they bring’ (Ministry of Education 2007, p 8). This then could be interpreted as recognition of non-Māori rights (in terms of learning about resources such as Tataiako) should also be taken into account when deciding on an appropriate research process.

The two researchers, one who is of Ngapuhi, and Tuwharetoa descent and one who is non-Māori examined those concepts. By approaching the discussion from the perspective of Tiriti/Treaty partners, the beliefs and
Session 2

interpretations of the researchers were presented, supported, and debated, using current literature and research. This process provided answers to the question ‘to kaupapa Māori or not?’ and helped to shape the research approach for the main project relating to Tataiako Cultural Competencies. The Tataiako research project is an on-going research project but identified thus far is that some partnership Primary schools are not implementing the Tataiako resource due to two principle reasons, first current teaching staff are unfamiliar with the document, moreover they are uncertain as to how to implement the cultural competencies. AUT graduate teachers are familiar with Tataiako. The dissemination of how that is being implemented at individual and school level is at the centre of this research project.

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SESSION 2 ROOM: F101 START: 2.30 pm
STREAM: Inclusive Education TYPE: Complete
PRESENTER(S): Roseanna Bourke, Victoria University of Wellington; Jo MacDonald, NZCER

Giving voice to students to understand their engagement and experiences of a mental health initiative in secondary schools

Incorporating ‘student voice’ in research that explores new educational initiatives is important in order to understand how such initiatives influence these students’ lives and their learning. In New Zealand the My FRIENDS Youth Resilience Programme was trialled in 26 secondary schools with year 9 students and facilitated as a universal programme primarily by Health and P.E. teachers. This programme was developed to support young people aged 12-16 years to increase their resilience by developing knowledge, strategies and skills to cope with difficult and challenging times in their lives.

This paper presents the findings from an evaluation of this programme using a mixed methods approach that foregrounds student voice as an indicator of how the initiative impacted on young people. The evaluation created the opportunity for over 2,500 secondary school students to express their views, thus creating diverse ‘student voice(s)’ data to be represented in the findings. The evaluation involved extensive national surveys for teachers and students and an in-depth case study across five school sites, but this paper concentrates on the findings of student experience through their own voice. The paper explores the ethics of student involvement, issues that can arise, and the different methods to involve students in the evaluation.

The Wellbeing@School survey was used within this evaluation. Wellbeing@School explores student perceptions of five aspects or dimensions of school life. For this evaluation, the full Wellbeing@School student survey was completed by 2,739 students in all 26 schools prior to their starting the programme, and then again by 2,101 students from 20 schools early in 2015, when the students were in Year 10. In addition, a shorter survey was completed by students at the end of the My FRIENDS Youth programme. This survey comprised 13 items from Wellbeing@School selected because they had the closest alignment to the content of My FRIENDS Youth and had shown shifts in some schools when tested with the 2013 trial schools. This short survey included three questions about students’ views on My FRIENDS Youth. In addition 160 students were interviewed through participation in 32 focus group interviews within five schools.

The findings showed that although students were able to explain how they learned strategies from the programme, they did report that it was harder to use these strategies in ‘real life’. However, over half the students reported that they used the strategies learned from the My FRIENDS Youth programme. A higher proportion of girls (60 percent) than boys (52 percent) reported that they used the strategies. Students from all ethnic groups experienced the programme as being relevant for them. The facilitation by the teacher was an important aspect of this. There were possible gender and ethnicity differences as more girls than boys reported that the programme was worth doing, and more Māori and Pasifika students reported they believed the programme was worth doing than that reported by their NZ European peers.

Activities that were used by students within the MY Friends Youth sessions and their preferences are discussed in this paper. One of these includes ‘the bucket filler’ introduced within one of the sessions. This is based on cognitive behavioural principles, where the bucket represents the mind and mental or emotional state. The idea is that when the bucket is full, the child will feel happy, secure, calm and generally positive about him/herself. When the bucket is empty, they may be in a state of negative agitation, sad or anxious. The students reported this activity in a range of ways: ‘the filler bucket’, ‘bucket dipper’, ‘that bucket filler’. They noted that they could fill each other’s buckets through positive comments, and that bullying and detrimental comments to a peer would potentially ‘empty’ that child’s bucket, and effectively they (the bully) would be a bucket dipper.

As this paper will show, this current evaluation indicates that My FRIENDS Youth has promise. Students themselves were generally positive about their experiences in the programme, and one of the more
empowering aspects of the programme for students was learning that they could change their thoughts, and in doing so, influence their actions and general wellbeing. An important aim for increasing wellbeing is to have fewer young people saying ‘I don’t do happy’ as one child indicated. Some Year 9 students showed that this aim had been achieved through My FRIENDS Youth, saying ‘we learn happiness’ and ‘[we learn] what makes us happy’.

Two of the Māori students highlighted the programme as being ‘harikoa’ (happy) and ‘whakahirahira’ (important). Although not specific to My Friends Youth, this suggests any programme or intervention that strengthens the emotional resilience of young people, and that provides a forum for teachers and their students to develop a common language for understanding how to interpret feelings and behaviours is worth consideration.

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SESSION 2  ROOM: F105  START: 2.30 pm
STREAM: Educational Ideas  TYPE: Symposium

PRESENTER(S): Anne Hynds, Melinda Webber, Earl Irving, Victoria Cockle, Aaron Wilson, Linda Bendikson, Mark Broadwith, Joy Eaton, Starpath Project, University of Auckland

THE STARPATH PROJECT FOR TERTIARY PARTICIPATION AND SUCCESS: WHAT HAVE WE LEARNED ABOUT EQUITY AND EXCELLENCE IN LOW-MID DECILE SECONDARY SCHOOLS?

This symposium focuses on major learnings from the University of Auckland’s Starpath Project for Tertiary Participation and Success since its inception in 2005. Across five papers we highlight some of the key opportunities and challenges to addressing equity and excellence for all of our children and young people in Aotearoa. The first paper maps out the equity and excellence challenge and describes the Starpath research and development approach, with a particular emphasis on Phase 2. Each of the subsequent papers present major findings related to our most recent analysis which contribute to current knowledge about ‘what counts’ within school improvement initiatives that seek to address both equity and educational excellence in Aotearoa.

THE STARPATH PROJECT

Paper 1: PRESENTER(S): Cynthia Kiro, Starpath Project, University of Auckland

Te Ara Whetu: The Starpath challenge

In this paper, we briefly describe the equity and excellence challenge in Aotearoa-New Zealand along with the history of the Starpath project. We identify the major aims, and overall research and development design across different phases, in order to provide the context for a more detailed presentation of each of the following papers which cover different dimensions of project implementation and specific findings.

Wednesday, 18 Nov. 2.30 pm

In New Zealand higher educational achievement is aligned with benefitting both the individual (personal health and well-being, employment and income) and society at large (e.g. reduced disparities, higher engagement in civic activities including voting and volunteering) (Baum & Payea, 2004; OECD, 2013; Te Puni Kokiri, 2010; Topitzes, Godes, Mersky, Ceglarek, & Reynolds, 2009). However, significant educational disparities in higher education exist for Māori and Pacific Island students and are associated with lower socio-economic status (Hook, 2008; Mayeda, Keil, & Mills, 2012). These disparities have implications for public dialogue that engage diverse communities on issues of social equity and well-being. In addition, it is essential that research and development projects which aim for educational equity and excellence for all students are trans-disciplinary, culturally appropriate and collaborative in ways which engage diverse communities.

The Starpath Project Phase 2 has taken a school focus; working in partnership with 34 secondary schools in Auckland and Northland. The project has also involved research and development work from the Starpath Data Utilisation, Academic Counselling and Target Setting (DUACTS) team, the University of Auckland’s Centre for Educational Leadership and the Woolf Fisher Research Centre. The intervention has focused on data utilisation, academic counselling, Parent-Student-Teacher conferences, tracking and monitoring of students, as well as improving literacy practices across the curriculum and school leadership practices. Underpinning this work is the need to communicate high expectations of all students enabling them to reach their potential.

Recent analyses have indicated many positive results, including improved student achievement in NCEA, increased teacher and School Leader confidence and knowledge in using data more effectively to track and monitor individual students and groups of students, improved student attitudes to learning and increased whanau/parent/caregiver attendance at Parent/Student/Teacher conferences. Whilst there are many positive indications of change, our most recent analysis has also highlighted some worry findings, indicating problematic practices and a lack of impact in some areas. Some of the preliminary findings relate to the question of whether all young people in Aotearoa can achieve their educational potential or if there are individual, school, and/or current educational policy and systems based barriers to their success. Our analysis thus far shows that there are major implications for teaching practice, school approaches, educational policy and further research.

THE STARPATH PROJECT

Paper 2: PRESENTER(S): Earl Irving, Victoria Cockle, Starpath Project, University of Auckland

Effective use of data to evaluate the impact of a multi-component school intervention project.

Through the research and development work with five original partner schools in Phase 1 (2005-2010), a seven-pronged intervention was adopted in 34 schools that
The importance of significant and supportive adults in young people’s lives is well documented, however less is known about how secondary schools can create and strengthen academic partnerships with students and their parents/caregivers when students are taught by multiple teachers. This presentation critically analyses the impact of academic counselling and redesigned parent/student/teacher conferences through the perspectives of Māori and Pacific Island students, and their teachers and school leaders across the schools involved in the Starpath Project.

In this paper we position our findings against a framework of home-school partnerships (Epstein, 2007) cultural literacies (Hirsch, 1987) and the need to create relational trust and a shared vision of change between teachers/students/whānau (Bryk et al, 2010; Sergiovanni, 1990) in order to transform Māori and Pacific Island student experiences within English Medium secondary schools. Academic counselling is an integral part of the Starpath project, whereby teachers develop academic partnerships with students and their whānau/parents/caregivers to co-construct achievement goals based on student’s long term aspirations, use regular evidence to track and monitor student’s progress, and ensure strategic course-taking.

The overall evaluation employed a mixed methods approach, utilising both qualitative and quantitative data, within an interpretative methodology (Mertens & Biber, 2013) to evaluate the impact and effectiveness of Starpath on student outcomes and teacher/school practice. Data sources were gathered from 34 secondary schools in Phase 2 schools including 120,000 student achievement records, 922 interviews (students, teachers and school leaders), 34 individual school records of whānau/parent/caregiver attendance at the redesigned PST conferences and 206 direct observations of academic counselling. Qualitative data presented in this paper was analysed through NVivo using content analysis (Berg, 2006).

Findings highlighted several important benefits through schools developing stronger partnerships with whānau/parents/caregivers. Students valued having access to significant supporters (both within school and at home) who worked with them to create individualised achievement plans and tracked and monitored their success. Students reported having a greater sense of purpose and were more enthusiastic about their learning and achievement, because of increased support and encouragement from teachers, peers and families/whānau. More effective relationships, increased cultural literacy and improved communication exchanges were evident in the data as teachers, students and their families developed a shared language associated with student achievement. Increased expectations and honest, evidence-based conversations were identified as major changes and instilled a greater awareness of roles and responsibilities. Whilst analysis indicated positive impacts, results also highlighted variability in the quality and consistency of academic counselling as it pertained to strengthening home-school partnerships and in cultural literacy exchanges which would support student’s academic

THE STARPATH PROJECT

Paper 3: PRESENTER(S): Anne Hynds, Melinda Webber, Starpath Project, University of Auckland

Cultural literacy exchanges through home-school partnerships: Findings from the Starpath Project.
Session 2

achievements. Low expectations and negative stereotypes of Māori and Pacific Island students as ‘under-achievers’ were of most concern to interviewed students.

THE STARPATH PROJECT

Paper 4: PRESENTER(S): Linda Bendikson, Mark Broadwith, Starpath Project, University of Auckland

What’s my goal? An investigation into the accuracy and alignment of school leader’s goal knowledge

This article investigates goal focus and annual planning effectiveness in a sample of New Zealand secondary schools. It reports on the accuracy and alignment of the goal knowledge of the senior and middle leadership teams (compared to goals recorded in their annual improvement plans). Results provided an insight into their level of goal focus and coherence, as well as the annual planning practices of leaders and the reactions of middle leaders to those practices.

In order to implement a clear, school-wide goal focus in secondary schools, a cohesive team effort is required from the different layers of management and the different departments (Hofman, Hofman, & Guldemond, 2001; Little, 2002). This suggests that leaders will know their school-wide goals and that their actions will be guided by them, whilst integrating the pursuit of departmental goals. Setting goals in written plans does not support coherence unless the basic resourcing decisions that affect school-wide practices are aligned to those goals and leaders use the goals to narrow their improvement focus (Bryk, Sebring, Allensworth, Lupescu & Easton, 2010; Locke & Latham, 1990; Timperley, Hattie & Hargreaves, 2014).

Data on goals were gathered via two methods at each of two time points: from each school’s annual improvement plan, and from a questionnaire that included one item in which senior and middle leaders were asked to recall and write down their key academic goals or targets from memory. These responses were scored against the actual improvement plans to produce an accuracy score for each leader and thus for each middle and senior leadership team in each school. The alignment of those teams’ beliefs about their goals was also examined. Qualitative analysis offered further insight into leaders’ judgement as to the quality of schools’ goal focus and implementation of improvement activities.

Findings were obtained from twenty four matched schools across two time points involving 233 leaders. On average, schools set four broad improvement goals, but tended to set a great many more targets. Average (team) goal accuracy scores over the two time points indicate that leaders from senior management teams were able to recall their school goals with about 55% accuracy and middle leaders with about 40% accuracy. Only nine schools in Time 1 and eight in Time 2 were sufficiently aligned in their goal knowledge to be likely to be able to effectively progress their improvement agenda. Qualitative comments from leaders offered insight into the factors influencing their impressions of improvement (greater simplicity, regularity and consistent reminders of goals), or lack of improvement (busyness, poor resourcing, and ‘putting out fires’, and no reference to any goals or goal use) during the year.

While improvement plans are frequently compulsory for schools, little is known about their goal setting behaviour. This research indicates that when goals are few and focused on in regular meetings, leaders have a sense of greater clarity and achievement. Few schools appear to have this clarity of purpose and to implement a change agenda effectively. Even when goals are known and clearer, if perceived barriers to improvement are not being dealt with, written goals are not likely to support improvement.

Given it is the principal’s job to lead this goal oriented behaviour, only they can set the conditions of genuinely involving others in problem analysis, effective goal setting and monitoring of outcomes during the year.

THE STARPATH PROJECT

Paper 5: PRESENTER(S): Aaron Wilson, Starpath Project, University of Auckland

Developing middle leaders’ knowledge of literacy and leadership to improve high school students’ content-area literacy achievement

This paper reports on the effects of a disciplinary literacy intervention to improve senior high school students’ achievement in subject-area assessments that contribute to high stakes national qualifications. The intervention took place in a group of 34 Starpath low to mid-decile secondary schools and had the explicit goals of raising achievement rates in national qualifications and ultimately, participation and success in degree-level tertiary study. Data collected prior to the intervention showed that students in the schools on average had significantly lower participation and achievement in highstakes assessments requiring disciplinary reading and writing than students nationally. Data also identified disparities within the group of schools with Māori and Pasifika students being less likely to participate in assessments of disciplinary literacy, and being less likely to pass than their New Zealand European counterparts at the same schools. The intervention addressed leaders’, particularly middle leaders’, knowledge of effective disciplinary literacy instruction as well as leadership practices they could employ when working with their respective teams to more effectively coordinate their improvement efforts.

It has become increasingly clear that there are both generic and specific forms of literacy associated with subject areas such as English, mathematics and science (Moje, 2008; Shanahan & Shanahan, 2012). This implies a need to re-teach or promote the generalisation of general aspects of reading and writing in the process of teaching in subject areas. There is also a need to teach the practices of reading and writing associated with specific subject areas. One pressing question is how the instruction in different subject areas reflects increasingly specialised and sophisticated reading and writing challenges. This might be particularly important in the context of NZ where in international terms student
The study employed a design-based research approach (Anderson & Shattuck, 2012) and used mixed-methods. The intervention was implemented with two successive cohorts of schools, totalling 34 schools, over one school year each. The design-based approach has the key features of being situated in a real educational context, and focuses on the design and testing of a significant intervention using mixed methods with multiple iterative cycles of data collection, analysis and feedback that are a collaborative enterprise between researchers and schools, and are used by both to design more effective instruction. The first cycle of data collection and analysis was a ‘profiling’ phase designed to establish a baseline and to identify specific needs to target through professional development. Data sources Data included repeated measures of student achievement, classroom observations and measures of middle-leaders’ subject literacy pedagogical content knowledge (SLPCK). Cross-sectional analyses of participation and pass rates in selected ‘high literacy’ achievement standards were conducted for all students to identify patterns for three years prior to the intervention, and after (Wilson & McNaughton, 2014). Observations of Year 12 English, mathematics and science lessons were conducted in 31 of the schools, with 127 lessons observed at Time 1 and 135 at Time 2. Eighty nine leaders completed the SLPCK measure at Time 1 and 82 at Time 2.

Results are still being analysed but will be complete prior to the conference. Preliminary analyses of the observation data indicate mixed evidence of shifts in some aspects of literacy instruction and variability in implementation and outcomes across schools.

The paper contributes to existing knowledge about patterns of literacy and literacy teaching in specialized subject-areas in secondary schools, and interventions to change these patterns.

SESSION 2 ROOM: F201 START: 2.30 pm
STREAM: Early Childhood TYPE: Complete
PRESENTER(S): Tara McLaughlin, Karyn Aspden, Claire McLachlan, Massey University

Teaching Practices to Promote Children’s Learning and Social-Emotional Competence

Quality teaching and learning experiences in early childhood are important for young children to develop to their full potential. In early childhood education settings, this requires a teaching workforce that has the competence and confidence to support children in their learning. In this session we will describe a research study to examine teaching practices in early childhood education used to promote children’s learning and social-emotional competence.

The objectives for the session are to:

- Discuss the early childhood context for teaching and learning;

Discuss implications for NZ-based teaching practices. Increasingly, there is a focus on evidence-based or recommended teaching practices. Several US-based intervention frameworks have been developed to promote use of these practices in early childhood. Internationally, these frameworks are useful for the articulation of practices shown to be effective under particular conditions; however, practices might not capture the cultural and contextual complexities appropriate for other countries. Thus, identifying teaching practices for Aotearoa/New Zealand was the primary focus of the present study. To develop and validate a list of teaching practices for promoting children’s learning and social-emotional competence in early childhood settings in NZ, the project incorporated four key phases and a mixed-methods design. In Phase 1 we conducted a field study with over 20 Kindergarten teachers to develop an initial teacher-nominated list of teaching practices using interviews and observations. In Phase 2 we conducted a review of external frameworks and practices (international and national) to identify potentially important practices that were not teacher-nominated and collaborated with teachers in the field study to review and integrate practices identified as appropriate. In Phase 3 we engaged key stakeholders (additional teachers, parents, scholars, professional development professionals) in early childhood to review and provide feedback on the list of teaching practices and made further revisions to the practice list. In Phase 4 we conducted a national survey to gather feedback and teachers perspectives about the teaching practices from a wide-range of NZ Kindergarten teachers. Survey questions asked teachers to indicate the extent to which they valued and used the teaching practices including strengths and areas for professional development.

The present study contributes to a growing body of research related to early childhood teaching practices that promote children’s learning and social-emotional competence. The practice list developed includes over 200 practices organized in 26 sections identified under five broad areas: (1) relationships, (2) environment, (3) social emotional teaching, (4) intentional teaching, and (5) competent and confident learners.

Key findings from the survey suggest that teachers identified strengths in their practice related to building relationships with children and families; promoting children’s active engagement; and supporting resilience in children. Teachers reported interest in more support and wanting to increase their competence in practices related to bi-cultural and cultural competence and key aspects of intentional teaching. In this session, we will describe the research process, the practice list, and findings from the national survey.

To date, the project has focused on Kindergarten settings, however, plans for examining practices across service types will be discussed. We will also discuss how the practice list might be used as a professional resource to...
Support professional learning and development in the early childhood sector.

SESSION 2

ROOM: F204
START: 2.30 pm
STREAM: Adult & Tertiary
TYPE: In progress
PRESENTER(S): Graham Jackson, Massey University

Enhancing the mana of teacher and learner through Teaching as Inquiry

In the neo-liberal landscape of New Zealand education complex and values-driven conceptions of the purposes and appropriate practices for education are dwarfed by monolithic audit-culture thinking. The deprofessionalization of teaching and teachers becomes easier in this landscape, with implications not only for how teachers’ voices are heard in the community and how teachers view themselves and their jobs, but also for the quality of the educational experiences being created for their students.

This study seeks to highlight how the pedagogical practice of Teaching as Inquiry (TAI) may have an impact on the way teachers view themselves as practitioners as well as the way they view learning and learners. TAI implies a democratisation of education at many levels. Ultimately ‘transforming the profession is really the capstone of the teacher inquiry experience,’ (Dana, 2014) and this transformation will occur from within the classrooms rather than by edict or pressure from without. The way teachers are positioned by the affordances of TAI may well lead to a powerful rebuttal of ‘the dreary insistence of contemporary neo-liberalism that There Is No Alternative to an increasingly desperate status quo.’ (Fielding, 2011)

The qualitative description and interpretation of the data of this study emerges from the journals kept by a cohort of Initial Teacher Education (ITE) students in the course of undertaking a paper in Teaching as Inquiry at a New Zealand university. The ITE students selected their own research questions and learning areas as fields of inquiry, and conducted their TAI according to the design set out in the New Zealand Curriculum (2007). The entries reflect the individuality of each ITE student and the range of pedagogical concerns, but in responding to the question ‘What have you learned about teaching as inquiry that you will take into your classroom?’ the students summarised their key learning and what they saw as being of value to them as rising professionals. A form of grounded theory as verification (Punch 2009) is used to analyse the journal entries in the light of the conference theme.

The neutral gaze of the TAI process provided insight into the student’s own perceptions of their growing adaptive expertise and limitations. The understandings of the ITE students may indicate ways forward for those interested in promoting TAI as the root stock of educational growth, and as a counter to the limiting business models being imposed at all levels of our education system as themes of student voice, relatedness and self-confidence emerge. Equally there are the early signs of the barriers many schools experience to a full and powerful culture of TAI.

(ERO, August 2012)

While Teaching as Inquiry is seen by many as an opportunity to positively impact the achievement of priority learners (Personal Communication, School Principal 2015; ERO, August 2012) this paper argues that it goes well beyond that: the process itself posits teachers as deliberative intellectuals, who theorize practice, jointly construct local knowledge, question common assumptions, and thoughtfully critique research produced by others (Cochran-Smith, 2009) In this process, the mana of all participants is restored and preserved.

Te Toroa titiro tawhiti / Emancipation through Education
One of the 100+ science education papers reviewed was an international synthesis paper on culturally responsive science pedagogy, with specific reference to the New Zealand context (McKinley & Gan, 2014). This paper proved to be of particular importance in shaping the RAMP team. We subsequently applied the idea of alternative analytic frames to other issues raised in the science education area of interest to the RAMP team.

We subsequently applied the idea of alternative analytic frameworks to other issues raised in the science education literature, highlighting their different sets of conclusions about alignment and support needs. We characterised one framework as ‘business as usual’ – i.e. traditional curriculum thinking, assessment and pedagogical practice familiar to adults who were school learners in the 20th century. Alternative frameworks such as culturally responsive pedagogy, which are underpinned by different theoretical assumptions, rethink familiar practices to arrive at different conclusions about appropriate curriculum, assessment and pedagogical practices for the 21st century. The middle part of the presentation will illustrate how this dynamic played out in several other science education areas of interest to the RAMP team.

The Comparative Education Research Unit (CERU) within the Ministry of Education is responsible for all aspects of the administration and analysis of TALIS within New Zealand. Responses were collected from 163 schools and 2,862 teachers in the main data collection in November 2014. New Zealand data was not included in the main OECD report, published in June 2014. The Ministry is engaged in a programme of analysis and reporting of the New Zealand data.

This paper presents a discussion of methodological issues within New Zealand. Responses were collected from 163 schools and 2,862 teachers in the main data collection in November 2014. TALIS aims to provide robust international indicators and policy-relevant analysis on teachers and teaching. To this end, TALIS asks teachers and their principals about conditions that contribute to their learning environments: their work, their schools and their classrooms. The focus of TALIS internationally is on lower secondary education which corresponds to Years 7 to 10 in New Zealand. Representative samples of schools, and of teachers within those schools are selected, with a target sample size in each country of 200 schools, and 20 teachers and 1 school leader from each school.

Data is collected through teacher and principal questionnaires, each requiring between 45 and 60 minutes to complete. The policy themes chosen by participating countries for inclusion in TALIS 2013 were:

- school leadership, including distributed or team leadership;
- teacher training, including professional development and initial teacher education;
- appraisal of and feedback to teachers;
- teachers’ pedagogical beliefs, attitudes and teaching practices, including student-assessment practices;
- teachers’ reported feelings of self-efficacy, job satisfaction and the climate in the schools and classrooms in which they work.

Thirty-four countries and economies participated in the OECD Teaching and Learning International Survey (TALIS) in 2013. Alongside a small number of other countries, New Zealand participated in TALIS in November 2014. New Zealand participated in TALIS in November 2014. TALIS aims to provide robust international indicators and policy-relevant analysis on teachers and teaching. To this end, TALIS asks teachers and their principals about conditions that contribute to their learning environments: their work, their schools and their classrooms. The focus of TALIS internationally is on lower secondary education which corresponds to Years 7 to 10 in New Zealand. Representative samples of schools, and of teachers within those schools are selected, with a target sample size in each country of 200 schools, and 20 teachers and 1 school leader from each school.

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This paper presents a discussion of methodological issues in adapting this large-scale international survey for the New Zealand context. Issues under consideration include:
Dialectical Critical Realism provides the framework for other schemes to be made present and the current ones to locate different knowledge(s) in students located in a configuration of disembodied knowledge. The kura ethos is enacted as a strong ‘knowledge code’ which seeks to locate different knowledge positions in a configuration of re-vitalisation of Māori language and culture. Pāngarau in one kura Māori is related to the Dialectical Critical Realist ontology using a framework drawing on Systemic Functional Linguistics and Legitimation Code Theory.

The major conclusion of the thesis is that the complex patina of activity seen in empirical data from pāngarau classrooms is influenced by different geo-historical determinations of a knower/knowledge dialectic at the level of transitive ontology/culture. Pāngarau is enacted as a strong ‘knowledge code’ which seeks to locate students in different knowledge positions in a configuration of disembodied knowledge. The kura ethos is enacted as a strong ‘knowledge code’ which seeks to locate different knowledge in students located in a configuration of people. The ‘code clash’ between knower code ethos and knowledge code pāngarau has causal influence in the institution of a wide variety of ‘compromise practices’ in pāngarau learning activities which attempt to negotiate the contradictions generated by this clash. This study contributes to knowledge by illuminating some causes of struggle for pāngarau and identifying possibilities for new developments in pāngarau education which may ameliorate the struggle.

In this paper, empirical data about the enactment of pāngarau in one kura Māori is examined to identify existing legitimisation schemes for pāngarau practices. These schemes are then related to the causes of the phenomenon of ‘struggle for pāngarau’. The whakatauki (proverb) ‘Tātai Kōrero i Ngaro, Tātai Kōrero e Rangona/Some schemes are absent, others are present’, is reinterpreted to convey the idea that current pāngarau practices are based on certain schemes of legitimisation, ‘Tātai kōrero e rangona’ with others being made absent, ‘Tātai kōrero i ngaro’. This also construes simultaneously the potential, already embedded in the current situation, for other schemes to be made present and the current ones absent. Dialectical Critical Realism provides the philosophical ontology of the study configured as a qualitative, intensive investigation with an ethnographic case study approach. Empirical data from classrooms in one kura Māori is related to the Dialectical Critical Realist ontology using a framework drawing on Systemic Functional Linguistics and Legitimation Code Theory.

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Over the last 30 years an educational system centralising Māori culture and language has been established in New Zealand in which schools (kura Māori), have attempted to provide a different education for their children. This has involved challenging deeply entrenched societal notions about education that legitimise certain forms of knowledge and certain pedagogical practices. Pāngarau (conventional, curriculum mathematics education in the Māori language) presents many challenges for kura Māori because it is promoted officially as essential knowledge for all children but at the same time has inherent specialisations that may contradict the purposes of kura Māori operating as part of the re-vitalisation of Māori language and culture. Pāngarau thus represents a site of struggle within kura Māori.

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Session 3

(Opening Doors) in Aotearoa New Zealand and *Culture of Care* in the United States.

The purpose of these two research and professional development projects is to achieve equity of opportunities and outcomes in education for Māori children in Aotearoa New Zealand and for Latino/Hispanic children in the United States by adopting strengths-based approaches when responding to challenges and conflict in schools - approaches that are focused on restoration and healing the harm that has been done to relationships. These projects are conceptualized under two theories: firstly, Kaupapa Māori theory, which is based on power-sharing and an orientation towards undertaking activities that accrue benefits to all participants in any interaction. Kaupapa Māori theory promotes the importance of interpersonal relationships, service to others, collaboration and co-construction in responding to the wellbeing of the collective. Defining and acknowledging Māori aspirations, drawing from Māori knowledge and practices, while developing and implementing Māori theoretical and methodological preferences and practices are privileged; and secondly, Sociocultural Theory, which is focused on how children from culturally diverse backgrounds see the world in order to facilitate a change in the way educators think, talk, and act toward schooling. The research question guiding these two projects seeks to explore the impact of these projects on teachers’ beliefs, attitudes, and classroom practices.

The research design for these projects is qualitative case studies, which is appropriate because it allows for a focus on the particular yet descriptive characteristic of each school involved as a single bounded unit. Data are being collected through interviews of these culturally diverse children, their parents, teachers, and school leaders, classroom observations of the relationships and interactions between these children and their teachers, and documents related to retention and behaviour. Inductive analysis is being used to analyze these data.

Three initial findings are significant. The first indicates that a consistent, culturally appropriate pedagogy of relationships and a response to challenges and conflict based on the restorative justice principles of healing the harm to relationships needs to be embedded in all classrooms. The second finding suggests that schools actively adopt a culturally embedded vision in order to achieve a school culture that is based on the needs and wants of the culturally diverse community the school serves. The third finding shows how leadership by the principal of the school that supports a vision for change is critical. If these findings are realized, then children from culturally diverse backgrounds in these schools will have enhanced opportunities to learn, are likely to be more motivated therefore stay in school, and will hopefully flourish as Māori and Latino/Hispanic learners who are proud of their cultural identity.

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**Wednesday, 18 Nov. 3.00 pm**

SESSION 3 ROOM: F101 START: 3.00 pm

STREAM: Education Ideas TYPE: Complete

PRESENTER(S): Robyn Caygill, Ministry of Education

**Growing resilient learners in New Zealand**

Resilience among children and adolescents has been studied by many developmental researchers. Prince-Embury (2013) states that resilience has generally been defined in the literature as: ‘the ability to weather adversity or to bounce back from negative experience’. In educational literature, the focus is on academic resilience: the ability to achieve academic success despite circumstances that have some measure of adversity or deprivation. For the purposes of this paper, resilient students are defined as those students from low socio-economic backgrounds who have higher achievement.

Results from the large-scale international studies, PIRLS, TIMSS, and PISA, have all shown New Zealand to have a large disparity in achievement between students with high socio-economic status (high SES) and those with low socio-economic status (low SES). Schools in New Zealand have been receiving differential funding, based on the needs of the communities they are situated in, since TIMSS first began, yet disparities persist. It is New Zealand’s intention that education ‘supports and empowers all students to learn and achieve personal excellence, regardless of their individual circumstances’ (Ministry of Education, 2007). Therefore it is important to identify what might help students to achieve success despite having individual circumstances that have some measure of deprivation.

While Prince-Embury states that there are some researchers who believe resilient students are by nature an aberration, I believe we need more of these aberrations if we are to fulfil our goal of every child having success and achieving personal excellence. ‘Not achieving to their potential has a social and economic cost for children and students and for the country as a whole’ (Ministry of Education, 2014).

This paper reports on secondary analysis of data collected by New Zealand in 2006 and 2010 in the TIMSS study. The purpose of this research is to understand what characteristics resilient students in New Zealand possess, so that we can potentially use this information to increase the proportion of students achieving their potential. By examining the cohort who participated in TIMSS 2006/07 (when they were in middle primary school) and then again in TIMSS 2010/11 (when they were in lower secondary school), the paper presents a picture of resilient students across their schooling.

Questions posed in this research include: Were there low SES students in New Zealand who demonstrated resilience by achieving highly in mathematics or science (or both)? How do resilient students differ from non-resilient students in attitudes, family background, and schooling? Are there similarities between middle primary and lower secondary resilient students?

Data gathered by New Zealand in TIMSS 2006/07 and TIMSS 2010/11, most of which is published in the
Session 3

international databases, was used in the analyses. Techniques included item response theory analyses, correlational analyses, and logistic regressions. Analyses initially focussed on describing a resilient learner. Is there a typical resilient learner or do the descriptions vary by subject and age? Are there factors which are more influential than others? What does the ethnic composition of the resilient group look like compared to the non-resilient group?

It is the author’s contention that there is no point in education if it is not making a difference in students’ lives. Educators are in the position to positively influence students whose home lives contain negative influences. New Zealand’s education system is founded on the belief that education should be available for all children and all children should have the chance to succeed. Finding the factors that have worked for some students has the potential to help others and to ultimately help lift achievement across the population of New Zealand.

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SESSION 3 ROOM: F105 START: 3.00 pm
STREAM: Inclusive Education TYPE: Symposium
PRESENTER(S): Anne Hynds & others

THE STARPATH PROJECT ... Continues from Session 2

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SESSION 3 ROOM: F201 START: 3.00 pm
STREAM: Early Childhood TYPE: In Progress
PRESENTER(S): Claire McLachlan, Massey University

Physical activity in the early childhood setting:
Preliminary analyses of an intervention for children and teachers

With increasing numbers of children being enrolled in early childhood education (ECE) centres this environment is becoming extremely important with regards to appropriate physical activity (PA) practices. However, due to minimal ECE teacher training on PA (Kane, 2005), teachers’ perceptions of risk (‘cotton wool’ children) and rigid playground regulations (Ministry of Education, 2008), the evidence suggests that pre-schoolers’ PA opportunities are being limited. Currently there is little available research on what type and how much physical activity children have in early childhood settings and what the relationship is between their physical activity, diet and sleep patterns and teachers’ beliefs about curriculum and pedagogy.

This interdisciplinary study aims to shed light on several aspects of these issues. This study aims to assess the effectiveness of a 3-month physical activity programme on children’s PA levels as well as teacher practices within the centres. Jumping Beans International is a popular and well-established provider of specialist physical activity classes for children from birth to 6-year olds. Jumping Beans will provide professional development in physical literacy for teachers in four centres (two experimental and two control), thus addressing teachers’ needs for professional learning, and will also provide new opportunities for children to be physically active. The interdisciplinary Massey research team includes two educational researchers (Claire McLachlan and Tara McLaughlin), a sports scientist (Ajmol Ali), a paediatric nutritionist (Cath Conlon) and a sleep expert (Kath O’Keefe).

Our mixed method QUAN-QUAL design includes interviews with teachers before and after the intervention and observations of their classes (with regards PA practices). We will also investigate the effect of the 3-month intervention on PA levels, motor and cognitive skills within the children. Data on children’s nutrition and sleep patterns will also be collected from parents. Teachers and children will also be re-assessed after a 3-month follow-up. Research objectives include the following:

- Examine the influence of a 3-month physical literacy professional development programme on teacher knowledge, skills, attitudes and behaviour within an ECE environment
- Investigate the effect of a 3-month physical education intervention on physical activity levels, motor and cognitive skills, in pre-school children.
- Explore the impact of a 3-month physical activity programme on parental satisfaction and understanding of curriculum, and child behaviour from a parent’s perspective.

Preliminary analyses of data collected in the 3rd and 4th term of 2015 from the two experimental centres will be presented and any implications for early childhood curriculum and teachers’ practices will be explored.

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SESSION 3 ROOM: F204 START: 3.00 pm
STREAM: Adult & Tertiary TYPE: In Progress
PRESENTER(S): Kofi Ayebi-Arthur, Niki Davis, Una Cunningham, University of Canterbury

E-learning, resilience and change in higher education: A case study of a College of Education

What can e-learning offer in a crisis that closes the University campus? This paper presents the emerging findings in a case study of one College of Education impacted in 2011 by earthquakes in New Zealand. When disasters and crises, both man-made and natural, occur, resilient higher education institutions adapt in order to continue teaching and research. The University of Canterbury was affected by seismic events, which resulted in the closure of the University for two weeks at the start of the 2011 academic year (Agnew & Hickson, 2012; Dabner, 2012). This case study research provides an illustration of how e-learning assisted the University to maintain remaining open and even to improve learning, teaching as it recovered. The case includes aspects of emancipation through education because the College first adopted flexible learning opportunities to serve schools in
Northland and Rotorua (Hunt et al., 2011) and, as the case study will show, this increased resilience university-wide.

This case was nested inside a larger study of the University in a qualitative intrinsic, nested single case study design was chosen for the study (Gray, 2009). Sources of data included interviews and documents and the UC Restart and UC Progressive Restart websites. Nonprobability purposive sampling was employed in the study to select the sample for the study (Cohen, Manion, & Morrison, 2007). Sixteen academics who used e-learning were purposively selected and interviewed plus a member of the e-learning support staff. Key informants for the University case identified the first key informant in the CoE who then identified other academics in the College who used e-learning, both before and after the earthquake of 2011. These participants also identified relevant documents. The responses from the primary and secondary sources were coded and analysed using NVivo 10 qualitative analysis software (QSR International, 2012). The 16 interviews were coded into three deductive categories: positive to e-learning, negative to e-learning, and mixed before further inductive analysis into themes, and a final deductive analysis. The ease of identification posed challenges to the research to maintain the mana of the University and enable voices of multiple participants. Analyses from interviews of 16 staff members and from documents they recommended were used to describe processes of increasing resilience with e-learning seismic events. Increasing deployment of the University’s learning management system by staff and students as well as audio recordings and video recordings of lectures, which enabled the College to continue its teaching.

The case study will be presented as an account of the adaptations made by the College from the first earthquake in 2010 until 2014, as perceived by the staff interviewed. The processes of increasing resilience with e-learning included increasing deployment of the University’s learning management system as well as audio recordings and video recordings of lectures, which enabled the College to continue its teaching. The generic model of organisational resilience by Resilient Organisations (Resilient Organisations, 2012) was used to evaluate the adoption and adaptation of e-learning when a crisis occurs. The results suggest that the College has become more resilient with e-learning in the aftermath of the seismic activities in 2010 and 2011, with evidence for 12 of the 13 indicators. This case study research aims to contribute to increased resilience for universities with a rich picture of the events over four years. It includes some evidence of emancipation related to e-learning. While the authors do not suggest that it takes a crisis to embed e-learning, there is evidence that the multiple crises triggered by the earthquakes speeded the evolution of e-learning in this university. The case study may be recommended for use by senior managers for use as a scenario in disaster planning exercises, which would add another challenge to the research analysis and reporting that will also be discussed in this presentation.

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Early career teachers of secondary English and text choice for cultural diversity

There has been much discussion internationally about the right texts to teach in the secondary English or language arts classroom. One strand of this discussion has involved the choice of texts for reasons of cultural responsiveness. English teachers have been encouraged to broaden their repertoire of text choice to build shared understandings of the perspectives of writers from under-represented groups. Alongside this encouragement run notes of caution about the need for teacher sensitivity, humility and an active search for increased personal education when teaching texts from cultural backgrounds other than their own.

The following presentation is of a study that explores this issue in the New Zealand context from the perspective of early career English teachers who themselves had identified to the researcher a cultural background other than the majority New Zealand Pakeha. These teachers, within their first five years of teaching, had all taught texts from their own diverse cultural backgrounds with varying success. Sometimes the contextualisation required for texts set in African, German and Italian settings had proved a bridge too far for students to cross. Sometimes being able to be the authority on texts belonging to the students own Māori and Samoan backgrounds had been a liberating catalyst for these students, enabling them to share their own lived experiences with the wider class. Some teachers had moved to an unselfconscious narrative approach to teaching when drawing from their own cultural background when teaching text, for example describing family experience of being punished for speaking te reo Māori in school, or of being harassed in the street as a woman in India. Some had backed away from teaching texts that reflected their own backgrounds after facing resistance from students to this content, resistance that, at an extreme, mirrored negative attitudes in the wider society.

Participants were recruited from the previous five years of a pre-service teacher education course in English curriculum studies. All students from this five year period who had disclosed to the researcher a cultural background other than New Zealand Pakeha, who had taught English within this five year period and who were available for interview in New Zealand at the time agreed willingly to be interviewed resulting in a case of 13 participants.

As indicated (above) the findings fell into three groups. Firstly, one group of teachers had a strong personal belief in the value of teaching culturally responsive texts and found teaching texts from their own backgrounds helped them form a bond of respect with their students. For some of these teachers this respect emerged from having a shared cultural background with some of the students, who sometimes disclosed how seldom they were able to express their own identity, for others because the students were intrigued by a cultural background largely unfamiliar to them. The second group of teachers expressed a more mixed position. They were either more neutral or more ambivalent about the value of culturally responsive text choice, some discovering its success in practice somewhat to their surprise and others expressing some sympathy with students who felt themselves negatively positioned by what they perceived as ‘politically correct’ approaches to text choice. The final group, with some reluctance and often late in the interview, expressed frustration and unhappiness with some students open hostility to the content of texts from other cultural backgrounds, including with themes of Māori tikanga. Some had withdrawn from offering such texts as a consequence. The research draws on the theoretical discussion of culturally responsive pedagogy and critical race theory to examine the implications of this exploratory study of teacher belief.

This study makes a minor contribution to the field, but one that in the New Zealand context has yet to be made. Its value lies in exemplifying and so rendering open to discussion experiences that may occur for other teachers in the New Zealand English teaching context.

Planning effective pathways through school and into the future: Priority learners speak about personal educational planning

An escalating global emphasis on higher education and lifelong learning has seen a sharpened policy focus in many countries on the experiences of secondary school students. In New Zealand there are more diverse educational options, including flexible pathways to qualifications that recognise a greater range of skills and knowledge than have been previously anticipated. In addition, an increasing focus on self-management and responsibility, within a neoliberal rhetoric of ‘consumer choice’, has meant that young people should not only be able to take advantage of the possibilities available to them in the current educational environment, but that they should also be closely involved in preparing for their
preferred educational and occupational experiences. As a result secondary schools are under pressure from government agencies to prioritise systems and strategies appropriate to their particular contexts that will enable all students to navigate their educational pathways successfully. Such expectations are inscribed in 'Managing self' as a key competency of the New Zealand curriculum.

This presentation explores priority learners’ perceptions and practices of personal education planning (PEP) within a New Zealand secondary school today. It acknowledges the importance of student voice around conversations related to teaching and learning in general, and how they understand and manage the practical realities of their daily PEP routines in particular.

Data through which the experiences of the students have been captured have been generated through qualitative interviews and a survey that sought student understandings of their ability to achieve academically, and how those understandings might have been linked to their approach to their schooling and post-school careers.

Of particular interest in the presentation is to explore student efficacy beliefs in becoming self-regulated learners and their agency in confronting challenges and possibilities as they have navigated new systems and procedures, and developed capabilities on their journey through senior school.

This presentation is part of a wider case study of student experience and navigation of their learning, performance, achievement, and generation of plans for their future.

Student perceptions were examined alongside those of teachers, deans, advisors, the principal and parents. Teachers and parents also described their experiences of the school’s PEP structures including academic counselling, home-school partnerships and support for independent decision-making in future educational and career pathways. Investigating the aims and requirements of PEP within the school through the voices of the participants gave insight into who and what is involved in the development and implementation of PEP and how it is structured throughout the wider school programme.

The purpose of this study was to give voice to the students, parents and teachers and to investigate opportunities for student agency in the management of their education. Understanding the nature of the complex interacting systems that influence an individual student’s educational planning was supported theoretically through Bronfenbrenner’s ecological systems framework. The first phase of the study sought to capture a wide cross-section of perceptions and experiences with a view to scoping the phenomenon of PEP while the second phase aimed to gain an in-depth understanding of three students at different intervals over their senior schooling. The extent to which students were able to consider their options and make individual informed choices to take ownership of their educational trajectories was central to the inquiry. While data analysis identified differences in the students’ personal competency beliefs around their engagement, all students demonstrated capability building patterns around their personal educational planning. Learner agency was derived from the school giving deliberate attention to structures of PEP and the students having higher quality interactions with their parents and teachers about their educational progress. Any notion of disjointedness in the students’ experiences, were mediated by the PEP system within the school.

These findings have implications for how diverse students can be well supported in their PEP at school and the ways schools can leverage existing systems and develop new processes to support student agency.

Māori English teachers’ experiences of working within English departments from Māori-medium and English-medium school settings.

This presentation discusses one section of findings from in-progress doctorate research that is investigating the lived realities of secondary school English teachers who identify as Māori in relation to the New Zealand English curriculum requirements.

The research has collected data through two phases. This presentation reports on data collected in the first phase, which involved semi-structured interviews with twenty-one Māori English teachers across Aotearoa New Zealand. The interviews were conducted kanohi-ki-te-kanohi, by Skype or telephone and drew on participants from a range of schooling contexts (co-education, single sex, diverse decile ratings, Te Reo Māori and Pākehā language settings etc.). Teaching experience ranged from novice to veteran, some of whom have worked within different curriculum areas or have moved on from teaching to work in other educational contexts.

Key perceptions of participants who work or who have worked in English departments from Māori-medium and English-medium school settings were based around department policy and relationships. The study found that the participants were largely critical of department policy, which included budget and resourcing decisions, teaching programmes and class structures. Participants also reported hostile and collegial relationships within their departments and many spoke about the supportive or obstructive position of department leadership to enact policy or pedagogical change.

This section of findings will draw on several theoretical frameworks. Critical race theory provides a critique of race and ethnicity in relation to wider contextual conditions in education. Tribal critical theory is the indigenous response to critical race theory and is essential for this study which looks at the indigenous experience. Theories of racism will also inform the data analysis and ways in which a hidden curriculum provides a barrier for participants to enact ingenious teaching practices or deep or alternative explorations of Māori text.
Explorations of current research reveal that no studies have focussed specifically on Māori English teachers’ lived experiences and their perceptions of teaching English in New Zealand secondary classrooms. This has implications for several aspects of English curriculum delivery, including an understanding of how English curriculum requirements relating to identity, critical responses to text and bilingualism are navigated within this context. A review of research also notes that little hidden curriculum research has been done in the domain of indigenous education research.

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SESSION 4 ROOM: F101 START: 4.00 pm
STREAM: Māori & Indigenous TYPE: In Progress
PRESENTER(S): Paul Woller, University of Waikato

Te Reo Māori and hapu identity: a whānau story

For centuries, generations of the indigenous Māori community of Ngai Tamarawaho have lived in settlements located in the coastal region of Tauranga Moana. The challenge for Ngai Tamarawaho has been to survive and thrive in the contested space between the knowledge system inherited from their ancestors and the knowledge system imposed by colonisation. As in other Māori communities the impacts of colonialism included the suppression and subordination of Māori language and identity. The purpose of colonial education policies was to civilise or domesticate Māori children in order to create a subjugated and compliant labouring class; policies that have subsequently limited the economic advancement of hapu whānau. Despite these limitations, over the past 180 years hapu leadership has focussed on maintaining the mana motuhake of the hapu, (independence and authority) that enabled the hapu to maintain their unique identity while accommodating new ideas and learning.

This research was undertaken using kaupapa Māori research methodologies to provide information and knowledge that helps empower individuals, whānau and the wider hapu. The paper draws on archival records to explore the schooling experiences of Ngai Tamarawaho children in Tauranga schools over the past 180 years and the impact of those experiences on the use and intergenerational transfer of te reo Māori. It will show that initially hapu children were subjected to duress and humiliation to become proficient in English by teachers who wanted to ‘cure’ the children of their ‘Māori impediment’ (Otumoetai School, 23 November 1914). These destructive education experiences were a continuation of colonial policies designed to ensure dominance and control over Māori (Barrington, 2008). However, the English language only policy failed to deliver academic success that would lead to economic success for hapu whānau. Instead the belittling of te reo Māori was an attack on the life force of hapu mana and contributed to the degradation and marginalisation of hapu cultural identity. Increasingly, on-going political resistance by Māori to the assimilation policies of majority society has ensured the recognition and revitalisation of te reo Māori along with Māori cultural values and partnership aspirations. As part of this political drive for the recognition of kaupapa Māori the establishment of Kohanga Reo nationally from the early 1980s was one of the major initiatives to revitalise te reo Māori. In 1983 a Kohanga Reo was established by Ngai Tamarawaho hapu whānau and has produced a small cohort of hapu members with varying degrees of fluency in te reo Māori. An even deeper impact has been the number of Kohanga Reo parents who commenced learning te reo to support their children. However, the proportion of hapu children attending Kohanga Reo has always been small and once children reach school age the Māori immersion options have not always been accessible or even available. Also, some Māori parents (and grandparents) still harbour doubts about the educational worth and quality of Māori immersion. The hegemony of the superiority of English with the associated strong emphasis on learning English is so ingrained across several generations that many whānau are reluctant to take chances with their children’s education opportunities. While the majority of hapu members regard te reo Māori as important, the effort to learn a second language as an adult has proved too difficult for many and the perceived risk of putting their children in immersion settings for an extended period, to embed the learning in Māori, has also been too great a challenge. Historical education policies still continue to impact current generations of hapu members. However there is a small but growing cohort of hapu whānau for whom te reo Māori is just part of who they are. This history of Ngai Tamarawaho demonstrates how strong cultural identity has helped the hapu maintain their collective mana and how current generations of hapu whānau have utilised national kaupapa Māori initiatives focussed on revitalising te reo Māori. These initiatives have been implemented within the hapu to increase the use of te reo Māori and to generate more positive attitudes towards its usage.

This hapu story has implications for current education settings intended to engage indigenous and minority students in learning and improve academic achievement. Strong cultural identities, and the ability to be self-determining, promote indigenous students’ self-esteem and the confidence to accommodate new learning into their existing cultural frameworks, thereby providing a platform for education success.

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SESSION 4 ROOM: F105 START: 4.00 pm
STREAM: Inclusive Education TYPE: Symposium
PRESENTER(S): Anne Hynds & others

The Starpath Project for Tertiary Participation and Success: ... Continues from Session 2

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The teacher leader: metaphorically speaking

The purpose of this research is to bring about a pedagogical shift, of the conceptualisation of the teacher leader as it relates to early childhood teacher educators, in both theory and practice. This presentation is exploring one aspect of the data gathering process that was used in this project, that of using metaphors. Lumby and English (2010) state that language and leadership are so intertwined that it is not possible to separate them and that the very ‘essence of language for leaders is the use of metaphor’ (p.1). This strong connection between leadership and metaphor highlighted the potential of symbolic language to act as a research tool within our own educational setting. Lakeoff and Johnson (1993) argue that metaphor ‘is fundamental to thought’ (as cited in Price & McGee, 2009, p. 57), so this seemed an ideal language tool to both generate and accommodate new interpretations and shared understandings of the ‘teacher leader’ in early childhood education.

Metaphors are essentially figures of speech that represent or symbolise something to which they are not literally applicable. In other words, they allow us to picture something as something else. While grappling with the idea of what might represent or symbolise our own understandings, we are forced to examine what our perceptions may be so they can be reconceptualised into an image that will encompass the complexities of the meaning-making process. Using metaphors is also a way of framing an idea to symbolically express our concepts and thoughts to others in both a safe and non-threatening way. It also provides a conceptual framework for thinking about something which by its very nature can provide us with a new awareness.

The use of metaphors as a tool has been developed to a point where it is recognized as ‘a perfect technique to teach unknown things and a valid tool to store in mind and remember the knowledge acquired’ (Eraslan, 2011 as cited in Ergin, Sahin & Erisen, 2013, p.89). The use of such a tool to gather information is also well recognized. Another key characteristic embodied in the use of metaphor is the active participation required between the researchers and the participants in order to arrive at a shared meaning (Jensen, 2006). This made active metaphors an ideal tool for our small scale study involving 16 lecturers of early childhood pre-service teachers at a Christchurch tertiary institution, engaged in co-constructing a shared conceptual understanding of what constitutes a ‘teacher leader’ in early childhood settings. As part of the research process, data were gathered over a series of themed sessions based on the World Cafe method of shared group dialogue (www.theworldcafe.com) and an appreciative inquiry approach which followed the four phases of discovery, dreaming, design and destiny. As these sessions progressed, metaphors were used as co-constructions of research findings, leading to more complex metaphors embodying the key characteristics and attributes of the teacher leader. The liberating nature of ideas expressed through shared language and visual metaphors is summed up in the words of McNamee (as cited in Reed, 2007) who stated that ‘research can be a process of collaborative meaning making through which social transformation is realized (literally, made real) and new ways of knowing are crafted’ (p.x). This proved to be the case in our study. This presentation will explore these metaphors and the implications they hold for teacher educators, teaching practice, and the wider early childhood community.

Andragogy, Heutagogy and Critical Theory: Elements for emancipation in a Whare Wānanga context.

Te Whare Wānanga o Awanuiārangi is a tertiary provider in Whakatane, Eastern Bay of Plenty that offers a wide range of educational programs underpinned by ahuatanga Māori. The student base consists of adult returning students, school leavers and young adults. Adult returning students make up the majority of the student base. Additionally, the majority of students are Māori. Historically, Māori had negative educational experiences within the state schooling system. Te Whare Wānanga o Awanuiārangi, offers a responsive tertiary education for whānau, hapu and iwi. This unique model provides an alternative emancipatory education and opportunity to succeed where cultural practices are valued and encouraged.

However, in order for students to benefit within this context, tertiary teachers need to be aware of effective andragogical and heutagogical practices and principles to give their adult students a greater chance of success at tertiary level. The term andragogy has been in use for many years and was first proposed by Alexander Kapp, a German teacher in 1883. During the 1980s, the term was regenerated by Malcom Knowles who proposed a set of andragogical principles and characteristics. Andragogy and heutagogy do not stand alone for without critical theory underpinning andragogical and heutagogical principles and practices, cultural, educational, social, and emotional emancipation is not possible for the adult learner. Heutagogy or self-determined learning is a division of andragogy and although first proposed by researchers Hase and Kenyon in 2000, it is a concept that has been around for many years. Critical theorising is the norm in all tertiary organisations, including Te Whare Wānanga o Awanuiārangi.

The assumptions about critical theory and the adult learners’ characteristics, the andragogical and heutagogical principles proposed by Knowles (1980; 1984) and Hase and Kenyon (2000) are critically analysed in this paper and compared with Māori...
traditional andragogical practices. The findings are aligned to current practices in a Whare Wānanga context where students learn through culture, rather than about culture. This key element informs Māori andragogical and heutagogical principles. This paper argues, therefore, that andragogical and heutagogical practices in a Whare Wānanga context along with critical theory are important factors to enable student emancipation, transformation and success. The emancipatory potential of critical theory contrasted with student state educational experiences, and student cultural needs and aspirations, provides a powerful medium through which educational outcomes and success can be achieved. Today, there is a dearth of literature about Māori andragogical and heutagogical principles and what constitutes good teaching practice within Māori tertiary organisations. The author proposes a conjectural framework for Whare Wānanga underpinned by Māori andragogical and heutagogical principles Māori Wānanga whānau

SESSION 5
SESSION 5 ROOM: Mem START: 4.30 pm
STREAM: Education Policy TYPE: Symposium
PRESENTER(S): Prof Martin Mills, and others
REIMAGING SCHOOLING FOR EDUCATION ...
Continues from SESSION 3

Supporting young people develop strategies for wellbeing in a secondary school context

Increasing rates of anxiety and depression is a concern within secondary schools and this results in issues such as decreased wellbeing, and school attendance, health difficulties and social isolation. This paper reports on the findings from the My Friends Youth programme that is implemented in a secondary school context to support the development of wellbeing in young people. This programme is based on cognitive behavioural therapy principles and has been developed to support young people build their understanding and skills in resilience to enhance their wellbeing. The programme has been implemented and evaluated with young people in a number of countries, and recently trialled by the Ministry of Education in New Zealand secondary schools with Year 9 students. Research has shown it to have beneficial effects in promoting emotional resilience and in reducing anxiety and depression in students.

This paper presents the experiences of Year 9 students engaging in the My Friends Youth programme in one secondary school within New Zealand. It was identified by the school to provide a platform from which to enable students to gain more resilience, as there were concerns that students were facing more challenges than they were coping with. School staff believed that a universal programme, as distinct from a targeted programme, would support their students. The findings of this school case study are presented, and I explore the impact of the programme for the students and their school community. The case study as a methodological approach enabled the collection of rich data to explore the deep meaning from teachers and students. This involved an in-depth instrumental case study within one secondary school involving teachers, students, the counsellor, the principal and students’ parents.

Observations, document analysis, and interviews across three school terms took place to triangulate data and to build a comprehensive understanding of how teachers and students learned through the programme. Initial findings suggest the students see the My Friends Youth resilience programme as a positive, useful programme that has enabled them to learn various strategies to deal with challenging scenarios in their life. The findings also address barriers to implementation and possible unintended consequences of the programme. The ability to build resiliency in students was identified by staff although some aspects were seen as more valuable than others. Several suggestions for the programme are discussed along with certain adaptations of the programme to make it relevant to the New Zealand context. This study identifies emerging issues for young people and their school context, as school communities work together to support students. It builds on the international research specific to this programme, and contributes to an ongoing understanding of how schools can best support young people’s mental health and wellbeing.
Session 5

TE TEOA TITIRO TAWHITI / EMMANCIPATION THROUGH EDUCATION 32

SESSION 5 ROOM: F205 START: 4.30 pm
STREAM: Education Policy TYPE: Complete
PRESENTER(S): Tanya Samu, University of Auckland

TITLE: Locating the Discursive Politics within ‘Pasifika Education’: Implications for Policy, Research & Practice.

The education and development of Pacific peoples in New Zealand (sometimes known as Pacific or Pasifika education) has become well-established in national education policy. For example, the Pasifika Education Plan (or PEP) has (arguably) become a taken-for-granted feature, at least at the macro-level, of New Zealand’s education-scape since 2001. However, certain risks are possible - the conceptual clarity of key terms may escape critique or in-depth analysis, for instance. When conceptual clarity is compromised (and this goes unnoticed), then policy makers, researchers and educators, committed to making a difference in the education success of Pacific learners and their families, may end up talking past one another without even realising it. More importantly, this may impact on their subsequent decision-making in terms of education policy, research and practice.

One particular risk relates to discursive positioning. The purpose of this study is to identify and examine selected terms embedded within Pasifika education policy - terms which this study constructs as discourses. The study takes a post-structuralist perspective of discourse and discourse analysis, and in addition, incorporates Bacchi’s conceptualisation of policy as discourse.

The analysis in this study went beyond locating discursive formations, tracing their origins and trying to understand usage in policy. It also endeavoured to examine the influential factors and effects at different levels, particularly the macro level. These included the underlying values, beliefs, even political ideologies that appeared to be communicated via policy, and how these constructed and organised Pasifika as a prioritised, ethnic minority group within New Zealand society. More specifically, it is this perspective that informs the analysis of identity (particularly the identity of Pasifika learners, parents, families and communities in relation to language and culture) and of relationships (particularly in relation to the broader discourse of culturally responsive pedagogy). Identity and relationships as terms are incorporated within the ‘Pasifika Compass of Success’, a detailed summary graphic located within the Ministry of Education’s Pasifika Education Plan (2013-2017). This and other policies are drawn on within the analysis.

As a result of the analysis, the study arrived at a number of theoirsations, which have been organised around the following themes: the politics of Pasifika identities; the myths and realities around ‘relationships’; and the implications for culturally responsive pedagogy. This study contends that when it comes to the education and development of Pacific peoples, taken-for-granted assumptions within both policy and practice will escape scrutiny and impact on the capacity of education policy developers, researchers and educators to recognise and analyse nuances and complexities. The overall effect will be simplification, and even misapprehension of key dimensions of the Pasifika learners, parents, families and communities. It results in unarticulated assumptions having undue influence over educators’, policymakers’ and researchers’ perspectives and more importantly their subsequent decision making. This lies at the heart of the problem this study tackles - the relations of knowledge, power and discourses about education and development of Pasifika peoples.

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SESSION 5 ROOM: Noho START: 4.30 pm
STREAM: Māori & Indigenous TYPE: Complete
PRESENTER(S): Haturini McGarvey, Te Whare Wānanga o Awanuiārangi

Te Reo o te haka tu taua

Ko tuku kaupapa kōrero e pā ana ki te reo o te haka tū tauā. He aha tēnei mono reo? I ahu mai i hea? He aha te reo pōhēwa, te reo huna o te haka ngārāhu, arā te haka tū tauā? He aha te reo o te kaihaka o te toa rānei, te reo o tōna kanohi, te reo o te mau i tana rākau, o te tū, o ngā ringaringa? Tērā pea kai ngā haka tū tauā o mua me ngā haka tū tauā onāianei ētahi tauira hei whakamahuki ake i tēnei pakihau. Waiho tonu ēnei rauemi kōrero hai whakahoooho i te hingaro e ai rā ki te reo, ki te rehu, ki te hau o te haka tū tauā.

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SESSION 5 ROOM: F101 START: 4.30 pm
STREAM: Māori & Indigenous TYPE: In Progress
PRESENTER(S): Lindsey Conner, Lesley Brown, University of Canterbury; Margaret Leamy, University of Otago

Teaching as Inquiry for Priority Learners

Recently in New Zealand professional learning and development has turned a corner. Secondary teachers as leaders of learning are realizing how they can be agents of emancipation for their students by focusing deliberately on individual student strengths and learning needs, and as a consequence enacting quite specific teaching/pedagogical practices. Their moral imperative is clear. They want to improve the life chances for their priority learners.

In this project, priority learners included Māori and Pasifika, learners with special education needs, learners from low socio-economic backgrounds and English Language Learners (ELL). While there have been publications, including the New Zealand Curriculum (NZC), that have called for change in professional learning approaches and particularly for teachers to use Teaching as Inquiry (TAI), this paper addresses the issue of how teachers might be supported to manage TAI specifically for improving the outcomes for their priority learners, as part of their everyday work.

The objectives were: 1) to evaluate the subject specific facilitation and support for middle leaders and teachers for TAI as applied to improving the outcomes for priority
Session 5

The purpose of making changes has to be clear. In case schools, teachers’ and facilitators’ success stories indicate how SSA Teaching as Inquiry led to changes in learners’ outcomes, especially for priority learners. In the schools, teachers were using evidence to inform their next steps in planning that were student-centred, i.e. based on information they were receiving from the focus priority learners about progress and digging deeper to work out what were the ongoing needs of their priority learners. The schools are monitoring shifts in student outcomes, especially shifts for their targeted four-five priority learners in each class.

The significance of this project is that the core elements of the project have not been implemented previously and consequently evaluated. The implementation at its multiple layers (subject-specific facilitation, teachers, middle leaders, whole school progress with TAI) are considered in terms of longer-term manageability and sustainability of practices for enabling continuous improvement in both teaching and learning outcomes. In general some of the teachers in the case study schools have embraced the concept of TAI very well. We provide stories of their specific successes as situated in their own inquiries. This evaluation identified the enablers and challenges for making changes to teaching in classes, within departments and within the school-wide implementation. In particular we focused on how these changes contributed to the enhancement of students’ outcomes, especially for priority learners.

Wednesday, 18 Nov. 4.30 pm

Mentoring plays a key role in early childhood education at both the practitioner and teacher–educator levels. It is the cornerstone on which growth and emancipation can occur within the sector on a daily basis - it is therefore critical that we develop an authentic way of knowing what effective mentoring relationships look like. Arguably, effective mentoring relates to the selection and pairing of the mentor and mentee; the qualities, attributes and practices of the mentor; and the context in which it occurs. These elements highlight the critical nature of the actual relationship within the mentoring dyad. With this in mind we believe that the efficacy of a feminist relational-cultural framework for achieving meaningful mentoring relationships within the early childhood education sector is worthy of consideration. Relational Cultural Theory (RCT) is a theoretical approach to professional interactions with strong links to feminist theory, taking into consideration the importance of relationships. This alternative approach to mentoring is considered using a feminist praxis lens. While traditional, patriarchal theories place importance on the notion of the individual, or the concept of “self”, RCT places the focus on the establishment and development of relationships and connections. The relational-cultural framework underpinned by mutual empathy, is centred on growing-fostering relationships. It also serves to address power differentials and marginalization from the outset. In the highly feminised early childhood sector where communication and reciprocal, responsive relationships are particularly valued as integral to the lived curriculum Te Whariki, links to the themes and concepts of the RCT framework are particularly strong.

For the purposes of this presentation we draw on the work of Freire who considers dialogue to be one of the key aspects of any pedagogical relationship, particularly a mentoring one. Freire’s view is of the “teacher” and “student” entering into authentic dialogue where both have responsibilities as each participants bring knowledge and experience to the relationship. By both parties occupying somewhat different spaces engaging in
an ongoing dialogue, it is argued that further knowledge is gained. Not only is the knowledge one brings to the relationship important, but a critical aspect of the process is to explore what each other knows and what one can teach the other. Reflection and consideration are necessary, with notions of authority and control being negotiated. It is through this medium, within our own multifaceted roles as leaders, teachers, and researchers, we find ourselves applying the relational-cultural framework as colleagues, resulting in a constant fluidity between that of mentor and mentee. This juxtaposition has enabled us to engage in a conversational dialogue, linked to our own practice and experiences as they relate to the early childhood sector, thus forming the basis of our presentation.

By utilising Freire’s dialogic methodological approach, we will discuss the relevancy of the RCT framework for not only our own work within initial teacher education but also for the wider early childhood sector in Aotearoa, New Zealand.

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SESSION 5 ROOM: F205 START: 4.30 pm
STREAM: Adult & Tertiary TYPE: In Progress
PRESENTER(S): Judy Bailey, Mira Peter, Merilyn Taylor, Bronwen Cowie, Beverley Cooper, Jane Furness, University of Waikato

Student-teacher perceptions of the role of mathematical and statistical thinking in teachers’ work

Mathematical thinking is an essential capacity for individuals to function effectively in today’s information-rich society and for participation in many careers. The New Zealand Graduating Teacher Standards state that graduating teachers must be able to demonstrate mathematical thinking proficiency (numeracy) relevant to their professional role. We take this to include maths thinking used in all curriculum areas, when analysing student achievement data and for administrative purposes. However very little is known about how and if student-teachers recognise mathematical thinking outside of mathematics class.

This paper reports on one aspect of a three-year TLRI project that aims to understand and develop primary student-teachers’ mathematical thinking throughout their ITE programme, not just in their mathematics education courses. Data is being collected from student-teachers in a one-year primary graduate teacher education programme and their lecturers. Specifically, the paper reports on data from the 51 students enrolled in 2015. They have taken part in a mathematical and statistical thinking assessment and a survey on their confidence and attitudes towards and beliefs about mathematics. Thirty-seven students have been interviewed.

A majority of the student teachers responded correctly to questions related to number and graphs and tables in the mathematical thinking assessment. They had difficulty with adding fractions, with complex percentages, and free-hand drawing graphs. For the fractions and percentages questions even when student teachers gave correct answers, many did not feel fully confident that their answers were correct.

Similar to data reported elsewhere, student teachers on average scored lower on the self-confidence scale than the value, the motivation and enjoyment of maths scales. Around two-thirds agreed that ‘Some people have a maths mind and some don’t’; three-quarters agreed that ‘When two learners don’t agree on an answer in maths they need to ask the teacher/tutor to gain a better understanding’. Nearly all student teachers agreed that ‘It is important for learners to be able to explain to others how they solved a problem.’

Individual and small group student teacher interviews highlighted that many were not confident with their responses to maths questions or with interpreting and being able to use student achievement data to make decisions in teaching.

During the interviews a number of student teachers identified that mathematical and statistical thinking was involved in all learning areas in the New Zealand Curriculum. Measurement featured strongly as part of science and technology; graphs and statistics featured in science, social studies and physical education. Student teachers discussed budgeting for sports events and field trips, and time management in relation to lesson and event organisation. During the course of an interview many of the student teachers began to identify aspects of mathematics in their everyday lives and leisure activities.

Overall findings indicate that student teachers can identify mathematics within their Initial Teacher Education (ITE) courses and when on practicum. However student teacher confidence in their answers and some of their understandings of the nature of mathematics are of concern. Lecturers across an ITE programme could usefully consider the wider possibilities for student teachers using and learning mathematical and statistical thinking in their courses and on practicum as a way of fostering this important capacity.

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Session 6

THURSDAY, 19 NOVEMBER

SESSION 6

SESSION 6 ROOM: Mem START: 10.30 am
STREAM: Education Policy TYPE: Symposium

PRESENTER(S): Dr Ann Milne (Coordinator), Ebony Pirini-Edwards (Y13), Gayleen Wirihana (Y12), Kiwa Ropitini-Fairburn (Y12), Jasmine Bellamy (Y11), Matthew Katipa (Y11), Jacob Harris-Kaaka (Y10)
Kia Aroha College.

SPEAKING OUT ‘AS MĀORI’: Māori secondary students investigate our education system’s vision for Māori learners.

We are a group of six students who are in Years 10 to 13 at Kia Aroha College in Otara, South Auckland. We have investigated the vision of the Government’s Māori Education Strategy, Ka Hikitia, Accelerating Success 1913-1917, ‘Māori children enjoying and achieving education success as Māori’ to ask what ‘as Māori’ actually means, and if rangatahi Māori are really experiencing that in our schools.

For us, achievement ‘as Māori’ means developing Warrior-Scholars - young people, secure in their own identity, competent and confident in all aspects of their cultural world, critical agents for justice, equity and social change, with all the academic qualifications they need to go out and change the world. Warrior-Scholars require Warrior-Adults who will not remain silent when faced with inequity and injustice. We wanted to know what ‘as Māori’ means to others and how that concept is perceived by the adults in our education system.

We surveyed students, ex-students, staff, parents and grandparents of Kia Aroha College as well as staff and students from a range of other schools. Ages of our 83 survey participants ranged from 12 to over 61 years and 90% were Māori. We examined Ministry of Education and Education Review Office documents and asked Māori educators and researchers what those two words ‘as Māori’ mean to them. We also checked the reports of the 82 Auckland schools who were reviewed by the Education Review Office between February and August 2015 for their findings in answer to the question: ‘How effectively does the school promote educational success for Māori, as Māori?’

The goal, ‘to live as Māori’ was one of three goals proposed by Durie (2001) at the Hui Taumata Matauranga in 2001. In a 2006 paper to Treasury about Māori well-being, Professor Durie makes it very clear that participation of someone who is Māori is different from participation as someone who is Māori.

Dr Leonie Pihama told us that: ‘Seeking to live as Māori is a process of humanisation. It is a process of revitalising ourselves as tangata whenua. It is a process of regeneration of te reo, tikanga and mātauranga Māori in order to know ourselves more fully, in order that we may live in all societies as Māori.’ We can’t see those goals in Ka Hikitia.

Pihama believes that these elements of living ‘as Māori’ are not curriculum based, they are not assessment based, they cannot be reduced to NCEA or English literacy or National Standards. ‘On the whole we still have many schools and educational institutions who continue to work against Māori living ‘as Māori’. This is not to say that our people do not aspire to educational excellence, nor does it deny the need for Māori students to experience achievement in those measures. What it says is that living as Māori is more than qualification outcomes.’

Our findings confirm this view. We believe that the Government’s vision has very little to do with ‘as Māori’ and is primarily about the results of us as learners, who just happen to be Māori.

The six members of the group will present a part of this one general paper, each reporting on their specific investigation within the topic.

Thursday, 19 Nov. 10.30am

PRESENTER(S): Jenny Ritchie, Azra Moed, Andrea Milligan, Hiria McRae, Barrie Gordon, Victoria University of Wellington

Connecting local green spaces to wider issues that face this Earth

When people visit local green spaces, such as nature reserves, what connections do they make to engaging with wider environmental, social, cultural, and political issues that face this Earth? This question is explored in the context of Zealandia, a predator-free conservation environment in the heart of Wellington, New Zealand.

The presentation shares preliminary findings from focus group interviews with children and adults from a range of different education settings/groups, conducted shortly after they had visited Zealandia. Most of these groups were chosen because they would otherwise have been unlikely to have visited Zealandia. The findings suggest that, whilst Zealandia is valued highly, such visits do not automatically stimulate a consideration of wider issues. We explore the factors that appear to constrain a wider consideration of issues, in much the same way that the fence surrounding Zealandia closes it off from the outside world. We contrast this to the number of ways in which people’s imagination, understanding of, and commitment to wider issues transcended Zealandia’s pest exclusion fence.

Te Toroa titiro tawhiti / Emancipation through Education

35
Boys have historically been portrayed as reluctant or poor writers in many school settings. National and international literacy assessments have shown boys not reaching the same standards as girls in literacy, especially writing. Attitudes towards reading and writing develop early and it is therefore important that early school literacy experiences are successful. There have been a number of explanations given for boys’ attitudes to literacy, in particular writing. For example, a number of researchers claim the literacy curriculum, resources and programmes are not ‘boy friendly’. Motivating and engaging boys in the writing process and awakening their interest in language and literature can be a time consuming and often frustrating challenge for teachers.

This paper focuses on the development of pedagogies for reluctant boy writers in many school settings. National and researchers claim the literacy curriculum, resources and programmes are not ‘boy friendly’. Motivating and engaging boys in the writing process and awakening their interest in language and literature can be a time consuming and often frustrating challenge for teachers.

A unique partnership was formed between teachers, RTLBS and University staff with the aim of addressing the attitudes of reluctant boy writers and the below standard quality of their writing outcomes.

A bounded action research model was adopted which saw both RTLBS and University staff working alongside teachers. Each teacher worked with a group of eight boys identified as being below standard and reluctant to write from Year 5-6. There was great diversity within each group. Data was collected systematically through observation of the roles of student and teacher engaged in the writing process along with listening to boy writer and teacher voice. During three way discussions data was discussed and writing strategies and environmental factors were considered; resulting in trialling new initiatives or refining of the writing sessions. Pre and post assessment of attitude to writing and quality of writing was completed by each participant and the teacher.

A number of characteristics were identified as having an impact on boys’ engagement, motivation and quality of writing. A significant factor was choice of topic and the opportunity for the writer to have freedom over the direction of the writing. The use of visual artefacts along with the opportunity to share and discuss their story was an important pre-writing strategy. The boys being treated as writers with imagination from session one was seen as important in establishing the writing climate. An environment in which there is the freedom to write was identified as a significant factor to the overall success. After 10 weeks, teachers and students perceived a significant change in enjoyment, attitude, the development of story ideas and quality and quantity of writing.

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Upholding the mana of the people: exploring learnings and linkages in work to reduce bullying through respectful relationships.

This research in progress explores ways to work to promote respectful relationships and reduce bullying across community, early childhood and school contexts.

Bullying presents a great risk to the well-being of children, young people and all members of society. Its impact is often hard to see, however its effects on victims, perpetrators and bystanders are both immediate and long term, and can be seen across generations (American Educational Research Association, 2013). Bullying can also be viewed as sitting on a continuum related to other violent behaviour. Often there is significant incongruence between how adults behave and how we expect children and young people to behave. While research has shown that bullying is damaging and problematic, this does not mean that behaving in more respectful ways is easy to accomplish, with learning required for adults, including parents and teachers, as well as children and young people. Addressing bullying is a complex problem which requires collaborative approaches and collective action (Espelage & Swearer, 2010).

The paper presented here describes a community wide approach to enhancing respectful relationships and increasing empathy, with a view to reducing bullying in Aotearoa New Zealand. The setting for this research is both within and beyond early childhood settings, and draws from a larger programme of work being conducted within a Ministry of Social Development funded community project, working to reduce bullying, based in Thames. Now in its third year, SKAR (Strong Kind and Respectful) has been focused on a number of sites; with early childhood teachers, tamariki and whānau in ECE settings, as well as collaborating with whānau support workers, building leadership capacity amongst rangatahi. The project has a primary prevention focus on enhancing people’s ability to relate empathically and respectfully.

The research presented here provides an analysis of in-depth interviews with the project leader, ECE teachers and community workers, as well as other key informants, involved in the SKAR project. The paper discusses how a range of theoretical perspectives, including sociocultural, narrative and kaupapa Māori, can be used to understand the ways of working that have been developed. This translation work from the practical to the theoretical is related to the way the project has aimed to deliver the strong, kind and respectful message in the easiest way for any audience to hear it. We discuss importance of transfer of messages across contexts and communities of interest, as well as the promotion of sustainability of these messages across time.

The evidence gathered in this research also shows that working within and through relationships and human connection, a positive difference can be made in how people relate to each other. It is theorized that a powerful form of modelling is at work, not just seen, but felt. This modelling has a virus-like infectiousness. You experience empathy for example; and then you have a model for practicing empathy yourself. You experience kindness; you then have a model for practicing kindness. A further finding is that powerful narratives have great utility for changing attitudes and behaviours. The use of a relevant story can open ‘a legitimate theatre for practical actions’ (de Certeau, 1988, p. 125).

While this is work in progress, the paper also considers the wider application of learning about reducing bullying, from this localised example.

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SESSION 6  ROOM: F105  START: 10.30 am
STREAM: ROUNDTABLE

Paper 1: PRESENTER(S): Ana Davis, North Hennepin Community College; Michael Birchard, Robert Rivera, North Hennepin Community College, Minnesota, USA.

Our Voices, Our Stories: Connecting Communities through Indigenous Education Exploration of the impact of North Hennepin Community College’s American Indian Education Initiative and Diversity Initiatives on Student Success and Retention and Closing the Achievement Gap for Students of Color and American Indian Students.

North Hennepin Community College is located in Brooklyn Park, Minnesota, one of the most diverse cities in the state, and is the third most diverse campus in Minnesota. We currently serve almost 50% students of color. Since 2009, several staff, faculty, administrators, and students founded an American Indian initiative to open our college to Indigenous communities.

Our purpose is to support Indigenous communities by creating an atmosphere that is welcoming, culturally sensitive, and encouraging of student success, while educating NHCC students, our campus and the wider community about this aspect of diversity. As Minnesota has the widest achievement/opportunity gap in the country, especially for Indigenous students, we are dedicated to closing this gap through our work. We discovered that our students and the whole NHCC community became actively engaged in this initiative. Student interest and involvement have been high and our data shows that this student engagement has positively impacted the college’s efforts to increase retention of all students. It is noteworthy that 81% of NHCC’s student population is either low income or first generation. This initiative has increased the numbers of Indigenous students from 33 students in 2009 to more than 550 students in 2015. Because of the active involvement of the whole student body, our project also increased the
Session 6

retention and persistence of all students, most of whom are from under-represented populations. It enabled us to create a model of empowerment for all under-represented groups on our campus, and we hope that NHCC will become a model for others. Using our American Indian education model, NHCC’s Diversity and Equity Center, in collaboration with several faculty members, and community-based and educational partnerships with our neighboring K-12 school district, have used research based theories to develop a Diversity Initiative series that works closely and intrusively with students from underserved backgrounds. This includes American Indian students, Black men, Women of color, Latino students and Asian students. We have found in our work that these students from the various communities of color often also identify as American Indian, or find strong connections with American Indian cultural practices. Traditionally, students at this community college graduate at a rate of 44 percent. The average rate of students engaged in the Diversity Success Initiatives is 80 percent and the American Indian students is 88 percent.

The strategies and techniques used by faculty and the diversity team will be discussed in this round table workshop with data and statistics and qualitative evidence from the students, including:

Creation of new Indigenous curriculum, including a American Indian Culture Course, a Community Organizing Course, and an Urban Sustainability from an Indigenous Perspective course.

Creation of first American Indian Civil Rights Research tour in Minnesota in partnership with Robbinsdale School District - this annual statewide tour takes urban Indigenous students from NHCC and local schools to American Indian reservations and historic sites so that students can learn from elders and connect or reconnect with their heritage, culture and traditional practices. Teachings include broken treaties, traditional hunting and gathering practices including spearing and ricing, the impact of genetically modified foods, mining and tourism on Indigenous lands and food and water sources, and the continued fight for sovereignty and treaty rights.

- Inviting community leaders to campus to talk to students and teach traditional practices;
- Creating Leadership roles for our Indigenous students to mentor and volunteer in area schools where there is low success rates for American Indian students;
- Organizing tours for Indigenous students of local businesses and community organizations;
- Campus Leadership organize a series of workshops specifically designed for American Indian students.

We will share strategies that we have found to be successful and welcome a collaborative round table environment where we can also learn from others about the successes in their communities.

Thursday, 19 Nov. 10.30am

Paper 2: PRESENTER(S): Kathie Rifle, Pirongia School

Implementing Ka Hikitia ‘The Māori Education Strategy in English Medium Schools in New Zealand

Ka Hikitia ‘Accelerating Success 2013-2017: The Māori Education Strategy is a document from the Ministry of Education in New Zealand providing a strategy for turning around the low-achievement rates of Māori students in New Zealand education. The document was developed in consultation and in collaboration with Māori leaders, iwi, hapū, whānau and community organisations. The document outlines key goals and strategies in order to achieve its vision of ‘Māori enjoying and achieving success as Māori’ (Ministry of Education, 2013, p.12).

From my own experience, while the document seems to ‘dot all the i’s and cross all the t’s’, it is not quite as straightforward in regards to implementation at the coalface as it may appear. Many schools struggle in knowing where to begin and how to implement the strategy in ways that are truly meaningful for Māori students. To this end, my doctoral research, which is currently in progress, is exploring whether Ka Hikitia can be effectively implemented in the English medium education sector in meaningful ways.

This presentation will provide an overview of my literature review which focuses on five main themes, which I have determined must be considered if this policy document is to achieve its goals and vision. These five themes include:

- Realising meaningful and relevant goals for Māori;
- Assisting Māori to know what it means to be Māori;
- Māori students learning as Māori;
- Aiding in the revitalisation of Māori language;
- Increasing Māori achievement rates using a collaborative approach.

While I believe that Ka Hikitia has the potential to realise its vision of ‘Māori enjoying and achieving success as Māori’ (Ministry of Education, 2013, p.12), I believe there needs to be a transformational shift in attitudes and practice by teaching staff, school management, school boards and the Ministry. Conventional mainstream teaching methods, particularly in high schools, need to be re-developed.

The end goal of this research is to create a potential model that may be implemented in New Zealand secondary schools to achieve this re-development. It is envisaged that the research will adopt a mixed qualitative method approach which will include both western and indigenous methodology. This will likely include conversational method, a bicultural theoretical approach, and will utilise a decolonising theoretical lens. From a non-indigenous, or western approach, the data collection will include case study and observation. It will utilise thematic analysis as a means for organising the data.
Session 6

Data sources will include school teaching staff, school leadership, and students from a range of primary, intermediate and secondary schools; key informants from the Ministry of Education and the Education Review Office; and whānau, hapu, and iwi. It is key that the voices of students and whānau are heard, respected and honoured. For too long Māori students have been marginalised by colonial education systems. While the Ministry of Education’s Ka Hikitia initiative is honourable, there is much more that needs to be done in order for this document to truly make a difference for Māori educational achievement and success.

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SESSION 6 ROOM: F201 START: 10.30 am
STREAM: Early Childhood TYPE: In Progress
PRESENTER(S): Amanda Bateman, University of Waikato; Alex Gunn, University of Otago; Professor Margaret Carr, Professor Elaine Reese, University of Waikato

Stories about Children’s Learning: Zooming in and zooming out

The issues discussed in this presentation relate to a three-year Teaching and Learning Research Initiative (TLRI) that began in 2014. The aim of the research is to explore and strengthen young children’s storytelling expertise in early childhood education through to the early years of school. The reason for this being twofold: that young children’s oral vocabulary is related to their later literacy performance in the early school years and that narrative competence is valuable in its own right for engaging in cognitive shifts about real and imagined social worlds.

As a team we bring inter-disciplinary perspectives to the fore: bridging education and psychology, quantitative and qualitative methods, expertise in working within home-based and education-based settings. By designing the project in such a way, each layer of meaning stands in its own right, whilst also contributing to the whole analysis of a single data set.

A mix-method analysis is being used to analyse natural everyday storytelling in kindergartens and school settings as we follow our 12 case-study children over three years. There are three layers of data analysis: Conversation Analysis, Narrative Analysis, and Mediating Resources Analysis that are being used to answer the following research questions: 1. What storying opportunities exist in early years settings and what happens in them? a. What contributions do story-partners make to these storying events? With what effects? b. How do mediating resources work to support children’s storying? 2. How can these opportunities be strengthened?

There are 12 participating children, six in the South Island site in Timaru and six in the North Island site in Auckland. The researchers have collected video recordings of storytelling episodes in primary school have been recorded as our child participants transition from kindergarten to school. We will continue to collect video footage of our children’s storytelling at school until December 2016.

For this presentation the findings around our children’s storytelling strengths in kindergarten are identified, including how teacher prompts and everyday objects are used to support storytelling. It is suggested here that, by understanding more about the occurrences of storytelling in early childhood through ‘zooming in’, we can ‘zoom out’ to see how this information can inform early childhood practices that support such activity.

By understanding further the everyday occurrences of young children’s storytelling in kindergartens, this information can be applied to future teaching practice to support quality experiences for children’ early literacy practices. The collaborative nature of storytelling activities discussed in this presentation demonstrates how storytelling activities align with the socio-cultural perspectives of teaching and learning in New Zealand.

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SESSION 6 ROOM: F204 START: 10.30 am
STREAM: Inclusive Education TYPE: Complete
PRESENTER(S): Tui Summers, Rikke Betts, Te Rito Maioha Early Childhood NZ

Does thinking critically transform practice?

The teaching profession needs teachers who are more than ‘technicians’ but thinkers, especially critical thinkers able to make ‘wise decisions’ in relation to curriculum and pedagogical practices. Tertiary providers have been using a variety of teaching strategies to build reflective critical thinkers in their early childhood student teachers with limited success. Yet, the ability to think critically is reflected in the Graduating Teacher Standards (Education Council of Aotearoa New Zealand, 2015) required to be evidenced by early childhood teachers on completion of their initial teacher education (ITE) training.

In this research the researchers avoided defining critical thinking. Participants were provided with literature and research on critical thinking so that they could develop their own definition and understanding of critical thinking.

This project involves collaboration between two early childhood initial teacher education providers: New Zealand College of Early Childhood Education (NZCECE) and Te Rito Maioha Early Childhood New Zealand (ECNZ). The project investigates a new approach to developing critical thinking in final year student teachers preparation towards becoming early childhood teachers through a ‘learning circles’ and ‘sharing circles’ approach. This methodology has been used successfully in studies with a similar focus in Sweden (Dahlberg, Moss & Pence, 2007) and Canada (Atkinson & Elliot, 2013; Pacini-Ketchabaw, 2010;
Pacini-Ketchabaw, & Nxumalo, 2013; Pacini-Ketchabaw & Pence, 2011). The method is based on a participatory action research approach. ‘Learning circles’ and ‘sharing circles’ involve interaction between early childhood student teachers and skilled facilitators to create contexts for critical discussions that challenge student teacher assumptions and support emerging critical thinking.

As part of the learning and sharing circles facilitation, facilitators supported reflection with current theories, readings, exemplars and skills in provoking and prompting. Each institution had a specific focus for the project to guide discussion and readings. The specific focus at each institution acted as a vehicle in the promotion and development of critical thinking. The topic focus for ECNZ participants was teacher identity and the subjectivity of being a student teacher in a field based setting. The topic focus for NZCECE participants was biculturalism and colonisation. All participants reflected on and shared their understanding and perspectives of critical thinking. All ‘circles’ were videoed and audiotaped.

Analysis of the video and audio recording data as well as analysis of participants’ reflections on critical thinking was undertaken. The data from all learning and sharing circles across both institutions was coded according to categories and themes. To ensure intra coder reliability the researchers peer reviewed categories and emerging themes identified in the data analysis process.

This project explored how early childhood student teachers transformed their practice in meaningful, sustainable and authentic ways. The project enabled these student teachers to develop a network within the wider ECE sector. They learnt to provide critical feedback on their own and others practices. This reflects the model of partnership that early childhood teachers are encouraged to practise as outlined in Te Whāriki (Ministry of Education 1996), Ka Hikitia (2013) and Tataūiako (New Zealand Teachers Council, 2011). The project emphasised the importance of student teachers developing a responsive relationship with whānau for the benefit of Māori learners.

Five themes emerged from the data analysis. The five themes are: open mindedness; time; relationships; change in practice and confidence. Research findings related to these themes show critical thinking skills developed and impacted on practice for participants in transformative ways. In this presentation, the project including the rationale, method, methodology, results and implications for practice in relation to the training and development of early childhood teachers will be discussed. The audience will be encouraged to consider how the method might be used to inform initiatives within early childhood and beyond.

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Within my indigenous studies, I notice an appreciation of that kindness that dwells deep down in things. Something deep in the human soul seems to depend on this presence. For once I sense such kindness, I better understand the self and this entirety. This invisible process informs how this earth exists, ‘because we sing to it’. I will explore this in regards to sustainability.

The name Merrill carries the Gaelic appreciation of light on the sea foam, and as a distant traveller delineates my place to stand. To name is to evoke those distant travellers which carry patterns as interpretations and insights, located, tested and positioned by cultures thinking, values, principles and applications. These inform and suggest how sustainability emerges in patterns where body spirit time space cohabit; where life is both unique, and interconnected and interdependent.

While Social Work involves appreciation of people and their relationships as both physically and spiritually protective, the potential residing in education would support interpretations which sustain the skills to recognize, nourish and validate the heart beat or legacy in human relationships and troubles.

When this education is understood through wānanga then the tradition of thoughtful theorised and practiced knowledge, lore, arts, achieved at a high standard becomes conveyed. Through hui, learnings are generated between teacher and learner which enabled new understanding to emerge rather than set knowledge to be passed on. These learnings invariably attest to the earth, elements, and our legacies. Students learn as much from each other, and the place, as from the teacher.

I began my PhD study curious about Women, Social Work and Silence. The methodology applied by working alongside women, from literature, and within an auto ethnography practice. There is an absence amongst published literature of local women voices and knowledge while through indigenous, feminist, and narrative theoretical frameworks an appreciation enables women’s contribution into the topic on her terms to be in the world. It is argued women are interpreted through male-made models of the world which reduces how the parts may sing together; specifically the knowledge termed ‘sciences’ and ‘arts’. So this study enticed me. How do women contribute their spiritual identity in social work, in Aotearoa? What is our/her voice on spirituality and does hearing herself enable her? What happens between us when we share on such a subject and what happens to education? What happens to cultural legacies and the contemporary construction of identity?

As an indigenous practitioner, I did not want to learn about women, rather to learn with women. I understood women actively theorise and form knowledge in the nature of their working life and while rarely discussed, spirituality generates vitality, an essential component of tino rangatiratanga, and a place to stand. The women described their experience as significant in empowering authenticity, compassion and courage in their workplaces and in enabling learning moments.

The work identifies pedagogy and supervision as areas of care and development for educators.

Building on an existing study commenced late 2013, the current study has deepened the relationship the researcher has already developed with multiple case study schools in both the primary and secondary sectors. Its purpose is to widen the knowledge base of teachers’ work in twenty-first century New Zealand, and in particular, the study has provided an opportunity to focus critically on the influence of flexible learning environments (commonly referred to as Modern Learning Environments [MLE], and more recently, Innovative Learning Environments [ILE]) in shaping teachers’ work. In these new flexible learning spaces, it is conceivable that three teachers may be working in a space with ninety students.

The design and delivery of curriculum, instruction and assessment in these spaces is required to be imaginative and innovative (and not simply each teacher teaching her class as usual in one corner of a big space). A question of relevance to this conference that arises from this scenario, concerns the nature and quality of relationships possible in this radically changed teaching and learning environment. Central to Russell Bishop’s work on culturally responsive pedagogy is the concept of a ‘pedagogy of relations’. His work, though directed in the first instance at liberating Māori from educational underachievement, and their teachers from the damaging effects of deficit theorising, can be applied to all: the mantra of what works for Māori, works for all.

Operationalising Bishop’s pedagogy of relations requires the implementation of the Effective Teaching Profile
designed by Bishop and his collaborators. One of these operational requirements is the maintenance of classrooms that are not chaotic. Given, however, the scenario described above (three teachers, ninety students, one space), maintaining an orderly environment (as a condition of creating responsive relationships) presents some challenges, and might suggest that a liberatory educational environment is undermined by these new flexible spaces.

This study is informed by both critical theory and critical hermeneutics. Critical theory is a practical philosophy, synthesising philosophy and other human and social sciences. Critical hermeneutics draws on the critical theory of the Frankfurt school, and hermeneutics, which has been strongly influenced by Heidegger and especially Gadamer. Hermeneutics encourages researchers to enable participants to interpret and make sense of their perceptions and is focussed on the ‘lived experience’ of participants. Ontologically, therefore, this study is expected to present multiple subjective views of reality from the various perspectives of the participants and the researchers. Therefore, findings and interpretations are not intended to be generalised, but rather to deepen understanding. The choice of questions and the construction of findings are largely researcher-chosen, while the voices of participants give readers a sense of their perspective. The chosen design is a multiple case study that seeks to develop a deeper understanding of the way individuals operate in their context, and to understand how and why individuals respond to changes in their environment. Coherent comparisons among cases provide some level of general explanation, which will be valuable to other researchers.

Data have been sourced from interviews, observation of teaching and learning in MLE, debriefings, focus groups, field notes and analysis of documents (including websites, policies, marketing videos, and other relevant documentation). As the approach adopted here is critical and interpretive, texts and data are problematised by identification and analysis in which conflict, tension and contradiction are considered to be significant categories. Understanding of these categories is mediated by specific contexts and settings. The evidence generated by the various sources of data thus far yield a rich field for reflection, including considerations of the socio-political dimensions of a schooling and educational process so very different to what has been the case for mainstream schooling of the past three or four decades. In considering the reflection mooted by this proposal, I will turn to a teaching manifesto of sorts proposed by Paulo Freire in Pedagogy of Freedom. This will allow me to suggest, with reference to research evidence, that under certain conditions, Freire’s manifesto can be enacted in flexible learning spaces. Thus, the development of a liberatory education that rejects banking or transmission teaching, that honours what each student brings, that regards students and teachers as learners, and that promotes ‘epistemological curiosity’ and creativity, is possible, and is consistent with Bishop’s call, even in environments which, superficially, appear chaotic.

Thursday, 19 Nov. 11.00 am

SESSION 7 ROOM: Noho START: 11.00 am
STREAM: Māori & Indigenous
TYPE: Complete
PRESENTER(S): Haturini McGarvey, Te Whare Wānanga o Awanuiārangi

Te Reo o te haka tu taua

Kupu Whakataki Ko taku kaupapa korero e pa ana ki te reo o te haka tu taua. He aha tenei mamo reo? I ahu mai i hea? He aha te reo pohewa, te reo hunu o te haka ngarahau, ara te haka tu taua? He aha te reo o te kaihaka o te toa ranei, te reo o tona kanohi, te reo o te mau i tana rakau, o te tu, o nga ringaringa? Tera pea kai nga haka tu taua o mua me nga haka tu taua onaianei etahi tauiaureka whakamahuki ake i tenei pakihehua. Whaiho tonu enei ruaemi korero hia whakahohonio he ihinengaro e ai ra ki te reo, ki te rehu, ki te hau o te haka tu taua. Nga Haka Tu Taua Kai te mau tonu te haka tu taua, a ranei te haka ngarahau i tenei wa, ko nga tane whakatipuranga e kaingakau nui nei ki tenei taonga tuku iho. Hai tauakai i ake i waka korero, i roto i nga tau tata ki tenei tau tonu i tae nga ra whakamaumahara i nga pakanga i waengangu i te tangata whenua me te Karuana mo te whenua te take. Timata atu nga ra whakamaumahara nei i te tau 2013, ki te riu o Waikato ko te pakanga tanga o Rangiriri 1863. Te tau i muri mai 2014 ko te ra whakamaumahara i te riri ki Rangiowhia, ki Orakau hoki. I taua tau anoi i raumahatariatanga te pakanga ki Pukehinahina, ki Te Ranga hoki ki Tauranga. I tu ai nga ra whakamaumahara i runga i te ekenga o te kotahi rau. Rima tekau tau mai i te wa i tu, i pakanga, i hanga, i mateatea ai nga matau tipuna ki te pupuri i te ratou mana motuhake, i o ratou whenua. Ko te waimaria i tae matou ko taku tira mau rakau ara Te Hokokura o Tuhoe ki Rangiriri, ki Orakau, ki Pukehinahina me te Ranga. Ko te whakaaro rangatira i puta mai i enei hui whakahirahira kia tu he ra te motuhake whakamaumahara i nga pakanga i nga rau i te tu. Ina kia kore ai e ngaro nga korero, me nga mahi i mahia, tae noa ki te whitiki i te muka here tangata. Koini ki te korero nui i whakaaarata e Paraone Gloyne o Ngati Raukawa (Te Waka Huia, 2014). Ka maumahatariatanga nga tauututea a Tumatauenga i nga hoiho i haere ki nga pakanga o Te Ao Whanui, koia ano kia whakamaumahatangi te riri, te puelu i matou ki ai ki tenei whenua o Aotearoa. Ko te haka tu taua te hurihahuri ako, tuku, whakakotahui i nga iwi maha ki te whakatau ki nga tini raukura, i hinga ki te pakanga, kia mau hoki nga korero tuku, hitoria, kia kore i menehutia te kura, i mokore. I tenei tau whakamaumahara, pakanga muru whenua i haere a Tuhoe ki Rangiriri ki Orakau, engari i Pukehinahina ka whakaaarataatanga te ope taua o Mataatua ka ara, a Ngati Awa, a Tuhoe me Te Whakatohoe. Maro whaka-te-i-ihu, maro whaka-te-kei, te ope kaitaua o Mataatua! Ko te ope tu ope a Mataatua te taua a-waka tuatahi ki te whakatutuki i te pikaokao a te Karuana, ara te Kawana Tiana me tane ope hoi a whakaeke mai i te
Studying the Effectiveness of Language Awareness
Approaches to English Language Teaching in Singapore Secondary Schools

Important research on sociolinguistic diversity in education has perennially grappled with the fact that dominant pedagogical responses to stigmatized dialects are often counterproductive, if not damaging. A substantial body of scholarship has demonstrated strong connections between teachers’ negative attitudes towards stigmatized dialects, lower teacher expectations for students who speak them, and thus lower levels of academic achievement among students. In Singapore, students’ encounters with language discrimination have been framed by a Standard English-only formal curriculum that invalidates their cultural familiarity with the dialectal vernacular known as Singlish. One consequence of this has been the lack of equitable access to culturally responsive pedagogies, particularly for at-risk students in the ‘lower ability’ streams of secondary education in public schools.

This paper reports on an ongoing mixed methods study in Singapore that addresses the following research questions: Can the inclusion of non-standard English (such as Singlish) in the formal English curriculum facilitate the acquisition of Standard English competencies? Can a language awareness approach that affirms the value of non-standard Englishes contribute to student achievement levels in standardized English tests?

A pedagogical intervention, based on language awareness approaches to English language teaching, will be staged in the experimental phase, with outcome measures based on: (1) student’s pretest and posttest scores on a written test of English competency; (2) a survey questionnaire of students’ motivations and attitudes towards English learning. Parallel to this quasi-experimental study, the concurrent collection of qualitative data in the form of lesson artifacts, classroom observations, and interviews with teachers, will be carried out to obtain deeper explanatory insights into the effects of the intervention, centering on the research question: To what extent do contextual variables such as teacher and student characteristics mediate the effectiveness of the pedagogical intervention?

In sum, this study builds on theoretical and empirical studies that have attempted to describe, justify, and evaluate language awareness approaches to English language teaching with bidialectal learners in K-12 contexts. It seeks to corroborate, extend, and even complicate the extant scholarship on best practices in ELT, with a view to designing and implementing classrooms interventions aimed at enhancing student outcomes in the multicultural context of English language education in Singapore.
Session 7

be aware of the child’s changing developmental needs (Pere, 1982) so as to ensure the child’s holistic needs were met. It was of great importance that children were raised in this manner to ensure the wellbeing of each generation, and to enable positive life experiences for our tamariki. ‘Tiakina Te Pa Harakeke’ provides us with deep understandings and knowledge about childrearing philosophies and practices which enhance how we raise our tamariki and mokopuna.

Paper 2: PRESENTERS: Rihi Te Nana, University of Waikato

**Tiakina Tamariki**

This presentation provides an overview of the Indigenous research project ‘Tiakina Te Pī Harakeke,’ which is focused upon traditional Māori knowledge and protocols as models of Indigenous childrearing practice. The project provides communities access to the wisdom and approaches of a diverse range of people, who have a deep understanding of traditional Māori knowledge and childrearing practices in order to help to identify, learn and practice positive, cultural approaches to childrearing, as was practiced by our ancestors. Research findings highlight traditional knowledge shared by key Māori knowledge holders and ways in which we can draw upon those knowledge forms to support whānau wellbeing and strengthen our childrearing practices. This presentation shares key themes that have been shared by traditional knowledge holders highlighting key notions such as ‘whakamihi’, which emphasises the need to acknowledge our tamariki in ways that affirm their mana.

Paper 3: PRESENTERS: Hineiti Greensill, University of Waikato

**Taku Kuru Pounamu**

The significance of language to the practices of a culture, is something that is beyond measure. Language is not only a vehicle for communication, it is also a conduit for the transmission of values, beliefs and philosophies. In the context of Aotearoa, inter-generational transmission of te reo Māori (the Māori language) was disrupted by assimilationist government policies and large scale language shift. This had a catastrophic effect, not only on the transmission of language, but also on the transfer of fundamental cultural understandings inherent in the language itself. Despite such disruptions, traditional repositories of Mātauranga Māori ensure that the messages embedded in the language still remain with us today. Traditional Māori knowledge, history and ideas lay encoded in a variety of oral texts, many of which have also been converted to written form. In this presentation, examples drawn from two such texts, that is, waiata and whakatauki, or ancestral sayings, will be analysed for messages relating to Te Pī Harakeke and traditional Māori childrearing. The aim of this is to provide a clearer understanding of what Māori childrearing practices looked like and what we can learn from such approaches in the context of Māori parenting practices today.

Te Tora tiitiro tawhiti / Emancipation through Education 44

Thursday, 19 Nov. 11.00 am

**SESSION 7 ROOM: F201 START: 11.00 am STREAM: Early Childhood TYPE: In progress**

**PRESENTER(S): Jenny Ritchie, Victoria University of Wellington**

**Exploring young children's civic agency.**

This paper shares some of the initial premises and preliminary findings of an in-progress study, ‘Civic Action and Learning with Young Children: Comparing Approaches in New Zealand, Australia and the United States’ which is being conducted in three different early childhood care and education settings, one in each country (along with colleagues Dr Jennifer Keys Adair of University of Texas at Austin, and Dr Louise Phillips of the University of Queensland, Brisbane) and funded by the Spencer Foundation, Chicago.

The project’s purpose is to document and analyse young children’s initiated active citizenship across three nations, with a particular focus on Indigenous and/or marginalised children, and to connect national early childhood frameworks with actual practices around civic action. This goal is particularly salient given the current globalised educational push to impose ‘top-down’ educational standards and narrow the curriculum options available, thus limiting the potentiality for children to influence the pedagogical environment and wider community that surrounds them (Adair, 2014).

The initial literature review for the study included a critical discourse analysis (Wodak & Myer, 2009) of the pertinent curriculum documents. The data collection methodology is primarily ethnographic, utilising in part the video-cued multi-vocal methodology developed by Tobin and colleagues (Tobin, Arzubiaga, & Adair, 2013; Tobin, Hsueh, & Karasawa, 2009; Tobin, Wu, & Davidson, 1989). In addition to videoing by the researchers, the children are doing their own videos of things that they consider important to them. Edited video narratives from the three sites are being shared with teachers, parents/families, and children from the different settings, so that they can participate in co-interpreting the events depicted, and offer their wider and deeper knowledge and understandings as part of this process.

This project is still in progress, therefore this paper will present some of the insights and issues that have arisen from the New Zealand site by the time of the presentation. It is likely that theoretical analysis will draw upon feminist and post-structural theory (Haraway, 2008, 2015; Latour, 1994), in order to understand how powerful discourses and non-human actants convey messages to young children about their role and potential in the larger society. Latour (1994) alerts us to the human-non-human entanglements, or ‘collectives’ in which young children engage. According to Haraway (2015, p. 7) a key task that we (and young children in the future) now face is the challenge to ‘reinvent the conditions for multispecies flourishing’ in the face of the ‘human-propelled mass
extinctions’ of the current climate crisis. An intended outcome of the project is to illustrate ways in which young children at the three participating sites are civically active, that is, they implement strategies that demonstrate their agency as environmentally and socially responsive, capable contributors and effective problem solvers within their early childhood settings, homes and communities. It will also shed light on particular pedagogical approaches employed by the teachers in the three different national settings, that foster, model and extend young children’s civic capacities and the ways that the local curriculum documents support, enhance or constrain these pedagogies.

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SESSION 7 ROOM: F204 START: 11.00 am
STREAM: Adult & Tertiary TYPE: In progress
PRESENTER(S): Tane Randell Kaka, Te Wānanga o Aotearoa

TITLE: e-Learning in a wānanga context from a student perspective – intended methodology

Te Wānanga o Aotearoa (TWOA) is one of the largest tertiary providers in Aotearoa pursuing “Whānau transformation through education” (TWOA 2014 Annual Report). In a world of new and emerging technologies, educators are becoming more aware of the necessity to engage in the digital space in a 21st century learning environment. This research aims to explore the pedagogical practices currently utilised in an e-Learning wānanga/Māori context with a focus on e-Learning technology and the ways in which it is impacting on student learning. In addition I believe it is critical to identify possible gaps that may potentially hinder student learning and whether or not student learning expectations are being met through classroom delivery. The research proposes to examine four regions throughout the North Island of New Zealand: Auckland, Rotorua, Hamilton and Gisborne, with the intent of capturing student perceptions and experiences of e-Learning practices while studying at Te Wānanga o Aotearoa.

A one year data collection phase in the four regions is anticipated and participants will be drawn from a variety of programme disciplines and are likely to be ethnically diverse given approximately 50 percent of TWOA students are non-Māori (TWOA 2014 Annual Report). In this regard Māori learners are not the sole focus of the research but the application of tikanga Māori in an e-Learning context is. Because the Wānanga applies tikanga Māori values and practices throughout the organisation in various ways, every student is exposed to this philosophy and practice during their time at the Wānanga. As yet no studies have conclusively determined the success or not of providing a Māori/indigenous context to learning or indeed e-Learning. Given that e-Learning technology is also utilised and applied across the organisation’s teaching and research programmes with specific aspects of Māori knowledge and tikanga incorporated it therefore provides an appropriate field or starting point from which to undertake a range of focused research projects.

This presentation provides an overview of my methodology incorporating a discussion on philosophical assumptions (Creswell, 1998; 2003), Western and Māori knowledge claims (Gillies, 2006), strategies of inquiry (Creswell, 1998; 2003) and how these influence the way in which this research is undertaken.

I will therefore discuss a proposal to use a mixed qualitative and quantitative approach and blend both Māori/indigenous and Western methodology.

Furthermore it is important to me that an indigenous methodology be used that would provide a more reflective participatory dialogue in the relationship building and the acquiring of data from participants and stakeholders. I will include conversational method or story telling strategy (Kovac, 2010, p. 41). Kovac (2010) states that Indigenous methodology is “bringing old knowledge as Indigenous into places that are new to them as academic research”. From this approach perceptions and experiences of participants will emerge and compliment the observations of student engagement in the classrooms. A short online survey will also be utilised in the data gathering process.

I believe the findings from the research will inform and benefit future development aspirations of Te Wānanga o Aotearoa and other institutions. There is potential for this research to improve on the innovations and models of education to meet the expectations of students, government policies and stakeholders. These expectations are congruent to the very purpose and motive of the research.

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SESSION 8

SESSION 8 ROOM: Mem START: 11.30 am
STREAM: Education Policy TYPE: Symposium
PRESENTER(S): Dr Ann Milne & others

SPARKING OUT “AS MĀORI” ... Continues from Session 6

Between Hope and Despair: Paulo Freire and Emancipatory Education

The purpose of this paper is to explore the connections between hope, despair and emancipation in the educational philosophy and practice of Paulo Freire. The principal theoretical sources are Freire’s original texts. Particular attention is paid to a later book in Freire’s corpus, Pedagogy of Hope (Freire, 1994). The method is philosophical analysis. I argue that if we are to understand Freire’s approach to emancipatory education, both hope and despair must be addressed. The significance of the paper lies in the extent to which, and the way in which, it takes the often neglected theme of despair seriously as an element of Freirean theory.

In the first chapter of Pedagogy of Hope, Freire recalls a time in his life, from the age of twenty-two to twenty-nine, when he would sometimes be “overcome by a sense of despair and sadness” (1994, p. 27). He would, he says, suffer terribly during these periods, often spending two or three days feeling “wounded, bored with the world, as if I were submerged in myself, in the pain whose reason I did not know, and everything around me seemed strange and sudden” (p. 27). As these experiences became more frequent, Freire worked hard to place them in their wider contexts. He would try to identify the elements that constituted the experience and understand them. He was involved in a process of searching that would leave a powerful mark on his existential experience and play a key part in the development of his emancipatory educational theory and practice. This process was what generated hope: “At bottom, in seeking for the deepest ‘why’ of my pain, I was educating my hope” (p. 29).

Despair from a Freirean perspective can be seen as both a state of mind (e.g., the depression Freire himself experienced in his twenties) and a situation or set of conditions. It is possible to describe the conditions Freire observed among the impoverished Brazilians with whom he worked in exactly this light: their circumstances constituted a situation that we should all, as fellow human beings, find troubling. Simone Weil (1997) talked about affliction, the dire conditions experienced by those who were desperately poor, in a similar way. The Dostoevskian principle of each of us being responsible for all, conveyed in ‘The Brothers Karamazov’ (Dostoevsky, 1991) and taken up by one of the 20th century’s most influential ethical thinkers, Emmanuel Levinas (1969, 1998), is helpful here. The affliction and desperation experienced by some is simultaneously a call to us all to respond.

For Freire, acknowledgement is a necessary, though not sufficient, condition for engagement – for responding to the suffering of the other, who’s suffering is also our own, whether we recognize it as such or not. The idea of “responding” implies that this matters in an ethical sense; to respond means, in one way or another, we care. Thus, to say that despair debilitates and traumatizes and terrifies does not mean nothing good can come of it. A situation of despair can be dehumanizing but the manner in which we respond to it can be humanizing. What cannot be defended from a Freirean point of view – and in this sense Freire is very much like Miguel de Unamuno (1972) and Elie Wiesel (Aronson, 2007) – is indifference.

Despair is often defined as a state or condition in which we are “without hope.” From a Freirean perspective, however, if we are without hope, we are no longer human. In a world populated by human beings, then, there are no situations that are without hope. To exist as a human being is to always retain the hope that conditions could be otherwise. It is precisely when circumstances are most desperate, that hope comes most fully into being. Despair does not cancel out hope; it invites it. The possibility of hope is always there, waiting for situations to transform the world. Emancipatory education addresses despair and brings hope to life.

Thursday, 19 Nov. 11.30 am
activity. The construction of student identities was recognised as being much wider than a classroom community members, and school staff. Assessment was challenges. Some wider school practices were adapted in response to the student’s unique strengths and were required to rethink notions of dialogue, identities, partnership as everyday practices were developed and student agency, progress, participation, student voice and the students themselves, their peers, whānau. Assessment valued multiple perspectives - the voices of informed future learning. Our formative use of narrative recognition of student strengths and challenges that valued the students as participants in their own learning, as co-constructors of curriculum, and as assessment partners (Ministry of Education, 2007, 2009, 2011, 2014). Families / whānau are recognised as knowledgeable, as partners in educating their children (Ministry of Education, 2014, 2015).

This paper considers how these democratic notions can be realised for students who are labelled as disabled. It considers the consequences of assessment for the students themselves, and for their whānau. Drawing on my recently completed doctoral study I consider the recon- construction of a student labelled as severely disabled and non-verbal (not communicating with spoken words) as a learning participant, a valued student and a co-constructor of curriculum. This qualitative research project is an attempt to address gaps in current research and literature - that is, of disabled students who are marginalised in an NCEA-dominated secondary school system. The students may be invisible within the wider school teaching and learning landscape. Deficit constructions of ability may deem them unteachable, or as not belonging within the New Zealand Curriculum. This research project challenges the use of assessment models that recognise some students as learners and others as unable to learn. It utilises the principles of Te Tiriti o Waitangi (Treaty of Waitangi) to investigate the consequences of assessment for student access to quality teaching and learning. It also investigates the effects of these consequences for family/whānau members. Over one school year I worked in a New Zealand secondary school alongside the students, their families and school staff as we rethought student presence, participation, and learning.

The participants worked within a collaborative learning community. A sociocultural approach to assessment, ‘narrative assessment’ was introduced. This supported the recognition of student strengths and challenges that informed future learning. Our formative use of narrative assessment valued multiple perspectives - the voices of the students themselves, their peers, whānau and wider community members, and school staff. Assessment was recognised as being much wider than a classroom activity. The construction of student identities was supported through observations of learning across school, home and community settings. The research participants were required to rethink notions of dialogue, identities, student agency, progress, participation, student voice and partnership as everyday practices were developed and adapted in response to the student’s unique strengths and challenges. Some wider school practices were investigated and changes made to support more authentic ways of educators working with disabled students to hear what they had to say.

The research suggests some possible ways forward for educators who are questioning ‘what’ and ‘how’ all students can be participants in their own learning, how they can belong in learning conversations, in classrooms, in schools and communities as people who have something to contribute, something to say. It challenges the use of assessment models that value certain types of knowledge above that of knowing a student and their whānau well. The research suggests that a reframing of assessment practices through recognition of a commitment to the principles of partnership, participation and protection can support all students to be recognised as the learners that they are. All work completed in this doctoral project was shared with the wider group of specialists and teachers supporting the disabled students in the belief that a changing focus from impairment to strengths could result in better learning outcomes and opportunities for the students.

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**Thursday, 19 Nov. 11.30 am**

**SESSION 8 ROOM: F101 START: 11.30 am**

**STREAM: Inclusive Education TYPE: Complete**

**PRESENTER(S): Annie Guerin, University of Canterbury**

**Hearing voices: Supporting the participation of all students in their schools**

New Zealand education documents and policies support the notions of students as participants in their own learning, as co-constructors of curriculum, and as assessment partners (Ministry of Education, 2007, 2009, 2011, 2014). Families / whānau are recognised as knowledgeable, as partners in educating their children (Ministry of Education, 2014, 2015).

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multimodal languages produced by the children in museum visits from two contexts: a kohanga and a kindergarten. We discuss how the dialogue between the objects, the tamariki (children), and the kaiako (teachers) co-produce a museum encounter that is richly and imaginatively communicative.

The overall study is a design based study (Anderson & Shattuck, 2012) with a number of cycles of data collection and analysis. This paper calls on video data collected by the researchers during visits to exhibitions in museums from tamariki (with kaiako) in a kohanga reo and children (with teachers) in a kindergarten. Paki ako and learning stories written by the kaiako and teachers, observations, interviews with kaumatua, artists and kaiako/teachers were additional data sources.

In museums, exhibitions of taonga are designed for visitors with key messages in mind. In pursuit of their own meaning-making purposes and interests, the children often reconfigured these messages, and therefore extended the official purposes in a range of ways. Meanings were communicated in invented stories, frequently embodied. Affordances of these responses were provided by the museums, the dialogue between the children and between the children and the adults, the resources (e.g. sketch books) provided for the visit, and the preparation at the early childhood centre prior to the visit. Nonetheless, the children’s responses were personal and idiosyncratic, often explicitly or implicitly calling on prior knowledge, interests, dispositions and experience. Examples include:

- The labels/graphics at an exhibit entry were elaborated through dialogue and action
- An object’s meaning was embodied and storied
- Cultural understandings informed the visit and the child’s response
- Drawings of the exhibits emphasised personal and cultural meanings
- A label read by the teacher was embellished; novel story features are added.

An educational encounter between young children and a museum exhibition can combine information-gathering with creative co-construction. A mutually constitutive perspective between visitors (in this case, young children) and material objects can be effectively brokered and elaborated by a third party (in this case, usually, a teacher). This enabled an extension or a bypass of the official purpose of the exhibit by the meaning-making purposes and perspectives of young children. Emergent meanings, frequently, incorporating a deep level of affect from the children, was collaboratively produced. ‘Language’ and ‘reading’ is co-constructed by teachers, children and material objects as a personalised and creative event of intense interest to the children.

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Te Toroa titiro tawhiti / Emancipation through Education

Session 8

Thursday, 19 Nov. 11.30 am

SESSION 8 ROOM: F204 START: 11.30 am
STREAM: Adult & Tertiary TYPE: In progress
PRESENTER(S): Dr Lisa Maurice-Takerei, Unitec

The bricoleur, the engineer and the kaitiaki.
Reconceptualising the work of trade and vocational tutors.

This paper presents a discussion on the outcomes of a study which focussed on trade teacher work in New Zealand polytechnics. The ethnographic study was conducted with a critical ethnographic view over four years in two polytechnics. The study was undertaken using focus groups, interviews and field work. The outcomes revealed that the teaching world of trade tutors is more complex, and their pedagogical understandings more sophisticated than literature provided for trade teacher pedagogical development might suggest. Indeed, their work is multi-dimensional and multi-disciplinary requiring a range of skills and knowledge.

Despite the complexity of their work, trade teachers are often viewed as having a pedagogical deficit. As a response to this perceived deficit, research in the field is designed to ‘improve’, ‘enhance’, ‘develop’, ‘guide’, ‘transform’ and ‘build capability’. Research to enquire, consider or appreciate existing practice is rare. This paper presents an alternative view of trade tutors as agentic teachers with strong pedagogical identities.

Tradespeople have a long tradition of ‘passing on’ trade knowledge and skills. As guardians of their trade, tutors engage in pedagogical approaches with a long history of relative success. There is however a disjuncture; trade knowledge and the knowledge required to teach novices a trade is very different to the knowledge and skills required to operate easily in an educational organization. Indeed, in their role as tutors in polytechnics, trade tutors, if they are considered at all, are often viewed as non-agentic and ‘stuck’ in old habits. This is a workforce often seen as the servant of industry and the state, or as an intermediary between a trade skill base, students and industry. Trade tutors are the vehicle through which quick fix solutions are applied to a current skills gap or labour shortage.

The importance of their work as educators, trainers and key contributors to a skilled workforce in New Zealand is undeniable yet often invisible. As an occupational workforce trade tutors work at the boundaries of training and education, industry and institution, schools and polytechnics. As the skill builders, trainers, assessors, educators and tutors tasked with building the skills that contribute to sound infrastructure in New Zealand they are also called on to contribute to improved outcomes for government identified priority groups. Trade and VET educators undertake their work on the boundaries of formalized education (Ferguson & Seddon, 2010). Their work is close to industry and is undertaken in institution yet their transition from industry expert to teaching professional has complexities beyond those of transition.
from industry to institution. How does teaching occur in this environment?

What became clear in the study is that this is uneasy work, beset with complexities and contradictions. These complexities include the very foundation of educator work in the VET sector - student outcomes and workforce outcomes, assessment and quality, the progression of learning and semesterised unit standards. While trade tutors grapple with these problems polytechnics consider how best to provide support for trade tutors as emerging polytechnic educators whose roles are more complex than standards of conduct and lists of qualities or ‘how to’ guides can encompass.

This paper suggests that it is necessary to reconceptualise the trade tutor beyond the provider of trade based skills and knowledge. A reconceptualization of trade tutors is provided which was drawn from trade tutor perspectives of, and insights on, their work. These perspectives provided the basis for the reconceptualization of educators as multidisciplinary, multidimensional practitioners that goes beyond reductionist and instrumentalist views of teaching which vocational education is often beset with. In fact, the outcomes of the study suggests that trade tutors may in fact have ‘teacherly’ knowledge worthy of contribution to the wider educational community. The paper presents tutor perspectives on their increasingly complex world of work as they navigate the often competing goals of industry and institution. The research presented considers the identities of trade tutors as tradespeople and educators working in a new generation of VET.

SESSION 9
SESSION 9 ROOM: Mem START: 12.00
STREAM: Leadership TYPE: In progress
PRESENTER(S): Ann Milne, Kia Aroha College

Colouring in the White Spaces: Reclaiming Cultural Identity in Whitestream Schools.

If we look at a child’s colouring book, before it has any colour added to it, we think of the page as blank. It’s actually not blank, it’s white. That white background is just ‘there’ and we don’t think much about it. Not only is the background uniformly white, the lines are already in place and they dictate where the colour is allowed to go. When children are young, they don’t care where they put the colours, but as they get older they colour in more and more cautiously. They learn about the place of colour and the importance of staying within the pre-determined boundaries and expectations.

This study argues that this is the setting for our mainstream, or whitestream (Dennis, 1997) New Zealand schools - that white background is the norm. When we talk about multiculturalism and diversity, what we are really referring to is the colour of the children, or their difference from that white norm and how they don’t fit perfectly inside our lines. If the colour of the space doesn’t change, schools are still in the business of assimilation, relegating non-white children to the margins, no matter how many school reform initiatives, new curricula, strategic plans, or mandated standards we implement. What the schools in this study have tried to do is change the colour of the space - so that the space fits the children and they don’t have to constantly adjust to fit in.

New Zealand’s education system has been largely silent on the topic of whiteness and the Eurocentric nature of our schooling policy and practice. However, senior Māori and Pasifika students in Te Whānau o Tupuranga and Clover Park Middle School (now merged to become Kia Aroha College) were able to identify the ‘white spaces’ they have encountered in their schooling experience all too easily. ‘White spaces,’ they explained, are anything you accept as ‘normal’ for Māori - when it’s really not, any situation that prevents, or works against you ‘being Māori’ or who you are, and that requires you to ‘be’ someone else and leave your beliefs behind. White spaces are spaces that allow you to require less of yourself and that reinforce stereotypes and negative ideas about Māori. Most telling of all was the comment from a Māori student that goes straight to the root of the problem: ‘White spaces are everywhere,’ she said, ‘even in your head.’

This study describes the 25 year journey of two schools and their community’s determination to resist and reject alienating school environments in favour of a relevant, culturally-located, bilingual learning model based in a secure cultural identity, stable positive relationships, and aroha (authentic caring and love). While the research design is a case study, in terms of western ‘white space’ academic tradition, it is also a story in terms of kaupapa Māori and critical race methodology. More importantly, it is a counter-story that chronicles the efforts of these two schools to step outside education’s ‘white spaces’ to create new space. This counter-story is juxtaposed against pervasive, deficit-driven whitestream explanations of ‘achievement gaps’ and the ‘long tail’ of Māori and Pasifika ‘under-achievement’ in New Zealand schools. In the process of this research the focus shifted from how Māori and Pasifika learners could develop secure cultural identities in mainstream schools to examining what barriers exist in schools that prevent this from happening already? As these issues became clear the language of the study shifted accordingly; ‘developing’ a cultural identity was redefined as a reclamation of educational sovereignty - the absolute right to ‘be Māori’ or ‘be Pasifika’ in school - and ‘mainstream’ schooling became better understood as the ‘whitestream.’

The study contributes to the journey other schools might take to identify and name their own white spaces, and to make learning equitable for indigenous and minoritised learners.

Thursday, 19 Nov. 11.30 am

Te Tora titiro tawhiti / Emancipation through Education
plundering of the earth, and gaps between the privileged and the marginalized (whether rich/poor, human/nonhuman).

Along with continued concerns related to social justice, equity, poverty, and diversity, I ask questions like: What does it mean to be a younger human being in our world of assimilation, globalization, neoliberalism and how do we continue to remain critical and multiple, complex and real? The understandings gained from the journey of performance based research where art meets ako. Bundled up in technologies, the findings of this research centralize the importance of promoting biliteracy among MEBS, keeping an eye on the bigger picture and remaining interested in the policy environment. On that we depend.

Children’s conceptions of informal and everyday learning

Informal learning through everyday activities plays an integral role in how children and young people develop their identity as a learner, and has implications for their understanding of learning within a school-based context. Learning and development occurs as a process of participation in the socio-cultural activities that occur within the child’s community. Therefore everyday and out-of-school learning influences how, when and why a child learns. This paper reports on a 3-year TLRI funded research programme that explores how the knowledge of children’s informal learning outside of school can enhance teaching and learning practice in the classroom. Preliminary findings from Phase 1 are presented on the children’s conceptions of informal learning. The research involved in-depth phenomenographic interviews with 36 Year 5 students to understand their conceptions of informal learning outside-of-school. Phenomenography is a research approach that describes how people experience phenomena in qualitatively different ways. The basic principle underlying phenomenography is that there is only a relatively limited number of qualitatively different ways in which people experience phenomena or aspects of reality and presents the variation of that experience. The interviews were analysed and Categories of Description for informal learning were developed. This process identified five conceptions ranging from least sophisticated to most sophisticated or inclusive views around informal learning. Each conception was explored in terms of six domains that were identified across the phenomenon: Relationships (How do I connect to others?); Purpose (Why am I doing this?); Strategies (How am I learning?); Identity (Who am I becoming?); Culture (Who am I? Who are we? What is important?) and Affect/emotion (How do I feel?).
The paper presents the conceptions of learning from least to most sophisticated. Conception A was represented by children learning in relative isolation, without understanding the meaning of the activity and tended to be engaged in an activity for compliance. Conception B involved an understanding of how relationships work and the child’s role within them, and while they might see the activity as having meaning tended to be filling in time or avoid being bored. In a more inclusive manner, Conception C was represented by children recognising they needed others to learn and usually engaged with an activity in order to be close to their valued others. They tended to know where they were heading and were indicating their ability to regulate their emotions during an activity to move from one state to another. Children who expressed views within Conception D knew who to go to for particular learning and recognised that the learning occurred across settings. These children were more likely to take risks in order to learn something new, and be more likely to understand others’ emotions as a result of undertaking an activity. The most sophisticated conception (E) was represented by children who purposefully chose the relationships that worked best for their learning. This conception was indicated by children who improvised and expressed the need to be creative in their approach to learning and across multiple contexts. As distinct from earlier conceptions, children who expressed Conception E understood that they could influence the emotions in others and had a greater sense of being able control their own and others’ emotions. This paper presents the intensive analysis framework to identify the preliminary findings, and presents the resultant Category of Description for informal learning. These results are the first stage for an in-depth ethnographic exploration of informal learning with target students, followed by research with the students and their classroom teachers within the school context.

Voicing the unvoiced: relationships between student perceptions of adult expectations, student motivation, learning and achievement

Research on the impact of expectancy within classrooms is mostly conducted from the teacher or parent’s perspective. However, research has also found that students’ cognitive, emotional and social awareness can significantly alter and direct their behaviour within their learning environments. In New Zealand, students’ truancy, expulsion and suspension rates escalate rapidly from year 7 onwards. Furthermore, students’ attitude towards mathematics and reading decline and they become more critical of some of the teaching methods. Despite the popularity and importance of student voice/perceptions, in a 2011 student survey conducted by the Ministry, student voice was believed to be a crucial yet absent element of effective learning. Many students suggested that the survey was their first chance at voicing their opinion about learning. Studies have linked achievement to student motivation, learning approaches and more recently conceptions of learning. The current study was aimed at exploring student views on how to improve learning in class. The study also assessed the relationships between students’ perceptions of their parents’ and teachers’ expectations and their own motivation, learning and achievement.

A concurrent mixed methods design was adopted, providing a broad understanding of student perceptions and their influences on achievement and achievement-related factors. Likert scale survey ratings from 918 Year 7 and 8 students were analysed to answer three research questions. First, are student perceptions of teacher and parent expectations predictive of their self-efficacy, learning conceptions and approaches to learning and academic achievement? A series of Hierarchical Regression Analyses revealed perceptions of teacher and parent expectations to be predictive of student self-efficacy, learning conceptions, deep and strategic learning approaches and achievement. Further, perception of teacher expectations emerged as the stronger predictor of the dependent variables. The second research question was: what are the effects of congruence or dissonance between perceptions of teacher and parent expectations on students? A series of 3x3 two-way ANOVAs showed students with dissonant perceptions of expectations coped better than students with congruent low perceptions of adult expectations. High perception of teacher expectations emerged as having a buffering effect on low perception of parent expectations. No differences were found in perceptions of adult expectations on grade or gender levels. However compared to other groups, Māori students showed lower perceptions of parent expectations. The third research question was: given the importance of student perceptions, how do students believe they should be helped, both in class and at home? Thematic analysis of students’ responses from two open-ended questions presented teacher expectations, quality student-adult relationships, student voice, learning strategies, quality instructions, and feedback: as the most prominent influences on student learning.

The study results propose student perceptions to be crucial in integrating key competencies such as ‘relating to others’ and ‘participating and contributing’ into student learning. Teacher education on student perceptions of adult expectations is urged to develop the association between learning and teaching practices. In the current study, Māori students’ low perceptions of parent expectations need further investigation. Furthermore, the study reinforces fostering parental involvement in the form of high expectation especially within low decile schools. The current study was correlational so does not assume causality. Future projects could adopt experimental designs to test causality and compare effects of high and low perceptions of expectations.
Giving voice to Pasifika families and their children with hearing-impaired

This paper draws on the wide experiences of two teacher educators whose work has had strong connections with addressing and understanding challenges for families of children with disabilities, specifically the hearing impaired. Despite Pasifika children being over-represented in hearing loss statistics, little research has been dedicated to this particular area. This is further complicated as teachers of the deaf are scarce with inadequate numbers fluent in New Zealand Sign Language (NZSL). Added to this dilemma is the limited availability of interpreters of NZSL in mainstreamed schools. Implications for classroom practice are discussed and draws on national and international policies relating to the rights of children to access equal and appropriate education. Such issues are magnified for Pasifika families and their children.

The need to understand Special Education (SE) from the perspectives of Pasifika families has been documented. This has been important to identifying strengths and barriers to current services afforded to families. Drawing on a research methodology and the concept of talanoa, which entails space and time in open conversations with parents, children and teachers have provided insight to their experiences. Documented narratives of the authors illustrate the dreams, aspirations, and challenges of Pasifika families, their views toward education and acceptance. The findings from this study have implications for Pasifika families and their every day struggles as a marginalised group, twice over if they have a child with a hearing impairment or a disability. Attendees will gain a greater awareness of how to best engage with Pasifika families and their children. We conclude by outlining the importance of giving voice to families, and reaffirm the need to take a rights-based stance to education is one of necessity and advocacy.

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SESSION 9 ROOM: F101 START: 12.00 STREAM: Educational Ideas TYPE: Completed PRESENTER(S): Manutau Leaupepe, Lilien Skudder, University of Auckland

Te Toroa titiro tawhiti / Emancipation through Education 52

Tea whawhia te kete matauranga : Ways ECE lecturers can support students to fill their basket of knowledge in te reo and tikanga Māori.

The early childhood curriculum Te Whāriki (Ministry of Education [MOE], 1996) is designed to promote Māori language, culture and identity, and support all children to become competent and confident learners (Ministry of Education, 1996). The New Zealand GTS (Education Council, 2015) include an expectation that teachers must have knowledge of and respect for te reo and tikanga Māori and be able to demonstrate the appropriate use of these in their practice (Ministry of Education, 2011). However the degree to which this happens relies heavily on teachers’ willingness to uphold the aspirations of Te Whāriki. It follows then that the challenge for Initial Teacher Education Providers is to produce culturally competent graduates who have knowledge of, give value to, and have the ability to demonstrate the use of te reo and tikanga Māori.

At Waikato Institute of Technology we pride ourselves on being a bicultural institution. In 2013 the Waikato Early Childhood Education team became concerned that our students were using very little te reo Māori in their practice despite all students taking generic, core Māori language papers as part of their overall qualification. We set out to explore approaches and experiences which could support and encourage our student teachers to use more te reo Māori both in class and whilst on practicum. A small pilot project was undertaken with a group of second year student teachers who were on practicum one day a week. Student data was then collected through a self-assessment tool and focus groups throughout the year to gauge their progression, if any, of te reo Māori and to find out what they thought might help or hinder their ability to use te reo in the early childhood education context.

The results from the data collection highlighted the need for students to have

- A cohesive approach to te reo Māori across all papers in the qualification
- A supportive environment both in their classes and out on practicum.

This led us to the next phase of our action research project concerned with reviewing our own practice as kaiako. This phase is reported on in this presentation. In our efforts to take a cohesive approach across the curriculum we reviewed our practicum papers and developed reo Māori expectations and tikanga competencies based on Tātaiako. In phase 2 the project was undertaken with a cohort of both Year 1 and 2 students. A similar approach to data collection was employed where students completed self-assessments and participated in focus groups at the beginning of the year and after practicum to gauge the effectiveness of the cohesive team approach and the practicum competencies.
The project’s findings were different for each year level. An analysis between both Year 1 and Year 2 students shows increasing understanding of te reo and tikanga Māori over a period of two years where the students’ confidence and ability to demonstrate their knowledge of te reo and tikanga Māori has improved, and their resilience has grown. We argue that there is an ongoing need for the Early Childhood Sector and teacher educators to respond to the needs of student teachers, and in turn continue to meet their own obligations to demonstrate knowledge and understanding of te reo and tikanga Māori, in order to fulfil the aspirations of Te Whāriki and help the students meet the expected GTS.

Planning to Teach: Universities, Teacher Educators, and Workforce Planning for Initial Teacher Education in Aotearoa New Zealand

The object of this paper is to consider the adequacy of current institutional constructions of university-based teacher educators to support the quality preparation of newly qualifying teachers to engage in the complex work of teaching in Aotearoa New Zealand schools and early childhood centres.

The work of school and early childhood teachers is varied and complex. Simplistic notions of teachers’ work and teachers as technicists ‘trained’ to ‘deliver’ curriculum are insufficient for addressing the complex nature of educational work in schools and early childhood settings. Instead, newly qualifying teachers must be supported in their thinking and practice by being introduced to the scholarship, theory, and practices of teaching if they are to embody more sophisticated conceptualisations of their work. Understandings of the nature of teachers’ work speaks directly to debates about how, where, and by whom preservice teachers should be prepared. Therefore, we are researching teacher educators’ work in Aotearoa New Zealand university-based initial teacher education (ITE).

This study engages with findings from the first phase of a two-phase TLRI funded project that used Engestram’s (1987, 2001) cultural-historical activity framework to examine the work of university-based teacher educators. This paper specifically draws upon institutional constructions of teacher educators and their work identified through the analysis of recruitment materials and interviews with those responsible for recruitment.

From 1st October 2013 to the 31 March 2014 we conducted a weekly scan of unijobs.co.nz and institutional websites for education faculty related positions. These yielded 37 advertisements. After careful consideration, 11 were identified as Initial Teacher Educator (ITE) roles. The advertisement and job/person descriptions of these in combination with interviews were used as the data set for phase one of the study.

The analyses of the recruitment material indicated three institutional constructions of teacher educator: traditional academics, professional experts, and dually qualified. Professional experts are qualified and registered to teach in NZ schools and early childhood centres. Their work involves teaching and the supervision of preservice teachers on practicum and excludes expectations of research activity. In contrast, traditional academics are not expected to hold teacher registration or to have worked in schools or early childhood centres. Their work involves research, teaching and service and reflects the rules and objects of traditional university work. However, dually qualified teacher educators are expected to engage with the complete work of university based teacher education: they are qualified and registered teachers and they are expected to be active researchers with terminal degrees. Only one of the positions advertised pertaining to a dually qualified position, suggesting, for the most part, universities are primarily employing just two categories of teacher educator, neither of which can engage in the full scope of work with pre-service teachers in university-based ITE.

We argue that this bifurcated approach to recruitment is problematic and may not adequately serve the needs of university-based ITE and the teaching profession. If teacher educators are excluded from aspects of ITE work they may not be able to bridge the so-called theory practice gap and support the development of a new generation of research informed and theory using teachers. We perceive that there may be a professional backlash from this situation and suggest that Aotearoa New Zealand universities would be wise to recognize that their dominance in ITE may become contested, as it is elsewhere. The ideologies that pose a threat to university-based ITE in places such as England are also evident in New Zealand. In response to such ideologies, university-based teacher education must deliver on its promise of preparing teachers who are both scholarly and practical and who recognize and can respond to the scope and complexity of teachers’ work. However, if this is to happen, universities must recognize that the nature and quality of the teacher educators they employ and nurture is key.

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ASSESSMENT IN A DIGITAL AGE: PUT THE LEARNING IN THEIR HANDS

In a digital age, especially in Canada where we spend more time on-line than anyone else in the world (an average of 45 minutes each day according to the 2013 CIRA factbook) it is imperative to recognize the influence and impact of online activity and digital technology on learning and teaching. Learners, at all ages, are immersed in digital access and see the Internet as a very key source, if not the only source, of knowledge. That doesn’t mean that student-centred learning is only about technology but that emerging cultural tools have the potential to ensure that all learners are engaged and successful. The emergence of mobile technology has provided even more opportunity for learning to be collaborative and individualized. The internet and digital technology hold incredible promise for the emancipation of learners from teacher-directed, institutionalized education to self-directed, community-focused authentic learning. An important aspect of this transformation in learning and education is the assessment of learning through equally personal and authentic assessment.

ASSESSMENT IN A DIGITAL AGE

Paper 1: PRESENTER(S): Julie Mueller and Danielle Beckett
Wilfrid Laurier University; Anthony Bartley, Lakehead University, Candace Figg & Kamini Jaipal, Brock University

‘What do I have to do to get an A?’: Formative Assessment in a Technology-Enhanced Approach to Pre-service Teacher Education

A learner-centred, technology-enhanced approach to learning and instruction requires a focus on ongoing, formative assessment. Collaborative, active learning may present pedagogies that are new to some learners. It is important to evaluate the impact of alternative methods of instruction and the variables that might influence their success. This study examines the implementation of collaborative learning tasks and formative assessment using emerging technologies in a traditionally ‘text based’ Learning and Child Development course in a one year pre-service program for elementary teachers. Thirty four students completed a two-page survey measuring demographics, experience with technology, domain knowledge and attitudes regarding the pedagogical approach. Results of the survey analysis indicate that students were comfortable using technology for personal use as well as learning with a smaller percentage utilizing mobile technology. The technology-enhanced assessments were seen as the most effective components of the course and collaboration was seen as the most necessary learning skill for success. Specific assessment tasks and variables leading to learning will be shared and discussed.

ASSESSMENT IN A DIGITAL AGE

Paper 2: PRESENTER(S): Anthony W Bartley, Lakehead University, Ontario, Canada

Portfolio Assessment in Pre-service Teacher Education: Changing from ‘Hard’ to Digital Portfolios

We are reporting the use of portfolio assessment in pre-service teacher education over a period of more than 20 years, approximately 1200 individual portfolios. During this time the value of a portfolio in promoting a reflective ‘alert novice’ teacher (LaBoskey, 1994) has become more solidified (Bartley, 1997), and the assignment has moved from a ‘hard’ portfolio to a digital record. The portfolio assignment is a major component of the secondary science methods courses in a one year (September to April) post-baccalaureate bachelor of education programme at a university in Ontario, Canada. The assignment is introduced at the start of the classroom component of the course (September) and submitted at the end of the course at the conclusion of the second semester (early March). Pre-service teachers spend five weeks on practicum during November/December of this period, so have the opportunity to bring in lesson plans, analysis and reflections from the school-based component of their programme. The change from the ‘hard’ portfolio to digital portfolio took place over a period of three years where the digital format moved from optional to recommended and finally required. Digital portfolios have taken many forms, from Powerpoint (initially common) to web-based (most frequent in 2015). We shall discuss the educational impact of the change to digital portfolios, in terms of promoting digital competencies merged with reflective practice for authors, and also the implications for valid assessment practices for the instructor.

ASSESSMENT IN A DIGITAL AGE

Paper 3: PRESENTER(S): Candace Figg and Kamini Jaipal, Brock University, St. Catharine’s, Ontario, Canada

Building Faculty Capacity for Technology-enhanced Teaching through Faculty Mentoring and Leadership Roles

This paper reports on an ongoing professional development initiative, called the Digital Pedagogies Collaboration, for developing faculty capacity about technology-enhanced teaching. The purpose of this study was to explore how participation in the second phase prepared faculty to take on the role of technology leaders through facilitating workshops for other faculty members and serving as technology mentors. Qualitative data from four education faculty members were pre/post interviews, videotaped workshop presentations, workshop artifacts, and workshop observations. Findings indicated that: 1)
the TPACK-based Professional Learning Design Model (TPLDM) supported preparation and implementation of workshops; 2) the opportunity to take on leadership roles as a technology workshop facilitator deepened their understanding of how to use tools more effectively in instruction; 3) the pedagogical dialog of the TPLDM workshop model was critical for effective technology professional development; and 4) taking on technology leadership roles as workshop facilitators was perceived as important for promoting faculty capacity for engaging in technology-enhanced instruction.

Using peer assessment to help student better prepare for their internships

Teaching and learning pedagogies related to oral presentations and discussions have received little research attention, despite the common practice of oral assessments in business-related courses and the significance of verbal communication for workplace success. In Hong Kong, most business communication courses are taught by ESL teachers who are capable of assessing students’ language abilities during presentations. When it comes to the business-related content, ESL teachers may, however, have difficulties since they are less likely to have such business background. Grading for the content is therefore an issue. With a shift from summative assessment to formative assessment, peer assessment (hereafter, PA) has been suggested. Involving students in the assessment process can enhance students’ responsibility in their learning since students need to be both the assessors and the assessed with reference to set assessment criteria. PA allows students to receive more feedback which can be used as evidence to enhance students’ learning. Since students in higher education are encouraged to be independent and life-long learners upon graduation, PA provides important preparation: detailed, positive and timely formative feedback helps students identify their strengths and weaknesses, and target areas that need further development. Through the process of peer assessment, students can further develop their social skills and cognitive skills, which also help them to learn independently in the workplace in the future. In the hospitality and tourism industry, students are required to have exceptional verbal communication skills and they have to integrate subject knowledge into their spoken English. Many students doubt whether they can express what they have learnt in class in a real working environment, especially when they have to use English. Employers are concerned about students’ employability skills as exhibited in internship job applications. Besides knowledge, employers also consider that it is the responsibility of the higher education institutes to develop and sharpen the students’ employability skills.

PA can also help students better prepare for their internships. This study aims to identify peer assessment as a learning pedagogy for developing employability skills and examine students’ attitudes towards PA.

Data were gathered from a sample of year 2 students of hospitality and tourism management in an ESL classroom following a semi-structured interview. The findings show that students have a positive attitude towards PA. Teachers can focus on assessing students’ language abilities whereas peers can focus on the content. Students have also found this practice helpful because they can get more feedback on both English language capacity and subject knowledge. Students believe that PA is a potential learning approach that can make them better prepared for their internships. They have more learning opportunities by sharing with their peers. Students, however, have concerns relating to their ability to assess, and their responsibility for assessing peers.

The study recommends that PA should be implemented as a regular practice in an ESL classroom before the students have internships or graduate. This research study contributes to the theory and practice of PA in any undergraduate programmes that require students to have internships. The research is applicable to this conference as PA raises the mana of students and also teachers’ pedagogies.

Pathways for Our Success: Strengthening Indigenous Enabling Education

In Australia, regional and remote Indigenous students are underrepresented in both higher education and vocational education and training. Access (or enabling) education courses are important in lifting participation rates and potentially in encouraging mobility between the sectors, yet there is a clear lack of evidence underpinning their development.

This presentation reports on a research project undertaken over 12 months which has sought to explore current practices in managing Indigenous access courses, particularly in the context of regional, dual-sector universities. In particular, the project examined how these programs vary by institution (and region) in terms of structure, mode and ethos of offering; and direct and indirect impacts of these initiatives on Indigenous student participation and attainment; with a view to designing a best-practice framework and implementation statement.

The aim of this project was to develop a best-practice framework for Indigenous enabling education programs, emphasising regional and comprehensive education settings. Furthermore, the research team set out to explore
The findings highlighted eight main themes:

1. Using insights from both theory and practice, what are the key components of best-practice in preparing regional, rural and remote-based Indigenous students for entry to comprehensive educational pathways?
2. How are models of learning support and training/education delivery different between higher education and VET, and how might they encourage movement between VET and higher education?
3. What are the determinants of success for enabling education in an Indigenous context? How should ‘success’ be interpreted, considering institutional and governmental goals, as well as the ability of Indigenous peoples to pursue their own learning goals?

This project was based on an interdisciplinary and mixed-method, approach dealing with the socio-cultural as well as educational aspects of enabling education programs.

The case studies were populated by undertaking qualitative interviews at three different locations nationally: Central Queensland (CQUniversity), regional Victoria (Federation University Australia), and in the Northern Territory (Charles Darwin University). At each location, both staff and students who had engaged with enabling education programs were consulted for their experiences and opinions on the structures, values and outcomes of enabling education for Indigenous students.

The findings highlighted eight main themes:

1. Education has a key role in addressing Indigenous disadvantage, yet it remains poorly understood
2. If the educational targets for Indigenous peoples are to be met, there is a need for ‘fresh thinking’
3. Enabling education has a special role to play in the widening participation agenda
4. The evidence on best-practice teaching is scant
5. Indigenous approaches to teaching and learning must be recognised
6. There needs to be more opportunities for a discussion about what constitutes ‘success’
7. Pursuing best-practice will require taking a comprehensive view
8. Policy and positioning are both important in the widening participation agenda.

This presentation will provide an overview of this project and direction for the future of enabling education in Australia.

Te Toraotiro tawhiti / Emancipation through Education
safeguard and manage natural resources for future generations. However, the natural world, whether or not perceived as cultural, social or political territory, consists of a common pool of limited resources that require shared responsibility. All environmental decisions have some effect on particular groups and the wider communities. Management issues are subjected to constant change as economic, physical, social, cultural and political systems are active. As a result, environmental decision-making and management often involves conflict. People have differing perspectives, values and agendas on how natural resources should be managed. Their conflict may be derived from differences in cultural knowledge, economic agendas or understandings and values of kaitiakitanga and sustainable management practices. Therefore, issues of uncertainty, complexity and change are ‘usual’ components within environmental decision-making processes. It is understood that the natural world is complex and our understandings of how best to live, manage and connect with the world are uncertain.

This paper critically discusses my research experiences as a doctoral student navigating through multiple disciplinary areas of matauranga Māori, marine ecology, environmental education, marine science field research methods, strategic decision-making, governance, policy development, consultation and engagement with whānau, hapu, iwi and Governmental agencies and local communities. The paper examines complexities, uncertainties and tensions that exist around each of the disciplinary areas as they relate to the management of taonga (traditional treasured) species and the dissemination of science information and education awareness. It is argued that despite the abundance of rigorous scientific investigations that are performed by the global scientific community, most of the management forums and the resulting decisions that relate to environmental policy, funding and management implementation, are made by non-scientists. Therefore, relevant information from across multiple disciplinary areas must be identified, examined, interpreted, synthesised and articulated to all decision-makers and the wider communities. All environmental decisions have some effect on particular groups and the wider communities. Management issues are subjected to constant change as economic, physical, social, cultural and political systems are active. As a result, environmental decision-making and management often involves conflict. People have differing perspectives, values and agendas on how natural resources should be managed. Their conflict may be derived from differences in cultural knowledge, economic agendas or understandings and values of kaitiakitanga and sustainable management practices. Therefore, issues of uncertainty, complexity and change are ‘usual’ components within environmental decision-making processes. It is understood that the natural world is complex and our understandings of how best to live, manage and connect with the world are uncertain.

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AMORANGI: DOCTORING OUR OWN

Paper 3: PRESENTER(S): Mei Winitana Te Whare Wānanga o Awanuiārangi

Manakitanga in doctoral supervision at Whare Wānanga: a reflection of becoming an amorangi!

Manakitanga is loosely translated as ‘being hospitable, or maintaining and enhancing the mana of people and things’. As an under-pinning philosophy in the Māori world, the mana of the person is reflected in the quality of the relationships one engenders around them, both personally and professionally. Doctoral supervision at Te Whare Wānanga o Awanuiārangi can be examined in this context; there are cultural nuances and intricacies to be aware of to ensure the stability of the relationships of supervisor, student, and the formal requirements of the institution. Reaching amorangi status, in the Māori world, and at whare wānanga is more than merely completion of a formal doctorate; it becomes another reflection of the way that person has achieved the balance described above.

In this paper, based on my research, I pose a tentative conceptual framework about Māori women’s identity which emphasises cultural practices and philosophies from the contemporary Māori world, and from notions of ‘identity markers’ from the Western traditions of identity theory. Titled ‘Mai te kore ki te ao’ (from the spring of darkness/source to the world of enlightenment), manakitanga was one of six cultural practices examined with Māori women; including ‘te reo Māori’ (the Māori language), ‘whakapapa’ (genealogical relationships), ‘whānau, hapu and iwi’ (family, extended family/sub-tribe, and tribe), ‘karanga’ (women’s ritual call), and ‘māo moko’ (wearing of traditional Māori tattoo). It is argued that Māori women’s identity can be explored as ‘connections, mergings and overlaps with other markers’ (Hall, 1996; Intoual, 2006), in varying degrees of ‘fixedness’ or ‘fluidity’ the ‘fixedness or fluidity’ with other cultural practices or philosophies (described here as ‘identity markers’).

My study postulates that these spaces and places for Māori women’s identity, are described as being both organic and generative, and as both tangible and
intangible; they are transferable, are inclusive, and are positive in transformative ways. Manakitanga in the context of doctoral supervision is another reflection in the progression of becoming an amorangi.

**AMORANGI : DOCTORING OUR OWN**

Paper 4: PRESENTER(S): Miriama Postlethwaite, Te Whare Wānanga o Awanuiarangi

Wairuatanga: Rejuvenating the essence of wairua as motivation for doctoral students.

Wairuatanga is translated as ‘Māori spirituality’, and is a traditional concept that for Māori impacts on self and one’s inter-personal relationships in everyday situations extending from people to the environment. Formal academic relationships like doctoral supervision, reflects these intricacies in the same way other Māori philosophies are addressed in this symposium. In honouring the language of our ancestors, the rejuvenation of cultural concepts like wairua asserts the mana of the language and the land from whence the language stems; toi te kupu; toi te mana; toi te whenua; toi te tangata are realised. Secondly, in reclaiming Māori concepts as theory is the potential to transform present realities, giving a refreshed ‘take’ on traditional concepts and reconstructed to move us into a different mode of articulation. As a result, the existing literature on motivational theory and supervision is broadened; expanding perspectives of concepts and new meanings created. In my study, a relational epistemology was embedded that was culturally and socially constructed with the belief that people and the environment are in relation with each other. Reaching amorangi status in this context is reflected in the degree of spirituality one reflects, their knowledge of traditional spiritual systems and the quality of the spiritual relationships one engenders around them. Researching in one’s own cultural setting does not necessarily infer that one is unavoidably bound to a particular viewpoint. Rather, locating oneself acknowledges a tendency towards a particular worldview and standpoint and makes one circumspect about this. It was important for me as an inside researcher that I have the freedom to develop and apply methods that were appropriate for the participants and the research questions under consideration and not be constrained within ‘methodological shackles.’ Consequently, I adopted a localised indigenous methodology that originated from the place my whakapapa (genealogy) stemmed. The local pepeha (traditional saying) from Te Waimana (situated in the Eastern Bay of Plenty, Aoteaoro): Waimana kaaku: Te horana o te kururangi (the unity of the Waimana people is like the spreading, entangled growth of the kumara vines) frames my research; the vine (Te Aka) representing the interconnectivity of my study, the interleaving themes and the participants.

This paper, based on my research, presents the ideas emerging from the interviews with Tuhoe doctoral scholars of their motivations during study. Indigenous motivational theories and models have been developed as a result of the findings. Some of the major themes revealed a description of wairua as motivation in their studies; the value placed on one’s identity and culture; the significant role of whānau and role models; utu (reciprocity in contributing back to their communities); agency that was personal and collective and the influence of their own kaupapa (topic).

From the discussions, it is asserted that wairuatanga offers not only a more holistic and cultural way of understanding driving factors which Māori scholars engage in to ensure continuation and completion of their doctoral studies, but also insights into the supervision of Māori in doctoral studies.

**AMORANGI : DOCTORING OUR OWN**

Paper 5: PRESENTER(S): Richard Smith, Te Whare Wānanga o Awanuiarangi

**Working in a Māori/Indigenous space: A critical Pakeha perspective**

I take my Te Tiriti o Waitangi responsibilities seriously. I am one of a handful of Pakeha academic staff working in an almost wholly Māori organisation. It is both an honour and a privilege, yet it is not without its challenges. This brief presentation outlines this critical space as important to the philosophies of engagement between Māori and non-Māori and how to meaningfully contribute to the important work of connection and relationship. I see first-hand the difference that an institution like Te Whare Wānanga o Awanuiarangi (TWWoA) makes to all people, but in particular for tangata whenua. My commentary is based on my experiences of working in a wānanga for approximately 18 months, but also premised upon experiences of working with Māori postgraduate students for approximately 14 years as colleagues and students and in multiple roles. I have worked in a consulting role to TWWoA since 2005 and acted as a critical friend for their PBRF submission in the 2006 round by being part of an external panel reviewing their staff’s evidence portfolios (EPs) and research outputs. I have also been an adjunct professor here since 2010 and acted as an external quality assurer of their Professional Doctorate in 2012.

In 2013 I returned to Aotearoa/New Zealand to take up a ‘leadership’ role in the School of Indigenous Studies (SIGS) assisting in SIGS with the PhD and then in contributing the Doctor of Māori and Indigenous Development and Advancement degrees. This paper catalogues my experiences of working with Māori doctoral candidates at TWWoA and offers advice from an alternative cultural experience of being a minority within an Indigenous organisation. It is somewhat ironic being in this ‘privileged’ position which must be somewhat akin to what Māori as tangata whenua must feel and experience working as minority inside mainstream/whitestream Pakeha dominated higher education institutions in Aotearoa/New Zealand. The paper also represents an exploration into identity politics.
and a coming out so to speak of my own ‘decolonisation’ as a senior Pakeha academic. In terms of directly address the conference theme the paper speaks directly to empowerment through education.

Through my work experiences and professional relationships at TWWoa is see first-hand the power of transformative education and empowerment in a Freirean-sense. Furthermore, by working in a tangata whenua agency insights can be gleaned which transform me as an academic and as a person as well as the colleagues I work with as doctoral students. Relationships matter and therefore appropriate culturally responsive ways of interacting and exploring through the sharing ‘stories’ assists to solidify the supervisory relationships as they grow and emerge. It is through developing a shared sense knowledge that the magic of discovery and enlightenment occurs.

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SESSION 10 ROOM: Noho START: 3.00 pm
STREAM: Educational Ideas TYPE: In progress
PRESENTER(S): Georgina Stewart, University of Auckland

Māori-Medium Educational Research and Scholarship

Te reo Māori has been an official language of Aotearoa New Zealand since 1987, and remains one of few indigenous languages ever to be accorded such status. The legal status of te reo Māori presumably reflects an attempt to recognise the ‘bicultural’ nature of our society. Most universities in Aotearoa New Zealand reflect this official status in their language policies, allowing for any essay, dissertation or thesis to be submitted in te reo Māori, given suitable assessment arrangements are made. Alongside other Māori developments in tertiary education such as university marae, Wānanga, and immersion-Māori teaching degree programmes, this university language policy appears to support Māori aspirations and foster inclusiveness. However, it remains unsupported by a commensurate level of theoretical and practical knowledge about undertaking academic teaching, learning and research in te reo Māori. Given the fundamentally different worldview that frame Western scholarship and underpin Māori and other indigenous languages, why should we assume that scholarship can be unproblematically translated into these other languages? Does using te reo Māori and other indigenous languages for scholarship entail changing academic criteria and outcomes? What is gained and risked by using te reo Māori in the academy?

As an initial report on a longer-term research project designed to address this gap in knowledge, this paper interrogates these questions, using a framework described as ‘Kaupapa Māori philosophy of education’.

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language culture and identity of our young people. The first paper explores what can be learnt from the TLRI literacy-related projects of 2003-2014. Each of the subsequent papers present one of the five TLRI literacy projects currently in progress.

**TLRI LITERACY PROJECTS: WHAT HAVE WE LEARNT AND WHERE MIGHT WE HEAD?**

**Paper 1: PRESENTER(S):** Sue McDowall, NZCER; Amanda Bateman, University of Waikato; Libby Limbrick, Rebecca Jesson, Aaron Wilson, University of Auckland; Angela Feeker, Massey University, Ken Kiplin

A decade on: What have we learnt from the TLRI literacy projects of 2003/2004

This paper presents the findings from a synthesis of 18 TLRI literacy-related project reports (Literacy Research that matters: A review of the school sector and ECE literacy projects). These projects were published between 2003 and 2014. The purpose of the synthesis was to explore what we as a community of researchers and teachers in Aotearoa New Zealand see as the challenges to be tackled in literacy teaching and learning, where we anticipate finding solutions to these problems, the approaches we consider useful for exploring them, and the new knowledge we have built. In particular this paper presents what the TLRI literacy projects tell us about the need to: contextualise literacy teaching to student, school, and community contexts; teach curriculum literacies in culturally responsive ways; provide students with opportunities to develop their critical literacy and multi-literacies; use students’ out-of-school literacies in the classroom; and listen to what our young people have to say about their learning. This paper considers what we have done well as a community of researchers and teachers working in the field of literacy, and areas we may have overlooked or under-served. The paper ends by considering the implications of the findings for future research and policy.

**TLRI LITERACY PROJECTS: WHAT HAVE WE LEARNT AND WHERE MIGHT WE HEAD?**

**Paper 2: PRESENTER(S):** Aaron Wilson, Jacinta Oldehaver, University of Auckland

Talking about text: Changing patterns of discourse in low-decile secondary

This paper reports on the purpose, design and emerging findings from the first round of data collection of a two year TLRI-funded research project. The project is a partnership between the two University of Auckland-based researchers and six teacher-researchers from two low-decile Auckland secondary schools, Aorere College and Tamaki College.

Research questions address: current patterns of oral and computer-mediated talk about texts in Year 12 English, science and health/physical education classrooms; factors that act as barriers and enablers for effective talk about text; the effect of a design-research partnership between teacher-researchers and researchers on patterns of talks; and outcomes for students and teachers. The study is located in the fields of dialogic instruction and disciplinary literacy. It is predicted that changing patterns of talk about text will contribute to improvements in a range of student outcomes including subject and subject-literacy achievement, participation, and effective outcomes. This is because students need high levels of literacy to understand and use the increasingly sophisticated and subject-specialised language of the senior curriculum (Shanahan & Shanahan, 2008), and one of the most powerful ways to raise students’ subject-literacy is for them to engage in rich extended discussions about the texts that they read in different learning areas (e.g., Soter et al., 2008; Wilkinson & Son, 2009). This collaboration serves the theoretical goal of explaining the low rates of extended discussion in subject classrooms identified in the extant literature, and the professional goal of understanding more about the conditions in secondary schools that enable or constrain such dialogue.

The study is framed around two iterative design-analysis-redesign cycles with repeated measures (Cobb, Confrey, Lehrer, & Schauble, 2003; Shavelson, Phillips, Towne, & Feuer, 2003) and will use mixed-methods (Creswell & Plano-Clark, 2011). At the beginning of each cycle ‘profiling’ data to investigate current patterns of classroom and online talk about texts will be analysed and used to design new teaching approaches that address needs and barriers and build on strengths and enablers identified. Repeated-measures data will be analysed again at the end of the first cycle and the beginning and end of the second cycle. Data sources are: a student questionnaire; student interviews; teacher interviews; observations of whole-class and small group discussions; analysis of online discussions; analysis of written texts; and NCEA data. All data will be collected at four times over the two year project.

Data from the first round of collection is currently being analysed and preliminary findings will be available by the time of the conference.

**TLRI LITERACY PROJECTS: WHAT HAVE WE LEARNT AND WHERE MIGHT WE HEAD?**

**Paper 3: PRESENTER(S):** Libby Limbrick, University of Auckland

Summer reading to overcome the summer effect: a partnership between a school, a library, and the school community

This paper reports an initiative to investigate a programme to counter ‘the summer effect’ on the reading achievement of students in a South Auckland primary school. The summer reading effect has been reported widely internationally (e.g Alexander, Entwhistle, & Olson, 2007; Allington & McGill-Franzen, 2010) and in New Zealand (McNaughton, Jesson, and Kolose, 2012) as contributing to disparities in literacy achievement.
This project was informed by a meta-analysis of 41 studies (Kim and Quinn, 2013) on the outcomes of summer reading interventions. It identified positive outcomes, especially for students in low income areas, associated with both classroom and home programmes. They noted, however, little research on programmes drawing on the collaborative expertise of a school, its students and parents, and a community resource, the public library. New Zealand research (McNaughton et al., 2012, p.2) which argued for ‘context specific solutions’ also influenced the design of the project.

Papatoetoe Central School, a Decile 4 urban area in South Auckland, initiated summer reading project (SRP). The focus was students in years 5/6 so as to foster students’ motivation to read and encourage more robust reading habits before starting intermediate school.

An inquiry approach, incorporating elements of a mixed method design, was adopted to answer the question: to what extent student reading achievement and attitudes to reading can be enhanced through a collaborative school, home and community library summer reading programme. The research design of the project was in five phases: initial planning and communication with the school and local community; planning through consultation between the project partners, eliciting the views of students, whānau, and local community to contribute to programme, and initiating the classroom phase of the programme; establishing baselines for reading achievement and attitude and implementing summer programme over the long holiday break; collecting data on outcomes from the summer reading programme from students, whānau, teachers, librarians and community representative; final analysis and reporting. Quantitative data, using STAR, administered by the school, were collected to assess reading achievement at the beginning of the first year of the project, prior to the summer break and at the beginning of the second year; NEMP was used to assess attitudes to reading during the first year 1 and following the SRP. Qualitative data from focus groups and observations were collected during and following the summer programme from students, whānau, teachers, librarians and a community representative. Focus groups with students, whānau and teachers as part of the planning process informed the SRP intended to foster ownership of the programme. Data from planning meetings with library staff and project reference groups have contributed to the outcomes.

Reading achievement data suggest improvement in comprehension, especially for those students with high participation in summer holiday library based component. These students also appear to have great self-efficacy in regards to reading. Data also suggest classroom approaches prior to the SRP play an important role in the outcomes, and should be considered an integral component of programmes addressing the ‘summer reading effect’ on student reading achievement.

Benefits of collaborative approaches between schools and community are apparent. Feedback from participants provide insights to inform future collaborative summer reading programmes with potential to address ‘the summer reading effect’ on student reading achievement. This project provides further evidence for contextualising literacy teaching and learning to the student, school and community.

**TLRI LITERACY PROJECTS: WHAT HAVE WE LEARNT AND WHERE MIGHT WE HEAD?**

Paper 4: PRESENTER(S): Rebecca Jesson, Naomi Rosedale, Maria Meredith, University of Auckland

**Porous Learning: Using netbooks at home to enhance literacy learning**

The current study was undertaken in a community where schools have become ‘digital learning environments’, employing one to one devices and a common digital pedagogy. Given that students can take home their devices, access school-based wireless networks and access their class sites from home, some suggest that the traditional boundaries between home and school might become more ‘porous’. This paper explores the variation in home learning practices in that context and seeks to understand the relationships between that variability and students’ schooling achievement in writing.

Home learning has traditionally been regarded as ‘homework’: tasks assigned by schoolteachers outside of instructional school time (Cooper, 1989). However, given the possibilities for new efficiencies, access to information, personalised creation and collaboration such traditional negative associations with ‘homework’ may no longer hold. In one-to-one learning environments, where ‘anytime, anywhere’ learning might be realised as gamification, digital object creation and collaborative interaction. Arguably, the blurring of perceived learning boundaries across home and school sites is an outcome of one-to-one access, increasingly viewed as ‘an integral part of a seamless learning experience’ (Kerawalla, O’Connor, Underwood, du Boulay, Holmberg, Luckin et al., 2007, p. 289). As we still know little about what students independently do online, what types of activities they regularly engage in and how those activities relate to learning, including how pedagogical practices influence students’ use at home (Lei, Zhou, & Wang, 2009), this study aims to contribute to these understandings. We examined students’ out-of-school digital use in relation to their achievement levels and progress, and how families support this.

The study draws from interview data of parents and students. Based on qualitative analyses, five core categories of use were identified as possible influencers of learning. These were then mapped to writing achievement data. Findings suggested considerable variation between students and families, in terms of the...
extent to which they engaged with ‘learning’ at home. Variation was also apparent in the nature of the activities students reported as ‘learning’ activities, the support they received from their families, their strategies for learning and the value they expressed for reading on and offline. Mapped against the students’ achievement profiles, quantitative analyses indicated some general patterns, highlighting some associations with home learning practices.

We conclude by proposing that the five identified dimensions might guide purposeful decision making on the part of educators, parents and students to consider the possibilities for home learning and the relationships between those practices and school achievement. The implications for enhancing interactivity, and for realigning notions of what counts as learning is likely to have relevance as more schools take up digital learning initiatives.

TLRI LITERACY PROJECTS: WHAT HAVE WE LEARNT AND WHERE MIGHT WE HEAD?

Paper 5: PRESENTER(S): Amanda Bateman, Margaret Carr, Elaine Reese, University of Waikato; Alex Gunn, University of Otago

Exploring literacy in the early years

This paper discusses the emerging findings about the literacy experiences of twelve children in New Zealand, spanning from kindergarten to their start of primary school. The findings are from a three-year TLRI funded project initiated in 2014 to explore and strengthen young children’s story-telling expertise in the early years.

Building on research that shows that children’s narrative competence is linked to later literacy learning at school, we want to understand more fully how conditions for literacy learning are, and could be, supported within early years education settings.

As a team we bring inter-disciplinary perspectives to the fore: bridging education and psychology, quantitative and qualitative methods, expertise in working within home-based and education-based settings. A mix-method analysis is being used to analyse natural everyday storytelling in kindergartens and school settings as we follow our 12 case study children over three years. There are three layers of data analysis being used: Conversation Analysis, Narrative Analysis, and Mediating Resources Analysis. These are being used to answer the following research questions: 1. What storying opportunities exist in early years settings and what happens in them? a. What contributions do story-partners make to these storying events? With what effects? b. How do mediating resources work to support children’s storying? 2. How can these opportunities be strengthened?

The 12 participating children include six children based in the South Island site in Timaru and six in the North Island site in Auckland. The university researchers have collected video recordings of children’s everyday storytelling practices in kindergarten during 2014 on three separate occasions for about an hour each time. For 2015 the first set of video recordings of storytelling episodes in primary school have been recorded as our child participants transition from kindergarten to school. We will continue to collect video footage of our children’s storytelling at school until December 2016.

As part of this specially organised symposium, we will present the emerging findings revealing what literacy practices are evident across different early years settings, from 2 kindergarten sites to 6 primary school settings. Examples of practice will be discussed with a focus on the socio-cultural ways in which children actively co-produce moments of literacy learning and pedagogical practice.

These practices can help better our understanding about what unique moments of literacy teaching and learning look like in everyday practice by ‘zooming in’ to explore the teacher-child interactions that co-produce literacy based exchanges. We will then discuss how these findings can enable us to ‘zoom out’ and explore what worked well in these unique pedagogical moments, and what could be further strengthened. The ways in which these considerations can then be applied to teacher practice and teacher training education will be discussed.

TLRI LITERACY PROJECTS: WHAT HAVE WE LEARNT AND WHERE MIGHT WE HEAD?

Paper 6: PRESENTER(S): Angela Feekery, Ken Kilpin, Lisa Emersion, Massey University

Enabling academic literacy: Smoothing the transition to tertiary

This action research project was designed to support government literacy intentions through the realignment of the NCEA. The re-alignment of NCEA Levels 2 & 3 (of the NZQF) to levels 7 & 8 of the New Zealand Curriculum (2007) has reinforced government’s commitment to students’ academic literacy knowledge and skills. There is an explicit requirement for students to demonstrate evidence of deeper critical understandings and analysis of text and information. Our project emphasised the simultaneous learning of strategic approaches to academic literacy, of the conceptual knowledge that underpins its contextual practice, and the need to build students’ capacity to think critically and deeply about and with text.

The goal of this project was to strengthen the transition process (particularly for low-mid decile schools with a poor record of transition) by bringing literacy practices across the transition into alignment and improving students’ academic literacy during the transitional years during year 13 and first year tertiary study. Our objectives were to:

- develop, implement and assess a revised approach to the embedding of academic literacy skills in the senior secondary curriculum and first year tertiary study.
Session 10

- model sustained partnership between secondary and tertiary teachers in the development of academic literacy pedagogy and resources, to facilitate more effective strategies for transitioning students into academic literacy.

Our research explored which skills, attitudes, attributes and learning expectations students bring from the New Zealand secondary school qualification experience, the National Certificate of Educational Achievement (NCEA), to support their academic achievement in their first year at university. We focused on the extent to which secondary education was equipping students with the relevant skills, attitudes, attributes and independence to facilitate a smooth transition into tertiary study.

Our research has demonstrated that there are systemic problems related to integrating literacy into the curriculum which relate to secondary teachers’ academic and professional self-concepts, perceived accountability pressures associated with NCEA achievement, and insufficient attention given to strategic information and academic literacy instruction. In identifying and addressing those issues, we demonstrated that adopting a pedagogic literacy pathway in senior secondary school and familiarising secondary teachers with the tertiary environment can, at least in part, enable a more efficient transition to tertiary study. Furthermore, familiarising students with the literacy and independent learning requirements of tertiary study can shift their attitudes to literacy. When students see the need for more reading and writing, and teachers recognize the need to develop students’ independent literacy skills, change can happen: with support, particularly through the use of the ANCIL framework, teachers can be assisted to overcome their own anxieties around accountability, stop over-managing their students’ learning, and still be confident of results. The outcome is students who are more prepared for tertiary learning through increased academic literacy, improved independent learning skills, and greater familiarity with the expectations of life in a tertiary institution.

As a result of our research, we have developed a model sustained partnership between secondary and tertiary teachers in the development of academic literacy pedagogy and resources, to facilitate more effective strategies for transitioning students into academic literacy.

Te Toa titiro tawhiti / Emancipation through Education
**Te Ao Māori Learning Journeys of Teacher Educators**

This paper reports on research that examined a relationship-based pedagogical professional development (PD) initiative for teacher educators. The focus of the research was to gain insight into teacher educators’ perceptions of their capabilities to deliver cultural competencies in their teaching practice with student teachers, with the intention of impacting positively on Māori learner success. This presentation describes how a PD initiative supported teacher educators to implement te ao Māori (the world of Māori) into their practice. The teacher educators reported that the success of the PD was the whakawhānauingatanga (building relationships), where the participant’s pūmanawa (strengths/attributes/interests) were recognised and connected to, and their positive responses uplifted the mana (integrity) of our rōpū (group).

The critical social theories of Kaupapa Māori and Action Research are the methodologies utilised in this study. Both methodologies focus on linking theory and practice, along with reflection and action.

In 2014 I facilitated a professional development initiative (of regular hui) for five teacher educator participants. The PD was informed by Tātaiako: Cultural Competencies for Teachers of Māori Learners (Ministry of Education, 2011). In the New Zealand context, to be culturally competent it is important for the teacher educator to have an understanding of te ao Māori. An understanding of the nature of the teacher educators’ relationship with te ao Māori, before and after the implementation of the PD was gained via interviews with, and the journals of the participants.

The participants came into the PD initiative with a range of ways and levels in which they related with te ao Māori. Whakawhānauingatanga was developed through the hui and the cultural competency approach was a safe way for all of the participants to engage with te ao Māori. The participants were free to explore different ways of learning about te ao Māori through doing and moving bodies (te tinana nekeneke), thinking minds (te hinengaro whakaaro) and feeling hearts (te manawa pā).

Evidence of change in practice is not so easy to report, however a common theme that came from the participants was that as a consequence of participating in the PD they had a heightened awareness of tikanga Māori (Māori cultural practices) and an appreciation of the benefits of ako (reciprocal teaching and learning) that occurred in collaborative practice. Also the participants acknowledged that the inclusion of ‘effective pedagogies’ within the PD was key to developing a positive and safe working environment.

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The Fast Feedback Research Project

The Fast Feedback model is a feedback model for primary-student writing. Fast Feedback involves three important actions. First, teachers use the draft book to select an individualised goal for each student. Second, they discuss and model this goal at the beginning of writing lessons, and give plenty of opportunities for student practice. Third, they use the Fast Feedback conference at least twice a week with each student. This is a 30 second, targeted conference in which the teacher acknowledges any increment of progress towards the individualised goal and records a tick or sticker (indicating full or partial achievement) in the back of the draft writing book, so that students and teachers can track progress in a simple, visual way.

Fast Feedback has the potential to positively transform writing lessons. The careful use of the draft writing book to select goals encourages teachers to reflect carefully on the writing process and student progress. Regular, specific and positive feedback enhances student motivation and helps to develop the skills needed for self and peer assessment. The targeted teaching, combined with regular feedback, appears to accelerate achievement, particularly for those writers who are achieving below the expected levels for their year group.

In 2015, nine teachers were involved in trialling Fast Feedback. Draft writing samples were collected and analysed for 160 student participants, giving quantitative data on achievement. Teacher interviews were used to identify broader impacts of the model on teacher and students attitudes to writing.

The Fast Feedback project, with its emphasis on formative assessment, provoked thought and discussion about the writing process and best practice for writing teaching. Some key issues emerged: seminal studies into the writing process reveal a complex ‘act of juggling a number of simultaneous constraints’ (Flower and Hayes, 1981, p.31). For beginning writers, the challenges of spelling and handwriting add to this complexity (McCutcheon, 1996). The Fast Feedback team needed to carefully consider how to best support our students with this process. One recurring question regarded goal selection. Many of the lowest-achieving writers in each class demonstrated difficulty with the technical aspects of writing, including handwriting, spelling, and writing in sentences with correct punctuation. These technical aspects of the process work well as Fast Feedback goals as they are easily defined and are measurable.

Achievement of these goals was motivating for students and appeared to give them the confidence and freedom to begin to concentrate on deeper features. However, working on these skills as a priority was a new approach for many of the teachers and seems to differ with current Ministry advice communicated through documents such as the Reading and Writing Standards.

Emancipation is a highly relevant concept when discussing Fast Feedback. The model seems to emancipate learners in two key ways. First, learning-focused feedback appeared to enhance student self-awareness and motivation. Our participants began to take greater responsibility for their own progress. Many teachers commented that their struggling writers, in particular, gained confidence to write more independently and began to speak about themselves as being real writers, when they had not done so before. Second, Fast Feedback helps to accelerate progress with technical skills such as spelling and sentence-writing. As students began to master these aspects of the writing process, they became able to apply themselves more deeply to problems of content - purpose, ideas, language and so on.

This was a thought-provoking project which has implications for the use of feedback, as well as assessment and teaching of writing more generally.

The Fast Feedback project is the focus of my Masters thesis and is supervised by Vivien Van Rij.

Thursday, 19 Nov. 4.00 pm

Scoping the meaning of ‘critical’ in mathematical thinking for Initial Teacher Education

Current strong emphasis on literacy and numeracy in New Zealand educational policy, as elsewhere, reverberates in different ways in institutions charged with children’s and adults’ learning. A common response is to locate literacy and numeracy centrally in programmes aimed at preparing children for and enhancing adult participation in 21st century life and work. One place these agendas overlap is in preservice teacher education or Initial Teacher Education (ITE). Preservice teachers enter their ITE programmes as adult learners engaged in building literacy and numeracy knowledge and skills for teaching across the curriculum, working with student achievement data and administration, aspects of which may also be useful in their wider lives. These tasks also involve making judgements which require critical thinking, another key policy focus in New Zealand and...
internationally for children’s and adults’ learning. As part of a project in which a group of researchers are exploring mathematical thinking and reasoning in initial teacher education (MARKITE) the researchers included critical awareness as one of three dimensions in their definition of mathematical thinking. As the project has progressed our interest in the notion of criticality in mathematics education and its implications for mathematical thinking in the context of the needs of 21st century citizens has grown. We have set out in this paper to illuminate what ‘critical’ in mathematical thinking could mean and what we mean by it in our project. Our aim in this reflective undertaking is to shed light on options and elaborate why we believe developing criticality is important in initial teacher education.

The primary mode of inquiry was a literature search, covering critical theory and critical literacy, critical mathematics and various definitions of mathematics education (critical numeracy, data literacy and quantitative literacy). Next we reviewed current thinking on the context in which ITE takes place, in particular the needs of democratic citizens in the 21st century. Ideas gleaned from these documents have been analysed against the Key Competencies Framework and other policy and implementation documents to consider how what is suggested as important in the Mathematics and Statistics learning area (MOE, 2007) provides grounds for the development of criticality in the identification and use of mathematical thinking across an ITE programme. In this examination we were cognisant of the increasing demand for (quantitative) data use in schools.

Our investigations are drawing us towards conclusions that favour quite classic critical theory applications (Freire, 1974), which we see also reflected in current works which explore the link between mathematics and the globally experienced social and environmental conditions of the present and the future (e.g. Atweh & Brady, 2009; Greer & Skovsmose, 2012). Mathematics is deeply involved in framing understanding and solving social, economical and environmental problems. To date we have found very little literature that focuses on the nature of and how to develop student teachers’ mathematical thinking beyond a focus on curriculum mathematics. In the National Standards, we find the stem for criteria include a focus on context and problem-solving. This creates the potential for critical engagement with the mathematical ideas embedded in real world problems and solutions. However the exemplifications of the standards do not encompass pressing social issues.

This work brings together current thinking about criticality and critical mathematics/mathematics education in a first attempt to put forward a useful understanding of critical mathematical thinking for ITE. It also brings to the attention of educators the role of mathematics in critical democratic citizenship, alongside the more commonplace focus on critical literacy. The kinds of critical mathematical thinking we have become more specifically interested in are those that enable the inclusion of different culturally based worldviews and actions, equitable participation and outcomes, and social justice for all citizens. We propose that the development in preservice teachers of capacity for critical mathematical thinking is a crucial component of ITE, especially in these times of significant global change in which mathematics plays a central yet often hidden role. Critical mathematical thinking holds the potential to facilitate teachers to work actively in pursuit of an inclusive, socially just world.

Thursday, 19 Nov. 4.00 pm

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SESSION 11 ROOM: Noho START: 4.00 pm
STREAM: Māori & Indigenous TYPE: Symposium
PRESENTER(S): Elizabeth Pakai, University of Otago

Marakihau - the study of Māori Kindergarten Teachers from the 1950’s to 1989.

This PhD is an historical narrative about Māori Kindergarten Teachers and their respective journeys through the early childhood education sector from ‘training college’ as it was called then, to where they are now. The participants are women representing Iwi and Hapu from throughout Aotearoa. The cohort are a transient group, some have retired many remain ‘in service’ as teachers, as kaimahi in government agencies, or providing professional support and mentoring. All have shared their stories freely and quickly realized the influence they had had within the sector.

Participants were interviewed and their recordings transcribed. The study follows them into their teaching roles and records their growth and participation in changes that influenced the inclusion of Te reo and tikanga Māori into the sector and how this work also grew Māori participation at all levels of the sector. As a Māori woman in early childhood education I often found myself to be in a position where I needed to explain, or, justify myself more than my Tāuiwi colleagues. As a neophyte teacher I was mistaken for the cleaner, the grounds person or a parent helper, nothing wrong with those roles, however, it made me question why people would think that Māori wouldn’t want to be kindergarten teachers. Initially I was angry however in time I learned to respond with dignity and monitor my reaction. What it made me do though was to develop into a person who, I am told, wouldn’t take any nonsense and I became a staunch union member. The latter supporting my professional growth considerably and will be included as a specific chapter in the thesis. When thinking about a
Title for the Ph.D. Marakihau kept coming to mind. Marakihau is the often forgotten Taniwha of Māori mythology and is I believe an appropriate title or analogy for this research. Marakihau is not often referred to and therefore doesn’t usually appear in kōrero or whakapapa. Marakihau, the Taniwha is referred to as either male or female, however for the purpose of my research I chose to use the female because she aptly fits into the journey that I am taking with other females. The title - Marakihau was ratified after consultation with Kaumatua/elders as I explained the rationale, discussed the concept and of course the implications that may, or, may not arise. After reflection and consideration Kaumatua agreed with my choice and gave me and the research their blessing.

This research is one of collaboration and reflection, using a methodology of aromarau: remembering, self-review and evaluation. Aromarau respects indigenous epistemology and the values of being Māori. The research is an archival narrative journey over three and a half decades. It will involve many people some who have passed on and many that remain. It is their story / our story, a taonga to be respected and gifted back to the participants, to their whānau and to the sector as a record of our work, our journey as Māori women within the Kindergarten ‘movement’ and early childhood education. The research journey is a process to claim identity (Ira Tangata) to have our wairuatanga (holistic spirituality) tikanga (practices) Pakiwaitara (our stories) celebrated, recorded and recognised in a safe and respectful environment. The methodology/ies then are necessarily based on Mātauranga Māori (Māori knowledge) and may include Ontology and Autoethnography as identified in (Tomaselli, Dyll, & Francis, 2008 p. 347) as a balancing act. Autoethnography works to hold self and culture together, it writes a world in a state of flux and movement. Autoethnography works to hold self and culture together, it writes a world in a state of flux and movement.

The purpose of this research is to bridge Māori rich knowledge sourced from leaders of schools where there is a prevalence of Māori-centric best practices. These are predominantly demonstrated in mainstream educational contexts in order to lift Māori academic achievement. The research activity aims to determine whether Applied Critical Leadership (ACL) is a well-researched phenomenon of educational leaders tapping into the positive aspects of their identities to improve educational equities; that are present in Aotearoa New Zealand, particularly in schools with high populations of Māori learners (e.g., Santamaría & Santamaría, 2012; Santamaría et al., 2015, etc.). A joint investigation alongside Te Ara Hou, also known as the Māori Achievement Collaboratives (MACs), was undertaken. This empirical research documents MACs’ goal to establish and further develop a critical mass of effective school leaders and leadership practices that challenge the status quo and promote strategies resulting in equitable educational outcomes for Māori.

In order to examine these practices we needed to identify a theory that matched Māori and Indigenous ways of leading. To this end we employed ACL (e.g., Santamaría & Santamaría, 2012; Santamaría, Santamaría, Webber, & Pearson, 2015) across six regional MACs clusters in Aotearoa New Zealand. This theoretical framework is a hybrid conglomerate of Critical Race Theory (e.g., Ladson-Billings, 1998); Transformational Leadership (e.g., Bass, 1997); Transformative Leadership (Shields, 2010); Critical Multiculturalism (May & Sleeter, 2010); and more recently Kaupapa Māori (e.g., Tuhiai Smith, 1999).

In 2014, our research team was invited into a partnership with Te Ara Hou - the Māori Achievement Collaboratives (MACs) to independently, culturally and responsively investigate the impacts of MACs on participating principals and school leaders based on our previous work with ACL. The data we have at present were aggregated into three time points: May 2014 (Kia Aroha College wānanga); December 2014; and May 2015 (Owae Marae wānanga).

There is a total of approximately sixty educational leaders included within the six MACs clusters representing Tai Tokerau, Rotorua, Kahukura, Taranaki, Kirikiriroa, and Tāmaki Makaurau. There were three data sources considered for this research: surveys (quantitative and qualitative questions) [n=44]; hui reflections (cluster and wānanga) [n=87]; individual interviews [n=13]; and focus group interviews [n=3]. Survey, hui reflection, and interview data have been shared and confirmed with MACs cluster facilitators in a reciprocal conversation (kōrero). Data has been further analysed by the research team using qualitative research methods grounded in culturally responsive methodology including the tenants of Kaupapa Māori.

Thus far, MACs has proven to provide a good fit to ‘test’ for evidence of the unique and promising leadership...
focus on this groups' performance in NCEA. One goal in Pacific Island learners are often described in data that Exploring how Samoan students navigate teaching research that explores fourteen Samoan students’ This presentation will present elements of my Master’s parts of the New Zealand economy and society. essential to allow Pacific people to be involved in all (Ministry of Education, 2014). These qualifications are with high Pacific student rolls, Pacific peoples remain the Pasifika School Community Liaison Project and other programmes in targeted secondary and primary schools with high Pacific student rolls, Pacific peoples remain the most recent Pasifika Education Plan is to raise the Achieving through Pasifika Languages (ATPL), the (Ministry of Education, 2014). These qualifications are essential to allow Pacific people to be involved in all parts of the New Zealand economy and society. This presentation will present elements of my Master’s research that explores fourteen Samoan students’ experiences of being in a mainstream English classroom.

The research is of a phenomenological design, using the Pacific method talanoa as a way to understand the lived realities of this set of learners. A thematic analysis process will be used to analyse the emergent themes, though at the time of writing the initial talanoa are still taking place. As a teacher of Samoan ethnicity I am aware of the disparity between the educational aspirations of the institution and a more holistic view of the student - including their own aspirations, and those of their aiga/family. I am interested to examine if the strengths I have observed in Samoan students (such as linking visual and verbal techniques, sharing of ideas to elicit a deeper understanding of themes and understanding of figurative language) are identified by Samoan students themselves as strengths. Conversely, I am interested to examine whether barriers I have observed, (such as the wording of assessments and teachers low expectations and assumptions about these learners) are identified by students as such. This presentation will discuss the themes that have emerged so far in the talanoa, including how the teacher sees the student, the frustration of individual learning and the lack of engagement in texts. I also discuss how the students feel they are experiencing success; and the barriers that are identified in the English classroom.

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This in-progress doctoral study aims to gain an understanding of ‘aha’ moments experienced by second and third year lecturers and the role these moments play in the transformational process with regard to teacher self-efficacy. The study is based on self-efficacy theory and it hopes to use the notion of threshold concepts to conceptualise the moment of transformation or change in lecturer self-efficacy. Threshold concepts are an exciting, new way of describing the moment of change that comes about through learning new knowledge. Threshold concepts have not been used to conceptualise change in self-efficacy before now.

Qualitative data has been collected from 11 individual case studies over one academic year through semi-structured face-to-face interviews, reflective journals, and visual representation activities. This in-progress paper will present one of the case studies, Tame* a chef lecturer. Tame’s sense of self-efficacy is closely linked with his identity. He is of Māori descent and he has a

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**STREAM:** Pasifika  **TYPE:** In progress

**SESSION 11 ROOM:** F105  **START:** 4.00 pm

**TLRI LITERACY PROJECTS:** ... Continues from Session 10

**PRESENTER(S):** Kalia Lautusi, Victoria University of Wellington

**Exploring how Samoan students navigate teaching and learning in the English classroom**

Pacific Island learners are often described in data that paints a negative picture and there remains a national focus on this groups’ performance in NCEA. One goal in the most recent Pasifika Education Plan is to raise the percentage of 18 year old Pacific students with NCEA Level 2 to 85% - as it sits at 68% (Ministry of Education, 2014). This report also states 31.2% of Pacific learners Level 2 to 85% - as it sits at 68% (Ministry of Education, 2014). This report also states 31.2% of Pacific learners

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**STREAM:** Adult & Tertiary  **TYPE:** In progress

**SESSION 11 ROOM:** F201  **START:** 4.00 pm

**PRESENTER(S):** Bridget Percy, Universal College of Learning

**Moments of Clarity: A study of Lecturers’ Professional Learning Experiences**

This in-progress doctoral study aims to gain an understanding of ‘aha’ moments experienced by second and third year lecturers and the role these moments play in the transformational process with regard to teacher self-efficacy. The study is based on self-efficacy theory and it hopes to use the notion of threshold concepts to conceptualise the moment of transformation or change in lecturer self-efficacy. Threshold concepts are an exciting, new way of describing the moment of change that comes about through learning new knowledge. Threshold concepts have not been used to conceptualise change in self-efficacy before now.
close connection with his marae. His understanding of self-efficacy stems from his family, his whakapapa, in knowing who you are and where you come from. Over the 12 month period of this study Tame described a continuous increase to his overall teaching self-efficacy with temporary decreases being described at various points. ‘Aha’ moments were experienced during an event or afterward an event when Tame was reflecting. All of the moments described led to a change in behaviour and some resulted in new way of being for Tame. The moments described in this case study appear to have contributed to a continuous increase to his self-efficacy. Tame used the metaphor of being on a journey and a tunnel to depict his visualisation of an ‘aha’ moment.

Land, Rattray, and Vivian (2014), through their semiotic approach to threshold concept description, have described liminal space as being like a linear tunnel through which an individual passes exchanging old concepts for new concepts and meaning. This view is supported by Tame’s description of a series of tunnels that he journeys through with the ‘aha’ being the light at the end of the tunnel and the liminal space that precedes it being the body of the tunnel through which he encounters hurdles. Land et al. (2014) have described liminal space as a recursive heterotopic space that is simultaneously physical and mental incorporating both the learning journey and the destination of the achieved threshold concept. Within liminal space the individual interacts with the space around them transforming and being transformed.

Bandura’s (1986) social cognitive theory states that learning and behaviour is a cognitive process that occurs as a result of social interactions of the individual with factors from the environment, behaviour, and with personal factors such as beliefs, skills and cognitions. Tame described events and ‘aha’ moments that incorporated both physical and mental elements. Within the tunnel Tame described hurdles that he would have to overcome to reach the end of his tunnel. He described actions where he interacted with the space: he reflected, was responsive, broke down goals into achievable amounts, tried different teaching techniques, consulted colleagues for advice and support, met with his manager and made plans, attended professional development, and turned things around. These actions are indicative of an efficacious person and he expected to succeed. There were times when he was being transformed by the space, when he experienced a decrease in his self-efficacy, and when he became hoha and upset. Decrease to self-efficacy was temporary because of Tame’s responsiveness, his personality and his strong sense of self-efficacy. Tame felt certain that he would succeed in reaching the end of the tunnel because he had successfully experienced this before. Successive successful mastery experience can lead to an increase in self-efficacy (Bandura, 1977). The one event where Tame was not successful did not appear have a negative impact on his self-efficacy. He said that the reason for failure was not due to his lack of effort but rather external reasons, the student, and that there was nothing that he could have done. Attributing a reason for failure external to himself would be less likely to result in a permanent decrease to his self-efficacy (Weiner, 1986).

This case study would support the assertion that ‘aha’ moments do occur in the transformational process of lecturer self-efficacy. The moments described are varied and how the individual responds to an ‘aha’ or how they interact with the space that precede the ‘aha’ has the potential to be influenced and to influence self-efficacy.
Enhancing student achievement within the NCEA ‘personal social action’ standards

A contemporary assessment issue faced by teachers today is how to assess performance-based learning which requires students to enact their learning beyond traditional written forms of communication. In New Zealand the national credentialing qualification, the National Certificate in Educational Achievement [NCEA], has a growing number of performance-based achievement standards (for example, the performance and production standards in Drama and Media Studies). Since 2011, performance-based standards have been offered as part of the social studies NCEA assessment suite with students now having the opportunity to undertake a personal social action at each level of the certificate.

This paper reports on a Teaching and Learning Research Initiative [TLRI] study that is currently investigating how the personal social action achievement standards are interpreted and enacted by teachers and students. The project’s aim is to develop greater understanding of how this performance-based form of learning is assessed and how critical and transformative notions of social action can be supported and enacted.

The research team of four university researchers and five experienced social studies teachers is working collaboratively to find evidence of teaching and assessment practices that not only enhance students’ personal social action learning, but also build their capacity to engage in critically informed social inquiry and active citizenship. Three interconnected lines of enquiry are being used to construct a rich description of teachers’ views and decision-making processes in relation to the new personal social action achievement standards and students’ views and experiences. The first involves developing an overview of general patterns and practices at a national level via a nationally disseminated survey and analysis of recent NCEA results in the senior social studies achievement standards. The second involves school-based research (at five schools) where a university researcher works with a teacher from the research team to collaboratively explore that teacher’s practice and enhance student outcomes.
Collaborative teacher inquiry using co-teaching: Opening space and catalysing change

The persistent problem of inequitable achievement of different groups of students is increasingly seen as a school performance issue focused on the need for changes in teaching to meet the growing diversity of student needs.

This study aimed to give voice to teachers, explicitly positioning participants as co-creators of knowledge in their reciprocal roles as teachers, learners and researchers. A particular research goal was for a group of teachers and the researcher to design and test an adaptive model of teachers’ collaborative inquiry with a focus on promoting equitable mathematics teaching in a New Zealand primary school. Cultural-historical activity theory (CHAT) provided a framework for capturing the complexity and making sense of the teachers’ collaboration. Of particular interest was how participants’ actions to resolve contradictions created space for an expanded set of actions. The notion of affordances was used to examine how learning was enabled or constrained - specifically what aspects of teachers’ classroom practice were made accessible in their collaboration and to what degree of depth and transparency, and in what ways was teacher learning opened up or closed down within that collaboration?

A design-based methodology was used involving an iterative cycle of design based on conjectures which are then tested and refined leading to redesign. Data gathering was primarily aimed at capturing participants’ situated interactions as they engaged in and worked to make sense of their collaboration. Data included transcripts of video- and audio-recorded meetings and teacher interviews; summaries of classroom observations from video-recordings and field notes; teacher and researcher reflections; and supplementary data used and created in the course of the inquiry such as examples of student work. Analysis involved iterative cycles of coding and analytic memo-writing to identify increasingly fine-tuned themes and patterns, with particular attention paid to data that diverged from dominant patterns. A particular component of the design that emerged was co-teaching, including planning, instructing and reflecting together on the lesson. The co-teaching experience simultaneously afforded teachers’ ‘in the moment’ reflection and diverse perspectives against which to test one another’s interpretations of those events. Difference was seen as a resource and teachers recognised each other’s unique strengths. Co-teachers alternated between more active or passive roles which one teacher likened to a dance in which partners step up to occupy, and step back to create, space. The teachers saw their shared practice as adaptive; they made explicit the need to be responsive to the students, each other and the contingent nature of lesson as it unfolded. The relinquishing of identified roles, particularly school leadership roles, and the repositioning of all participants as learners and co-researchers appeared to create space for a restructuring of the social norms at play so that teachers were more able to challenge one another’s ideas. They discussed the importance of protecting each other’s mana and of not ‘stepping on the toes’ of the other teacher. One teacher repeatedly raised concerns that her learning might come at the expense of students’ learning, a point challenged by her colleagues. Conflict can be seen to open important conversations and to catalyse learning and in this case space was created for a conversation that reimagined teacher learning as directly benefiting students. Furthermore, the teachers were able to see themselves simultaneously as experts and learners - a contrast to the traditional expert-novice relationship in a teacher learning context. The contributions of each teacher served as minor interruptions to the teaching of the other and thus each teacher’s actions became a resource for the other’s learning and opportunities to appropriate another’s practice opened space for an expanded set of actions for each teacher.

This study addresses a call for more research into adaptive models of teachers’ professional learning by proposing a promising model of teachers’ collaborative inquiry centred on co-teaching. The study was small-scale and the design is emergent; however the flexible and negotiated nature of the design suggests the potential for such a model to be expanded and applied within and across a range of schooling contexts. Importantly, the approach gives voice to teachers as co-creators of knowledge and opens space for them to simultaneously enact roles of learner and expert.

Atuatiratanga: A Transformative Education Curriculum for Wairua to have a voice and identity recognising the teachings and untold stories of the Māori Prophets.

The purpose of this presentation is to introduce Atuatiratanga a transformative education curriculum for Māori education. Atuatiratanga is a tāngā tukū ihō, specifically given as a Tāonga known to the writer, during the personal mentoring directly with the last prophet, Te Pane Ariki Arēka Hanāra Piripi of Mana Ariki Mārae Taumārunui. Atuatiratanga, is the gift known to the writer uniting Io Mātauranga and his spiritual entourage.

The ultimate goal of this presentation is for Atuatiratanga to be a transformative education curriculum that spans across all education sectors. Atuatiratanga is the
mechanism or vehicle for wairua to have voice, and identity. That is the original intent of the Māori prophets.

Kaupapa Māori, Mātauranga frameworks, Tikanga a iwi principles and practices, have paved the way supporting the research methodologies relating to Atuatiratanga. Te Kete Ngāronui, the fourth basket of knowledge, retained by Io Mātaua the master of all creation, holds the key for Atuatiratanga strategies of learning, opening the doorway to the future rangātanga of the new world.

Exploring methodology strategies encoded within the language of our ancestors, including such concepts as wairuatanga (spirituality), arōha (compassion), manaaki (respect for other’s needs), ngākau pai (humility), kōtahiitanga (unity), rangātiratanga (self-determination), whakapapa (genealogy), kārakia (prayer) and matemateōne (human relationships) will be supported validated and unified to support the development of the Atuatiratanga educational model.

Atuatiratanga is a model that keeps us connected with the environment ‘Mai ia Io Mātaua me ōna kā wai Arikiitanga, tau ki ōna kauaerenga Atuatiratanga, mai te rāngi ki te whēnua, te whēnua ki te rāngi,’ from the heavenly realm of the Gods, the whēnua (land), Tangātā and therefore wairua. Atuatiratanga is a spiritual and metaphysical space one enters. The creation of a space for the philosophies and practices of Atuatiratanga continuity will be explored using concepts of Atuatangā.

Wairuatanga, in te ao Māori. Kārakia will be the component that ensures the safety and protection of Atuatiratanga from all forms, of mental, emotional, intellectual, verbal harm, abuse, and negativity of its sacredness.

An overview of literature regarding various Kaupapa Māori, frameworks from a range of sectors that may benefit the development for Atuatirangā particularly in education will be completed. The literature review incorporates perspectives from scholars within the disciplines of hauora, health social cultural and education.

There are currently no Māori frameworks in Aotearoa that are underpinned with Atuatiratanga. There are other Māori models like, Te Aho Mātaua, the document that guides Te Kūrā Kaupapa Māori, Te Mārautangā o Aotearoa the Māori school curriculum document and Te Whāriki Early Childhood curriculum that affirm Atuatangā, however there are no Atuatiratanga frameworks. The gaps in the literature pointed to the relevancy of the Atuatiratanga model in Māori education curriculum. Literature of esoteric knowledge and reports, international and local research on the topic was completed by the writer. Publications from scholars of esoteric knowledge, reports or documents from religious groups or communities provided valuable literature for review. Inclusive of personal literature from archival libraries, of Manū Ariki, in Taumarunui. Manu Ariki had a name change in 2006, and was renamed Mana Ariki by The last prophet Arēkā Hanaara. He stated that Manū Ariki can be taken, however the power of the Manū cannot. Manū Ariki became Manā Ariki.

Kārakia guides Atuatiratanga to retain validity as a curriculum for the esoteric realms of cosmology and astrology metaphysics. Acceptability of Atuatirangā in a contemporary context in education is paramount to sustaining the teachings. The kaupapa is influential in the experiences of participants and the researcher.

The researcher is using her own original research processes directed by the symbolic number 12. Twelve being selected holistically in Io Mātaua realms guiding teachings of the Māori prophets. Atuatiranga is intrinsically woven into each participant’s perception of their own personal beliefs. Their physical and esoteric experiences express what Atuatirangā means to them and the impact it has had on their lives.

Thursday, 19 Nov. 4.30 pm

SESSION 12 ROOM: F105 START: 4.30 pm
STREAM: Educational Ideas TYPE: Symposium
TLRI LITERACY PROJECTS: ... Continues from Session 10

SESSION 12 ROOM: F201 START: 4.30 pm
STREAM: Pasifika TYPE: In progress
PRESENTER(S): Mary Libby, Teaching for Equality

Generative Participation

New Zealand is a linguistically and culturally pluralistic national context framed by educational policies and practices conceptualized to value primarily one (or two) languages and cultures over others. Thus policies often insufficiently account for the full diversity of identities, knowledges, and ideologies present in the wider population while well intended rhetoric, practice and policy can render some invisible or limit their agency. As national borders become more permeable, there is a greater need in predominantly English speaking countries to understand the relationships, practices, and policies enacted by and for a very diverse group of ELL students.

Drawing on a multi-year autoethnographically oriented practitioner inquiry, this article explores a range of learning and teaching opportunities that were created by and made available for English Language Learner (ELL) students within the context of existing school-based practices and policies. This inquiry was conducted from my location as an experienced teacher and teacher-leader practicing in an unfamiliar cross-cultural context and concerned primarily with Pasifika ELL students, teachers, and staff in a multilingual, multicultural secondary school in New Zealand.

The conceptual framings recognize languages and literacies as socially constructed, socially situated, and inherently ideologic, and the enactment of school-based practice and policy as inevitably local and relational. The methodology was connected to my braided personal,
political, scholarly, and professional commitments to inquiry-based practice and cultural, linguistic, and ideological diversity. Collected and analyzed during my time at the school and in retrospect, qualitative data sources included artifacts of practice, field notes, an inquiry journal, formal and informal interviews, and analytic memos.

Findings suggest that there are major implications for the learning opportunities of Pasifika ELL students in the ideological mismatches that exist between the intent of the New Zealand curriculum and the outcome driven qualification system of NZQA. This mismatch has implications for the curricular, pedagogical, and assessment practice of their teachers and the other staff supporting them, and especially for the students themselves.

By putting forth conceptions of ELL students and school-based staff as generators of knowledge and situating local knowledge of practice within wider contexts, this article illuminates the importance of locating difference within discourses of possibility. Using my practice over two years as a case, I found that Pasifika ELL students and the school-based staff supporting them actively resisted their positioning as silent majorities by envisioning, creating, and taking up opportunities to enact more equitable school-based pedagogy and curriculum. Using vignettes of practice as data sources, I argue for the generative participation of multiple languages, literacies, and ideologies in linguistically and culturally pluralistic schools by exploring the exponential possibility inherent in generative participation v passive reception; and the role of ulterior spaces in generative participation and of generative participation in transforming dominant/formal spaces.

Feedback in doctoral supervision: Insights into language and culture from a study of intercultural supervision with African international students.

This paper contributes to the conference theme through its focus on language and culture in the context of intercultural supervision with African international doctoral students. Within the international literature, there has been limited research on international doctoral students from Sub-Saharan Africa (SSA), the most mobile region in the world. International students from SSA are a small but growing group in New Zealand universities.

The purpose of this study was to enhance our understanding of intercultural communication within the supervision relationship and how this shapes learning.
What national monitoring can tell us about student and school characteristics associated with mathematics achievement

New Zealand, as indicated by latest international assessment results, is one the countries with the widest spread of achievement in mathematical literacy. In other words, the variability of student mathematics scores within a school is high while the variability in scores across schools is relatively low. Moreover, Māori and Pasifika students, and students from lower socio-economic backgrounds are over-represented in groups with lower achievement outcomes.

The purpose of this study was to use Hierarchical Linear Modelling (HLM) to investigate and better understand the effects of student and school characteristics on students’ mathematics and statistics achievement across New Zealand. By including schools as well as students as units of analysis the study opens up an opportunity to contemplate and better understand the role of local contexts, including aspects of culture and language, on system-wide achievement.

In this study, we tried to answer the following questions:
- to what extent do schools vary from one another in terms of mathematics and statistics scores?
- which student-level factors can explain the differences in students’ scores within a particular school?
- which school-level factors can explain the mathematics and statistics score differences between schools?

The 2013 NMSSA programme for the mathematics and statistics learning area of the New Zealand Curriculum was designed to assess and understand student achievement and progress at Year 4 and Year 8. The analysed sample was comprised of 2087 Year 4 and 2088 Year 8 students from 199 schools (100 Year 4, 99 Year 8). Contextual and background information data was gathered by means of student, teacher and principal questionnaires. Student achievement in mathematics was assessed using a combination of group-administered and individual tasks. Among the student characteristics captured were gender, ethnicity, The NZDep2013 Index (proxy for socio-economic status), special education needs status, attitude to mathematics, amount of English spoken at home, and number of schools attended. Among the school characteristics captured were school type, school size, and school decile.

This study is the first to apply HLM methods to examine the extent to which student-level and school-level factors may be differentially associated with NMSSA mathematics and statistics achievement for Year 4 and Year 8 students. HLMs (also called multilevel models) were purposefully selected due to their accommodation of the nested structure of the data (i.e. students within schools). Following a typical approach to an HLM analysis; One-way ANOVA with Random Effects Model (empty model), Random Coefficients Model (student model), Means as Outcomes Model (school model) and Random Intercepts and Slopes Model (final model) were run for each year level.

The paper will describe the amount of explained variance within/between schools and report the significance of student and school-level predictors and the size of their related effects. Results will also be compared with New Zealand Programme for International Student Assessment (PISA) 2012 results where Mathematics was the major domain of assessment. The findings of this study are expected to be of interest to researcher and policy makers. Moreover, the techniques used in the study will inform similar analyses done in the future using NMSSA data for other learning areas. The study might also inform the design of the NMSSA study going forward into future cycles of data collection.

The politics of tertiary education in Ireland and New Zealand

Education is a political act. When we educate we implicitly express a political point of view. ‘Every decision, policy, or practice in an education setting implies a particular conception of human beings and the world and a specific ethical position’ (Roberts, 1996, p.298). The creation of tertiary education policy is not a politically neutral activity. However the politics of tertiary education is not always explicit. It is not always clear what conception of the world, what ethical position is dominant and why this should be so. The relationship between dominant political influence and the construction of policy has oftentimes been opaque. ‘As educators we are politicians; we engage in politics when we educate’ (Freire, 1998, p.68). This paper investigates the politics that has given rise to current tertiary education policy in Ireland and New Zealand. It will contrast this politics of tertiary education against that of the educators John
Dewey and Paulo Freire. They worked in different times, places and contexts, however, despite their differences their work expresses an interest in the relationship between education and politics, both intellectually and practically (Feinberg & Torres, 2001). Democracy is a central theme in both of their work as they were both concerned with the importance of education in supporting democracy and the importance of democracy in education.

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SESSION 13 ROOM: Noho START: 5.00 pm STREAM: Māori & Indigenous TYPE: Symposium PRESENTER(S): Charlotte Mildon, Early Childhood NZ

Romiroi: traditional forms of indigenous Māori healing

In this study, romiroi is defined as a philosophy of life that has been passed down by generations of traditional Māori tohunga (priest/ess), tohuna (sower of the seeds of wisdom) and tohunga ahurewa (priest/ess of a higher order) in Aotearoa New Zealand. The dearth of cultural knowledge about romiroi Māori healing in academia, shows the lack of consultation with expert practising tohunga, tohuna and tohunga ahurewa (Mildon, 2012). The voices of these master healers have yet to be explored, for much of their insight and depth of knowledge has not yet been interpreted in academia.

The study discusses how romiroi knowledge is barely recognized as an integral part of contemporary rongoā Māori (natural cures) literature, the deficit in this case, being in the body of mātauranga Māori. Mason Durie (1996), a Māori health expert, likens romiroi to western massage and physiotherapy treatment and the recent national rongoā standards do not even mention romiroi.

This study also shows how the metaphysical concepts of romiroi have not yet been discussed from a Māori perspective. A critical examination of the epistemologies, rituals and practices of romiroi, reveal how the theories of traditional Māori healing make visible the importance of the feminine aspects in romiroi which is very different to the Western scientific theory of bio-medical health practices.

My supporting literature examines the influences of the female role in healing, health, wellbeing and indigenous healing for Māori. It provides a critical analysis of the historical demise of the tohunga and the role he/she played in the transmission of romiroi Māori healing. The transmission of romiroi through wānanga in these contemporary times, is a culturally appropriate intervention for whānau ora (family well-being).

The Kaupapa Māori research philosophy acknowledges the principles and practices that are for, by and with Māori (Cram, 2010; Smith, 1999; Smith, 1992). The most important Māori tikanga (correct protocol) of the research was to uphold the mana (prestige, authority, power) of the research participants and the ethical etiquette of the entire research process (Bishop, 1994; Smith, 1992; Smith, 2000; Royal, 1998). The impact academic power has historically had over the control of the research agenda, calls for tino rangatiratanga (absolute sovereignty) in the self determination of future generations of tangata whenua (the people of the land in Aotearoa).

The research forms a conceptual framework using Kaupapa Māori principles. The interpretations are founded on the concept of whānaungaanga (family togetherness). It is underpinned the multidimensional philosophy of aroha (love) that sits at the very core of whānau ora. The whānaungaanga theory informs the methodology by recognizing the role of the wāhine (women) in whānau ora (family wellbeing) (Mildon, 2012). The methodology takes a political stance for Māori to re-right and re-write the matriarchal leadership healing roles within the whānau construct. Using a wānanga approach that values the contribution of ordinary mothers and grandmothers acknowledges the extraordinary roles they have as the leading educators in the nurturing, feeding and healing of their whānau.

The research outcomes show how romiroi wānanga is a vital contribution to whānau ora. The research questions further explore ‘What is romiroi?’ How can the transmission of romiroi wānanga contribute to whānau ora?’ The data analysis aims to explore emerging patterns and themes from data compiled from romiroi wānanga students over a four year time frame. Challenges exist in translating and interpreting esoteric mātauranga Māori especially acknowledging the unity and differences in the tangible and intangible healing realms.

The findings give birth to the kura waka (reproductive red soils of mother earth) framework that privileges the voices of mother earth energies and her progeny, for all family nurturing and healing (Phihama, 2001; Yates-Smith, 1998; Mildon, 2012). The kura waka framework is a feminine whakapapa (genealogical) platform that has long existed in the oral libraries of mātauranga Māori.

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SESSION 13 ROOM: F101 START: 5.00 pm STREAM: Leadership TYPE: In progress PRESENTER(S): Martin Bassett, Carol Cardno, Unitec

Developing middle-level leaders in New Zealand secondary schools: A diversity of perspectives

A growing recognition of the important role of pedagogical middle-level educational leaders in relation to their direct impact on the learning outcomes of students is evident in both recent research and policy. In spite of considerable attention being drawn to the significance of leadership at this mid-level of the school, there is a notable lack of leadership development that specifically targets middle-level leadership. In fact, there is evidence that middle-level leaders are currently experiencing role expansion that has been bequeathed to them from leaders in the tier above without recognition of
the associated challenges. By employing a qualitative electronic questionnaire, in five school settings, the views of 60 participants were examined to establish perspectives of secondary school leaders responsible for the development of middle-level leaders and the views of the middle-level leaders themselves regarding their experiences of leadership development. The findings reveal strong differences in the perceptions held by those in executive level positions (school governors and school principals and deputy principals) and those in middle-level positions (curriculum leaders and heads of department). It is concluded that where there was coherence in the way senior and middle-level staff perceived the scope of the role and the nature of effective leadership development there would be a reduction of the tension around unachieved task expectations and unfulfilled leadership development aspirations.

Enhancing classroom interactions: An analysis of discursive positioning in student teachers’ classroom management talk.

A teacher is a leader of learning. The need to relate to a diverse group of young individuals requires teachers to draw upon a complex set of skills and strategies including the ability to be an excellent, astute, communicator. Classroom talk is an everyday, essential tool and its position and power in managing a learning environment is often taken for granted. 21st century teaching and learning initiatives such as the use of digital pedagogies or a shift towards open-plan modern learning environments means the role of the teacher is evolving. Rather than a ‘one size fits all’ transmission model, personalized learning that acknowledges diversity and individual strengths may demand that the teacher becomes a facilitator, tutor, or co-learner. For students, learning involves both more collaboration and more independence, and higher expectations that they develop competencies such as being self-managed and self-directed. The responsibility still remains, however, with each individual teacher, often working alone with a large group of students, to orchestrate an environment conducive to learning. Research shows student teachers often express a desire to become more confident and personalized learning that acknowledges diversity and offers positions of agency to students relational rather than autocratic styles, acknowledges authenticity, and offers positions of agency to students who are allies in their own learning.

Positioning Theory is presented as a theoretical framework with practical application for classroom management talk. Teachers might realise a secure, authentic, assertive teacher presence that sustains relational rather than autocratic styles, acknowledges diversity, and offering positions of agency to students who are allies in their own learning.

Representation, reflection and reciprocal emancipation - a Pasifika - Palangi partnership.

Emancipation concerns the freedom to be who we are and the freedom to be who we wish to be. Education has a
part in this by offering transformative experiences in which who we are is acknowledged and valued, and through which our horizons are opened to the possibilities of our potential future selves. This relies on the right to be known as we wish to be known, and on positive relationships which are additive and not subtractive. However, both data and research indicate that, in the case of Pasifika education, this freedom and these possibilities are not being maximised. As a result, many Pasifika students are poorly served by the education system in Aotearoa New Zealand. This presentation will present elements of a PhD study which seeks to address one aspect of this issue in context, that of the representation of ‘success’.

The purpose of the research is dual. In terms of ‘product’, the research aims to understand more fully the parameters of ‘success’ as perceived by a group of Year 9 Pasifika boys in a high school. As a process, the research aims to develop catalytic opportunities to improve communication between these boys, their parents and some of the teachers in the school. The ‘process’ provides a context for the communication of ‘product’ data.

The research has at its core a relational focus which permeates theory, methodology, methods and analysis. In Pasifika terms, this can be described as paying attention to the va in a number of contexts. Elements in an education context include the main actors (students, parents and teachers) and the world views which these people bring to the situation. I argue that conceptualising research as a series of actions to teu le va/tauhi va offers opportunities for more positive va, for more transformative relational spaces between these elements as they are enacted in a school. This is because paying attention to va is an act which is aimed at more nearly describing the world of a Pasifika student as it is. Where mis-representation and lack of knowledge abound, the va is unacknowledged and trampled, and the space for transformation is clouded and restricted. However, research itself must be accurately represented.

The presentation argues that if Pasifika research aims at Pasifika emancipation, the research must ‘know itself’ and its context in Pasifika terms. It must seek to acknowledge honestly the contextual need to negotiate between the theoretical world of Pacific Theory and the Western institutions and power relations of everyday reality for Pasifika students. These power relations create a need for the Pasifika voices of students and parents to be heard, but also the need for mediating processes to allow them to be heard in the spaces where they are absent. Thus, seeking to create space for students and community to describe themselves, asking the question: ‘What does Pasifika success as Pasifika’ mean for Pasifika boys in transition in a secondary school in New Zealand?” provides the justification for mediated dialogic methods and offers the possibility of mutual benefit for students, parents, teachers and the researcher.

I argue that it is the contextualised action of the researcher, working in the va between both people and world views, simultaneously placing self-representational voice and offering challenges, that suggests that research can operate to teu le va/tauhi va in both a school and a research context. I place under scrutiny the role of the palangi researcher in this Pasifika research; it is the goal of the researcher to be both emancipated and transformed.

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SESSION 13 ROOM: F201 START: 4.00 pm
STREAM: Adult & Tertiary TYPE: In progress
PRESENTER(S): Beverley Cooper, Jane Furness, Bronwen Cowie, University of Waikato

Mapping mathematical thinking in Initial Teacher Education: Curriculum maps as boundary objects?

There is a strong emphasis at all levels of the education system for learners to develop strong mathematical understanding to enhance their capacity to participate fully in life and work. International surveys such as Adult Literacy and Life Skills Survey (ALL), Trends in International Mathematics and Science Study (TIMMS) and the Programme for International Student Assessment (PISA) have shown that adults, as well as children, could benefit from more support to achieve this goal. It is critical that pre-service teachers are supported in the development of mathematical thinking required across the breadth of a teacher’s role including teaching the NZ Curriculum, making sense of student achievement data and administration.

The Mathematical Thinking and Reasoning in Initial Teacher Education (MARKITE) project is a three-year TLRI project which uses a design-based intervention approach (Penuel & Fishman, 2012). The research question focuses on the change in student teacher mathematical thinking over time and the system of supports across the breadth of their teacher education programme that assists them in this.

The research team drew on the international literature (e.g. Plaza, et al, 2007; Uchiyama & Radin, 2009) on what curriculum maps are and how they have been used in tertiary institutions. These uses include providing educators and students with an overview of the curriculum over the course of a year and as a tool to improve programme coherence. Curriculum maps can act as ‘boundary objects’ (Akkerman and Bakker, 2011) that support learning across the boundaries, between different communities. We used notions of ‘boundaries’ as a framework to consider the contribution curriculum mapping can make to enhance the coherence of programme support for the development of mathematical thinking.

Data for this paper is drawn from interviews and focus groups with 12 course lecturers, document analysis of 15 course outlines for the Graduate Diploma in Teaching...
There was variation in how mathematical thinking was understood across papers/disciplines and the ease with which staff were able to articulate the mathematical thinking in their papers. We often struggled to delineate mathematical thinking from other curriculum learning. Mathematical thinking in curriculum areas such as music, Māori, science and social studies was more easily identified by educators. The mapping process also revealed that a good deal of mathematical thinking is required to navigate and make sense of paper outlines.

The following five areas of mathematical thinking emerged from the analysis: pattern and relationship finding; using number to solve problems; reasoning statistically; dealing with uncertainty, and constructing and critiquing representations (e.g. Watson, 2011).

Staff found focus group interviews and early informal conversations centred on the mapping template helpful in illuminating aspects of mathematical thinking embedded in their papers and if and when particular aspects were specifically taught. The mapping process has encouraged discussion of and reflection on what mathematical thinking is, increased awareness and how mathematical thinking could connect across the ITE curriculum and why this might be important.

Mapping appears to be a worthwhile process to engage programme lecturers in analysing how mathematical thinking is manifest in different papers by different communities and disciplines. This is highly relevant as the conference theme invites educators to consider how to empower learners. Mathematical thinking has a key role to play in supporting learners in society.

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The focus for research on teaching pupils who may be identified as having special educational needs or disabilities, has in recent years shifted from assumed specialist pedagogies relating to particular categories, towards broader understandings of inclusive pedagogy and practice (Black-Hawkins and Florian, 2012). In the UK, specialist ITE for SEND ceased at the end of the 1980s. Since then a range of patterns of provision have emerged. Some ITE programmes offer an option for specialism in SEND, which is largely separate or additional to the rest of the ITE curriculum. Other providers have moved further towards embedding input on SEND across programmes, and draw more explicitly on notions of inclusive pedagogy (Florian and Linklater, 2010; Lawson, Norwich and Nash, 2013). In addition, recent initiatives by the TDA and NC TL to promote special school placements for student teachers have raised interest in the impact of special school experience. However, despite the fact that universities and schools have long established partnerships in this area, the rapid expansion of schools-led ITE is already disrupting models of university-led provision, and poses a number of challenges. There has been little research exploring the impact of the growth of schools-led ITE on provision for SEND, and a number of key questions emerge:

- How do schools-led and university-led ITE address issues of SEND? What are the differences and similarities? How are schools and universities collaborating to develop partnerships in this area?
- How does the experience of a special school placement influence the development of student teachers?
- What is the balance between separate ‘specialist’ input in university-led and in schools-led programmes, compared with initiatives to embed input on SEND across the ITE curriculum?
- How far does ITE reflect notions of specialist or of inclusive/general pedagogies in schools-led and in university-led programmes?

This symposium seeks to address these questions by bringing together researchers who are engaging with the issues from varied perspectives.
Children, parents and whānau are actively gathered prior to teacher documentation of learning. This allows a more collaborative and permeable process to inform the next steps in children’s learning in a timely fashion.

Building on Whyte’s (2010) research, this study addresses concerns about the low levels of child and family involvement in formative assessment in early childhood settings. Te Whariki firmly situates assessment in a formative and sociocultural framework. A key element of assessment reflecting the four principles of Te Whariki is that it includes and values many perspectives (ERO 2007). Family participation in portfolio documentation, however, has been found to be often limited to general comments that are seldom effective in informing future learning. Some barriers to this involvement are the perceived roles of parents, teachers and children in learning and time delays associated with the process of writing learning stories. The Education Review Office has consistently identified a lack of genuine involvement of children, parents, and whānau in assessment practices (ERO, 2007; 2013; 2015). As such, learning stories are often seen to be a summative reporting of children’s learning for parents to comment on, rather than an opportunity for genuine formative involvement of parents and children in learning.

This research explored the use of a ‘learning snapshot’ process with a focus group of six children and their families over a three term period. The learning snapshot is an A4 page with several photos of a child engaged in a learning activity that is typically sent home on the day the photos are taken. The learning snapshot form asks families to discuss these photos with their child, and write down their conversations. They are asked to note links to learning at home, and add their ideas on ways to build on this interest. The key feature of this approach is that the information gathered can inform the next steps in learning prior to a learning story being written.

This presentation focuses on parents’ perspectives about learning snapshots. Data was gathered from families in three surveys over the research period and a focus group interview. From the analysis of this data, four themes emerged:

- Learning snapshots sparked more focused conversations about learning at home between families and children.
- Learning snapshots led to more collaborative assessment practice.
- Learning snapshots gave opportunities for children to revisit and reflect on their learning. Families noticed children’s increased confidence in articulating their learning.
- Learning snapshots led to more collaborative assessment practice.

This process strengthened the continuity of learning between kindergarten and home and encouraged families to play a more active role in their child’s learning. Families indicated learning snapshots prompted them to support their child’s interests at home and share ideas about ways to build on these interests at kindergarten.

This work adds to contemporary research undertaken on formative assessment in early childhood settings in Aotearoa. This study found that the quick turnaround of the learning snapshot process increased the timely use of assessment data to inform future learning that authentically incorporated child, family and whānau perspectives. This research suggests that when children, families and whānau are given meaningful and manageable ways to contribute, and their involvement is sought early they are more likely to contribute to formative assessment. This presentation incorporates the image of a manutukutuku and the whakatauki: Na to rourou, na take rourou ka ora i te Iwi. This whakatauki was chosen to reflect the way learning snapshots create an opportunity for children, families and teachers to share knowledge and work collaboratively to support children’s learning. The manutukutuku is incorporated to symbolise how trajectories of children’s learning can soar when parents, whānau, teachers and children all work together.

Thursday, 19 Nov. 5.30 pm

- Families found that when ‘same-day’ discussions occurred their child gave richer and more detailed responses about their learning than when a time delay occurred.
- Learning Snapshots gave opportunities for children to revisit and reflect on their learning. Families noticed children’s increased confidence in articulating their learning.
- Learning snapshots led to more collaborative assessment practice.

Exploring tertiary student outcomes through an online course: re/writing assessment practice using a ‘learning cultures’ approach.

Curriculum and knowledge within universities are evidenced (and constructed) through writing; specifically through written assessment practices. However, practicalities of writing skills are often ambiguous, taken for granted or confined by moral binaries (Vardi, 2012). It is therefore essential that normative behaviours, perspectives and theoretical tools involved in scaffolding and assessing students’ writing are closely examined and critiqued.

This paper draws on the author’s review, development and reflections of an online undergraduate academic writing course at a New Zealand university. Using a
‘learning cultures’ approach (James, 2013; James & Biesta, 2007) underpinned by conceptual tools from Bourdieu (e.g. 1992), practical examples are provided of inclusive strategies that enhance assessments outcomes.

A ‘learning cultures’ approach encourages a view of learning not necessarily defined explicitly as something that ‘happens’ (for instance on the student’s page or in their head). Instead, learning is interpreted as a much more fluid concept; processes that occur within a flexible and evolving atmosphere - ‘in and through’ social practices and over time (James and Biesta, 2007). As Biesta (2011) argues, often learning is founded on strongly-embedded assumptions based on cultural norms. This is especially relevant when considering the impact of specific academic disciplines in universities (Boud, 2009). But if continuing social inequalities in education are to be addressed, it is exactly these assumptions that need to be deconstructed and challenged. This is particularly pertinent in the New Zealand context, where Māori and Pasifika students are underrepresented in education and senior positions in the workplace (Mahuika, et al., 2011).

This philosophy is particularly relevant to writing then, because of the diverse approaches to individual writing practices and the continually changing developments and ‘unwritten’ rules (what Bourdieu called doxa) that prescribe what academic writing should or shouldn’t ‘do’ or ‘be’.

Writing to communicate effectively is undoubtedly an essential skill for students’ survival and progression within the workplace and in wider society. Yet conventions of ‘academic’ writing have a complex history and are redefined in diverse ways (for an interesting example, see Ethnogs, Femnogs, & Tupp, 2011). Often writing skills are taken for granted or vague. As Sword (2009) argues, writing ‘stylishly’ involves processes that should be articulated, challenged and deconstructed. The context of this issue in the increasing marketisation of education emphasises the importance of educational ‘efficiencies’ through various measureable ‘outputs’. Because these outputs are largely based on students’ written summative assessments (rather than flexible, formative ones), ethical tensions are inevitable (Benade, 2012). This is because the difficulty with accountability in education is that by definition, it focusses on short-term outcomes, when the personal growth associated with meaningful learning is a longer-term investment and often indistinct (McQueen, 2014).

However, part of this accountability involves a level of responsiveness towards the potential employability of students in the modern workplace – of which writing skills are a fundamental part - and therefore highlights the need for educators to exploit technologies in ways that enrich writing through openness, co-construction and experimentation.

As educators we therefore have a responsibility to continually review the processes and principles within which students’ writing is framed on micro and macro levels. Through addressing these complexities of communication, we can demystify academic writing and tertiary study more broadly; assist students to take responsibility for their own learning needs. Our personal, cultural and technological diversity can be valuable in exploring how language contributes to our socially-constructed lives. I argue that the creative skills needed in university writing should not be alienated from ‘everyday’ communication. Adoption of a ‘learning cultures’ approach can enhance the processes of learning writing and enhance students’ (and teachers’) experiences and outcomes.

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SESSION 16 ROOM: Noho START: 5.30 pm
STREAM: Māori & Indigenous TYPE: In progress
PRESENTER(S): Dr Jenny Lee, Dr Jen Martin, Dr Kimai Tocker, Maia Hetaraka, Rochai Taiaroa, Veronica Peri, Heeni Black, University of Auckland

Optimising Māori Academic Achievement (OMAA) in a Māori-medium tertiary programme

Whilst Māori student participation in tertiary education has improved since 2000, qualification completion rates (measured by student engagement, retention, academic progress) at the degree level remain a critical issue for Māori . The Crown Māori Economic Growth Partnership 2012-2017 sets its first goal as ‘greater educational participation and performance’, and highlights post-compulsory education as a key area.

The report draws attention to the low rates of success in tertiary citing that 50% of Māori 18-19 year olds striving for a bachelor’s degree are not completing within 5 years (p.7). The aim to improve Māori tertiary educational student outcomes is also identified in the Tertiary Education Strategy 2010-2015 as a key priority. More specific documentation from the Tertiary Education Commission outlines its expectations of tertiary education organisations to “ensure that Māori and Pacific students participate and achieve at all levels at least on a par with other learners” (2013 Initial Plan Guidance p.7).

According to research literature, one of the most significant challenges for young Māori students is the lack of academic preparation and study skills necessary to perform at tertiary levels (McKinley & Grant, 2010). Their struggles are compounded by the lack of ‘institutional cultural capital’ required to understand and navigate the ‘hidden curriculum’ within tertiary academic settings (ibid.). There is little research about Māori academic tertiary achievement in Māori-medium settings. In an effort to address the academic achievement of Māori students within a Māori-medium teacher education degree pathway in our own school, we identified a US based professional learning and teaching system called Advancement via Individual Determination (AVID) as worthy of investigation. AVID purposefully works alongside culturally and linguistically diverse post-secondary learners in the USA, Canada, Europe (Italy,
Germany, UK), Asia (Korea, Japan), Australia and other locations. Most of the students are ‘minority’ students (e.g., African American, Native American, Mexican American), are from low socio-economic families, and have parents who have not attended learning institutions beyond high school. These students are otherwise known as ‘first generation’ tertiary students and share core characteristics with Māori students in NZ whose parents have similarly not attended post-secondary institutions. AVID has been operating for 31 years and now serves over 400,000 students in 4500 schools. This paper presents our research project (in progress) which investigates the optimization of academic achievement (OMAA) in a Māori-medium teacher education degree pathway through the exploration AVID.

This two-year Ako Aotearoa funded project sought to integrate selected academic skills explored in AVID into specific courses and learner support systems in a teacher education programme at years 1, 2 and 3, at two campuses in Epsom and Whangarei. Utilising a kaupapa Māori methodological approach, this research included an on-line student survey, student focus group interviews, hui with students, and individual interviews with staff. This presentation by members of the research team, including those who adapted and implemented the strategies in their teaching, will present our initial findings of this project to date.

Mere Berryman, University of Waikato; Janice Wearmouth, University of Bedfordshire, UK

**Brokering transformative school reform for Māori students**

Wenger (1998) contends that education is the opening of identities with learners, in a constant state of becoming more competent in the practices of their communities. As such, teachers have an essential role in shaping each student’s ability, responsibility and skill in initiating and completing essential learning actions. This is an issue when the identities of Māori students are routinely pathologised in education (Bishop & Berryman, 2006). In Phase 5 of Te Kotahitanga this trend was overturned over three years of participation, with significant improvements achieved at all NCEA levels (Alton-Lee, 2015).

This paper considers Wenger’s (1998) Community of Practice model to help understand the kind of ‘brokering’ required by practitioners in the translation of new reform ideas, understandings and practices. As the domain of knowledge was introduced and brokered across Phase 5 school communities and the body of shared practices emerged, members of these communities developed greater knowledge and competencies in the new practices and as a result, the achievement of Māori students began to improve.

This paper introduces concepts from the Community of Practice model to demonstrate how brokers can introduce new knowledge, understandings and practices more efficiently to incorporate them into the practices of the school. The important role of ‘brokers’ is to transfer understandings and procedures across boundaries so that the community can be bound together by the overall institutional enterprise(s).

This paper utilises a mixed-method, single case study of one Phase 5 Te Kotahitanga school that successfully brokered more effective practices across the school. It draws upon documents developed throughout this phase together with participants’ experiences and relevant, school NCEA data. Classroom evidence, including the experiences of students and teachers, were used to understand, evaluate and realign the school’s institutions in response to pedagogical changes that saw Māori students’ engagement and achievement improve. While this still proved challenging for some, others were developing co-constructed approaches to school-wide transformation and evaluation with school leaders helping all to understand and take explicit ownership for both the evidence and the solutions. These actions achieved a more coherent and productive approach for making judgements and determining specific acts of teaching and leadership. Importantly this approach created contexts for learning where more Māori students were enjoying the learning experience as Māori, where they were engaged with learning and where their achievement on national qualifications began to show marked improvements (Alton-Lee, 2015). Many of these understandings helped to inform the new Building on Success initiative, Kia Eke Panuku. Despite all school leaders and teachers in New Zealand being expected to understand and implement the central vision of Ka Hikitia, ‘Māori enjoying and achieving education success as Māori’ (Ministry of Education, 2013, p.10), the principles and practices to achieve Māori education success as Māori have been slow to spread (Auditor-General, 2013).

The concepts raised in this paper, and the solutions reached, can help to inform others who are trying to raise the participation, inclusion and achievement of students who may currently be marginalised from formal education settings.
The objectives of this Ako Aotearoa funded project were:

1) Identify, analyse, and report policies, programmes, and practice at institutional level that implement and facilitate Pacific community educational aspirations that support the government’s tertiary educational priorities and strategies in terms of Pacific.

2) Identify, analyse and describe specific programmes and practices that support effective learning teaching for Pacific and that support learning.

3) Identify, analyse and describe specific programmes and practices that support effective teaching for Pacific and that support meaningful learning by Pacific.

4) Investigate, analyse and describe learning strategies used by Pacific students.

Using an Appreciative Inquiry (AI) methodology intertwined with the Kakala framework of knowledge inquiry, I explored the experiences of Pacific learners in tertiary education, focusing on what worked well for them in Aotearoa New Zealand. Participants studying in universities, a Private Training Establishment and polytechnics. Appreciative Inquiry lends itself well to the strengths-based approach. Instead of focusing on deficits or problems of a group or organisation AI allows for a focus on appreciating the best in people, and their world, through a process of inquiry, asking questions to see new potential and possibilities. Thus, with a qualitative methodological approach with aspects of quantitative inquiry this study consisted of a series of case studies.

The overarching research question was: What educational practices work best in achieving, sustaining, and reproducing Pacific student success in tertiary education? The sub-questions were: 1. What are the perceptions that tertiary students hold about success in education? 2. What enabling factors contribute significantly to one’s success or achievement? 3. How do institutions engage in students’ success in education?

Key findings to be discussed in this presentation are about tertiary staff are encouraged to learn, to reflect, and to value the life experiences of Pacific learners. In terms of education, there is a need to understand Pacific students as learners who live in collective contexts. These contexts are influenced by varying cultures, beliefs and values, depending on their Pacific ethnicity. Moreover, there are generations of Pacific learners who are born in New Zealand and have grown up in New Zealand. The field of teaching and learning in tertiary institutions needs to encompass the multiple worlds of the Pacific learner. We start with what is with the learner and value what they bring to education. For Pacific people, learning is not confined to effective teaching strategies; successful learning sits on the pillars of the family, the community, cultural capital, collaborative relationships and institutional support. When Pacific learners are empowered as confident learners, they are successful.

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Thursday, 19 Nov.  5.30 pm

SESSION 14  ROOM: F204    START:  5.30 pm
STREAM: Adult & Tertiary    TYPE: In progress
PRESENTER(S): Carol McGhee, Te Wānanga o Aotearoa

Academic Literacy in an Indigenous Landscape

The aim of this research is to investigate the factors that influence and impact on the ability of akonga (students) to succeed in a vocational preparation for academic study programme, at level four. This programme is currently being piloted at a local Wānanga (university).

The narratives of akonga in the programme speak clearly about their experiences and feelings of inadequacy whilst learning, through inappropriate practices in previous settings. Literature has identified that marginalising methods, such as corrective class practises, have led to students becoming isolated and humiliated (MOE, 2010). In his report to the MOE’s Literacy, language and numeracy research project (MOE, 2010) Zepke noted participants’ concerns and the importance of taking students in the right direction so as not to risk losing those whose re-engagement might be their last chance.

Mismatches between reading texts and the relevance of the study are related to the role that contextualisation of content plays. Mgqwashu (2007) pointed out the importance of teaching reading and writing skills through texts that were relevant to the participants’ future study. In their University of KwaZulu study, Hosking, Mhauli and Berthe (2008) also suggested that reading and writing skills be the entire focus for a whole semester. At the least an approach that integrates all aspects of context and that is both discipline specific (Hosking, et al., 2008) and relevant to future direction in the teaching and learning approach (Amos, 1999) has been further suggested.

In line with recent Tertiary Education Commission (TEC) and Wānanga policies, kaiako (teachers) have been encouraged to attain National Certificate in Adult Literacy Level 5 qualifications and, on the surface, it would appear that this qualification would equip one with the necessary skills for delivery of a programme at a L4.

The study will investigate the potential impact that contextualisation, support, curriculum and qualifications have on the ability of the akonga to succeed. This action research study will gather data in the form of the narratives and experiences of the kaiako and akonga using the culturally responsive framework of Kaupapa Wānanga in the aforementioned areas. Kaupapa Wānanga is a model that uses the four Pou, Kaitiakitanga, Koha (contribution), Ahuratanga (quality spaces) and Mauri Ora (wellbeing) as a guide for practice, a lens for reflection and a means for critiquing practice.
Knowledge economies and Māori inclusion?

The Knowledge Economy (KE) purports to be the newest economic policy that will benefit all (Lauder, 2012). The inclusionary approach of the rhetoric neglects throughout the literature to offer forms of explanatory discussions as how this may be achieved to realize the extent of the promises that have been described. The rhetoric described is shrouded in a political slant that is viewed with caution, and is ‘steeped in hyperbole and laced with predication’ and based on ‘new meta-narratives’ (Peters, 2001; Lauder, 2011). The loop-holes, as discussed by a range of academics, disclose a range of inconsistencies that seek to uphold the past in regurgitated form (Lauder, 2012; Walker, 2012; Brown, 2011; Brown, 2012; Nair, 2012). Consequently, Māori, as a predominant working class and unemployed population grouping, are currently in positions within the global market akin to other indigenous nations with a similar history struggling to find a footing. Lauder (2012) and other key writers examining the KE and working class groupings in the UK are clear that the future of subordinate groups is confronted by complexities that are controlled beyond the local shores. The financial race of Transnational Companies and the profitability of such have resulted in a detachment of companies from the once ‘loyal and patriotic’ approaches to the country of origin as represented in the past. This has essentially translated to what is described as ‘cherry-picking’ tactic (Brown, 2011). That is, well skilled individuals and groupings of such are now considered on a global basis, as companies through technological advancements are able to make choices of employees from a range of different continents. Disadvantaged groups and the national focus of such, has mostly been confined to the local shores. The current positioning within the global market with the advancement of technology, places disadvantaged groups into the global play against well educated Asian populations with other indigenous groups whose resource base is considered ‘prime’.

Reflectivity in a paradoxical encounter of return: Knowledge economies and Māori inclusion?

The primary method of data collection was face-to-face, semi-structured interviews. This interview method was selected to collect empirical data as it enabled authentic connections between the souls of participants and researcher. The ākonga (students) from the class displaying ‘positive wairuatanga’ became the subjects for their inquiry, viz. critical theory and Kaupapa Māori theory which are aligned with the indigenous research agenda. Critical theory challenges objectivity and neutrality to allow participants and researchers space for engagement through the establishment of relational discourses, particularly for groups subjected to oppression by the dominant discourse. Kaupapa Māori as a theoretical framework is concerned with cultural safety.

Located within a wānanga (Māori indigenous tertiary education organization), the researchers draw on two culturally responsive methodologies to underpin their inquiry, viz. critical theory and Kaupapa Māori theory. The Spiritual Footsteps of Teaching and Learning

This paper negotiates the inclusionary factor for Māori within the Knowledge Economy. Key questions that are asked include to what degree will collectivity as a cultural form of operating be advantageous with the rise of the Asian forefront? What are the intersections between globalization and collectivity as a culture?

The Spiritual Footsteps of Teaching and Learning

This study explored teaching and learning relationships that positively impacted on student learning and engagement, with a particular focus on the nature and possible impact of wairuatanga (spirituality) on the teaching and learning process. The term spirituality has featured increasingly in the literature, particularly over the last two decades. Current definitions are very broad and range from a profoundly religious belief in God to a non-religious conception of deep connectedness with another human being. Often principles and values that link to spirituality appear to be connected to sacredness beyond religious beliefs. Spirituality has been given little attention in the academy mainly because traditionally it has been taught that only the rational scientific field is worthy of consideration. The Spiritual Footsteps of Teaching and Learning

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interviews were conducted over a period of a week in rooms that allowed for privacy and confidentiality for participant and researcher.

One of the key findings revealed that positive teaching and learning relationships developed because of kaiako who cared about their students and kaiako who had high expectations of their students. This was made possible by relationships based on trust, authenticity, openness and the mutual sharing of ideas, i.e. participants spoke about them being co-constructors of knowledge together with kaiako. Another key finding was that a deeper spiritual connection between teacher and learner was experienced. Participants expressed feeling connected to the people, connected to the place and connected to the spaces around them in varying ways and for various reasons and often described this connection as spiritual. It is this spiritual experience and connection above all that seems to characterize education provision within this indigenous-centric learning environment, revealing positive spinoffs for students’ wellbeing and success beyond the classroom. In this educational context adult learners previously disengaged and disillusioned with education thrive, learn, engage, participate, succeed and often continue on to higher learning.

** From Within, From Without: Unpacking the Social Construction of Wāhine Māori Leadership Within a Wānanga Context **

This research examined the notion that wāhine Māori leadership is socially constructed and as such initiated dialogues with eight wāhine Māori leaders within a Māori tertiary education institute in order to gain a better understanding of the nature of leadership from a wāhine Māori perspective. Underpinned by Mana Wāhine theory, the theoretical discourses of Kaupapa Māori, Kaupapa Māori research and Kaupapa Māori theory provided an historical background from which to advance a framework that served to empower wāhine Māori, namely Mana Wāhine theory. Four of the participants were employed by the organisation as leaders, while those remaining were recommended by their peers as leaders within their personal and/or professional lives. Through the collective sharing of their herstories, key concepts emerged, contributing to the development of an analytical frame.

The purpose of this presentation is therefore twofold; firstly, to present the findings of my research arising from the critical examination of the social construction of leadership, more specifically wāhine Māori leadership within the context of my workplace environment, Te Wānanga o Aotearoa. Secondly, to identify the distinct features of wāhine Māori leadership through the shared herstories and experiences of the participants. The privileging of wāhine Māori leadership and wāhine Māori voices provided a deliberate and distinct positioning from which to carry out this research and in turn further informed my knowledge and understanding of wāhine Māori leadership, ultimately contributing responses to the following research questions:

- What constitutes wāhine Māori leadership within Te Wānanga o Aotearoa?
- How is wāhine Māori leadership socially constructed and by whom?
- How is wāhine Māori leadership manifested within Te Wānanga o Aotearoa?
- What are the distinct features of wāhine Māori leadership?

Overall, this experience gave me a greater appreciation for the realities of conducting research. Highlighting the importance of manaakitanga to wāhine Māori in general and more specifically to leadership was a key concept to emerge from this journey as was the knowledge that our most significant influences in life are most often present with us from birth. At the conclusion of this journey another door was opened, one that recognised the value and importance of wāhine Māori leaders in the home, on the marae and in the community, yet at the same time acknowledged that, for many of our wāhine Māori, this aspiration is not their lived reality.
redressing the imbalances of student voice with a phenomenological methodology.

The methodology used in this study is portrayed as Samoan, Pacific, qualitative and phenomenological. It is phenomenological in the sense that it refers to a person’s perception of the meaning of an event, as opposed to the event as it exists externally to (outside of) that person. With the focus on what people experience in regard to some phenomenon or other and how they interpret those experiences. In using phenomenological research it will attempt to understand the tama Samoa’s perceptions, perspectives and understandings of what their realities are within the secondary school context. It involves Samoans as participants and also includes a Samoan researcher.

This research is driven by both Western and Pacific methodologies (using both a Samoan and Western framework as appropriate) as the Samoan participants are operating within a New Zealand context and this provides insights into the different cultures. Through the use of the interpretive paradigm it permitted me to assume that tama Samoa would make their decisions and act in accordance with their subjective understandings of the situations in which they found themselves. I was particularly interested in the notion that tama Samoa understood their experiences through the meanings found in their everyday lives through the relationships they had built and had. This was an opportunity to look through the eyes of tama Samoa and it was through this paradigm that I built rich local understandings of the life-world experiences the tama Samoa had within the diverse school communities. The need for one to listen to the student voice is one of the significant enabling factors for the building of caring, empowering relationships within a learning community.

In this presentation, I provide an overview of my doctoral study findings through reviewing one of three themes. The identity theme highlights the various experiences tama Samoa had during secondary school that enabled them to survive the daily expectations of secondary school life.

SESSION 16
SESSION 16 ROOM: Mem START: 6.30 pm
STREAM: Inclusive Education TYPE: Symposium
PRESENTER(S): Peter Hick and others
ITE, SPECIAL EDUCATIONAL NEEDS AND SCHOOLS-LED TRAINING: WHERE IS INCLUSIVE EDUCATION GOING? ... Continues from Session 14

GETTING PUBLISHED... Continues from Session 14

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This symposium is made up of four separate but interconnected papers, each of which examines different elements of Ministry of Education policy, and how that policy is delivered through the Kia Eke Panuku PLD provided to 95 secondary schools throughout Aotearoa New Zealand. The papers show how policy statements can influence delivery in order to address a key Ka Hikitia Vision - Māori enjoying and achieving education success as Māori’.

KIA EKE PANUKU - FROM POLICY TO PRAXIS

This symposium has been put together by a team of people who work across four institutions. All people work together in Kia Eke Panuku, a targeted professional development school reform initiative that is now operating in 95 secondary schools from Kaitaia to Invercargill. The name Kia Eke Panuku uses a metaphor that encapsulates a journey towards success that is both dynamic and continuous, building from a school’s current location to where it aspires to be in the future. This metaphor speaks to both an individual and collective shared commitment to achieve excellence. Kia Eke Panuku began by incorporating the principles and findings of five programmes into a unique, new PLD approach aimed at addressing Māori student achievement, while simultaneously working responsively with 45 newly targeted schools.

The purpose of this first paper is to discuss how the Ministry of Education’s, Building on Success, Request for Proposal was conceptualised into Kia Eke Panuku. It will consider some of the challenges that were faced and the principles and practices that were developed to guide this work forward. It will conclude with some of our key learnings after 18 months of this work with schools. The Kia Eke Panuku professional development provides Strategic Change Leadership teams in each school with interdependent practices aimed at giving life to the Ka Hikitia Māori strategy by more effectively supporting Māori students to pursue their potential. This begins by supporting teams to develop an action plan that reflects the following five dimensions for accelerated school reform:

- Leadership
- Evidence-based inquiry
- Culturally responsive and relational contexts for learning
- Educationally powerful connections amongst schools, whānau, hapu, iwi and Māori organisations
- Literacy, numeracy and te reo. Closing the gaps between Māori and non-Māori students requires the spread and ownership of all of these dimensions coherently across the school and across the system.

This paper draws upon documents developed throughout the conceptualisation phase of Kia Eke Panuku together with participants’ voices of experience. These experiences demonstrate the individual and collective commitment to the work being achieved in schools. These data are presented alongside publicly available school NCEA L2 data. Modes of Inquiry: We the authors, integrate many years of practical experience in schools combining Kaupapa Māori theory with the principles espoused by Paulo Friere to consider how culturally relational and responsive pedagogies can be actioned. We tell this story using a mixed methods mode of inquiry. The resulting praxis is setting up a model within mainstream schooling that rests on a philosophy of belonging and becoming; where Māori students are able to enjoy and achieve education success as Māori.

Mid-way through the contract we are finding that the personal commitment of all, to the dynamic interplay of the Kia Eke Panuku dimensions, has been shown to effect transformative change for many of the schools we are working in and in turn for their Māori students and communities. Culturally relational and responsive praxis is a means of shifting the dominant mainstream discourse and working collaboratively towards the more effective realisation of power in education. These understandings can be usefully applied in critically analysing the social and cultural contexts of educational policy, pedagogy and teacher education.

The major issues raised in this paper, and the solutions that have been reached, can help to inform others who are trying to raise the participation, inclusion and achievement of students who may currently be marginalised from formal education settings. It is also of interest to the global educational community, multicultural educators, and advocates committed to inclusion and social justice.

KIA EKE PANUKU - FROM POLICY TO PRAXIS

The purpose of this paper is to show how critical Ministry of Education policy documents - Ka Hikitia: Accelerating Success 2013-2017 in particular - have been used by Kia Eke Panuku to develop a unique PLD approach to address Māori achievement and success in secondary schools.
There are a number of policy and research documents developed through the Ministry of Education that have been developed over the last five years to specifically support the intentions of Ka Hikitia: Accelerating Success 2013-2017. They include BES (Best Evidence Synthesis) Programme ‘What Works Evidence He Kete Raukura; Whakapumautia, Papakowhāitia, Tau Ana ‘Grasp, Embrace and Realise: Conducting Excellent Education Relationships between Iwi and the Ministry’; ‘He Piringa Whanau’ effective engagement with whānau; ‘Tatauako: Cultural competence for Teachers of Māori Learner’; and ‘Charters and Analysis of Variance: Guidance for Secondary Schools’. These documents have been produced to help all schools work towards realising the vision of Ka Hikitia: Māori enjoying and achieving education success as Māori. As this vision is the particular focus of Kia Eke Panuku, the 95 schools involved are provided PLD support, through wananga and in-school PLD, with the specific purpose of accelerating school capacity to achieve the vision. The support also comes via the Kia Eke Panuku kaupapa Māori, critical theory bases and practical tools that link directly to the Ministry research and policy documents. Schools are enabled to examine with confidence the key Kia Eke Panuku focus areas: leadership, culturally responsive and relational pedagogy, evidence-based inquiry, educationally powerful connections with Māori, and literacy, te reo Māori and numeracy, understanding that there is strong policy support for the changes that need to be made.

This paper (a work in progress) examines the key themes and ideas of some the critical Ministry research and policy documents - Ka Hikitia: Accelerating Success 2013-2017 in particular - and relates them to the five Kia Eke Panuku PLD focus areas. Taken together, the documents emphasise the importance of: quality leadership; quality teaching and learning and relationships; establishing planning documents with clear goals and targets; gathering, working with, analysing, measuring and reporting sound data and evidence; and developing sound relationships between schools and their (Māori) communities. An important challenge for schools is to be able to define for themselves what the phrase from Ka Hikitia achievement and success as Māori’ means. The search for answers to that question is at the heart of the Kia Eke Panuku kaupapa and leads naturally to other issues/questions such as how schools value identity, language and culture; what schools are educating (Māori) students for; and what kind of society they are preparing students for. It will be shown that the Ministry policy documents also have all these elements in mind.

Evidence to date suggests that Kia Eke Panuku’s ability to integrate Ministry policy with Kaupapa Māori and critical theory and practice has been instrumental in developing the PLD model in schools. Kia Eke Panuku schools are provided with opportunities to examine their own current policies and practices using research and policy documents to effect long-lasting, positive and sustainable changes. These changes impact on the leaders and teachers, leading them towards more transformative, relational spaces that utilise their local communities, including other whānau, hapu, iwi and other schools.

The paper will show that Ministry of Education (government) policy documents are not created in a theoretical vacuum. They have been adopted by Kia Eke Panuku as significant theoretical guidelines for PLD practice, to provide schools with a foundation and framework for praxis and to develop tools that the schools are familiar with and that they can have confidence in.

KIA EKE PANUKU - FROM POLICY TO PRAXIS

Paper 3: PRESENTER(S): Hine Waitere, Te Whare Wānanga o Awanuiārangi; Camilla Highfield, Dawn Lawrence, University of Auckland

Ko au te kaupapa, ko te kaupapa ko au: I am the work and the work is me

The purpose of this paper is to explain some of the key theoretical underpinnings and rationale for the professional development approach of Kia Eke Panuku - an intervention that builds on the bi-cultural partnership of the Treaty of Waitangi to ensure a culturally responsive approach to professional development within mainstream secondary schools. Kia Eke Panuku draws on two theoretical paradigms, Kaupapa Māori (Smith 1990, 1997; Bishop & Glynn, 2003) and critical theories (Frierie 1986, 2001; McLaren 2007; Darder 2012) both of which challenge the status quo around knowledge construction, power and privilege. While critical theories have long since been acknowledged as a key mechanism to speak back to dominating, universal ways of knowing that amplify taken for granted assumptions about what counts as knowledge and who holds it, Kaupapa Māori theories, privilege localised, contextual, indigenous epistemologies. The liminal space created between these two paradigms enables us, as professional development providers, to move beyond the traditional positionalities of the external de-contextualised knowledge holder to the inside co-inquirer.

We suggest that combining these two theoretical positions provide the opportunity to enact a transformative praxis that not only recognises and values bi-culturalism but also shapes the 21st century context of secondary schools in which theoretically informed action takes place. This new space requires teachers and leaders to recognise the socio-cultural context in which they work and their agency to transform it, alongside whānau, hapu and iwi as together both work to improve Māori student outcomes and realise the aspirations of the Treaty of Waitangi. Data sources: In this paper we draw the voices of both Kaupapa Māori (Smith 1990, 1997; Bishop and Glynn 2003) and critical theorists (Frierie 1986, 2001; McLaren 2007; Darder 2012 ) as the foundation upon which voices from within schools and their Māori communities are amplified as they/we reflect on both the successes and challenges of their/our efforts to create and inhabit a bi-cultural space that seeks to legitimise and value diverse epistemologies.

Using grounded theory juxtaposed with critical auto-ethnographies the authors, two Pakeha and one Māori, draw on the principles underpinning Kaupapa Māori and Critical theories to discuss indicators of culturally responsive and relational pedagogy emerging out of
Critical Cycles of Learning. Both the authors and strategic Change Leadership Teams (SCLT) from within secondary schools, separately, and together, are reflexively engaging in dimensions that promote and support changes in school culture. Transformative leadership, ako: a critical cycle of learning, and culturally responsive and relational pedagogy are all informed by these theories and have resulted in participants being engaged in, critical cycles of learning that enable the realisation of the strategic intent of Ka Hikitia.

Midway through the Kia Eke Panuku contract we are finding that weaving together Kaupapa Māori and critical theories open up a liminal space. In this place, theorising that is socio-constructivist in nature occurs through discursive interactions at all levels within a school community and within the professional development team. We are beginning to see how bicultural practices, drawing on principles of culturally responsive and relational pedagogies, can impact on and effect transformative change in schools with Māori students and their whānau, hapu and iwi. Recognising discernible shifts highlights the potential to theorise about ways in which a bi-cultural partnership might be realised.

This paper will be of interest to those who are seeking to work alongside schools and their communities in ways that are transformative in intent in order to raise participation, inclusion and achievement of students who have been traditionally marginalised within mainstream educational settings. It is also of interest to the global educational community, multicultural educators, and those who are committed to the creation of emancipatory spaces.

KIA EKE PANUKU - FROM POLICY TO PRAXIS

Paper 4: PRESENTER(S): Therese Ford, Margaret Egan, University of Waikato

Kia Eke Panuku - Ako: critical cycle of learning in professional learning and development praxis

The purpose of this paper is to investigate how a group of kaitoro (facilitators) working within Kia Eke Panuku and in bi-cultural partnerships, support English-medium secondary schools across Aotearoa New Zealand to address the strategic intent of Ka Hikitia. The paper will specifically consider the range of processes, practices and tools kaitoro utilise in their work with school leaders and teachers to create culturally responsive and relational contexts for learning that are focused on Māori students enjoying and achieving educational success as Māori.

The theoretical framework: Kia Eke Panuku draws from kaupapa Māori and critical theory to inform the professional learning and development intervention. Through ongoing responsive and relational engagement, school leaders and teachers are supported to explore the theoretical underpinnings of Kia Eke Panuku alongside a dynamic and spiralling critical cycle of self-reflection and learning. Evidence of outcomes for Māori learners, alongside evidence of current practice, informs new understandings of the implications of current practice (conscientisation). Leaders and teachers then decide what practices are effective and need to be sustained, what practices are ineffective and need to be discontinued, and what practices need to change in order to become more effective for Māori learners (resistance). They reflect on and implement those changes that will lead to accelerating improved outcomes for Māori learners as Māori (transformative praxis).

The paper will discuss how kaitoro, school leaders and teachers collaboratively build their capacity and capability in culturally responsive and relational practices. Each school selects a Kia Eke Panuku strategic change leadership team to work on this kaupapa. This team represents the range of voices and perspectives from across the staff and leadership structures. This change leadership team is supported by kaitoro to develop and implement a potential-focused action plan across five interdependent dimensions, building on their existing learning, understandings, structures and institutions, and connecting to their individual school context. These five dimensions are levers for change for accelerated school reform.

School teams are supported to include classroom observations, to gain evidence of current pedagogical practice, critical learning conversations, to identify a focus for inquiry focussed on accelerated improvement for Māori learners, and shadow-coaching partnerships, to provide ongoing support and challenge for teachers and leaders in their new learning.

This paper presents a range of evidence from a variety of learning contexts used in the work with schools, including analysis of strategic plans, education outcomes and perspectives from learners, teachers, leaders and whānau, and then considers the voices of the kaitoro, reflecting on the effectiveness of their own practice and theorising, and informing their own critical cycle of learning.

Findings of the work to-date summarise what kaitoro have identified as effective practice in supporting schools to engage with Ka Hikitia, focus on the potential of Māori learners and connect with the aspirations of kura whānau and hapu for tamariki mokopuna.

The knowledge gained from the experiences of kaitoro about effective professional learning and development interventions that accelerate learning for Māori students help to inform others who are trying to raise the participation, inclusion and achievement of students who may currently be marginalised from formal education settings. This learning is also of interest to the global professional development providers, multicultural educators, and advocates committed to inclusion and social justice.

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A brief overview of the history project on our professional association the NZARE is explored in this in-progress paper. Despite the way is it pronounced Nzaree or N-Z-A-R-E we outline the brief history of the organisation and the proposed history project we are undertaking to record – where we are at 36 years on from its establishment in December 1979. Whilst the premier publication the New Zealand Journal of Educational Studies (NZJES) turns 50 this year and we will be celebrating this as a professional association, the actual society was not formed until 1979. The mentoring author has been a member of NZARE since the early 1992 so at least in over two decades – whilst the second author has only just joined the association this year. When one co-author was last on the NZARE Council in the mid-2000s the Council announced that it wanted a postgraduate student or academic to undertake a project, preferably in a thesis form to write the association’s history. Unfortunately, despite asking several prominent educationalists to do so and encouraging their postgraduate students to undertake this important study it sat in abeyance. The project is still in its formative stage thus in paper we outline the proposal and methodology.

There is no predetermined theoretical framework planned at this stage – and the story of NZARE will be guided by what actually comes out of the data.

The methodological approach perspective is grounded in mixed methods and it is in essence a historical case study of the organisation. The quantitative aspect will be an online survey using SurveyMonkey to all current NZARE members to find out specific information. However, the bulk of the work qualitative methods, using interviews and narratives in particular from key informants such as former presidents, life members and journal editors. Other aspects include documentary analyses of NZJES copies and articles over the years to see the debates, analyses of Input and Conference Programmes – where this historical data is available. These various methods will allow for triangulation of data. However, given this is a fundamentally an oral history project – augmented with other data to provide both depth and breadth.

There are no specific findings at this point, as this is an in progress paper. However, by the time of the conference presentation the data collection and analysis will have commenced thus very tentative themes from the findings may be reported upon.

This paper outlines a proposed historical project which should be of interest to most members of our association. It is also about building the next generational of educational researchers in Aotearoa and the research mentor-mentee relationship.

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Te Toroa titiro tawhiti / Emancipation through Education
interpretations of external facilitators to guide their school curriculum design and implementation of the key competencies. Few references were made to differences between peoples regarding what the valued behaviours and attitudes might look like. The findings of this study indicate that curriculum design was nested in and strongly influenced by the wider social and policy context and discourse, in terms of what is seen as important and what is not, and relative power that groups and/or individuals have in influencing what gets heard, what gets valued and how this is articulated (Apple, 2013; Bourdieu, 1997; Pinar, 2007).

While a number of theoretical documents and discussion papers informed the development of the key competencies at the policy level, in efforts to provide school practitioners with a single, manageable curriculum document, it appears that some key understandings have been omitted from the final version. This has meant that schools and teachers have been largely left to interpret the key competencies for themselves. As a result, the opportunity presented by the curriculum to be transformative and responsive to all learners, may have been lost, dominant values and discourses remaining unchallenged. Curriculum policy makers, facilitators and schools may need to be more aware of whose voices, perspectives and values are shaping curriculum design at both a national and local level. There needs to be greater awareness of whose voices are not present or have been marginalized. Furthermore, to be culturally responsive to all learners, policy makers and educators need to take a more critical view of the cultural values and practices generalized to large groups of people, and attempt to seek out the diverse voices of individuals that exist within that group.

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SESSION 17 ROOM: F101 START: 10.30 am
STREAM: Early Childhood TYPE: Complete
PRESENTER(S): Ngareta Timutimu Te Whare Wānanga o Awanuiārangi
The Ngai Te Rangi Cultural Standards - Iwi School Collaboration in State Schooling

The Ngai Te Rangi Cultural Standards is a Framework of Guidelines developed by Ngai Te Rangi Iwi in collaboration with 20 mainly Mainstream Schools to bring to life the intentions articulated in ‘Ka Hikitia!’ the Ministry of Education policy aimed at lifting Māori achievement and success in schools whilst ensuring that the cultural heritage of students is celebrated and normalised. The importance of Ka Hikitia seems to have weakened in the face of a stronger focus on raising NCEA achievement, raising achievement in the National Standards and lifting participation in Early Childhood Education the Iwi regarded the outcomes of this project as achieving the Treaty principle of genuine partnership for the first time in over 140 years of schooling history in Tauranga. Despite the success of this project and the ongoing requests from schools, the Iwi are unable to maintain the Partnership model in the implementation of the Cultural Standards. This presentation focuses on explaining the model, the journey taken by the Iwi and the 20 mainstream schools to establish it, and the intended benefits for Māori students and the school populations as a whole. A critical analysis of this project in the broader context of the interface of the Iwi and its communities and the MOE and its agents and the implications for Māori educational success will also be proffered.

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SESSION 17 ROOM: F101 START: 10.30 am
STREAM: Early Childhood TYPE: Complete
PRESENTER(S): Arapera Witehira, Mere Smith, Janis Caroli-Lind, Charlotte Mildon, Ngaroma Williams, Early Childhood NZ
Toku ano Ao Māori: My Very Own World

This recently-published book is a collection of 15 papers written by Pouako o Te Rito Maioha Early Childhood NZ. A celebration of te ao Māori me ona tikanga.

Katahi tonu te hirina k i kae ai a Tane ki Tikitikiorangi
There is only one power that enabled Tane to fetch the baskets of knowledge and that was the power of the mind Consistent with its commitment to Te Tiriti o Waitangi, Te Rito Maioha Early Childhood New Zealand (formerly known as Te Tari Puna Ora o Aotearoa/New Zealand Childcare Association) actively recruits teaching staff with the ability to teach and provide leadership in mātauranga Māori me te reo Māori at teaching bases throughout Aotearoa. Such staff are identified as Pouako, and are recognised for their cultural expertise, knowledge of Te Tiriti o Waitangi, and their leadership role in te reo Māori me ona tikanga at their teaching base.

Challenged by Dr Rangimarie Rose Pere, pouako were inspired to look within ourselves and find the deeper sense and essence of our language, of our reo. We therefore undertook to write a book recording what we, as pouako, hold to be of value to ourselves within te ao Māori. Our amazing journey saw many celebrations of our own ‘infinite wisdom’ that Rose Pere refers to in her seminal book, Te Wheke. Using a tuakana/teina mentoring approach we each embarked on our own own journey to unlock the wisdom and knowledge contained within each of us.

Our recently published book (Toku Ano Ao Māori: My Very Own World) is a collection of 15 papers written by pouako who teach Te Ha o Te Iwi: Mātauranga Māori Teaching and Learning and Te Ha o te Manu Kura: The Teacher as Emergent Leader in Te Rito Maioha’s Bachelor of Teaching (ECT) degree programme. Toku Ano Ao Māori is also a pouako response for gathering more information to support the Kaupapa Māori and Mātauranga Māori content within these programmes. Pouako supported each other to embark on writing about their unique experiences and to foreground Māori concepts, early childhood education and research from their own diverse world views and lived experiences. One pouako writes about the importance of looking to the wisdom of the past, in order to gain understanding and meaning of the contemporary context that is relevant and appropriate for today’s generation and the future. Thus, a
The main issue that I will address in this presentation is; the deconstruction of the periodic table to understand it from a Māori perspective. The mode of inquiry that will be employed attempts to demonstrate how whakapapa provides a useful Māori, scientific and educational pedagogical structure to assist with an understanding of the periodic table.

A Māori analysis of some of the chemical elements on the periodic table is a method I will employ to assist in the understanding of how the periodic table can be deconstructed, in order to understand how it could be used, from a Māori perspective.

An example of how a Māori analysis of an element is demonstrated with Hāora – Oxygen (O)

The analysis informs that Ranginui (skyfather) and Papatuanuku (earthmother) begat Tanemahuta (god of forests, birds and insects). Tanemahuta created Hineahuone (first earth maiden) from the earthly elements of Papatuanuku, and through the mauri of Io, Hineahuone was brought to being. Tanemahuta is the repository of Hāora – oxygen. This element is ‘housed’ in his descendents; the trees. It is through the process of photosynthesis, oxygen is produced. Rakau – rā ka u – it is through Tamanuitera (the sun) that light is absorbed or processed (ka u) by the leaves, that photosynthesis occurs through this natural cycle.

The relationship to Māori occurs in the theory of Te Reo Māori, especially in the example of rakau. The ancient whare wānanga knowledge is embedded in Atua Māori philosophy. Māori points of view have never been taken seriously in the scientific world, except when Joseph Banks came in the 1800’s. Two hundred years later we are still determining our rightful place in the scientific world where we have always been.

This research has been substantiated by oral repositories of my whānau and hapu. Whanau and hapu focus groups
The New Zealand Herald that provided an insight into the articles sourced from 3News, One News, stuff.co.nz and Auckland, I conducted a content analysis of 388 news. To understand how the news media represent South Auckland, I drew on Paulo Freire’s theory of oppression and Frantz Fanon’s theory of colonisation and racism to examine how power operates through the news media and how it manifests within marginalised communities such as South Auckland. Freire specifically focuses on how oppression is achieved through the silencing of voices, and through the use of what he calls antidialogical action, the main purpose of which is to keep the oppressed down. Fanon’s theory focuses on the way that groups of colonised people are compared and categorised in order to create boundaries between the powerful insiders (‘us’) and the colonised outsiders (‘them’). His theory is also concerned with how these barriers are then internalised and perpetuated, even by the marginalised.

To understand how the news media represent South Auckland, I conducted a content analysis of 388 news articles sourced from 3News, One News, stuff.co.nz and The New Zealand Herald that provided an insight into the news media’s representations of South Auckland. Textual analysis of two highly publicised events that occurred within South Auckland provided specific insights into the ways in which the news media focus on violence and crime. Two focus group discussions with South Auckland youth provided insight into South Auckland youth perspectives regarding their communities and possible impacts of media discourse on how they and others see them. The results showed that definitions of South Auckland are complex and multifaceted. ‘Insider and outsider’ discourses were evident and this study concludes that South Aucklanders are subjected to stereotypes and negative labelling by the news media that include a focus on brownness, crime, poverty and violence. These reinforce marginalisation and exclusion of the communities and people who reside in South Auckland. This marginalisation and exclusion has very real and sometimes damaging consequences for people who live there and who identify as belonging to South Auckland such as a lack of access to opportunities and the internalisation of stereotypes.

This research is significant as it helps to address the dearth of scholarly knowledge regarding power relations between the news media and communities that they report on. It draws attention to the need for true dialogue between all groups in society. For as Freire states in Pedagogy of the oppressed ‘it is not our role to speak to the people about our own view of the world, nor to attempt to impose that view on them, but rather to dialogue with the people about their view and ours’ (p. 77). True dialogue allows for all voices regardless of power to participate in discussions, thus allowing all speak and be heard.

Friday, 20 Nov. 10.30am

The Tertiary Education Strategy 2014/2019 asserts that tertiary educators need to further develop the modes and means of learning delivery, including the use of new and emerging technologies and more explicit cooperation between industry and Tertiary Education Organisations (TEOs). The aim of this strategy is to ensure that education supports the development of transferable skills (i.e., ability to communicate well, process information effectively, think logically and critically, and adapt to future changes) in (engineering) students and thus increase workplace competency. Our study addresses these aims by exploring the potential of using a flipped classroom approach to enhance student learning of hard to grasp disciplinary ideas and transferable competencies.

In order to be able to translate academic knowledge into the innovative competitive products and services central to today’s increasingly technology-driven society engineering students need opportunities to develop analytical skills, creativity and practical ingenuity, good

Te Toroa titiro tawhiti / Emancipation through Education

93
communication skills, and the capacity to pursue lifelong learning. It is therefore crucial that tertiary educators develop curricula that enable students to develop these capacities during their undergraduate studies.

Threshold concepts are those concepts that students need to master in order to think and act like a subject specialist. In our project learning of threshold concepts is the focus of the flipped classroom. The flipped classroom is a variant of student-centred teaching and learning which has been evidenced to promote more in-class active student collaboration and better learning outcomes. In a flipped classroom, lecture materials are assigned as take-home tasks so that the lecturer/student class contact time can be devoted to addressing students’ questions and problem solving. In our project the flipped class model provides more flexibility and opportunities for discussions, collaboration and guided problem solving between the lecturers and students and among students in order to address student misconceptions and support the mastery of threshold concepts.

In the project, a design-based intervention approach was adopted to allow for cycles of lecturer-led refinements in their teaching practice. For the purpose of the three-week flipped class intervention a series of short video lectures were developed as a replacement for the traditional weekly lectures. Students were required to watch these videos before coming to the laboratory sessions. The weekly practical lab sessions were redesigned and extended to incorporate small-group problem solving tasks and assessments requiring students to apply the knowledge gained from watching the videos. Students were also expected to complete online tutorial sessions.

One hundred and forty first-year engineering students enrolled in obligatory electronics engineering course and their two lecturers took part in this study.

Qualitative and quantitative data were collected to inform the research. Students’ views on flipped class experiences and learning of technical and non-technical threshold concepts (TCs) were collected through surveys, interviews, and class observations. Data on students’ use of the online tutorials and video materials were also collected and analyzed to gain insights about students’ experiences with the flipped class and the impact of the flipped class on their TC learning.

In our presentation we will focus on students’ experiences and achievement in the flipped class. We will provide insights about possible ways forward by drawing on data collected in the first phase of the two-year investigation of the impact of the flipped classroom model on student learning of technical and non-technical TCs in a first-year compulsory electronics engineering course.

Thus far, the emerging findings point to the need to: motivate and reinforce students’ video watching before coming to class; provide additional support for students to ask questions arising from the video watching; and make more coherent the connection between the various course elements (i.e., videos, labs, lectures, e-tutorials) to better support student learning. The findings also suggest that a partial rather than a full flipped class learning model might be more appropriate for scaffolding first year undergraduate students learning in this course.

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A Journey into a Contemporary Indigenous Philosophy of Knowledge - Topographical Sketches

Placed within the Indigenous World, this story weaves Indigenous and Māori philosophy, with touchpoints in the philosophy of Europe and its derived cultures, to articulate a contemporary Indigenous Philosophy of Knowledge. The journey begins in a wider project, to articulate a Māori worldview and, within that framework, the specific PhD project of articulating a Māori Philosophy of knowledge, coherent with the wider worldview. It is this Philosophy of Knowledge that is the focus of this presentation.

The work to date provides a concrete Epistemological foundation which is applicable to knowledges of the wider Indigenous world, and, as will be argued, to all human knowledge.

This presentation takes the story as the primary form used to transmit Indigenous knowledge, and journey stories as ‘oral maps’ which set out the landmarks and major features to be traversed if a person wishes to follow the journey. This story, of an intellectual journey, sets out, in sketch form, the intellectual terrain covered in this journey to create ways so others can follow the same path.

The journey story begins with a brief outline of the contemporary epistemologies of the European-derived cultures, and argues that, as ‘truth’ is a European construct and cannot be known, this concept needs to be set aside and all our epistemologies, along with the resulting research methods and pedagogies, need to be reframed using a different first principle.

This journey then takes its departure point in the European-derived Philosophy of Science, especially the work of Feyerabend, and develops an Indigenous epistemology, with ‘inter-action’ as the first principle.

As such, this presentation describes a Philosophy of Knowledge which incorporates relationships and experience (experiential knowledge as opposed to the propositional knowledge of the European-derived epistemologies) which produce contextualized knowledge. This supports the contention that Indigenous Knowledge is appropriately conveyed in stories ‘the oral traditions of indigenous people’ which provides the total context in which the knowledge was generated. This approach provides space for Matauranga-a-iwi (Iwi-specific knowledge/tribal knowledge), explicitly providing concrete links between tribal identity, tribal places, tribal knowledge and tribal language.

Alongside the Indigenous Epistemology, this presentation builds a parallel European-derived epistemology, drawing on the thinkers from the European-derived cultures, showing that a similar philosophy of knowledge can be developed from an interactive base using thinkers from the European-derived cultures. In this way it provides a reframing of epistemologies away from ‘truth’ and provides a triangulation from within the Academy, for the Indigenous Philosophy of Knowledge.

As Philosophies of Knowledge impact on research methods and teaching pedagogies this paper also discusses the research approaches and pedagogies that arise from an inter-active base.

This presentation address the conference theme Toi te Kupu; Toi te Mana; Toi te Whenua, Toi te Tangata, by demonstrating the links between land, people and knowledges expressed in a specific language. It places value on each of these as an integral part of a Philosophy of Knowledge, suggesting that, within an indigenous world, a person regarded as a knower is also demonstrating mana.

The changing face of New Zealand’s School Journal, 1907 to 2015: Themes of emancipation and control through language

Since its inception in 1907, New Zealand’s School Journal has reflected shifting perceptions of childhood and educational ideas. This paper will consider three broad periods of the Journal’s development that are marked by changes in policy and publishers. These are the imperialist period (1907 to 1938), the nationalist period (1939 to 1989), and the conservative period (1990 to 2015). It will examine ways in which the Journal positions the implied reader in terms of ideologies that emancipate or control.

Initially published by the Government Printer, and intended by George Hogben (Senior Inspector of Schools) to cover a range of subjects, the Journal between 1907 and 1918 was permeated with imperialist ideology. Within this context, the child reader was placed at the lower end of the traditional belief system (known as the Elizabethan chain of being), while language worked to enforce authority and obedience. Similarly, depictions of tamariki and whānau Māori were limited to Māoriland fairy tales, and to historical articles that, suspending them in a stone age of the past, gave precedence to Pakeha. Even following the end of World War I an emphasis on written and visual language as methods of control continued.
With the establishment of School Publications in 1939, and the implementation of Prime Minister Peter Fraser’s initiatives, the Journal took on a new look altogether. In charge of the rolling reforms to New Zealand education, Clarence Beeby (Director of Education) promoted notions of freedom and child-centred learning involving a recognition of the child as an imaginative individual. (Indeed, the 1930s curriculum, known as the Red Book, repeatedly emphasised freedom for teachers!)

Additionally the use of good literature, ‘real’ writers, and New Zealand material, including that by, about, and for Māori was stressed. This romantic/nationalistic trend peaked during the 1960s to 1980s when the contributions of authors and illustrators/photographers of the calibre of Margaret Mahy and Ans Westra effectively took the Journal into its hey-day. Hence Elizabethan and imperialist notions of a natural hierarchy to the social order were challenged, children were encouraged to be adventurous and enquiring, and tamariki and whānau Māori were more often brought to the fore.

However, the 1984 Labour Government and its stringent financial and social reforms, caused further enormous changes. Learning Media, a government-funded enterprise, took over the Journal’s publication and, in catering for international markets and the world of commerce and profit, published issues whose content over the 1990s and 2000s became increasingly bland. In many illustrations Māori were no longer distinctively Māori, but could be Pasifika or African American, for example, while views of childhood around this time conflated two dichotomous ideas – the child as a socio-cultural construct, and the child as a future employee. As the foreword to English in the New Zealand Curriculum stated, its focus in teaching English was on ‘[enabling] students to participate fully in society and the world of work’ (MOE, 1994, p. 5. Wellington: Learning Media). Thus it stressed achievement and skills. The publication of The New Zealand curriculum reading and writing standards for years 1–8 (MOE, 2009. Wellington: Learning Media) further impacted on the School Journal, with issues from mid-2011 on explicitly conforming to the standards, and an entirely different levelling system positioning the child reader according to the supposed norm for his/her chronological age. As this paper will demonstrate, a comparison of Journals of this era with those published during the 1960s to 1980s, suggests that uniformity rules. Moreover, current authors write to a standards-based prescription. That Learning Media is now defunct, and that the School Journal is published online by a private firm, is cause for concern. Will future children have to learn to read from laptops and be controlled by ideologies of standards and conformity? How can educators emancipate the child reader, not only as an employable social being, but also as an imaginative and knowledgeable individual?

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Friday, 20 Nov. 11.00am

SESSION 18 ROOM: Noho START: 4.00 pm
STREAM: Māori & Indigenous TYPE: Compete
PRESENTER(S): Dr Margaret Taurere, Te Whare Wānanga o Awanuiārangi

Paving a pathway to the professions: the career decisions of secondary school students with parents and whānau.

A university education places Māori graduates on a pathway to the professions, a higher income and a wider range of lifestyle choices. However, Māori are underrepresented in university courses and also in the professions. A 2007 report found that, for Māori, a bachelor’s degree improves employment opportunities and almost entirely removes the disparity in income that exists between Māori and non-Māori with lower-level tertiary qualifications.

This presentation will consider Māori students access to university and identify factors that impact on access including school based assessment and qualifications, subject choices, class streaming, school deciles and limited family resources. It is based on discussion from my own thesis which showed how regulations for University Entrance and NCEA were major impediments for parents and whānau wishing to participate and support the career plans of their teenagers at secondary school. The importance of parent and whānau support to the progress of students in the compulsory education sector has long been recognised, as well as the need for schools to raise Māori achievement. A 2008 report from ERO (the Education Review Office) on establishing partnerships between parents, whānau and families recognised that a key factor to an effective partnership was the involvement of parents and whānau in decisions affecting the learning of their child. This presentation will argue that changes to the qualifications for secondary school students have marginalised parents and whānau. As a result many decisions for students are now made by default. While assistance from the school may be available, the goals of parents and whānau can be in conflict with the goals of the school. Parents and whānau have a right to be fully informed so they can exercise autonomy and contribute to their teenagers’ career planning. The presentation will outline the complexity of the existing University Entrance and NCEA qualifications to demonstrate the difficulties faced by parents wanting to contribute to the career-determining decisions faced by their teenagers at secondary school. My doctoral thesis investigated the engagement of school careers advisors with Māori students.

The research participants were careers advisors whose schools participated in events developed for Māori students. While these events were originally offered to more than 100 schools less than one third of the schools participated and fewer still participated on a regular basis. The study investigated the decisions made by the careers advisors whose schools were in attendance at the events to discover why they regularly chose to have Māori students participate and what factors determined their decisions.
Data for the study came from the alignment of information from semi-structured interviews with careers advisors, analysis of regulation and policy documents and event attendance records. Kaupapa Māori theory and Giddens’ structuration theory provided the basis for the research. The research found that policy was not a significant factor in the decisions of the participants. Instead the most influential factor for careers advisors was their own personal values.

The findings of the study are significant because they show that policy alone cannot bring about change and policy implementation may not occur without some commitment from individuals at the operational level.

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SESSION 18 ROOM: F201 START: 11.00 am STREAM: Pasifika TYPE: Complete

PRESENTER(S): Rae Si’ilata, Deidre Le Fevre, Fiona Ell, Helen Timperley, Kaye Twyford, Sarah Mayo, University of Auckland

Facilitation of linguistic and cultural responsiveness for Pasifika learners

The purpose of the research was to investigate the development of linguistic and cultural responsiveness (LCR) in the facilitation of teacher professional learning and development (PLD). The study asked what effective LCR facilitation looks like, and what facilitators need to learn to facilitate effectively for LCR in schools. This study was a sub-strand of a research project focused on the development of adaptive expertise in PLD facilitation. Adaptive expertise in the facilitation of linguistic and cultural responsiveness (LCR) requires a complex array of dispositions, attitudes, knowledge, capabilities and skills in order to ensure effective outcomes for linguistically diverse learners.

This research was a qualitative study investigating the practice of an experienced lead facilitator of LCR, and the professional learning of 11 PLD facilitators who volunteered to participate in the research. These PLD facilitators engaged in two workshops with the lead facilitator. There were two layers to the study: one was situated at the school level and the other at the professional learning level. The lead facilitator worked with three teachers, (school level), and with the PLD facilitators (professional learning level). Her work with both teachers and PLD facilitators centred on developing LCR in the context of early literacy for Samoan bilingual learners.

The study focused on facilitation of LCR by gathering examples of the way the lead facilitator worked with teachers and then used these transcripts to work with PLD facilitators. In-depth data on the work of the lead facilitator with the classroom teachers was based on audio-recorded and transcribed classroom lessons and post-observation interviews with each teacher, drawn from her work in the Pasifika New Entrant Pilot. The lead facilitator, who was also director of the pilot project, had been contracted by the Ministry of Education, along with a team of early literacy, ESOL, and bilingual experts, to design and deliver a six-month PLD and fono (family meeting) pilot programme to a cluster of seven schools (including 24 new entrant teachers). These schools had significant numbers of Samoan bilingual children, with the pilot’s focus being on the development of continuity between home and school language/literacy practices. The ministry’s goal for the pilot was to support the development of smooth transitions between home/early-childhood contexts and schooling by supporting teachers and parents to utilise dual-language Samoan-English texts with their students/children. Following the second facilitator workshop, the PLD facilitators were interviewed in two focus groups, and were prompted to reflect on their experience with the lead facilitator, including their beliefs and ideas about LCR, what they learnt, what they would/would not change as a result of this work, how they saw responsiveness and adaptive expertise as related/unrelated, and what they thought the next steps should be as a result of this work. The researchers also audio-recorded and transcribed an interview with the lead facilitator about her facilitation of LCR with teachers in the pilot project.

A framework for the facilitation of LCR in schools was developed by connecting surfacing themes with the existing adaptive expertise framework. These themes or enablers were complimented further by the addition of Pasifika values, identity characteristics, and cultural competencies. Working in culturally located ways, with an awareness of Pasifika interactional patterns, values, and competencies requires non-Pasifika facilitators to work even more flexibly than when responding from their own cultural-locatedness. This presentation presents these ‘Pasifika enablers’ for the facilitation of LCR in schools with Pasifika learners.

The development of linguistic and cultural responsiveness in teaching and learning programmes in English-medium primary schools has become a priority of the New Zealand Ministry of Education (MoE) and in schools with ‘priority learners’. There is consistent agreement amongst PLD providers for the need to focus on linguistically and culturally responsive pedagogies in practice, but little guidance on how to incorporate that knowledge within generic facilitation contexts. This study specifies particular facilitation practices that enable the development of LCR in teacher practice with Pasifika learners.

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Researching in sensitive contexts: What has been learned from researching in post-disaster settings?

The author of this paper has been working in Christchurch and Canterbury since the devastating earthquakes of 2010 and 2011. As her interest in the role of schools in disaster response and recovery has grown, she has had the opportunity to continue her research in other post-disaster settings, namely, Victorian post-bushfire communities, Japanese post-tsunami communities and Vanuatu post-cyclone communities. While the results of the research are of interest in themselves for what they reveal about the role of schools in post-disaster contexts, the focus of this presentation is how this researcher and her many and varied colleagues navigated their way through emotionally-charged and fragile settings and what lessons can be learned more broadly about conducting research in sensitive contexts with vulnerable populations.

While the conference theme addresses education more broadly, this research looked at what a school (in all its facets) adds to community cohesion and resilience both pre- and post-traumatic events. In this way, the presentation is more closely tied to the sub-themes (Toi te Mana; Toi te Whenua; Toi te Tangata) because a school is a place with a physical, historical, cultural and often-times spiritual location; it is a community of people connected by family, history and educational ties; it has its own identity, culture and uniqueness. The focus of researching schools in traumatic contexts also resonates with the sub-themes of respecting mana, whenua and tangata.

This presentation draws on three years of research in disaster-related contexts. The original research project, ‘Christchurch schools tell their earthquake stories’ set out to enable schools to record their earthquake experiences for themselves, their communities and for New Zealand’s historical record. While each participating school ended up with a completed product (book, video documentary or artwork), the collated data produced interesting cross-school findings, which have spawned further studies, such as the role of Principals as emergency managers, the role of teachers as first responders, or the role of schools as community hubs. The studies undertaken in other countries have depended on the invitations and collaborations. For example, the Australian study examined children as participatory citizens in post-bushfire decision making, whereas, the Japanese study focused on different aspects according to the region, such as school leadership, student trauma or young people as post-disaster volunteers.

The theoretical perspective is grounded strongly in critical theory, highlighting power imbalance, inequity, and injustice but drawing on relevant theories from the disaster field, such as: social capital in disaster recovery (Hawkins & Maurer, 2010); disaster capitalism (Klein, 2007); politics of disposability (Giroux, 2006); crisis leadership (Porche, 2010); and social bonding theory (Gordon, 2004, 2007).

The methodologies in the Canterbury study were participatory with each school guiding the focus, participants, process and product for their setting. The approach was sensitively staged and ethical considerations were always to the fore. The research design was iterative, using qualitative and arts-based methods and engaging principals, teachers, students, parents and wider community members. The data were analysed vertically (within each school) and horizontally (across the schools). The research outside New Zealand was guided by the collaborating researchers. In general, it entailed qualitative individual or group interviews, location visits and visual methods.

This presentation focuses on what can be learned about researching in traumatic or sensitive contexts, in particular, under the following headings:

- Knowledge of context and access to setting
- Researching ethnically and sensitively
- Selecting and using appropriate designs and methods
- The role of the researcher
- Theoretical and analytic tools
- Advice to others researching in similar contexts

In this way, the presentation and ensuing publication will add to the body of research around researching in sensitive settings, in order that researchers do not add to the trauma already faced by vulnerable populations.

Te Whakahonere nga Wawata o te Whānau: Honouring the Educational Aspirations of Whānau to Improve the Wellbeing of Māori Learners in English-Medium Primary Schools in the Otago/Southland Region “Voices of Reason, Hope and Culture

The purpose of this preliminary study is to explore the key educational aspirations whānau report that benefit their children’s schooling and education in two English-medium primary schools based in the Otago/Southland region.

Two overarching research questions underpin the study, and include:
1. What can we do to create culturally safe environments and encounters in English-medium primary schools that improve levels of participation for whānau and their children in the Otago/Southland region?

2. How can we reduce the risks and/or barriers associated with Māori children enjoying and achieving educational success as Māori in English-medium primary schools in the Otago/Southland region?

The study seeks to uphold the Treaty of Waitangi and its core principles: partnership, protection and participation (Ministry of Education, 2007) by adopting a community-based participatory approach (Minkler & Wallerstein, 2003). The study is also informed by Kaupapa Māori theory (Smith, 1997), and cognisant of culturally responsive methods that are relational, reflective and respectful (Berryman, SooHoo & Nevin, 2013). Collectively such approaches constitute an ethic of care that is culturally relevant, inclusive and uplifting.

The data was collected via school whānau hui meetings (i.e., feedback as a culturally informed group and kanohi-ki-te-kanohi), as well as, conducting a number of semi-structured individual and focus group interviews with whānau and their children (focus group), teachers (individually), and principals/Board of Trustees (individually). The transcribed interviews (i.e., no. 20) were then collated using NVivo, a qualitative software package that helps analyse the data at a deeper level. Indeed, understanding what constitutes, ‘Māori children enjoying and achieving educational success as Māori’ (Ministry of Education, 2008, 2013a) and the implications for improving levels of participation for whānau and their children was a key focus underpinning this study. In addition, drawing comparisons between the school-wide virtues/values/strengths, and what whānau believe support their children’s participation (i.e., interest, attendance, success, associations, and engagement) were also explored.

The overall implications and benefit of the preliminary study include:

3. An agreed upon set of virtues by whānau and the school, that with on-going support, can be readily adopted in the everyday practices of teachers working with Māori children in English-medium primary schools in the Otago/Southland region.

4. The development of a culturally informed and measureable framework to guide and evaluate the schooling ethos and teacher practice working with Māori children in English-medium primary schools in the Otago/Southland region.

5. The development of agreed upon indicators to measure how whānau, schools, teachers and Board of Trustees know these virtues are occurring; and whether or not the participation levels of Māori children are flourishing or languishing.

6. Building better school-teacher-community relationships for better learning with, for, and about whānau and their children.

7. Helping schools and teachers to acknowledge the tremendous cultural knowledge and resource that whānau and their children bring to the school, and learning environment.

8. To provide where necessary the opportunity for professional learning and development focused on developing culturally safe environments and encounters for Māori children in collaboration with the school, teachers, and the wider whānau.

This paper will share the voices of whānau, and their tamariki, as well as the key findings to emerge. Phase two of the study will include developing a culturally inclusive measurable framework, with agreed upon indicators, to determine the relationship between Māori children demonstrating a virtue/value/strength and its correlations, to whānau and their children’s level of participation in their respective primary school.

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SESSION 19 ROOM: Noho START: 11.30 am
STREAM: Māori & Indigenous TYPE: In progress
PRESENTER(S): Richard Hill, University of Waikato

Māori partial immersion education: What are the attitudes of the key players in this form of education?

Māori-medium education programmes such as kohanga reo, kura kaupapa, immersion and wharekura have been lauded for their success at educating students through te reo Māori and supporting the Māori revitalisation movement. These forms have also attracted the most attention in the national and international research and literature. Partial immersion or ‘bilingual’ programmes, by contrast, have been largely absent from the attention of researchers, despite educating the majority of students learning te reo Māori in schools. These programmes differ from kura kaupapa: Teachers need to incorporate both English and te reo Māori, requiring decisions about language balance and pedagogy to be addressed. The whānau who enrol their children have a wide range of backgrounds and aims, making satisfying those aims complex for teachers. With most partial immersion programmes being situated within English-medium schools, there is also the potential for a conflict in perceptions about how programmes should be arranged and the extent to which they should ‘fit in’ with other parts of the school. All these factors can interfere with the stability of partial immersion programmes. With the dearth of research in this area, the project this paper discusses, sought to explore the perceptions of the key players including principals, teachers, students and parents, to gauge the contribution partial immersion makes to the lives of families, and the extent to which programmes support the Māori revitalisation movement.

The project used mixed methods, including a national survey of Level 2-4 immersion schools which implement
Session 19

3-20 hours of Māori language instruction per week. This was followed by site visits of 13 schools, where key people were interviewed and classroom observations conducted.

The results confirmed that partial immersion education is indeed complex, more so than kura kaupapa, which can create barriers for students. However, it can also offer highly satisfactory educational options to families provided the pedagogical and relational aspects are carefully negotiated. In some cases the school’s bilingual programme is the shining light within the community, where Māori students feel safe and comfortable being who they are, and in learning te reo. Staff also often have a deep and genuine commitment to providing an education embedded in the Māori world, the momentum of which can also spread to other parts of the school. Encouragingly, principals, many of whom are not Māori, are highly supportive of the bilingual programmes and their principles.

This paper presents data on the perceptions of the key participants in this form of education and provides discussion how partial immersion education can support both the educational needs of its student population and play a greater part in the fight to reclaim te reo Māori in the wider community.

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SESSION 19 ROOM: F101 START: 11.30 am
STREAM: Leadership TYPE: In progress
PRESENTER(S): Hannah Simmonds, Huia Haeta, Karen Henderson, Iti Joyce, Te Whare Wānanga o Awanuiārangi

Living and leading the bicultural partnership - exploring the potential for difference and sameness to co-exist in the educational leadership landscape

The focus on improving Māori student achievement within secondary education has grown significantly in recent years, with Ka Hikitia (the Māori Education Strategy) providing a framework for action to ensure the education system works well for every Māori student. The focus on the educational success of Māori students can be seen in the numerous research projects and professional learning and development (PLD) programmes implemented over the last 10 years in particular. This is the context within which we work, as a PLD team working on a programme that supports secondary schools to give life to Ka Hikitia and thereby address the aspirations of Māori communities by supporting Māori students to pursue their potential.

This paper (a work in progress) shares our experiences of working in the PLD space, with specific reference to our critical cycle of learning, the layering of theory (Kaupapa Māori Theory, Critical Theory, Matauranga Māori) to create meaning and new discourses, and the value of transformative leadership and communities of practice in Aotearoa, New Zealand’s educational landscape. As PLD professionals, our team’s learning journey has provided a wealth of opportunities to engage with both theory and praxis that has the potential to accelerate progress towards the achievement of the vision of Ka Hikitia:

Friday, 20 Nov. 11.30am

Māori students enjoying and achieving educational success as Māori. In particular, the team has seen the positive impact that using theory to connect often disparate people to the kaupapa as well as to each other can have. Central to the ideas outlined above is the enactment of the bicultural partnership within the team, reflecting on the potential for difference and sameness to co-exist in the same space. As a microcosm of the educational landscape within mainstream secondary schools, the bicultural make-up of the team recognises the critical role that both Māori and non-Māori have in addressing the inequities present in our education system. The paper outlines our successes and challenges to date in ‘working’ the partnership, and considers the implications of our theorising and praxis for other educational leadership spaces in terms of spreading and sustaining transformative change for tamariki and mokopuna Māori.

In relation to the theme of the conference ‘Kia rapua he huruhuru e rere ai te reo o te manu toroa’ - by sharing our collective narrative of experience our aim is to contribute to ongoing dialogue about transformative change (for Māori students) within the educational leadership space. Through sharing our stories, the whakawhanaungatanga of our experiences, we hope to show how the layering of different worldviews has the potential to create an inclusive community of practice that seeks to address the inequities experienced by Māori students and their whānau within the education system. This, for us, links to the whakatauki ‘Toi te Kupu; Toi te Mana; Toi te Whenua; Toi te Tangata’ - as we work in partnership, drawing on our collective knowledge and skills, to create an education system that enables Māori students to bring their authentic selves.

The methodology of this research is based on Culturally Responsive and Relational Pedagogy and the kaupapa māori research methodology of ‘wānanga’.

The mode of inquiry reflected in the paper is narrative in style, drawing on each team members’ experiences since joining the programme. It is hoped that by exploring our own learning journey, we are able to identify some ways of working that can inform our own, and others’, work in the future. In this regard, the main purpose of the paper is to contribute to the discourse about how all people engaged in the educational landscape can transformatively lead the change in order to create a more equitable context for learning for Māori students.

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SESSION 19 ROOM: Noho START: 11.30 am
STREAM: Māori & Indigenous TYPE: In progress
PRESENTER(S): Dorothy Hayes, Te Whare Wānanga o Awanuiārangi

Reconstructing the power of ‘whānau’ and ‘whānaungatanga’ to transform and enhance Māori well-being: The role of Māori Women Wananga graduates.

The main focus of this study is to identify to what extent Wananga education contributes to transforming the lives of Māori women graduates and their whānau. A secondary consideration examines to what extent
Mana Wahine theories have been used as frameworks for analysing and understanding the women’s’ experiences.

SESSION 19 ROOM: F201 START: 11.30 am
STREAM: Pasifika TYPE: In progress
PRESENTER(S): Luke Sullivan, University of Auckland

Kura Hourua: ‘What Tomorrow’s Schools Should Have Been’

The introduction of Kura Hourua, the government rebranding of what has commonly been referred to as ‘Charter Schools’, has proved to be a highly contentious and topical issue for the New Zealand education sector. This paper will review the concept of the charter school and outline the need for this policy as perceived by the community of one such Kura Hourua. In doing so, it will discuss the ways in which this policy provided this particular community with the opportunity to create and develop a school with a distinct Pasifika focus and shared community values. The data presented in this paper originates from my doctoral research into one of the Kura Hourua now operating in Aotearoa.

The objectives of this research project include:
- To place the Kura Hourua policy within the context of Tomorrow’s Schools and New Zealand’s educational history.
- To document the experiences of a Pasifika community in their journey to establish a distinctly Pasifika school.
- To establish, assess, and critique the rationale behind their choice to pursue this opportunity and establish a Kura Hourua.
- To gain an insider perspective on the Charter School debate.
- To evaluate the ability of the Kura Hourua policy as a mean to increase the educational achievement of Pasifika students.
- To evaluate the ability of the Kura Hourua policy to foster community engagement in education.
- To record what Pasifika-oriented education looks like in practice.
- To provide suggestions on how the Kura Hourua policy might be further developed.

Being aware of both of my own positioning as a Palagi/Pakeha outsider and the dominance of Western literature and theory in academia, I have chosen to embrace the concept of grounded theory as a key part of my methodology, and thus avoid the misapplication of pre-conceived theories which may distort the true nature of data. That said, I also acknowledge my own thinking in critical theories, and from my analysis thus far I expect the data to align with Critical Race Theory.

This study adopts a qualitative approach within a case study as the overall research design. The subject of this case study is a Kura Hourua with a predominately Pasifika community. As one of the key research outcomes of this study is to document the educational experiences of the Pasifika peoples involved in this school, it is...
naturally and deliberately subjective, seeking to reveal one side of the story, rather than some objective truth.

The primary data collection methods used in this study include Classroom observations and Talanoa. The use of talanoa as a research method is one way in which I have attempted to create a culturally-appropriate methodology. Vaioleti (2006) defines talanoa as ‘a personal encounter where people story their issues, their realities, and aspirations’ and argues that the use of talanoa as a distinct research method yields more authentic data for Pasifika research than other research methods. In this study, talanoa resemble semi-structured interviews and focus groups, but within a familiar and comfortable environment where power differences between researcher and participant are minimized and the direction of the conversation is largely participant-driven. Participants in these talanoa include staff, students, and whānau of the school. Individual talanoa (one-on-one discussions) have been used with staff and whānau, whereas group talanoa have been used with students in an attempt to further minimise power relations.

Thematic analysis will be used to analyse data and while this process is still ongoing I expect key themes to include ethnicity, identity, and community. The first Kura Hourua were only established here in New Zealand in 2014 and as such this study will be among the first to document authentic data on the New Zealand charter school experience. Consequently, it has the potential to influence further development and/or assessment of what is a highly topical policy. This study will also add both a New Zealand and Pasifika perspective to the international debate on school choice, and offer some qualitative data to a field which is dominated by quantitative research.

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How do young adults craft their futures in a world full of uncertainty?

Our conceptualisation of uncertainty encompasses: economic uncertainty due to high youth unemployment; educational and personal uncertainties as young adults negotiate government imperatives to engage in further education and training after high school; cultural uncertainties as many young Māori become less connected with their marae communities (Kawharu, 2014); rapid technological change; and the uncertainties of life more generally.

We (a research team) and I plan to explore how young adults craft their futures in a world full of uncertainty via participatory research (Kindon, Pain & Kesby, 2007) with four groups of young adults, beginning at the end of 2015. The conference strand on research methodologies provides an opportunity to evaluate our proposed methodology in advance.

The four groups of young adults we plan to work with include: young parents expected to be concerned for their future and their children’s future; members of Generation Zero whose goal is a zero carbon economy in Aotearoa; young Māori adults navigating economic hardship and/or cultural disconnection; and young adults in Thailand facing political, economic and educational uncertainties. The selection of the four groups is theoretically informed to explore distinct kinds of uncertainties and futures (personal, economic, educational, cultural, political) while remaining open to the possibilities of shared commonalities across these groups. Interdisciplinary theoretical resources, including indigenous theorising of young people’s identities (e.g. Borell, 2005; Kidman, 2012), cultural geography (e.g. Hall, Coffey & Lashua, 2009) and the theorisation of subjectivity in neoliberal times (e.g. Walkerdine & Bansel, 2010) inform this study. The selection of Thailand as an international case study was based on that country’s education reforms (e.g. changes to national tests and changes to university entrance) which offer interesting comparisons with New Zealand’s education reforms.

The proposed participatory methodology (Kindon, Pain & Kesby, 2007) includes interviews (phase 1) as well as two creative components (phases 2 and 3). First, we plan to explore different ways young adults might want to represent their imagined futures. We will design arts-based activities in collaboration with volunteers from each of the four groups named above (Lyon & Carabelli, 2015). Once designed, these arts-based activities will be conducted with each of the four groups. These activities may include digital collages, photos, music, imagery and text, which participants might compile using a range of media, supported by a small budget to print photos and images (phase 2) (Kidman, 2009; 2012; Nairn, Higgins & Sligo, 2012). Second, we plan to explore creative ways to bring young New Zealanders into dialogue with each other and with young adults living in Thailand and to evaluate how meaningful such an exchange might be from the participants’ perspectives. The rationale here is to explore how young adults’ current lives and ‘future thinking’ might be different, yet share commonalities, in different places. We plan to share the visual/symbolic artefacts produced in phase 2, as catalysts for dialogue.

Approaches to dialogue will be designed in collaboration with volunteers from each group. The possibilities include some form of digital sharing, e.g. via a blog or private status Facebook page, or face to face. This process will be negotiated and would include introducing volunteers from the four groups to each other before they present their visual/symbolic artefacts, which might entail internet technologies (e.g. Hanna, 2012). The proposed study of young adults at a crucial stage in their decision-making about their lives, in New Zealand and Thailand, will make an important contribution to the scholarship on the impacts of neoliberalism and globalisation on education, young people and their futures.

Research team members include Merata Kawharu, Judith Sligo, Adisorn Juntrasook and James Burford.

Motivation and Engagement of Māori and Pacific students at PTEs: lessons for improved teaching and learning strategies

This presentation describes a study of engagement and motivation of tertiary students attending three Private Training Establishments in New Zealand during 2014, focusing on Māori and Pacific students. The primary purpose of the study was to elicit feedback from students on ways of enhancing teaching and learning at PTEs. The participating students were drawn mainly from levels two to six of the National Qualifications Framework, and were studying towards Certificate and Diploma-level qualifications.

The study includes both quantitative and qualitative components, including a survey of students and focus groups with students. The study involved investigations of approaches to enhancing teaching and learning strategies and classroom practice for all PTE students, with a focus on Māori and Pacific students. The study also explored student engagement and motivation across ethnicity, gender and socio-economic level. However, the
primary intent of the study was to identify strategies for improving student engagement and motivation.

The study corroborated prior studies that demonstrated the importance to students of positive tutor-student relationships, cultural responsiveness, the use of varied teaching and learning approaches (emphasizing practical work) and attractive physical environments. Only very minor systematic differences in engagement and motivation across ethnicity were identified, indicating that the Māori and Pacific students were not greatly different from others in either engagement or motivation. Further, no significant differences were found across genders, socio-economic levels or age bands.

The study found that Māori and Pacific Island respondents spend more time in providing care for dependents than others; more than 25% of Māori and Pacific Island students provide care for over 30 hours per week. In addition, Māori and Pacific students spend more time in study-related activity weekly than other students, averaging approximately 12 hours by comparison to approximately seven hours for other students.

Participating students provided very positive feedback on the participating PTEs in meeting the cultural needs of all students, but particularly of Māori and Pacific students.

Several recommendations for enhanced teaching and learning arose from this study. In particular, it is important to employ tutors who are responsive to all students, but particularly tutors who are experienced in teaching priority learners (e.g. Māori, Pacific and younger learners). Students respond positively to tutors who use a range of teaching and learning methods (especially practical activities and devices such as IPADs, Internet, YouTube and recorded classroom sessions) and who have industry experience that they bring to the classroom.

Students enjoy a flexible approach to running classroom sessions that include breaks during which they can either rest or undertake physical activity. They also respond well to attractive physical environments that promote a sense of belonging for Māori and Pacific students in particular. The physical environment could include Māori and Pacific art, posters and sculptures, and other icons.

★★★★★

SESSION 20 ROOM: Noho START: 12.00
STREAM: Māori & Indigenous TYPE: In progress
PRESENTER(S): Kody Pewhairangi, Te Whare Wānanga o Awaumārangi

Oral Composition as a Continuum of Knowledge: Intergenerational transmission of mātauranga-ā-hapū through oral composition

The intergenerational transmission of mātauranga-ā-hapū through oral compositions is the focus of my study. A specific aim of the research is to identify critical mātauranga-ā-hapū pedagogy using oral compositions by Te Whānau-ā-Ruatapure (Te Whānau-ā-Rua) composers, Tuini Ngawai and Ngoi Pewhairangi, to help focus the aspirational needs of Ngāi ura whakatipu o Te Whānau-ā-Ruatapure.

This presentation is about honouring their compositions for the richness of indigenous knowledge within them. As well the relational value of their waiata to Te Whānau-ā-Rua are considered in terms of the collective mana, pride and confidence for hapū self-development going forward.

The hypothesis claimed is that oral composition is an effective method for passing on hapū knowledge connecting the people with their past, present and future in sustaining and empowering relationships. Mātauranga-ā-hapū translates as the whānau hapū enduring and flourishing ‘in community’ (Royal, 2006; Archibald, 2008; Smith 2012 & Black 2014). At the core of this paper is the notion of hapū self-determination.

Tino Rangatiratanga

To reference the oral literature of our tīpuna resonates for me as a declaration of tino Rangatiratanga (self-determination). From an ontological perspective it is about privileging a Te Whānau-ā-Ruatapure world view and with it the development of an epistemic Te Whānau-ā-Ruatapure methodology (Black, 2014; Kovach, 2009; Lee, 2005; Ka’ai, Moorfield, Reilly & Mosely, 2004; and Smith, 1999).

Indigenous research is transformative research and requires the indigenous researcher to be courageous; in order to research well we need to be brave; we need to use the oral literature of our old people (Jackson, 2013). Indigenous research is an all-effective way of empowering indigenous peoples through the production of indigenous knowledge and capacity building that it creates from within.

For indigenous peoples marginalised by the multi-layered forms of colonialism, modernity and globalisation, it is to their traditional knowledge and indigenously creative ways of countering this denial of cultural identity, human dignity and social justice that the people turn to for hope, inspiration and forward momentum (Said 1978, Smith 1997, Smith 1999, Porsanger 2010, Warrior 2013). Mātauranga-ā-hapū as passed down through the generations within oral composition enabling the whānau, hapū and iwi to continue celebrating whānaungatanga and enhancing whakapapa ties (Fraser 2014). The relational dimension of connectedness is a major theme of the project.

The intergenerational transmission of mātauranga-ā-hapū through waiata is about the whānau, hapū members of Te Whānau-ā-Rua celebrating our authentically collective voice. The waiata by Tuini Ngawai and Ngoi Pewhairangi in the Tuini (1985) book are the primary literature sources and form the theoretical framework for this presentation.

The richness of oral composition continues to serve as a legacy for successive generations of Te Whānau-ā-Rua and applying critical literacy will be integral to extending experiences, knowledge and scholarship already known as well as generating new knowledge. This study is about the transforming qualities of indigenous compositions, affirming and advancing scholarship and creating new knowledge and research. Indigenous knowledge through oral composition has transformative power ‘grounding’
the individual and the hapū collective in their reality (Smith, 2012).

Wānanga is the principle means by which research information will be gathered for this project. Participants are closely related to the researcher and the idea to hold group or wānau interviews came from one of the participants. The notion of a wānau roopu tautoko - a small group of pakeke who will provide guidance and support to the project – also came out of the wānanga. Holding the wānanga at Waiparapara Marae, the papakāinga for both tīpuna, is meaningful for all of the participants and the researcher.

The aspirational aim of this study and presentation is about creating a sense of purpose for enhancing a knowledge development process, a mātauranga ā-hapū framework that emerges from the waiata by Nanny Tuini and Aunty Ngoi. The study is about their aspirations and their way of advancing self-development for the hapū, Te Whānau ā-Rua in their unique way. The relevance of this study to the cultural, social, environmental and economic development of the hapū could well be beneficial to other hapū and indigenous peoples as being specific to their needs and aspirations.

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SESSION 20 ROOM: F101 START: 12.00
STREAM: Leadership TYPE: In progress
PRESENTER(S): Vaugh Bidios, Pania Te Maro, Te Whare Wānanga o Awanuiārangi; David Earle, Ministry of Education

Read the World, in Order to Read the Word. Convergent and Divergent Realities: Creating a Discourse of Multiple Literacies

If there is to be any real and positive change in the way we understand literacy and numeracy we must take into account the prevailing ideologies, attitudes and values that affirm and normalise current understandings. An integral part of this transformation is an understanding of how the discourse created by the dominant cultural tradition reflects a convergent and singular reality of literacy and numeracy. Research is driven by certain assumptions, what and how we teach is governed by the norms and conventions of a particular time. As educators, researchers and practitioners, a critical and reflexive approach to teaching and learning comes about through the acceptance that as a society and as institutions and groups within that society, we not only construct knowledge, reality and truth, but also authorise its very existence.

This presentation gives an overview of research undertaken in a Level 3 & 4 National Certificate in Tourism Māori programme. In investigating the embedded Literacy and Numeracy elements within the programme, findings have revealed a need to acknowledge and utilise the multiple literacies students bring to the classroom. A teaching and learning environment that employs the multiple and divergent literacies of the students, has a significant impact on conventional literacy and numeracy outcomes. By making sense of the world through the multiple and cultural literacies of the students, reading and mathematical comprehension becomes not only contextualised, but transferable where students are able to read the world, in order to read the word.

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SESSION 20 ROOM: F201 START: 12.00
STREAM: Pasifika TYPE: In progress
PRESENTER(S): Kerry Mitchell, Education Group Ltd; Lesieli Tonga‘tio; Shelley Kennedy, Ministry of Education; Faimai Tuimauga (passed away Feb 2015)

Ngāʉe Fakataha ki he Ako ‘a e Fānau: Schools and Parents and Families Working Together to Better Understand and Support Pasifika Students’ Learning

This paper will bring together the findings from two phases of a research and development project, sponsored by the Ministry of Education; Ngāʉe Fakataha ki he Ako ‘a e Fānau - Schools and Parents and Families Working Together to Better Understand and Support Pasifika Students’ Learning at School.

The purpose of the project was to help Pasifika parents and their school work effectively together to provide support for students that will lead to best possible learning and achievement outcomes at school.

The first, or research, phase of this research and development project investigated the extent to which Pasifika parents and their school currently interact regarding Pasifika students’ progress and achievement at school and to facilitated communication and other processes, on the basis of the information gathered during the project.

The second, or development, phase of the project (the subject of the Phase Two Report) is to look at whether the processes followed during the project have led to improved communication and understanding between Pasifika parents and families and the school and to consider how what has been learned might help other schools and their Pasifika parents and families and how the project findings may contribute to policy-making or other decisions.

An important outcome of the study is to help participants develop realistic, practical solutions towards more effective collaboration and engagement over student progress and achievement. Three Auckland primary schools participated in the project and a round of talanoa (interviews) with Pasifika parents and students, senior leadership team members, teachers, and board of trustees members took place in each of those schools in mid-2013 (Phase One) and again late in 2014 (Phase Two).

This research and development project consistently used Fanā Fotu (Transformation) methodology through all phases. At the centre of this methodology is talanoa akotānaonga a ‘oga and tauhī, each of which is important between individuals, and within and between systems and different generations as they negotiate themselves across intercultural realities and multiple world views (Tongati’ø, 2010).
Participants shared views and experiences regarding relationships within the school, Pasifika students’ learning and progress, reporting processes, and the different roles that people may have in promoting and supporting learning.

Building on the Fanā Fotu methodology during the development phase (Phase Two) of the project, talanoa ako and tauhi vā (relationships) were further strengthened with parents, the school leadership team, and teachers. Throughout 2014 the project team worked with the participating schools and their parent communities to further understand the findings and feedback from Phase One. In particular, the aim for Phase Two was to help each school and its parents identify key activities for working effectively together to better support students’ learning and progress. What has been learned during 2014 and the processes involved are shared in this presentation.

It is expected that this presentation will contain useful information and insights for developing improved and sustained relationships between schools and Pasifika parents, families and communities that are focused on student progress and achievement.

A search of the current literature and the findings from Phase One and Phase Two have led to the development of six key themes: Tauhi Vā/Vāfealoa’i (Relationships), Talanoa Ako Fakataha/ Talatulanoa Faalea’oa’oga (Communicating together about Children’s Learning and Progress), Ngāue Fakataha/ So’omaea-le –fua (Working Together To Support Student Learning), Ko ho Mahu’igā moe ako/ Amana’ia ma Fa’atāua (Factors That Contribute to Successful Learning), Taumu’a ki he ako lelei/ Mautinoa le Taunu’uga (Goal setting, feedback and self-assessment) and Faitu’utu’uni mo e Taki Fakapotopoto ki he Ako Lelei Strong Governance and Leadership for change.

The project findings are discussed in conjunction with the themes from relevant research literature.

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SESSION 21

SESSION 21 ROOM: Mem START: 1.30 pm
STREAM: Education Ideas TYPE: Symposium

PRESENTER(S): Vicki Carpenter, Michelle Hards, Manuka Henare, Sarah Longbottom, Jennifer Tatebe, University of Auckland; Karen Nairn, University of Otago

TWELVE THOUSAND HOURS

Six authors from the recently published book Twelve thousand hours. Education and poverty in Aotearoa, New Zealand (Carpenter V M & Osborne S Eds. Dunmore, 2014) will present this symposium. After an introduction, each author will speak about their contribution to the book. Each author will also reflect on the issue of poverty and education, one year on, in 2015.

TWELVE THOUSAND HOURS

Paper 1: PRESENTER(S): Vicki Carpenter, University of Auckland

Pedagogies of hope

With neoliberal policies in force over the past three decades, inequalities have become more and more evident throughout New Zealand society. Some low decile school professionals and BOTs struggle to meet children’s multiple needs, in environments which can be substandard and unhealthy. As Snook and O’Neill assert (Chapter 1), home background is the main determinant of educational achievement. However teachers can and generally do make a positive difference. The work and potential of classroom teachers in relation to young people in poverty will be briefly examined. The argument is that successful teachers have particular attributes and pedagogical styles. Dialogical forms of teacher professional development will be introduced and discussed.

TWELVE THOUSAND HOURS

Paper 2: PRESENTER(S): Jennifer Tatebe, University of Auckland

In the shadows: Discussing disadvantage and poverty in initial teacher education

Growing levels of inequality and rising child poverty rates are of critical importance. In education, the visible signs of such inequalities are starkly evident with children attending school without adequate clothing or food and varying access to educational experiences. Of equal concern is how future teachers are prepared to examine the ‘thorny’ issues of class, socioeconomic status and other structural inequalities that are reflected in schools and classrooms across New Zealand. In this chapter I examine the ways in which the topics of disadvantage and poverty are currently marginalised within teacher education programmes across New Zealand. Second, I explore how some preservice teachers acknowledge and engage with the issues related to disadvantage and poverty within their teacher preparation programmes.

Friday, 20 Nov. 1.30 - 3.00

TWELVE THOUSAND HOURS

Paper 3: PRESENTER(S): Sarah Longbottom, University of Auckland

We Are Manawa Ora: We Are Hope

Nga Rangatahi Toa was established in 2009, aimed at ‘plugging the gap’ that exists for the 3500 students who have been excluded from the New Zealand mainstream schooling system, a cohort that is overwhelmingly Māori and Pasifika, and overwhelmingly from families in poverty. At its core the ‘gap’ that exists for this group of vulnerable young people in alternative education is access to transformational education that is responsive to the rangatahi at a deep, human level. I will discuss the effectiveness of considering every human as creative and that the fostering of this creativity is an important part of personal development that is missing from our education system. I will explore this universal creativity in vulnerable rangatahi as a powerful tool of re-engagement, from which it becomes possible to cathartically process, make sense, and begin to self-determine lives that poverty has marked with chaos and trauma.

TWELVE THOUSAND HOURS

Paper 4: PRESENTER(S): Manuka Henare, University of Auckland

The Structure of Inequality of New Zealand

Poverty, destitution, deprivation and absolute poverty among children, particularly Māori and Pasifika children, constitute a deep moral crisis of Aotearoa New Zealand, and wounds the soul of this nation. The evidence of this particular crisis of conscience and soul is found in the current plethora of reports, books and commentary on resilient and forced poverty and the impact on the lives and souls of children and their whānaunui, known as the extended family. The Aotearoa New Zealand drama of poverty and inequality is akin to what the French economist Thomas Piketty (2014) in his extraordinary study titled Capital in the Twenty-First Century, describes as ‘The Structure of Inequality.’ It is, he says a global phenomenon of the 21st Century. In this chapter I focus on the meaning of the phenomenon of poverty and inequality, and our identity, and moral basis of a caring society. Second, I explore the possibility that a structure of inequality exists now in Aotearoa New Zealand.

TWELVE THOUSAND HOURS

Paper 5: PRESENTER(S): Karen Nairn University of Otago

‘Out of sight, out of mind’ Education provision for learners disengaged from school

Poverty is multi-faceted. The impact of families’ financial poverty on the education of children and young people is a key theme of this book, but other forms of poverty are also worth exploring. This chapter examines the poverty of provision of educational resources for young people who disengage from school prior to achieving the leaving age of sixteen, focusing on Alternative Education. Policy has begun to attend to the circumstances and prospects of disengaged young people.
Inequitable outcomes and Pasifika students

Redressing the inequitable academic outcomes Pasifika students’ experience is something our education system has been grappling with, largely unsuccessfully, for a number of decades. The imperative that inequality of outcomes changes, and changes quickly, is what informed this study. The research was premised on the notion that it is essential to create academic outcomes for Pasifika learners that are on a par with the academic outcomes we already create for most other students. This study sought the philosophies and practices of seven educational professionals who are committed to raising achievement for Pasifika secondary school students. The findings signal a direction that other teachers and schools might choose to follow.

SESSION 21  ROOM: Noho  START:  1.30 pm
STREAM: Māori & Indigenous  TYPE: In progress
PRESENTER(S): Tony Taratu, Te Whare Wānanga o Awanuiārangi

Dancing within new learning spaces in social work

In social work spaces of learning, the notion of positioning (perceived resolution) and repositioning (perceived tensions) challenges existing learning and offers new perspectives to address the politics of indigeneity. My approach in this research is about dancing with new learning within social work learning spaces. In particular, I focus on indigenous/Māori development within this field. Some Māori social work learning spaces such as Teina Pohatu’s, Takepu (applied principles for social work education and learning) are viewed as a critical change agent to the politics of indigeneity for social work students. An indigenous environment of social work learning spaces would have the ability to challenge current learning, facilitate change in views, and create new perspective within learning spaces in social work.

The literature review is broad, it covers kaupapa Māori in practice for example whānau participation in decision making during whānau hui. The literature also takes into account and canvasses a variety of learning spaces, within social work including tribal/Māori spaces and values. For example, those values and concepts espoused by John Rangihau in Puao-o-te-Atatu. These values while drawn from a customary and traditional context still have relevance in a contemporary Māori and indigenous world. For the purpose of this presentation, Nga Takepu (the applied principles for social work education and learning) is a model that offers insights of six specific positionings. These positionings explore distinctive viewpoints having the potential to present the significance of new positioning of one’s beliefs and values. Nga Takepu also emerge from customary and traditional conceptualisations of Māori reality. The six distinctive positionings are:

1. Taukumekume (working with positive and negative tensions)
2. Ahurutanga (working in unsafe space)
3. Mauriora (holistic wellbeing)
4. Kaitiakitanga (guardianship)
5. Whakakoharanagatira (creating respectful relationships)
6. Tino rangatiratanga (absolute integrity).

The literature focuses on a critical analysis of specific Takepu to engage in repositioning (perceived tensions) and positioning (perceived resolution) in learning spaces of social work as a critical part of the politics of indigeneity - dancing with new learning within social work learning spaces.

A Kaupapa Māori methodology forms the philosophical underpinning for my research and I intend to undertake in-depth face to face interviews with key informants, as well as an analysis of a range of documents and literature. My methodology includes observations of practice and learning spaces. The ultimate aim of my research is to add to the knowledge base and theoretical thinking around indigenous ways of practising social work in indigenous communities. A further element is to enhance practice and improve learning spaces and places of indigenous social workers.

My research will add to or at least complement Pohatu’s positionings and also have practical application at the ground level. In this respect it is about creating transformative social workers who have insight and ability to work confidently and competently with indigenous knowledge and create indigenous learning spaces in perhaps what might be interpreted by some as hostile, and cold environments.

WHO BELONGS? THE SOCIAL CONSTRUCTION OF LEARNERS AND LEARNING.

This symposium that examines four researchers’ use of social constructionism as a lens to investigate education practices and their effects on students’ access to learning.

WHO BELONGS?

Paper 1: PRESENTER(S): Missy Morton, Tracy Dayman, Aisha Rajper, Mel Wong, Liana Aisyah, University of Canterbury

Social constructionism as a tool for investigating inclusive practice

This presentation leads a symposium that examines social constructionism within a wider discussion of the concept of belonging in an education context. The four research projects discussed within the symposium are situated within specific countries (New Zealand, Indonesia, Pakistan). However they share a focus on challenging everyday practices by asking who belongs in varying
education contexts and who does not. Who is constructed as a learner and who is not? How do educators support or challenge these constructions? What are the implications of educator understandings, assumptions and beliefs for the development of inclusive pedagogies that recognize and respond to unique learner contexts?

This presentation introduces and discusses the use of social constructionism as a tool to investigate and challenge status quo education practices that marginalize students. Each of the four researchers discussing their work uses a social constructionist lens to reconsider educational practice and policy.

Educational policy and practice can be understood as being social constructions that reflect socio-political cultural contexts at a point in time. They are constantly reconstructed through interactions with, amongst others, educators, students, their families/whānau, politicians, academics, economists and policy makers. Teaching, learning, curriculum and pedagogy can be understood as being social constructions within social contexts. Bjarnason (2006) interprets social constructionism as people constructing ‘our own and each other’s identities through our everyday encounters with each other in social interactions via language and other symbols’ (p.252). Within a social constructionism epistemology human interaction is recognized as pivotal to understanding knowledge, meaning and the nature of reality (Burr, 1995; Gergen & Gergen, 2008). From a social constructionist perspective language can be understood as a learner and who is not? How do educators support or challenge these constructions? What are the implications of educator understandings, assumptions and beliefs for the development of inclusive pedagogies that recognize and respond to unique learner contexts?

The effects of policies on practice can be challenged and changed my view of the potential of education. When completing an independent project in my study I realised that although I had a goal of inclusion I enacted practice that was at odds with this perspective. The second marker was my role as a Resource Teacher: Learning and Behaviour. I was introduced to literature regarding inclusion and inclusive education as part of the study required for this new role. I became interested in what inclusion could potentially provide in terms of supporting a sense of belonging and valuing diversity in education. The third marker was my role as a classroom teacher. I puzzled over how my thoughts, decisions and actions had influenced my interactions in the classroom. Did I see potential or was I an agent of conformity? The fourth marker returned me to my experiences of initial teacher education in the 1980s and the way that for the first time in my life as a learner, I had been problematized and sent to the margins of the learning group as a consequence.

I wish to make sense of the constructions that student teachers and teacher educators have of inclusion and inclusive pedagogy. For me this means revisiting my own experiences of education, both as a teacher and a teacher. I am interested in what criteria are required to allow student teachers and teacher educators into initial teacher education. What experiences, policies, procedures and documentation influence their sense of belonging within the education profession? I do not wish to examine the ideas of others without considering my ideas and practice. I have placed myself within my project and with this comes responsibility to uphold the mana of the participants and those who support me in this endeavour. Ethical principles are vital to the way I engage in my project, manaakitanga ‘uplifting the mana of all learners and participants, whānaungatanga’ connectedness to people and place and aroha ki te tangata - respect to people and place. I have gone back to the beginning of ways forward towards inclusive school systems where everybody belongs.

WHO BELONGS?

Paper 2: PRESENTER(S): Tracy Dayman, University of Canterbury

An inside view on the construction of inclusion

With the introduction of Special Education 2000 (Ministry of Education, 1996) I recall sitting in a staffroom of both fear and intrigue. I did not question at the time how special education 2000 would benefit learners, I questioned the impact on me. It is this point in teaching and the many learning encounters that I have had since that have led me towards the project that I present today. As the whakatauki ‘me hoki whakamuri, kia haere whakamua; let us look to the past to inform our way forward’ describes, I have looked to my past in order to move forward as an educator. As a person curious about an education system that recognises and values all learners I wonder in practice what this means and how this is constructed in initial teacher education.

The whakapapa of my study has four key markers in time that connect me with my study focus. The first marker was moving into Early Childhood Education. This challenged and changed my view of the potential of education. The second marker was my role as a Resource Teacher: Learning and Behaviour. I was introduced to literature regarding inclusion and inclusive education as part of the study required for this new role. I became interested in what inclusion could potentially provide in terms of supporting a sense of belonging and valuing diversity in education. The third marker was my role as a classroom teacher. I puzzled over how my thoughts, decisions and actions had influenced my interactions in the classroom. Did I see potential or was I an agent of conformity? The fourth marker returned me to my experiences of initial teacher education in the 1980s and the way that for the first time in my life as a learner, I had been problematized and sent to the margins of the learning group as a consequence.

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WHO BELONGS?

Paper 3: PRESENTER(S): Aisha Raijper, University of Canterbury

Who belongs in school? The social construction of girls’ education in Sindh, Pakistan.

Inclusive Education refers to participation by all in a supportive general education environment that includes appropriate educational and social support and services. In the past four decades, primary school enrolment and completion rates in low-income countries, especially among girls, have risen dramatically (National Research Council and Institute of Medicine 2005; Lewis and Lockheed 2006). The gender disadvantage in enrolment and attainment for girls has narrowed in all regions, with girls’ attainment exceeding boys in Latin America and the Caribbean. Despite such impressive gains, a sizable gender gap in primary school enrolment and attainment remains in sub-Saharan Africa, the Middle East, North Africa, and in South Asia, where the largest gender divide is observed (Lewis and Lockheed 2006).

Specifically, Pakistan falls behind all of its neighbours except Nepal in primary enrolment rates among girls (Lloyd et al. 2007). With much of the developing world making rapid progress in achieving universal primary school enrolment and gender equality in enrolment, Pakistan lags substantially behind other nations at its income level on both measures (Easterly 2003). This is due to a large extent, to the exclusion of girls from education, particularly in rural areas. In Pakistan, government schools for boys and girls are separate; in addition, only women are employed as teachers in government girls’ schools and only men teach in government boys’ schools. The lack of a nearby government school for girls in rural communities is a significant barrier to girls’ access to schooling, with a third of rural communities lacking a government girls’ primary school (Lloyd et al. 2005; World Bank 2005). ‘Access’ to schooling depends not only on the physical availability of schools by type (i.e., government girls’, government boys’, or private schools) but also on other supply-side barriers to use, such as the presence of the teacher and whether or not the teacher is actually teaching.

Who belongs where? Girls’ educational disadvantage is exacerbated in many countries because they face additional sources of discrimination and exclusion beyond their gender, such as being members of disadvantaged minority or caste groups, living in underserved rural areas, or being poor (Lewis and Lockheed 2007). In Pakistan, where the gender disadvantage in primary enrolment is concentrated in rural areas, the lack of a nearby school has been shown in previous research to be a significant factor discouraging enrolment among girls, reflecting cultural concerns about the reputation and safety of girls (particularly after reaching puberty) when they travel outside their village to attend school (Lloyd et al. 2005; World Bank 2005). The poor coverage and quality of government schools has contributed to the rapid formation of coeducational and low-fee private schools in the 1990s particularly in Punjab and NWFP. The growing availability of private schooling at the primary level in rural areas has increased children’s schooling options. In the four major provinces (sindh, NWFP, Balochistan, Punjab) about one-fifth of children 5 -9 years old attend private primary schools (Andrabi et al. 2008).

This presentation will describe how education, and girls’ education, is socially constructed in Sindh, Pakistan. This participatory action research project focuses on how to promote the enrolment and retention of all children especially girls who are currently out of school, especially children. The proposed developing model of inclusive education will identify how a normal school work with girls, their families and their teachers to reconstruct the meanings of girls’ education in Sindh.

WHO BELONGS?

Paper 4: PRESENTER(S): Mel Wong, University of Canterbury

The wonder of learning: Using social constructionism as a reflection tool to challenge ‘knowledge’

This paper describes the learning experiences and perspectives of a researcher who is also a parent and educator of gifted and twice-exceptional (both gifted and disabled) children. The researcher’s knowledge and understanding about giftedness has evolved since she wove the concept of social constructionism into her doctoral study.

The study draws on social constructionism to describe and explain how the participants in the study make sense of their own and their children’s experiences in early childhood education. People understand the world in different ways; social constructionism focuses on interaction and practices, and how changes can occur through such dynamic interactions. Socially constructed concepts change over place and time. While some may suggest that changes in understanding are due to progress in research, these changes can also be interpreted as illustrating the socially constructed nature of the meanings or interpretations of particular phenomena or experiences. The researcher has been involved in gifted education for several years and wonders about the concept of giftedness. To date, literature on education for gifted or talented children has not produced a single agreed-upon definition of giftedness; there is neither a single universally accepted definition of the concept of giftedness, nor a shared understanding of what ‘talented’ really means.

After collecting three different sorts of data, the researcher has discovered that a person’s understanding of giftedness depends upon how they define and interpret the meanings of giftedness which, in turn, are based on their personal or teaching experiences. Furthermore, how a person defines giftedness can influence their attitudes,
both positive and negative, towards giftedness and how they think a gifted child should be.

Social constructionism focuses on social processes and social action - when people interact, knowledge is constructed. Social construction of knowledge is, therefore, applied in this research. From a social constructionism perspective, teachers’ initiatives, discussion and knowledge often depend on their practice and participation in social process. Teachers’ social construction has an important impact on human values and the ways gifted and twice-exceptional children are treated. Thus the researcher argues that giftedness is not only statistically assessed, it is also a process of understanding among the group of people who are early childhood teachers involving in providing for gifted children.

This presentation explores how the researcher uses social constructionism as a tool to reflect on her beliefs of giftedness which she has developed over the years she has been in the gifted education community. As a result of analysing the data, and through the lens of social constructionism, the researcher has come to realise that the giftedness is not something only testable or definable by an intelligence test or psychological assessment. Social construction creates reality at the same time as representing changes in ascribed meanings, which are derived from collective social processes. The researcher now understands that it is necessary to also consider the consequences of the meanings, as the understandings of giftedness held by people involved in education can influence their actions.

**WHO BELONGS?**

Paper 5: PRESENTER(S): Liana Aisyah, University of Canterbury

Science teachers’ constructions of who belongs in science class

Persons with disabilities/disabled persons continue to be underrepresented in science education and science-related careers. Many factors might have contributed to this, including science teachers whose beliefs and assumptions influence the way they teach as well as students’ interest and confidence to pursue further education and careers in science related fields. Indonesia has officially adopted an inclusive education policy for more than a decade, with variations can also be seen in the ways they translate this policy into classroom practices. Interestingly, most teachers seem to hold a view that only high achievers really belong in science classes, regardless of whether or not they have some kind of disabilities. Unfortunately, this view does not apply for students with visual impairments. All teachers seem to see no possibility for students with visual impairments to major in science, not even at high school level.

Findings of this study will contribute to scholarly literature on science education for students with disabilities and inclusive education in Indonesia, which are both very limited. I also expect the findings can be used to inform policy makers, academic community, and stakeholders. Preliminary findings shared in this presentation might be used to inform policy makers in charge of Inclusive Education Policy, Initial Teacher Education, and Teacher Professional Development.

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**Friday, 20 Nov. 1.30 - 3.00**

**SESSION 22/23** 2.00 - 3.00 p.m.

SESSION 22 ROOM: Mem START: 2.00 pm
STREAM: Education Ideas TYPE: Symposium
PRESENTER(S): Vicki Carpenter and others

TWELVE THOUSAND HOURS ... Continues from Session 21

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**SESSION 22** 2.00 - 3.00 p.m.

SESSION 22 ROOM: F105 START: 2.00 pm
STREAM: Inclusive Education TYPE: Symposium
PRESENTER(S): Missy Morton and others

WHO BELONGS? THE SOCIAL CONSTRUCTION OF LEARNERS AND LEARNING... Continues from Session 21
### Waiata

<table>
<thead>
<tr>
<th>Ē Tū Kahikatea</th>
<th>Stand tall Kahikatea</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wātakapae ururoa</td>
<td>Spreading out across the horizon</td>
</tr>
<tr>
<td>Āwhi mai, āwhi atu</td>
<td>Embrace me, embrace others</td>
</tr>
<tr>
<td>Tātou tātou e</td>
<td>All of us together</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Te Aroha E</th>
<th>Love</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Aroha E</td>
<td>Faith</td>
</tr>
<tr>
<td>Te whakapono</td>
<td>Peace</td>
</tr>
<tr>
<td>Te Rangimarie</td>
<td>All of us together</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ehara I te mea</th>
<th>It is not the case</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ehara I tem ea</td>
<td>Love started today</td>
</tr>
<tr>
<td>No iainanei te aroha</td>
<td>From the Ancestors</td>
</tr>
<tr>
<td>No nga tupuna</td>
<td>It has been passed down</td>
</tr>
<tr>
<td>I tuku iho</td>
<td></td>
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<tr>
<td>I tuku iho</td>
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<table>
<thead>
<tr>
<th>Maku ra pea</th>
<th>Perhaps it is I</th>
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<tbody>
<tr>
<td>Maku ra pea</td>
<td>Perhaps it is I</td>
</tr>
<tr>
<td>Maku ra pea</td>
<td>Perhaps it is I</td>
</tr>
<tr>
<td>Āwhi āwhi</td>
<td>Who will embrace and help you</td>
</tr>
<tr>
<td>Ke te ara</td>
<td>In the pathway</td>
</tr>
<tr>
<td>Ara tupu</td>
<td>Of your growth</td>
</tr>
<tr>
<td>Maku koe</td>
<td>I will enfold you</td>
</tr>
<tr>
<td>Āwhi āwhi</td>
<td></td>
</tr>
</tbody>
</table>