

Sustaining and Spreading Education Reform:

including marginalised students



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In November 2013, Te Kotahitanga was recognised internationally with the conferring of an award from the World Innovation Summit for Education

New Zealand Government

Overview

This module begins by considering how in many countries, and specifically in New Zealand, education has perpetuated the marginalisation of particular groups of students.

It contends that if these students are to take their rightful place as successful and valuable contributors to society then education, in its current form, must be reimagined and reformed.

It considers a number of leadership models that might reimagine and lead such a reform, then focuses on the conditions necessary to incorporate an educational reform project so that it is sustainable and can be spread to include all members of the school.

This means also being able to include the specific funds of cultural knowledge to be found in these same communities.

Finally we propose a Communities of Practice model to understand how such a reform can be implemented and understood in practice.



The Fabric of Society

Achievement disparities, between specific groups of students, continue over time to be well documented within mainstream schooling, however, for these clearly identifiable groups of students little has been achieved in the way of disrupting this situation and improving it.

In 2000, the Program for International Student Assessment (PISA) testing project began across OECD countries reporting outcomes against the quality and equity of each country's education system.

Systems that are achieving high quality but low equity, in terms of education outcomes, are now familiar to educators in many of these participating countries.

Low equity systems have students who are being underserved by the education system. Often these are indigenous students of colour or in some cases, intergenerational groups of white students, all who leave education with few of the qualifications needed to gain well paid, full-time future employment opportunities. Thus, the fabric of society becomes one where certain groups of people are seen to have the skills and qualities necessary to

benefit from all that their society has to offer, while other groups do not.

Although PISA highlights the marginalisation of groups of students specifically in education, in New Zealand this is again, neither a recent phenomenon nor is it confined to education.

In New Zealand

In 1960, Jack Hunn, Acting Secretary for Māori Affairs, reported on a review of the Department of Māori Affairs and made recommendations on social reforms affecting Māori people.

For the first time this report contained statistical evidence of Māori life including housing, education, land ownership and development, crime rates and predictions of population trends.

Since the Hunn report there has been an education focus on identifying the barriers to learning with cultural differences seen as creating deficiencies and often being used to explain the socio-economic gaps between Māori and non-Māori.

In the ensuing debate Māori became the objects of inquiry, pathologised as deficient, while the impositional nature of

Pākehā culture and unequal power relations remained largely unexamined (Bishop & Glynn 1999).

Māori had not enjoyed the benefits of belonging to New Zealand society, as the Treaty of Waitangi had assured, were consistently disadvantaged as a group and continued to experience oppression.

Scheurich and Young (1997) suggest that when widely accepted “assumptions, norms, concepts, habits, expectations, etc. favour one race over one or more other races” (p. 6), then racism exists.

The colonised, marginalised and alienated existence many Māori continue to live within New Zealand society, as evidenced each time a census is gathered (Statistics New Zealand, 2013), is an experience of societal racism.

“Colonisation and racism are prominent in Māori explanations for disparities but have received scant attention for official monitoring.

In a society that protects against racism by law, there may be a high level of denial that ethnicity is important or indeed that racism exists.” (Robson & Reid, 2001, p. 23)

As mentioned above, the level of participation of different groups in a society is an indicator of their ability to access the benefits of that society and achieve to their potential.

Māori are over represented in negative indicators (Durie, 2003; Smith, 2005) and as such, the general interpretation of the statistics is that many Māori are failing in New Zealand society.

Māori students continue to be underserved in mainstream secondary schools in New Zealand. They do not remain in schooling for as long as other students nor are they achieving as highly (Office of the Auditor-General, 2012, 2013).

Consequently Māori students leave school with lower qualifications and fewer life choices, which not only have implications for their own futures but for the future well-being of New Zealand society.

In this regard, ongoing trends, taking even a small proportion of the evidence being gathered on a regular basis, provides for a very sobering read. Yet little has happened to disrupt this status quo or to promote positive change.

Resource 1. Trends



Consider the following sets of data taken from the Education Counts website in 2013. In Figure 1, the school roll trends by ethnicity over time show that European/Pākehā students are decreasing while Māori students are increasing. This trend is expected to continue well into the future.

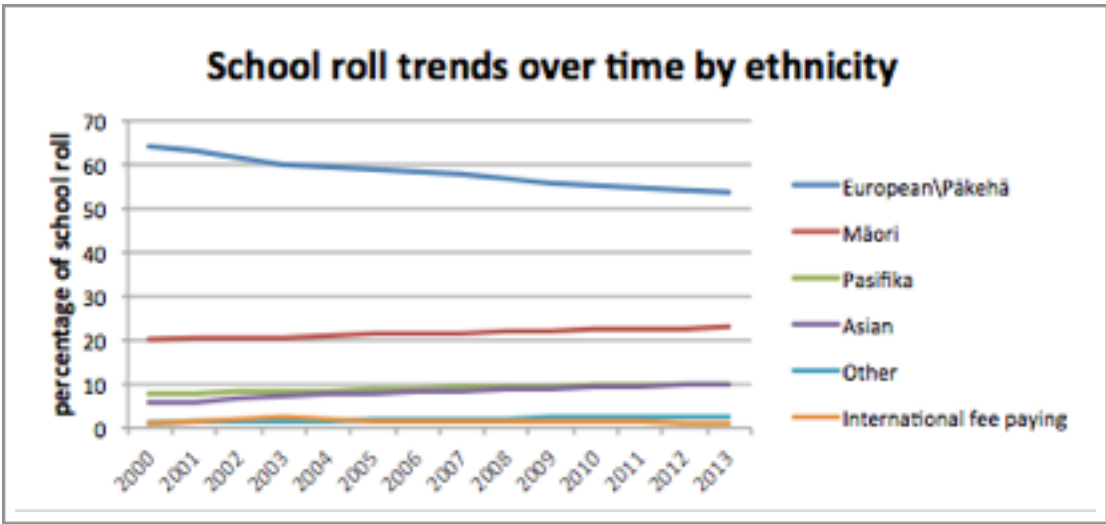


Figure 1: School roll trends over time by ethnicity

The 2013 school roll returns, in Figure 1 above, show that Māori students made up approximately 23 per cent of the school student population.

However, in comparison to non-Māori students, Māori, as shown in Figures 2 and 3, were twice as likely to be suspended and excluded from school, (Education Counts, 2013).

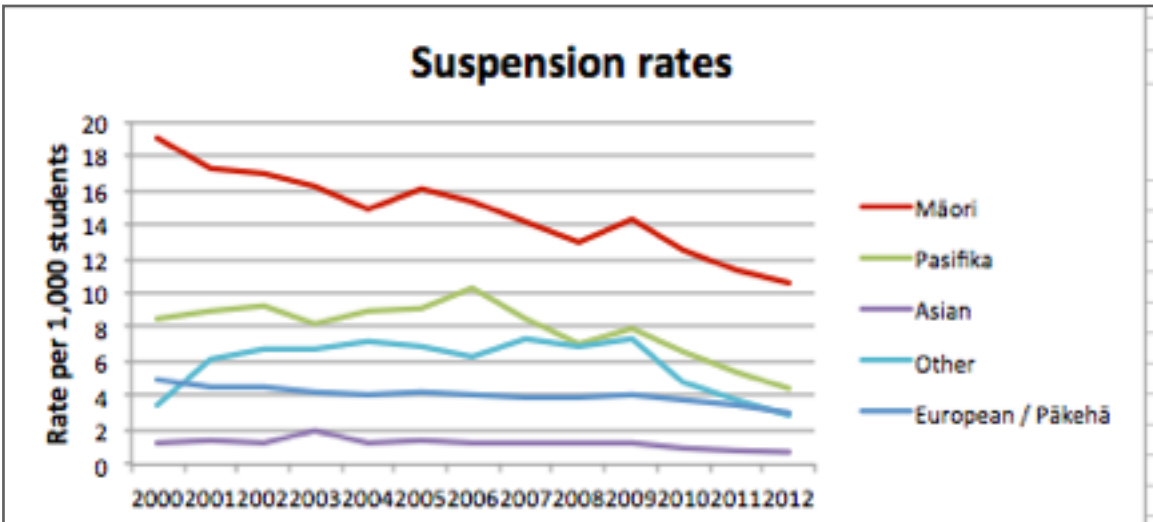


Figure 2: School suspension rates by ethnicity

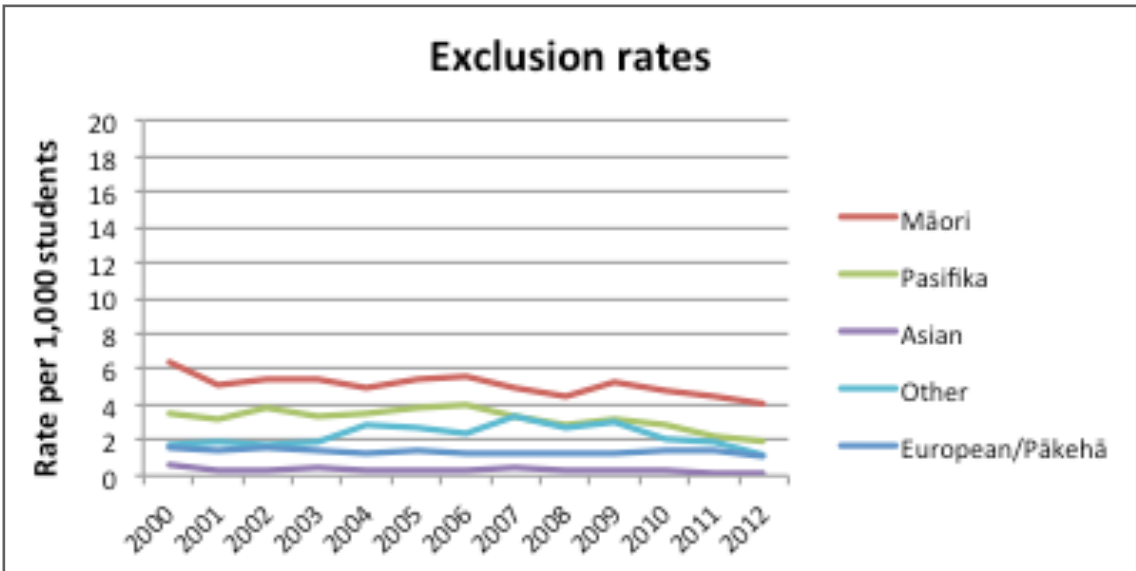


Figure 3: School exclusion rates by ethnicity

Further, Ministry of Education statistics show that 29 per cent of Māori who left school in 2012 had no formal school qualifications compared with 11 per cent of non-Māori school leavers (Education Counts, 2013).

These statistics also identify Māori boys as being three times more likely to be suspended and excluded from school and show that 31 per cent of Māori boys leave school with no formal qualifications.

Of all students in New Zealand’s education system, Māori boys are the most underserved.

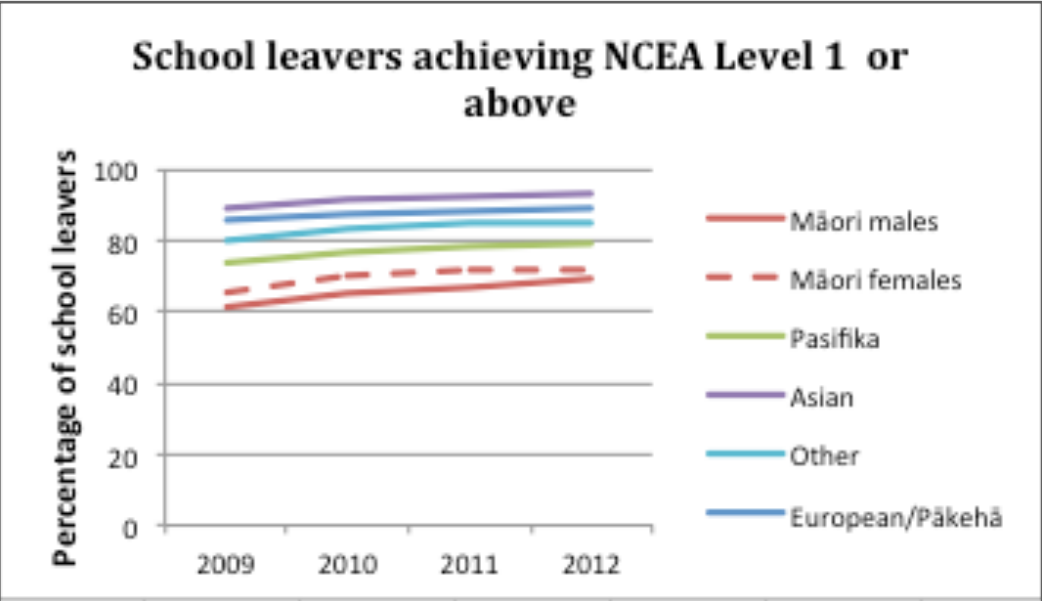


Figure 4: School leavers achieving NCEA level 1 or better

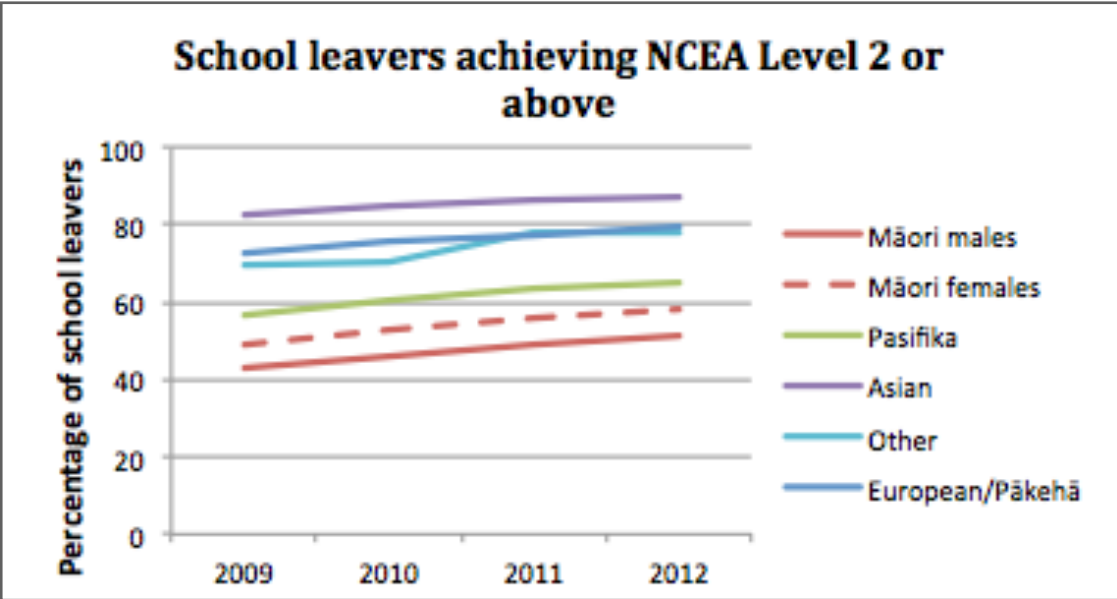


Figure 5: School leavers achieving NCEA level 2 or better

Note: a spreadsheet containing the data that supports the above graphs is available. Please go to the [References section](#) if you would like this emailed to you.

Activities

Consider the graphs on participation and achievement presented for New Zealand schools in this section. For each of the different groups of students identified:

1. Describe the performance of mainstream education with respect to each group. What are the schooling experiences that sit behind these data?
2. What does this look like in your own school setting?

Setting

Little has changed since the educational disparity between Māori and non-Māori was first statistically identified in 1960 in the Hunn Report.

Examining today's evidence it is clear that the New Zealand education system is failing Māori students, and in particular, Māori males.

Or alternatively, as Robson and Reid (2001) suggest, Pākehā students, by the time they leave school, are more likely to have been privileged through the education system.

The current reality in 2013 is that the price of educational success for successful Māori students continues to be assimilation into the mainstream agenda. However, many more Māori students are still not being provided with sufficient primary skills to succeed in mainstream secondary schools.

The policy response

New Zealand census figures show that the median annual income for adult Māori and Pasifika people is approximately 20% lower than that for adult Pākehā (Statistics New Zealand, 2013).

A higher proportion of Māori and Pasifika come from low socio-economic backgrounds compared with Pākehā and, according to the Ministry of Education's own analysis, these learners are doubly disadvantaged in New Zealand schools.

The Ministry of Education's policy response has been to identify priority groups (Māori learners, Pasifika learners, learners with special education needs and learners from low socio-economic backgrounds) in our education system.

The Ministry of Education has clearly articulated the expectation that the government has for schools to more

effectively meet the needs of these learners (Ministry of Education 2008, 2012).

Through its Better Public Service Goals the government has set an achievement target of 85 per cent of all New Zealand 18 year olds achieving NCEA level 2 (one of the three national educational achievement certifications), or an equivalent qualification, by 2018 (State Services Commission, 2012).

This achievement target includes 85 per cent of Māori and 85 per cent of Pasifika students, so that the underachievement of priority learners is not concealed within the achievement of other student groups.

The Ministry of Education has identified “an unrelenting focus on lifting achievement especially for our priority groups” (Ministry of Education, 2012, p. 2).

In considering how to address the educational disparities of Māori learners it is important to look at learners’ experiences of schooling and not just at the learners themselves (Bishop, Berryman, Tiakiwai & Richardson, 2003; Wearmouth, Glynn & Berryman, 2005).

Worthy of note are how the wider community attitudes are played out and reinforced through the media that generally regard Māori in deficit terms.

The majority Pākehā group, whose ethnicity and culture is largely unacknowledged and unchallenged, tend to perceive ethnic and cultural identity as irrelevant to the way in which society is structured and managed (Robson & Reid, 2001).

As members of that same community, the majority of teachers are equally susceptible to adopting these attitudes with a resulting impact on classroom practice and learners’ experiences of schooling

This perception of Māori in deficit terms is well embedded in the fabric of New Zealand society. It has its roots in our colonial history and the Western ideology that drives our societal systems and structures.

Having acknowledged the pervasive influence of the dominant perspective, it is important to note that this discourse is socially constructed and reinforced on a daily basis.

As a social construction this discourse “can be invented, lived, analysed, modified and discarded” (Kincheloe & Steinberg, 1997, p. 211).

We are only bound by it if we don’t recognise it for what it is or don’t wish to challenge it when we see it in action – a dominant perspective or discourse that privileges Pākehā over Māori on a societal level; racism.

The Leadership Influence

The role that school leaders take on, in disrupting and changing the status quo of Māori underachievement, is crucial. In order to do this, leaders need to understand that:

- schools have traditionally had a role in reproducing the fabric of this society,
- leaders are part of the power base, and
- under the Treaty of Waitangi and within their own sphere of influence, school leaders have the power and the mandate through Ka Hikitia to make more of a difference for marginalised students, especially Māori students.

How leadership is undertaken and evolves in schools can accelerate or hinder the social change required to address these disparities.

Leadership perspectives for consideration

In considering different theories of leadership, the notion that an individual leader might work largely from one

model or style has led to descriptions of leadership practice according to type.

It is more useful to think of leadership from different perspectives as the reality of practice in different contexts is more complex and cannot be reduced or limited to one type.

In this section we identify four different perspectives on leadership and consider their relevance in addressing and eliminating the current achievement disparities in schools.

It is important to go back to the “Leadership” literature to get a better understanding of the following perspectives and how they might be relevant for school leaders in disrupting and changing the status quo of Māori underachievement.

- Bass, B. M. (1990). From transactional to transformational leadership: Learning to share the vision. *Organizational Dynamics*, (Winter): 19-31.
- Harris, A. (2005). Leading or Misleading: Distributed Leadership and School Improvement. *Journal of Curriculum Studies*, 37(3), 255-267.
- Spillane, J. (2006). *Distributed leadership*. San Francisco, CA: Jossey-Bass.

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- Shields, C. M., (2013). *Transformative leadership in education: Equitable change in an uncertain and complex world*. New York, NY: Routledge.
 - Shields, C. (2010). Transformative leadership: working for equity in diverse contexts. *Educational Administration Quarterly*, 46(4), 558-589.

Distributed leadership

The notion that leadership is a collective and dynamic undertaking, grounded in shared activity rather than positions or roles, is central to distributed leadership.

This perspective on leadership is concerned both with process (how leadership occurs and is shared within and across organisations both vertically and laterally) and with capacity building (how leadership is enhanced and developed).

A distributed perspective urges us to view leadership as a lateral form of agency (Harris, 2005).

Distributed leadership emerges from the actions and interactions of individuals engaged with each other in problem solving and/or developmental work. It promotes a relational influence - the ability to influence the practices of others in ways that bring about major changes (Spillane, 2006).

Collectively and collaboratively constructing meaning and knowledge within and across groups in particular contexts provides opportunities to reveal and mediate perceptions, values, beliefs, information and assumptions.

There is increasing evidence to suggest that more widely distributed patterns of leadership equate with greater potential for organisational change and development.

Whānau groups working together on the marae provide an example of distributed leadership.

Each individual has their own part to play in terms of responsibility, decision making and collaborative action to support the evolving kaupapa (common agenda).

Each individual is recognised and trusted for the contribution that they will make to the collective.

All roles are interrelated so that the organic and dynamic undertaking is successful, the whānau is supported and the mana of the kaupapa in terms of the contribution made by the marae is upheld.

Given the cultural connections that can easily be applied in the case of distributed leadership, this is a model that is often held up as one that might most usefully be applied, when working in Māori cultural contexts.

While we would agree with this position, we also want to consider three other leadership perspectives when seeking to bring about schoolwide reform in order to serve students more equitably.

These leadership perspectives are transactional, transformational and transformative.

Transactional leadership

Foundation ideas that support transactional leadership include the views that people are motivated by reward and punishment and that social systems work best with a clear chain of command.

A leader working from the transactional standpoint creates structures and institutions that clarify what is required of their subordinates, using goals, expectations and standardised practices.

Such leaders are extrinsic motivators who work to gain compliance from their followers, often giving constructive feedback to keep them on task.

Using *management by exception* is common – if something is working then it does not need attention (*if it ain't broke don't fix it*). For subordinates, exceeding expectations earns

praise and reward, while performance below the expectation requires corrective action of some sort.

Achieving increased efficiency of operations and raising productivity or performance is the main focus of transactional leadership – following the rules rather than making changes to the structure or culture of the organisation.

Transactional leadership practice works within the existing systems and culture to attain goals and maintain the status quo.

Coaches of sports teams provide an example of transactional leadership. These coaches motivate their squad members by promoting the reward of winning the game. They instil such a high level of commitment that their teams are willing to risk pain and injury to obtain the results that the coach is asking for.

Transformational leadership

The ability to engage with followers by being genuine, inspirational and influential is essential to transformational leadership. This leadership perspective is centred on the promotion of a consistent vision, mission, and set of values. The qualities and role modelling of the leader are fundamental.

This leadership practice is concerned with establishing and maintaining relationships of trust, articulating an unswerving and inspiring vision and purpose, encouraging innovation and creativity and nurturing a culture of teamwork and commitment in order to carry out that vision.

Because such a leader engenders high levels of optimism and energy, and offers followers an inspiring mission and vision, as well as fostering a collective identity, these ‘devotees’ are prepared to work harder than originally expected.

Followers are encouraged to work beyond their comfort zones, come up with new ways to challenge the status quo and to change the organisation to support individuals and the organisation as a whole being increasingly successful.

Bill Gates’ leadership as co-founder and CEO of Microsoft Corporation could be described as transformational.

Articulating a clear vision, sustaining high energy levels across the organisation for enacting this vision, upholding excellence in performance standards, nurturing innovative approaches and supporting the morale of well-motivated employees characterises Bill Gates’s leadership practice.

Transformative leadership

Transformative leadership begins by understanding inappropriate uses of power and privilege and then seeking to challenge and change these situations through their own practices.

This perspective on leadership takes seriously the personal and the public responsibility to use power, privilege, and position in the context to promote social justice and enlightenment for the benefit, not only of individuals, but of society as a whole (Shields, 2010). Such leadership practice requires attending to the needs and aspirations of the wider community in which one serves.

As a result of a deeper understanding of the differing power relations within which we all live, transformative leadership then seeks to engage with change. Eight key principles of transformative leadership include:

- the mandate to effect deep and equitable change
- the need to deconstruct and reconstruct knowledge frameworks that perpetuate inequity and injustice
- a focus on emancipation, democracy, equity, and justice

- the need to address the inequitable distribution of power
- an emphasis on both individual and collective good
- an emphasis on interdependence, interconnectedness, and global awareness
- the necessity of balancing critique with promise
- the call to exhibit moral courage.

Madiba (Nelson Mandela) exemplifies transformative leadership.

All eight tenets are easily recognisable in his life's work, from his early days working as a lawyer, participation in and leadership of the ANC, the twenty seven years imprisonment, and in his role as leader of the Government for National Unity (the first elected president in fully representative democratic elections in South Africa).

As president, Madiba set an example of reconciliation and a vision of emancipation, democracy, equity and justice for his countrymen – a free South Africa – and then let them know he expected them to live up to it.

“For all people who have found themselves in the position of being in jail and trying to transform society, forgiveness is natural because you have no time to be retaliative.”



Transformative, Transactional and Transformational

Shields (2010) suggests that while these three leadership perspectives are underpinned by some similar and some quite different principles, leaders will quite often move from one leadership type to another in an almost unconscious manner.

In order to be more determined about our practice and thus accelerate the impact of our actions we have deconstructed these leadership perspectives according to some contextual features for leaders to consider against some examples of their own leadership practices.

Resource 2. Leadership perspectives



Activity

In the following table (Table 1) consider the contexts of: focus, discourses, relationships, goal, actions, outcomes, benefits and challenges

1. How do these examples compare with your understandings of your own practice? Can you think of some examples when this happened?

2. What do you think of Shields' contention that leaders will often move from one leadership type to another? Why do you think this?
3. What would you hope to take from this activity?



TABLE 1: LEADERSHIP PERSPECTIVES AND CONTEXTUAL FEATURES

Transformative		Transactional	Transformational
Understanding how our in-school praxis has implications for all students at a societal level	Focus	Meeting the externally imposed policies or tasks	Improving the current condition in the context of the school
Moral and social responsibility to address existing disparities within education to address wider societal inequities – ‘greater public good’. Critique location of power and activate agency in order to disrupt the status quo and reconstruct social/cultural frames of reference that eliminate inequity	Discourses	Acceptance of hierarchical power The priority is managing external expectations alongside internal pressures while getting the job done and keeping the school running	Visionary ‘Good to great’ – school improvement Developing internal capacity and engendering personal commitment to optimise school improvement
Non-dominating, culturally responsive, interdependent and enduring	Relationships	Hierarchical, congenial and task focussed	Influential, participatory, interdependent
Evidence-based and socially constructed to overcome identified barriers	Goal	Determined by the leader(s) and the available resource	Informed by school-based evidence, legitimised by leaders to enhance school effectiveness
Planned and collaboratively determined set of actions that <ul style="list-style-type: none"> • are inextricably linked to the goal • are informed by what works • involve everyone are regularly reviewed and used to inform the next iteration	Actions	Ensure compliance by <ul style="list-style-type: none"> • simplifying ideas and issues • systematising actions at all levels • monitoring performance 	Planned and determined set of actions that <ul style="list-style-type: none"> • are inextricably linked to the goal • are informed by evidence • targeted at different levels of the school
Reflect/facilitate educational and social transformation Multiple perspectives and relevant evidence are used to determine progress Build and foster a sense of community at and across many levels	Outcomes	Task completion – boxes are ticked School leaders use some evidence to define the parameters of improvement	School improvement relating to the goal is evident Collaboration between staff members is likely improved
<ul style="list-style-type: none"> • Multiple individual beneficiaries –wide range of people (students, staff, whānau and community) benefit from being involved • Collective/societal transformation towards a socially just and equitable society • Requires perseverance and courage • Complex and time consuming • Challenge and uncertainty characterise this space 	Benefits and Challenges	<ul style="list-style-type: none"> • Primary beneficiaries are leaders – their agenda is met • Simplicity ensures efficiency –tidy • Narrow focus • Reinterpretation/ simplification risks losing the original intent • Teachers and students may not benefit from the compliance focus 	<ul style="list-style-type: none"> • Primary beneficiaries are the leaders and the school community – others may benefit from being involved • Shared vision transforms the school • Requires inspiration, motivation and perseverance • Working with complex and diverse systems •

Video 1. Iterative school-wide reform



Consider the video clip “Iterative school-wide reform” in light of these leadership perspectives and any others with which you are familiar:

1. What evidence of different leadership perspectives do you notice in this context?
2. Reflect on your own school setting, and identify where these leadership approaches have been apparent?
3. How might these notions of leadership inform your future practice?

Re-imagining policy implementation from a transformative perspective

One of the challenges schools face is engaging with and implementing Ka Hikitia: An accelerated response.

Transactional and transformational responses to Ka Hikitia

Consider what your own leadership response to this strategy has been, given that the key guiding principles of Ka Hikitia can be captured in the following set of inter-related points:

1. Treaty of Waitangi - ensuring Māori students enjoy and achieve education success as Māori is a shared responsibility
2. Māori potential approach – high expectations for Māori students to achieve
3. Ako – a reciprocal, two-way teaching and learning approach
4. Identity, language and culture count – Māori students benefit from seeing their experiences and knowledge reflected in teaching and learning
5. Productive partnerships with key stakeholders – ongoing exchange of knowledge and information and the involvement of parents and whānau.

Resource 3. Possible responses



Outlined in table 2 below are two possible ways schools might respond – each arising from a different leadership perspective.

1. Thinking about transformative leadership, including the eight key principles for transformative leadership identified earlier, identify what the implementation of Ka Hikitia could be like when approached from a transformative perspective.
2. What might the focus, discourses and initial actions around a transformational approach to using the Registered Teacher Criteria and Tātaiako look, sound and feel like in a school?
3. What differences would be needed for your identified approach to be transformative?



TABLE 2: TRANSACTIONAL AND TRANSFORMATIONAL RESPONSES

	Transactional	Transformational
Focus	Compliance with the MoE generated strategy	Improving the learning experiences and outcomes for our Māori students through engaging with the Ka Hikitia strategy
Possible discourses	<p>We need to implement Ka Hikitia because the Ministry of Education has articulated clear expectations in this regard</p> <p>There are links between Ka Hikitia and the National Education Priorities, National Administration Guidelines for schools (NAGs) and the requirements that the Ministry has for school charters</p>	<p>The principles that underpin Ka Hikitia will help us improve outcomes for our Māori students and therefore improve our overall school outcomes</p> <p>We need to communicate clearly that raising Māori student achievement is everybody's responsibility</p>
Initial actions	<p>P and SLT identify a goal, that fits in the 5 Year Strategic Plan, along with strategies and actions including reporting responsibilities</p> <p>Assign the responsibility for Māori student achievement (NCEA and literacy /numeracy Years 9 and 10) to one of SLT who then reports to P, SLT and BOT on progress</p> <p>Call a whānau hui at school to consult/communicate about the plan</p> <p>Monitor achievement of NCEA and Year 9 and 10 literacy and numeracy achievement</p>	<p>Allocate a teacher only day for all staff to engage together with Ka Hikitia. Time is allocated to whole staff activities and then faculties to identify how we might implement this strategy. Identify an overarching goal.</p> <p>Call a whānau hui at school to collect ideas to contribute to a graduate profile – what is success as Māori?</p> <p>Examine the current evidence of Māori engagement and achievement in learning at different levels</p> <ul style="list-style-type: none"> • school-wide • curriculum faculty • pastoral <p>and from this determine a set of targets, action plans, progress measures and review points across each of these areas of the school</p>

Reprinted with permission from Alton-Lee (2012)

Links to Ka Hikitia

In the 2009 update of the Ka Hikitia – *Managing Success* strategy document, the Minister of Education, Anne Tolley, acknowledged the need for extensive change in positioning, expectations and practices across the education sector in order to improve the achievement of priority learners, with Māori learners the largest priority group.

Adrienne Alton-Lee (2012) developed thinking around system-wide use of evidence to improve education and serve the public good.

Using the Best Evidence Synthesis and an inquiry approach Alton-Lee (2012, 2014) suggests ten principles or requirements to guide such system-wide advancement (see table 3 on following page).

“*Ka Hikitia: Accelerating success*” provides the overall vision for a coherent approach to improving policy and practice in education, focussing on our most underserved group – Māori learners.

Importantly, we have learned from each of the phases of Te Kotahitanga that when we do this Māori learners improve and so do all other students.

We have learned from history that when we focus on all students, disparities for Māori are maintained.

The moral imperative and focus of transformative school leaders drives the positive use of individual and collective power and influence to achieve collaborative and participatory school-wide reform leading to social justice and equity – the public good.



Resource 4

TABLE 3. USING EVIDENCE TO IMPROVE EDUCATION AND SERVICE THE PUBLIC GOOD



Table 3: Using evidence to improve education and service the public good	
1. Effective system-wide educational improvement efforts serve the public good and economic growth, providing returns that can exceed costs	<i>Use evidence to strategically resource improvement in education.</i>
2. Improvement efforts require an unwavering focus on valued outcomes for diverse (all) learners, with a targeted focus on accelerated improvement for those underserved by schooling or disadvantaged	<i>Focus on improvement in valued outcomes for diverse (all) learners and accelerated improvement for those underserved by schooling or disadvantaged. Establish goals and expectations for improvement.</i>
3. A collaborative inquiry and knowledge-building approach ensures local responsiveness and enables ongoing improvement across a system	<i>Use collaborative inquiry and knowledge-building across policy and practice to guide action in ongoing cycles of improvement.</i>
4. Trustworthy bodies of research evidence about <i>what does and does not work, what makes a bigger difference, why, and how</i> can be a resource to inform improvement efforts. Such evidence matters for working smarter for improvement	<i>Use trustworthy evidence for improvement.</i>
5. Improved pedagogy for diverse (all) learners is the big change lever	<i>Ensure knowledge of effective pedagogy drives improvement</i>
6. There is much evidence of policies and practices that deliver no benefit or do harm in education. The public good requires a shift to alternative policies and practices that work.	<i>Do no harm.</i>
7. Relational trust, stakeholder ownership, and capacity-building are critical to success	<i>Foster constructive problem talk, build relational trust, and ensure effective supports for improvement</i>
8. Success requires coherent action across four areas of influence: pedagogy, activating educationally powerful connections, professional learning, and leadership of the conditions for improvement	<i>Leverage all four major areas of influence for accelerated improvement: pedagogy, educationally powerful connections, professional learning, and leadership</i>
9. Ongoing improvement of pedagogy relies on aligned action across policy, research, professional education, leadership, and community stakeholders	<i>In times of fiscal crisis, give priority to leveraging the evidence of what makes a bigger difference.</i>
10. Expertise matters. Collaboratively high-impact research and development can leverage and grow knowledge, disciplined innovation, and adaptive expertise. Ongoing R&D is a driver for capacity-building and the development of smart tools to accelerate improvement to scale.	<i>Invest in collaborative R&D expertise as a driver for accelerated systemic improvement in areas of need. Develop adaptive expertise and smart tools. Scale up effective implementation of high-impact pedagogies across the system.</i>

Sustaining and scaling school-wide reform

A significant starting point in the search for a model for a sustainable and scaleable school-wide reform was the large meta-analysis conducted by Cynthia Coburn (2003).

Most of the studies Coburn reviewed were of schools in their first few years of implementing a new, externally generated reform.

In considering how to take a project to scale in a large number of classrooms in a school, how to sustain the gains made in these classrooms and schools, and how to take the project to other schools once it has proven to be successful in the initial schools, Coburn identified four main components, these being:

1. pedagogy
2. sustainability (essentially meaning institutionalisation)
3. spread
4. ownership.

However, in light of our experiences in Te Kotahitanga and the literature reviewed for *Scaling up Education Reform: Addressing the Politics of Disparity* (Bishop, O'Sullivan & Berryman, 2010), we further developed the Coburn model by adding three more components, these being:

5. the need for an unrelenting focus on improving Māori (or any target) students' educational achievement
6. the need for leadership that is proactive, responsive and distributed
7. the need to develop further evaluation and monitoring instruments, along with the need to raise the capacity and capability of staff in the schools to undertake this evaluation and monitoring.

From this list the following model (Figure 6) was developed within a study that ran parallel to Te Kotahitanga and that was funded by Ngā Pae o te Māramatanga.

Initially, the model was first published as a monograph (Bishop & O'Sullivan, 2005) to both identify the necessary change dimensions and provide a tool for monitoring the progress of the reform.

Resource 5. GPILSEO



Figure 6: GPILSEO model

It is important to go back to these seminal documents to get a full understanding of the GPILSEO model and how we have used this model in Te Kotahitanga to contribute to scaling up the education reform.

Bishop, R., & O'Sullivan, D. (2005). *Taking a reform project to scale: Considering the conditions that promote sustainability and spread of reform*. A monograph prepared with the support of Ngā Pae o te Māramatanga, The National Institute for Research Excellence in Māori Development and Advancement. Unpublished manuscript.

Bishop, R., O'Sullivan, D., & Berryman, M. (2010). *Scaling up education reform: Addressing the politics of disparity*. Wellington, New Zealand: NZCER Press. In this section, we use the GPILSEO model to focus on the actions that those at the school level need to take to develop, implement, sustain, and extend a theory-based reform. This begins at the classroom level.

GPILSEO at the classroom level

The GPILSEO model can help us to understand what a reform initiative requires if it is to bring about sustainable change within classrooms, and also, what is required if it is to be spread to other classrooms. In terms of GPILSEO, this requires:

- **Goals:** A clear focus on improving the engagement, participation and achievement of the students being targeted by understanding, developing and implementing a pedagogy proven to be effective.
- **Pedagogy:** A means of implementing this proven pedagogy consistently and with integrity, so that teachers and in turn all students can understand and implement the new practices. This requires teachers understanding the new theories of practice, in their day-to-day classroom relationships and interactions with students and teaching colleagues.

- **Institutions:** A consideration that pedagogical reform might require new institutions (changes to systems or structures) in classrooms. For example desks in rows might not be the best system for undertaking a more relational, dialogical approach to pedagogy.
- **Leadership:** A relational, dialogical approach to pedagogy may see different and more distributed opportunities for leadership to emerge. For example it will promote people as being initiators of their own learning and who take responsibility and leadership for supporting the learning of others.
- **Spread:** New classroom relationships and interactions will need a means whereby they are able to be spread to include all students (across classrooms and across year levels) and all teachers (across departments/faculties) in the school.
- **Evidence:** A means whereby the progress of all students can be monitored to inform the ongoing changes in instructional. The gathering and examination of classroom evidence provides practice.
- **Ownership:** New understandings and practices must be owned and understood by all members of the school and they must begin to move out into the community.



Activities

The following video clips offer a view into how GPILSEO may look at the classroom level and in different contexts

Video 2. Discursive teachers driving school-wide change.



Understanding, developing and implementing a culturally responsive and relational pedagogy has proven to be effective in improving the engagement, participation and achievement of students in these schools.

Key thoughts

“There’s been a major cultural change where classrooms have been de-privatised.”

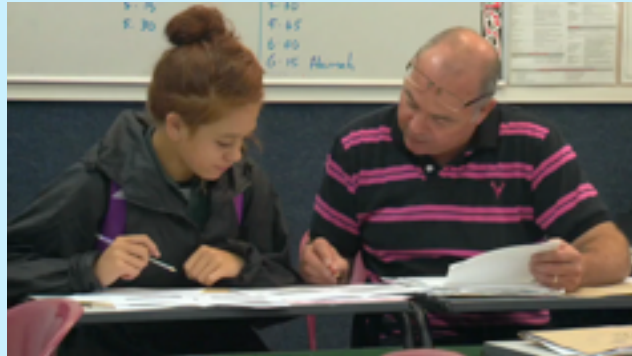
“You get teachers to buy in and they take ownership of it and once they take ownership of it, then it runs much more smoothly.”

Key questions

1. What connections between a culturally responsive and relational pedagogy in the classroom and teacher ownership do you see?
2. What does this suggest about teacher leadership practice?



Video 3. Relational pedagogy – progressions, purpose and power



When students' voices are heard and they have opportunities to be self-determining, learning can be accelerated as in this context of a writing class.

Key thoughts

“When we looked at what the kids were saying...they liked a sense of humour, they liked to have an easy relationship with staff and students in the class...they like the learning to be broken down into small bits so they could decide to jump ahead or work away at the next thing.

They really liked the idea of achievability... so by freeing them up they're in charge of their own learning.”

Key questions

1. What connections between relationships and learning do you see?
2. If we understand pedagogy to be the interaction between teaching and learning, what are the implications if we do not work to create and maintain positive relationships within that context?



Video 4. The principal as teacher



Key thoughts

“I could see through the eyes of other people what they were experiencing.”

“It’s about ensuring I keep developing my own classroom practice as well and, on a daily basis, thinking about the context of the classroom.”

“It shows I am supporting the process participating in it.”

Key questions

1. What potential benefits do you see in a teaching principal?
2. What messages does it send to other senior leaders, teachers, Māori students and whānau?



Video 5. Progressions - transparent processes for continual improvement



Pathways that identify the next steps or checkpoints for learners help to focus teaching and learning and promote learners' self-determination .

Key thoughts

“Being able to sit with kids and set goals and say, this is where you are now and this is where we want you to be.”

“Our progressions are our living document ... as we respond to kids.”

Key questions

1. Kotahitanga (Teachers promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students) is a core

component of the Te Kotahitanga Effective Teaching Profile. What connections do you see between this aspect of the ETP and the progressions talked about in the clip?

2. What institutions are currently in place in your school that facilitate conversations between teachers and Māori students around their results and what they need to do to progress?
3. How are these institutions reviewed? By whom?



Video 6. Sustaining whole school reform - GPILSEO in action



GPILSEO at the school level

Key thoughts

“GPILSEO is a really good self-review tool. It ensures that we are looking at every element in terms of bringing about change and improvement around our goals...”

“Our three key goals are: building leadership capacity; ensuring quality teaching and learning; ensuring student success and achievement. If there is anything operating outside of these we get rid of it – anything that aligns we build on... We are also responsive to the voices of students, parents and teachers.”

Key questions

1. What key ideas did you take from this clip?
2. What would you say about the current work being done in your school to achieve your school-wide goals and vision?
3. What connections do you see between GPILSEO, school vision and ensuring equity for Māori students?

Changes in classrooms must be coherently aligned at the school level. In terms of GPILSEO this requires:

- **Goal:** A focus on improving the achievement of all targeted students across the school.
- **Pedagogy:** A culturally responsive pedagogy of relations developed across all classrooms, that is then able to be used to inform relations and interactions at all levels within the school and community
- **Institutions:** In order to support this reform, time, resourcing and space must be reprioritised for the development of any new institutions at the school required to support the goals and new pedagogy within classrooms. Organisational structures, such as timetables, staffing, meetings, curriculum

implementation and student management systems, may all need to be considered.

- **Leadership:** Leadership that understands and is responsive to the wider social implications of a reform of this kind. Leadership that is also proactive and distributed to ensure GPILSEO is understood and applied across the school's leadership teams.
- **Spread:** A means whereby the reform can be spread to include all staff, and where parents and community can also participate.
- **Evidence:** Specific tools, to monitor the implementation of the reform and provide data for formative and summative purposes, must be developed/ accessed and able to be used smartly.
- **Ownership:** The whole school, including the board of trustees, must take ownership of all aspects of the reform.

Ownership is seen when there has been a shift in the school's culture so that rather than an over-reliance on the transmission of knowledge in hierarchical, linear and streamed models, a culturally responsive pedagogy of relations is central to the school; and when systems, structures and institutions are developed to support this new *culture*.

In this way, the reform seeks to address both *culturalist* (the need to change the culture of the school) and *structuralist* (the need to change power and resource allocations within the classrooms and schools that reflect wider society) concerns at the school level.

Both cultural and structural changes are necessary if we are to remove the key contributing factors to poverty amongst Māori in Aotearoa/New Zealand and other minoritised peoples in Aotearoa/New Zealand and in other parts of the world.

Education reform, to address disparities such as these, can not be done without support from those who work at the system level such as policy makers.

Structural concerns must be addressed at a system-wide level if schools are to be better supported, at a national level, to implement these structural changes.

Read chapter 9 in *Scaling up education reform* (Bishop et al., 2010), for more information on system level change.

Activities

The following video-clips open a window on how the elements of GPILSEO inter-relate in reform across school-wide settings.

Video 7. Accelerating achievement through sharing of evidence and goals



When students, teachers and leaders collaboratively set goals based on evidence, learning can be accelerated, as demonstrated in this example of literacy across a school.

Key thoughts

“It’s very daunting when you get a lot of new enrolments and you look at their assessment data, particularly literacy, and teachers can get trapped into that deficit theorising zone and feel like, what can I do about it.

We had to provide some professional learning for teachers to get more depth and understanding themselves”.

Key questions

1. Evidence has been used at multiple levels in this context. Identify the different ways evidence was used and by whom.
2. How is evidence used at multiple levels in your school and who is involved?
3. How might sharing goals and evidence be used to accelerate learning?



Video 8. The strategic alignment of institutions to improve identity and achievement – restorative thinking



In this context an institution which supports establishing and maintaining positive relationships within the school has been developed.

Key thoughts

“To lift achievement we have to work on the relationships.”

“Restorative practice ..is built around restoring relationships.”

“Raising achievement raises self-esteem. Raising self-esteem means people are happier with their identity.”

Key questions

1. What connection do you see between:
 - a. achievement and relationships?
 - b. achievement and pastoral care?
 - c. achievement and identity?
2. To what extent do your current discipline policies and procedures, in theory and in practice, work to restore and repair relationships in order to reconnect people?



Video 9. The strategic alignment of institutions to improve identity and achievement – school meetings



The principal talks about how and why changes have been made to the structure and scheduling of different types of meetings

Key thoughts

“If we want every meeting to be worthwhile people have to be prepared for them.”

“We had to think about where these meetings would be placed in the calendar year...You also need to know that the data is ready, so there is no point in having it too early in the year when the data is not verified by NZQA if it is NCEA data ...”

Key questions

‘Worthwhile’ meetings for the principal in the clip are ones that are focussed on supporting the school’s aspirations and goals around raising Māori student achievement.

Consider the various meetings in your own school.

1. What factors determine the timing of meetings in your school?
2. For what purpose/s are they held and for whose benefit?
3. Are they ‘worthwhile?’ How do you know?



Video 10. Distributed leadership leading to quality and sustainable change



A range of leaders talk about their experiences of distributing leadership across the school.

Key thoughts

“It’s a shared vision now, it’s not just something that’s ‘the school’s’ vision, but it is everyone’s vision.”

“Everyone has an opportunity to have an input into how the school is run at the leadership level.”

“Everyone has a voice. Everyone believes that they are an important part of the school direction.”

“At the top, the buck stops with her (the principal).”

“Leadership really is not about one person, it’s about people within the organisation, and I think that could be everyone in the organisation, not just a handful of people.”

Key questions

1. In what ways does distributed leadership challenge and resist the traditional power structures within a school?
2. How does such leadership connect to a culturally responsive and relational pedagogy?
3. What questions would you ask yourself in moving to work in this way? What questions would you ask others?



Video 11. Leading learning across the school: owning evidence, learning and practice



Through the use of evidence department managers are becoming leaders of learning.

Key thoughts

“Co-construction makes the department members own the programme for learning. It makes the head of faculty leaders own academic progress in the school. So it’s a very effective way of achieving learning.”

“By looking at hard data it is very focussing.”

“They’re [HODs / HOFs] heads of learning. I think that is quite an important shift to make ... when it is recognised that that is their primary role then they start looking at data in a different way.”

Key questions

1. Who currently ‘owns’ academic progress in your school? What are the implications of this?
2. What benefits do you see in having data on the table?
3. To what extent is data shared and used currently in your school?
4. What barriers, if any, currently exist in ensuring everyone is able to access and use data effectively in your school? How might you address these barriers?
5. What do you see as the difference between ‘heads of departments’ and ‘leader of learning’? What are the implications of this difference?



Video 12. Using evidence to co-construct a coherent leadership response



School leaders use evidence strategically and smartly.

Key thoughts

“We needed to develop some data protocols.”

“We began to develop our capacity, as a team, in terms of using evidence and analysing it.”

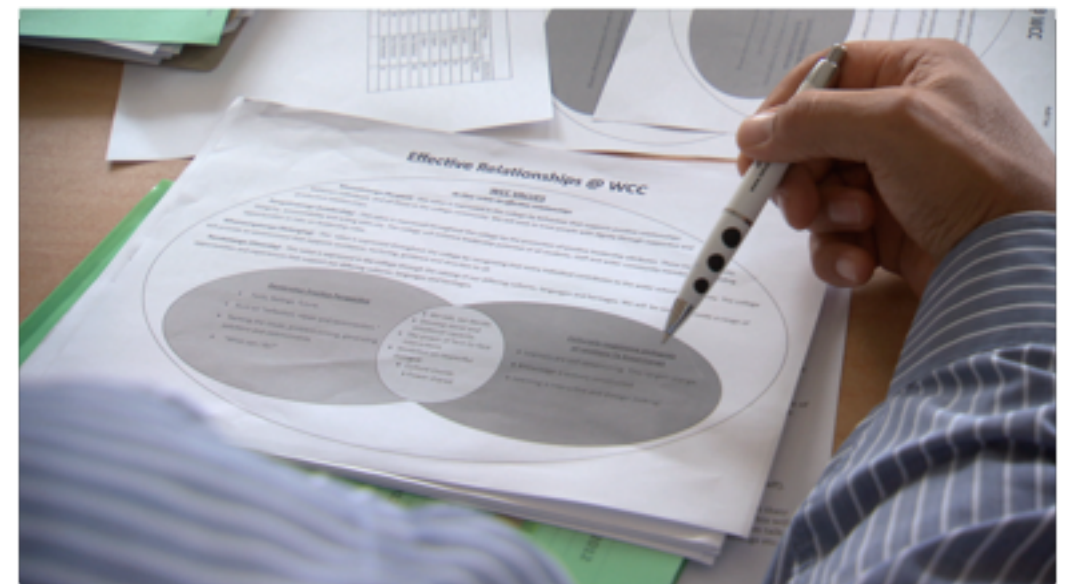
Key questions

1. What data protocols currently exist in your school in terms of:
 - a. what evidence is collected?
 - b. how it is presented?

c. who has access to it?

d. and how it is used?

2. To what extent does evidence currently inform the policies and procedures within your school?
3. What would you say about the current level of ‘data literacy’ across your leadership team? To what extent is there a shared capacity to analyse and use data to inform decision making, planning and review?



Learnings from across the Te Kotahitanga phases

A case studies analysis, undertaken in 2009 and 2010 of Phase 3 schools in their sixth and/or seventh year of the project, used the GPILSEO model as an analytical tool to investigate the degree to which schools were supporting the pedagogic intervention.

This analysis showed that there were marked differences in the degree to which the schools had actually implemented the model and how they were maintaining the implementation of the project.

Phase 3 schools were seen as falling within one of four categories:

1. high implementers and high maintainers of the project (four schools);
2. previously high implementers but currently low maintainers (three schools);
3. previously partial implementers, but currently poised to implement fully (four schools);
4. low implementers and low maintainers (one school).

Schools in category one, were those that had managed to embed the reform dimensions into their systems, policies and processes to the extent that the Te Kotahitanga principles and practices were being maintained and institutionalised as business as usual.

Although many struggled to fund the facilitators' positions within their schools once project funding ceased and were convinced that the role of the facilitator needed to be permanent, there was strong evidence that the underlying theories and principles of the reform had been taken on as new institutions by leaders in these schools.

Especially important were leaders' understandings about the relationships between the quality of teachers' theorising and practice with Māori students' engagement and achievement outcomes.

One principal explained that the professional code of practice that Elmore (2004) had identified as being missing from education was provided for them by Te Kotahitanga.

The principles and practices of Te Kotahitanga had provided his school with a framework against which the appropriateness of other potential initiatives could be evaluated in terms of an underlying philosophy and values, and a central core into which these initiatives could be woven.

The consequence is that the whole school's efforts towards achieving the goal of raising the educational achievement of Māori students, as well as their peers, could be channelled in a carefully planned, coherent and respectful manner with everyone's involvement.

Schools that fitted into the second category were those who had initially implemented the central dimensions of Te Kotahitanga (annual induction workshop, observations, feedback, co-construction and shadow-coaching) and who had taken responsibility for changing teacher practice in their schools to include all or most of their staff.

However, without ongoing funding, schools in the second category had allowed parts of the professional development cycle to be deprioritised.

While current staff were exhibiting very clearly their commitment and abilities to maintain the implementation of the Effective Teaching Profile, (Meyer et al, 2010), with the lack of institutionalisation of the central elements of the professional development cycle, there were limited opportunities for the induction of new staff through the process of observations and feedback.

Further, the co-construction meetings and associated shadow-coaching, were not being maintained as regular institutions within these school.

Two of these schools, that fully understood the connection between changes in teachers' practices and improved Māori student outcomes, were investigating a means of reintroducing these institutions to their schools.

Schools in the third category were those that for some reason or other, experienced considerable implementation and maintenance problems.

These included changes in principal leadership and hence in strategic direction, strong resistance from middle managers, problems with funding, problems with rapid turnover of facilitators, competition between bilingual units and mainstream classes, sporadic implementation of the project and competition for resources from other projects.

These problems meant that the implementation of the Effective Teaching Profile through the professional development cycle was never consistently implemented and/or spread to most or all of the staff in these schools.

While there were pockets of excellence at both individual teacher and subject department levels, in all cases the new leadership in these schools were keen and were seeking a means to reinstate the central institutions of Te Kotahitanga.

By funding facilitators from their own funds they were expecting to see appropriate school-wide improvements.

The one school in the fourth category had found problems with the implementation of Te Kotahitanga and had sought alternative approaches to improving Māori student achievement.

There is clear evidence from a range of sources including Meyer et al., (2010) that schools in Phase 4 finished in very similar circumstances.

This consistent finding over two phases left us with much to consider. We had observed that when the principal was actively leading the reform from a point of a deep understanding of the practices, the tasks were more likely to be distributed, widely shared and deeply understood, with the result that Māori students were more likely to be engaged and achieving.

Importantly we also saw that when facilitation team members held on to the Te Kotahitanga institutions, others saw this as something they themselves did not need to take responsibility for.

Taken together we learned in Phase 5 that although we needed designated facilitators to disrupt the status quo, the sooner these tasks were distributed to include all others

from senior leadership, then through the middle leaders, the more likely the reform would take hold.

After three years, evidence from the classrooms of the teachers and school leaders in Phase 5 of Te Kotahitanga showed that all of the following elements were developing in the project schools—some faster than others. In terms of this GPILSEO model, teachers are:

- focusing on improving Māori student achievement
- using the new culturally responsive pedagogy of relations to implement the Effective Teaching Profile (including developing understanding of anti-deficit theorising and agentic positioning)
- changing the institutional structures in their classrooms and schools
- distributing leadership through the development of power-sharing relationships
- spreading the reform to include all students at a classroom level and all others in the school and out into the Māori community
- formally and informally monitoring and evaluating Māori students' (and others') progress to further inform the changing practices

-
- above all, taking ownership of the aims and objectives of the project and seeing disparity for their Māori students begin to close.

When we reflect on our experiences of working with Phase 5 we believe that some of these schools exemplified Wenger's (1998) concept of a community of practice.

While communities of practice will be discussed in greater detail in the next section at this point it is useful to explain that communities of practice comprise of a community of practitioners; a domain of knowledge and a body of shared practices (Wearmouth & Berryman, 2009).

Within a healthy community of practice it is important that we have a means to effectively gather evidence of the shared practices of community members and the impact of these practices on the shared body of knowledge.

One of the ways that we sought to both understand and further accelerate these reform practices has been to provide school leadership at all levels with tools to hold the mirror up to their own practices.

These tools have helped provide the context for having respectful yet critical conversations aimed at helping to understand both what has been achieved and what is yet to be achieved.

Critical Conversations – a tool focussed on school-wide reform

These Critical Conversation tools provide a range of descriptors focused around each of the elements of GPILSEO.

Its purpose is to provide an opportunity for principals and leadership teams to critically reflect on the impact of their school-wide leadership actions over time using GPILSEO as a lens.

Evidence-based discussion around which of the descriptors most accurately portrays their current situations provides leadership teams with an opportunity to reflect on what has been done, what is currently being done, and what still needs to be done to reform their schools so that the new status quo is Māori students enjoying and achieving educational success as Māori.

Furthermore it provides an opportunity for leaders to share their theorising around their current and historical leadership practices and to consider what changes might be required going forward.

Resource 6. Critical Conversations at all Levels



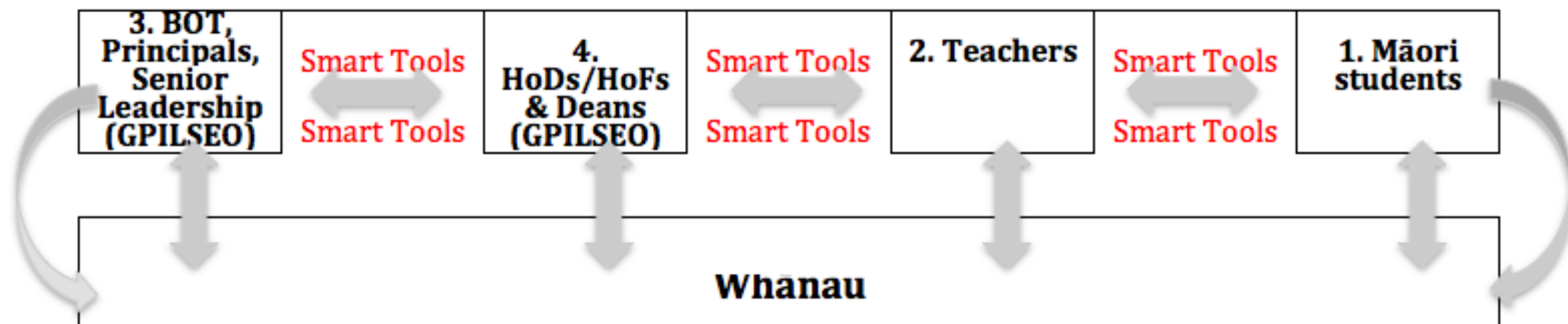
1. Understand core principles for effectively supporting Māori students and reducing disparity

Whanaungatanga	Know your students. Establish familial like relationships at all levels of the school and into the home community (non-dominating relationships of interdependence)
Manaakitanga	Care for students and have high expectations of their learning / Focus on those least well served by the education system
Rangatiratanga	Increase education success of Māori students as Māori

2. Apply what we know about sustainability

G	P	I	L	S	E	O
Set SMART Goals	Implement a Pedagogy of Relations	Change Institutions to support pedagogy	Consider a range of Leadership styles	Spread to include all others	Use Evidence to inform actions	Take Ownership at all levels

3. And embedding Co-construction meetings at four levels



School-wide reform

So far in this module we have discussed the fabric of New Zealand society and in doing so have explained the social context within which we all exist.

We have provided evidence of the educational disparities that have transpired out of this context and the policy response that is focused on eliminating these disparities.

A range of leadership perspectives that school leaders can draw from to support them in their endeavours to reform schools have been presented for consideration and GPILSEO, as a model for sustaining and scaling school-wide reform has also been discussed.

In this next section we explore what collaborative and participatory school-wide reform can look like in practice.

We propose Etienne Wenger's (1998) concept of a community of practice as one approach for leading transformative change in schools.

As previously mentioned a community of practice has three main elements: a community of practitioners, a domain of knowledge and a body of shared practices.

Schools as Communities of Practice

As has been discussed previously, education reform that is focused on eliminating disparities requires school leaders to critically consider, on an ongoing basis, the fabric of society and how this is supported or mediated against by the practices and domain of knowledge supported by the school.

School leaders can use the GPILSEO framework to assist all members of the school community of practice to understand and work towards the common domain of knowledge or vision of the schools' goals for raising Māori student achievement.

Importantly, it highlights the need for all members of the community to understand the roles and responsibilities that they each have in achieving this goal.

The notion of interdependence and coherency found within Wenger's (1998) communities of practice, might be described in terms of Māori metaphors as "all singing the same waiata" or "everyone in the waka and paddling in the same direction".

Wenger, McDermott and Snyder (2002) proposes that communities of practice are:

groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis.

As they spend time together, they typically share information, insight and advice. ... They ponder common issues, explore ideas... They may create tools,manuals and other documents – or they may simply develop a tacit understanding that they share (p 4-5).

As we conceptualise a school as a community of practice, it is important to consider the school as a whole community as well as the smaller communities that reside within the wider school context.

This framework also requires us to consider those communities that exist beyond the physical school setting but are connected to the school by the common body of knowledge and/or the shared practices of the community.

Communities such as these include the parents of the students that attend the school.

For Māori this also includes wider whānau, hapū and iwi.

Community of practitioners

The practitioners that make up the community may exist within a constellation of communities that are “bound together by the overall institutional enterprise(s)” (Wearmouth & Berryman, 2009, p.8).

Wearmouth and Berryman (2009) further suggest that each of these communities are surrounded by boundaries which are usually defined by the practices of each community.

Importantly, students are considered to be practitioners who have a valid contribution to make to the overall institutional enterprise, rather than being mere passive recipients of transmitted knowledge.

Furthermore, community practitioners such as students, teachers, and leaders might be members of more than one community.

A senior leader for example is a member of the senior leadership team, however, they could also be a teacher of a class and they might also be a parent and therefore a member of a whānau community.

The inclusion of the whānau community and other communities such as hapū, and iwi is important because as mentioned, when schools are conceptualised as

communities of practice, communities that are literally located outside of the physical boundaries of the school are metaphorically also located inside the school community of practice.

This repositioning of whānau is significant as it serves to deconstruct traditional notions of separation between ‘the school’ and ‘the home’ that have perpetuated a situation whereby Māori communities have been disempowered and their voices have been effectively excluded from the school setting.

However, within a community of practice, transformative leaders can work to ensure that power is shared and interdependence and interconnections are emphasised.

This means that Māori communities are considered to be valid and legitimate practitioners within the community or more specifically they can participate in and contribute their knowledge and experiences to the conversation as opposed to being the absent subject of the conversation.

People with dual or multiple memberships can act as ‘brokers’ and cross boundaries from one community to another in order to transfer understandings and procedures across the wider school community of practice. Brokers can cross boundaries or experience a ‘boundary encounter’ in different ways. This might take the form of one member

from one community engaging with a member of another community, or a member from one community might immerse themselves and enter into another group, or delegation might occur where “subsets of each group meet each other” (Wearmouth & Berryman, 2009, p.17).

Transformative leaders seek to strengthen interconnectedness across the community of practice and they therefore engage in determined acts of brokering themselves.

They also ensure that there are brokers positioned across the range of communities and that boundary crossing or the transferal of understandings is facilitating the development of the domain of knowledge.

Key questions

1. Consider your own school context. What is the overall institutional enterprise or common vision that binds all of the members of your community of practice together?
2. Which communities do you have membership in?
3. What are the connections between the goals of the communities that you are a member of and the other communities? What are the connections between the goals of the

communities and the wider common vision of the school?

4. In what ways do you act as a 'broker' and transfer understandings across boundaries and into other communities?
5. Who are the brokers that connect communities that are located beyond the physical school setting (whānau, hapū, iwi, other schools) and how does this broking occur?

The domain of knowledge

Communities of practice develop around knowledge domains. Wenger et al (2002) suggest that as practitioners work together they:

accumulate knowledge, they become formally bound by the value that they find in learning together. This value...accrues in the personal satisfaction of knowing colleagues who understand each other's perspectives....Over time, they develop a unique perspective on their topic as well as a body of common knowledge (p.5).

The domain of knowledge lies at the intersection of personal interest and institutional relevance and has the

potential to inspire thoughtful leadership and creative enquiry.

Transformative leaders clearly recognise the responsibility they have to promote social justice therefore this personal interest is explicitly connected to the development of knowledge.

In the context of Te Kotahitanga, transformative leadership therefore focuses on developing shared understandings around 'what works' for Māori students, or more specifically, the focus is on developing a domain of knowledge that is fundamentally grounded in the principles of culturally responsive and relational pedagogies. Additionally, transformative leaders understand that this knowledge:

is not a 'thing', an object, or something that can be bought and sold. It is living and developing as an integral part of the interactions with the community. What we might call 'expert knowledge' is dynamic, not static.

It is an accumulation of the outcomes of studying, doing, thinking, and discussing that is an ongoing part of experience (Wearmouth & Berryman, 2009, p.11).

While transformative leaders have a clear understanding about their own role and responsibilities in the development of the domain of knowledge, a community cannot thrive if other potential members are not clear about the way in which they themselves will benefit from participation in the community as they are unlikely to make a personal investment.

This implication is connected to the transformative principle of emphasising both the individual and collective good, therefore it is important that practitioners in the community all understand how they can benefit from achieving the common vision.

If teachers for example, do not see that there would be any personal gain from engaging in school reform processes that are focused on raising the achievement of Māori students they may be reluctant to participate in the development of the domain of knowledge.

Likewise if whānau do not see how they might benefit from contributing to the school this potentially compromises their participation in the community of practice and critically if Māori students do not see the relevance of the curriculum programme or are at odds with the way that curriculum is delivered then disengagement is a likely outcome.

Consequently, the issue of power sharing is an important consideration in the co-construction of the domain of knowledge. It is important that leaders provide members with opportunities to come to understand the individual and collective benefits of advancing the achievement of Māori students.

In a healthy community of practice, regular consultation around significant issues and shared decision making would be evident at all levels.

In Te Kotahitanga schools we have emphasised the point that transformative leaders understand that the domain of knowledge in their community of practice is indicative of the fabric of their school. Therefore an important function of transformative leadership is to regularly monitor the development of the domain of knowledge and to critique and review:

- how power is shared so that all members are able to contribute
- is the domain of knowledge grounded in the principles of culturally responsive and relational pedagogies that work for Māori students
- is the domain of knowledge explicitly connected to the shared practices of practitioners

- who is actively participating in the co-construction process
- who is not actively participating in the co-construction process and what needs to be done about this
- how the knowledge is shared and who has access
- how to provide new members with opportunities to contribute new perspectives
- how the domain of knowledge is evolving and analyse the evidence that is informing the evolution
- how the knowledge is advancing Māori students and therefore progressing the community towards the common vision

Key questions

1. Define the principles that underpin the domain of knowledge in your school?
2. Who is currently involved in co-constructing the domain of knowledge in your school and how are they involved?
3. Who else might need to be involved in co-constructing the domain of knowledge and how will you bring them into the community?

4. How is the development of domain of knowledge monitored and reviewed and who is involved in this review process?

Shared practices

As well as developing a common body of knowledge Wenger et al, (2002) propose that practitioners in a community of practice also develop common practices. Additionally practitioners might develop common language, documents, tools and conceptual frameworks (Wearmouth & Berryman, 2009) that reflect the body of knowledge and support the implementation of common practices.

Wearmouth and Berryman (2009) contend that the provision of opportunities for practitioners, both insiders and newcomers, to learn about and become more competent in the practices of the community in order to, “facilitate multiple levels of involvement in the enterprise” (p.13) is also an important characteristic of a community of practice.

We learnt from our experiences in Te Kotahitanga that pedagogical change and systemic reform were more evident in schools where leaders and teachers understood the explicit connections between the domain of knowledge

(culturally responsive and relational pedagogies) and the shared practices.

This requires leaders who are focused on transformative leadership to carefully consider how their own practice reflects culturally responsive and relational pedagogical approaches and also consider how they might engage in learning opportunities that will enable them to develop these practices.

This could include undertaking observations of others and also prioritising time to be observed themselves and receive feedback on their teaching practice where applicable and/or their facilitation of meetings as well as their facilitation of professional development.

At the same time as they are developing their own culturally responsive and relational practices transformative leaders are simultaneously ensuring that all practitioners are provided with differentiated learning opportunities that are relative to their role and more importantly their zone of proximal development (Vygotsky, 1978).

Learning opportunities for a Board of Trustees member for example might be quite different from a learning opportunity that an experienced Head of Department might undertake.

Transformative leaders also work with other practitioners to develop and then utilise documents, institutions and tools that serve to embed and sustain culturally responsive and relational practices across the school community of practice.

This collaborative and participatory approach to leadership whereby the leader participates with fellow practitioners as a co-learner reinforces the transformative leadership principles of equity, interdependence and interconnectedness.

The monitoring and reviewing of the domain of knowledge should not happen in isolation from monitoring and reviewing the common practices.

Transformative leaders understand that it is only through measuring the impact of the community's practice against evidence of outcomes for Māori students that they will know if they are in fact eliminating disparities, promoting social justice and effecting deep and equitable change.

Evaluating the impact of the common practices requires that leaders and their practitioners regularly triangulate evidence of practice, Māori student perspectives and Māori student outcomes, in order to ascertain the degree to which culturally responsive and relational practices are embedded in the school.

Transformative leaders then use this analysis for formative purposes to identify problems, implications, and areas of strength. The analysis process may actually be a series of meetings that culminate in the development of an action plan.

Importantly, it is the evidence of outcomes for Māori students that determines the actions that practitioners at multiple levels need to take. This could include a revised focus on the domain of knowledge and posing questions such as:

- What do we understand about the theoretical basis of culturally responsive and relational pedagogies?
- How are our understandings developing and evolving and what are the implications of this in terms of our shared practices?

Similarly there might be a focus on practitioners. Questions in this area might include:

- What knowledge needs to be brokered across our community? Who are the best practitioners to do this?
- How will we know the effect of this ‘brokering’ of knowledge?
- How might we strengthen interconnectedness between practitioners?

-
- Or, how well are we utilising the expertise of practitioners for the benefit of the wider community?

Key questions

1. What are the shared practices at your school and how are they connected to the domain of knowledge?
2. In what ways do leaders in your school participate in learning opportunities that enable them to become more competent in implementing culturally responsive and relational practices?
3. What learning opportunities currently exist at your school that enable other practitioners to become more competent in implementing culturally responsive and relational practices?
4. How are the shared practices across your school currently monitored and who undertakes this monitoring?
5. At what points of the year is the impact of your shared practices analysed in relation to the impact they have on outcomes for Māori students and how is this analysis carried out?

-
6. How does the analysis of the evidence of practice and outcomes for Māori students feedback into the domain of knowledge in your school?

Further reading

For further reading on communities of practice see:

Wearmouth, J., & Berryman, M. (2009). *Inclusion through participation in communities of practice in schools*. Wellington, New Zealand: Dunmore Publishing.

Wenger, E., McDermott, R., & Snyder, W.M. (2002). *Cultivating communities of practice*. Boston, MA: Harvard Business School Press.

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Re-imagining Secondary Schooling

The current education system in New Zealand has been established over 150 years and intergenerational evidence shows that it has perpetuated Māori underachievement. However, successive phases of Te Kotahitanga have shown us that these disparities are not immutable.

In Phase 5 we learned from school leaders who fully understood the critical nature of the change required, that this status quo of Māori underachievement could be disrupted and changed in as little as three years.

In order to do this, leaders needed to understand that:

- we are part of the fabric of this society
- we are part of the power base and,
- in our sphere of influence the buck stops with us.

These leaders began to question what it is that they were doing and how what they were doing might be contributing to or resisting the current hegemony in this nation. This required them to:

- question the concept of the few having power and privilege,
- believe that together we can confront social injustices,
- understand that socially constructed conditions can be socially deconstructed, analysed and replaced with anti-oppressive theories of hope,
- and imagine possibility through the reversal of hegemony.

As leaders this requires us all to continue to develop our ability to think clearly about the implications of what it is that we do:

- for ourselves
- for Māori students
- for Māori communities
- for the education system
- for all New Zealanders

As leaders we need to unlock what works and then where to focus our energies; culturally, socially and politically.

With this newfound clarity of social/spiritual self-determination, we can engage in dialogue and praxis toward social good, equity and the reduction of hegemonic control by the privileged few.

Resource 7

Gnarly issue – Bus stop activities



Gnarly issue – Bus stop activities are a way of utilising the expertise of all the people at the table in order to further understand some fairly recognisable issues that may be present in the school and then, most importantly, seek new possibilities and solutions.

Working in this way can sometimes help to practise for a challenging conversation with self and/or colleagues.

These activities have proven useful in Te Kotahitanga professional development since Phase 3 and you may consider utilising them within your own school.

In this module there are six based on issues to do with leadership with Māori whānau and communities for your consideration and use.

You might also want to develop some with more direct relevance to your own school setting.

Preparation

You will need large envelopes, a pen or marker and a different gnarly issue for each bus stop.

In each envelope you will need one sheet of A4 paper for each team that will be visiting that stop. Each gnarly issue is written on a separate envelope.

Organisation

Divide staff into teams of three or four and delegate each team to a gnarly issue - bus stop. Indicate a time allowance, five to eight minutes is usually sufficient; you want people to think outside the square; you don't want people to over think their responses; and you do want people to cover all questions so providing time prompts throughout is important.

At the end of the allocated time, each team puts their team-response back in the envelope and moves to the next stop. The process is repeated.

The last team visiting each stop is allowed to take all of the responses out of the envelope. It is then their task to synthesise the responses down to provide the most effective solutions.

This activity also has implications for classroom learning as when it is conducted effectively it involves all of the elements of relational and culturally responsive pedagogy.

- Interactions emerge from relationships: this activity builds from existing relationships
- Within relationships of interdependence individuals are self-determining and power is shared
- Culture Counts: everyone's cultural toolkit, their prior knowledge and experiences are valued and able to be utilised.
- Pedagogy is responsive and interactive
- Learners/teachers/leaders are connected through a common purpose/vision and reciprocal responsibility

Scenario 1

Jeff is a Pākehā principal of a rural secondary school with 41 teaching staff, two of whom are Māori.

The breakdown of the student roll by ethnicity is largely bicultural (Māori 45%, Pākehā 47%).

The school has been involved in professional development for several years that is focused on developing and embedding culturally responsive and relational pedagogies.

While everyone in the leadership team voices support the focus on pedagogy, Jeff knows there is a wide range of understanding and commitment across the team.

Māori students' achievement has improved slightly in the last four years but, as a group, they are still achieving below non-Māori students at Y9 and 10 (AsTTle) and at all levels of NCEA.

Jeff's position is that all teachers have a responsibility to reduce that disparity.

Jeff has been grappling with what he can do, as a leader, to bring more urgency to the school goal of raising Māori student achievement.

He wants the school to move beyond "doing" culturally responsive and relational pedagogies. He genuinely wants to 'make it matter' for everyone but is not sure where to start or who can help.

Identify the main issues in this scenario:

- for Māori students and whānau?
- for teachers in this school?
- for the leadership team?
- for Jeff?

Agentic problem solving

1. Thinking about your own prior knowledge and experiences and what you understand about transformative leadership, what would you say if Jeff were to ask for your advice?
2. Collaboratively develop a plan for what you would do over the next three to six months if you were the leader in this school. Include senior leaders, middle leaders and teachers in your plan. Consider how and when you might use evidence of outcomes for Māori students. Justify why you have planned this way.
3. What resources / support would you suggest Jeff could explore?

Scenario 2

Freda has been leading the English department in her school for seven years.

Her first involvement with classroom based professional development was four years ago when she attended a 3 day hui at the local marae.

As a teacher she was involved in classroom observations and feedback meetings and classroom co-construction meetings for three years.

From Freda's point of view effective teaching of Maori students is all about developing relationships.

Last year Freda's title was changed from HOD English to Leader of Learning English. At the time the senior leadership team talked about the name change as reflecting the school's focus on teaching and learning.

More recently middle leaders were told that as pedagogical leaders in the school there is an expectation that they will take a more proactive role in supporting the teachers in their faculty to improve outcomes for Māori students.

Freda's notes for herself from that meeting read, "support teachers to embed a culturally responsive and relational pedagogy". Freda is unsure what that actually means or what additional demands these expectations will have on her time and energy.

Identify the main issues in this scenario:

- for Freda?
- for teachers in this department?
- for other curriculum leaders in this school?
- for senior leaders?
- for Māori students and whānau?

-
- For embedding culturally responsive and relational pedagogy across the school?

Agentic problem solving

1. What does your group think Freda needs to do: in the short term? in the long term? Why? How might she do this?
2. If you were talking with Freda what would you say / do to help her identify her own agency?
3. What resources / support could Freda explore? Who might she ask for help?
4. Who else in the school needs to know about this? Why?

Scenario 3

Francis is a principal who has developed his internal PLD team which includes senior leaders, middle leaders and experienced teachers.

As a learning community this team has engaged with the research and reports that have been generated out of Te Kotahitanga and see this approach as being a viable way to reduce disparities between Maori and non-Maori in their school.

At the beginning of this year, with the support of the BOT and most members of the leadership team, it was decided that a focus on culturally responsive and relational pedagogy would be required professional development for all teachers at the school. Francis sees this as one way to embed these core principles and practices.

Four teachers who have not been involved in the in-school PD until now are not happy and have aired their concerns in staff meetings, in letters to the local paper and at local region PPTA meetings.

Francis knew there might be some reaction to the change but is surprised at how strong it is. As well as finding the present situation very uncomfortable there is also concern within the leadership team about how the negative publicity might impact on their relationships with both the Māori and non-Māori communities.

Identify the main issues in this scenario:

- for Māori students and whānau?
- for teachers?
- for the leadership team?
- for the Board of trustees?
- for Francis?

Agentic problem solving

1. Thinking about your own prior knowledge and experiences and what you understand about transformative leadership, what would you say to Francis about this situation?
2. What advice would you give Francis about how to respond: in the short term? In the long term?
3. If you were Francis how would you approach the upcoming BOT elections?

Scenario 4

Brian is a senior leader in a large secondary school and as part of the school's action plan for raising Māori students' achievement one of his roles this year is to lead the middle leadership learning community.

At the beginning of the year Brian met with all curriculum leaders to develop the protocols for how this learning community will operate.

At that meeting he also facilitated a discussion about what evidence HODs might contribute when this learning community meets.

The first middle leaders' meeting was not very successful from Brian's point of view.

Very few people brought any evidence and there was little discussion beyond 'show and tell' of the evidence that was available.

Last week Brian facilitated the second middle leaders' meeting. There was a range of evidence tabled, from un-useful and irrelevant to very useful.

Some people had no evidence and talked about what they are doing in their own classroom practice.

Brian is not sure where to go from here. He's keen to get these meetings running and can see how they could benefit Māori students but also feels they have a long way to go yet.

Identify the main issues in this scenario:

- for Brian?
- for curriculum leaders in this school?
- for teachers in this school?
- for the leadership team in this school?
- for Māori students and whānau?

Agentic problem solving

1. If you were Brian, what questions might you be asking of yourself?

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2. What would you say to Brian if you were to talk with him about his situation in terms of the core principles of co-construction meetings?
 3. What does your group think Brian needs to do to get the middle leaders 'on board': in the short term? In the long term? Why?
 4. If you were in Brian's shoes what would you say to middle leaders? Why?
 5. Who else in the school needs to know about this? Why?
 6. Who could help? How?

Scenario 5

Hemi has been the Head of Māori for two years. In that time the numbers of students wanting to learn Māori has increased dramatically and student outcomes across all levels of NCEA have improved.

He's recently been told that as part of his role he will be expected to work with the teachers in his department to implement culturally responsive and relational pedagogy across the school. While Hemi is confident in his knowledge of te Reo, tikanga and other aspects of Māori culture he is worried he doesn't have a really good grasp of culturally responsive and relational pedagogy himself yet.

He knows what works for him in the classroom but he's not sure how to connect his own practice to the theory underpinning the new pedagogy.

It seems like there is a lot of new language he needs to deal with and he's worried about the time involved. He's also concerned about letting people down or losing credibility with staff.

However, he also knows that as Māori he is now being expected to take a lead.

Identify the main issues in this scenario:

- for Hemi?
- for teachers in this department?
- for other middle leaders?
- for senior leaders?
- for Māori students and whānau?

Agentic problem solving

1. If you were Hemi, what would you do?
2. Thinking about culturally responsive and relational andragogy, what would you say if you were to have a conversation with Hemi?

-
3. What does your group think Hemi needs to do in the short term? In the long term? Why?
 4. How might evidence of outcomes for Māori students be used in this scenario?
 5. Who else in the school needs to know about this? Why?
 6. Who could help? How?

Scenario 6

Ellie has been HOD Maths for fifteen years.

Each year she has analysed senior students' results in NCEA and UE and prepared a detailed departmental report for the leadership team that then goes to the Board.

Although they are time-consuming to prepare Ellie takes pride in these reports.

She works hard to ensure they are accurate and in the last couple of years she has started to disaggregate the data to show achievement by ethnicity.

Ellie feels they present a good picture of how well students have done in her subject.

At the beginning of this year senior leaders met with each of the faculty leaders to discuss a new framework for reporting.

Along with other curriculum leaders Ellie has been asked to discuss last year's NCEA results for Māori and non-Māori students with teachers in her department alongside AsTTle Literacy and Numeracy for the current Year 9 and 10.

Each department is then expected to develop a plan focused around curriculum design and implementation for how they will respond to make a difference.

Ellie can't really see the point of all this. From her point of view there's quite enough for her teachers to do without wasting time talking about something that has already been sent by email to everyone in the department.

Identify the main issues in this scenario:

- for Ellie?
- for teachers in her department?
- for the principal and other senior leaders?
- for Māori students and whānau?

Agentic problem solving:

1. What would you say to Ellie if you were to talk with her about this situation? Why?
2. What would you say to the principal and leadership team in this school and why?
3. What support could both Ellie reasonably expect from the leadership team? Justify your suggestions.
4. If you were in Ellie' situation what would be your agentic response to the leadership team's request?



References

Trends graphs and data

Click on the button if you would like to have the spreadsheet of data behind the trends graphs presented in figures 1-5 emailed to you.



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