Sabbatical Report – Hoana Pearson

Newton Central School – Term 2, 2007

Leadership, Diversity, Culture and Change

Firstly, I am thankful that the opportunity for sabbatical is available to principals as it provides us with an opportunity to step back from the demands of day to day practice and reflect on our leadership and practice. It also provides the opportunity to delve into research to a degree we would not otherwise have with the demands of work. The opportunity to review and to recharge is also much appreciated. I acknowledge the Te Whao Urutaki/Board of Trustees and staff of Newton Central School for their outstanding encouragement and support. I thank the children who enable me to look into their eyes and touch their hearts. Nga mihi ki a Koutou Katoa! I also wish to acknowledge Te Akatea and NZ Principal's Federation / Multiserve Education Trustfor awarding me the research grant and opportunity to dig deep into what can make a difference in the lives of learners.

The initial purpose of my sabbatical was to strengthen my knowledge, understanding, strategies and skills in the role of principal in a NZ primary school with both bilingual and immersion Māori learning pathways. I had hoped to do this through formal and informal reading, critical reflection, observation in other schools and enrolment in a Master of Educational Leadership and Management Programme at Unitec NZ. I also wanted to investigate and develop my understanding and practice of the role of leadership in change management and innovation and to also develop a distributive leadership model for Newton Central School based on growing leadership in others.

An additional outcome of my sabbatical was consolidating and refining my previous research 'It's all about relationships – governance partnerships in a mainstream school' (powerpoint available at www.teakatea.co.nz) and applying it more realistically to the effects on practice. Having first presented these findings at Te Akatea National Māori Principal's Hui – Palmerston North 2006, I have since presented to: Education Review Office - Keynote Speaker - Professional Development Forum – January 2007; 4th International Conference on Indigenous Education Asia/Pacific – Vancouver July 2007; NZSTA National Conference – Christchurch; Aspiring Principal's Institute – 2008 & 2009; Auckland University – Graduate Students – 2009. I have also used the research in various forms to present to other groups and clusters of leaders.

I also completed the post graduate papers; EDUC 8881 - Leadership in Education and EDUC 8884 – Organisation theory in Education both of which were intensive in content and required in-depth professional reading as well as many hours of writing. It is two of these papers that I submit as part of my sabbatical report as I believe they critically reflect on leadership and diversity and leadership and change, both critical in the context of education in Aotearoa/New Zealand today.

I ended my sabbatical with a trip to Vancouver, Canada to present my research and findings on relationships and partnerships in mainstream schools with a particular focus on indigenous peoples (Māori) and have since had a number of requests (declined by me) to present at international conferences in Asia/Pacific.

 I am happy to be contacted newton@newton.school.nz should you wish to discuss either my research or my papers

Educational Leadership and Diversity

Hoana Pearson Principal

Newton Central School – Sabbatical Report 2007

Introduction

Schools are diverse communities and in the context of Aotearoa/New Zealand, increasingly so. What is of concern is how schools respond to this in ways that realise the potential of students, share power and utilise the knowledge, experience, values, hopes, beliefs and solutions to benefit all. Recent moves to pluralist and capabilities approaches recognise the need to restructure systems and power relationships in order to positively impact on community capability building, autonomy, participation and engagement as well as student outcomes (Blackmore, 2006; Gunter, 2006; Morrison, Lumby, & Sood, 2006; Waitere-Ang, 2005).

This requires critical analysis of the ideology, values, structures, language and power relationships of the school system and leadership (Bishop, 2003; Blackmore, 2006; Gunter, 2006; Morrison, Lumby, & Sood, 2006; Waitere-Ang, 2005). Principals need to take risks, step out of their comfort zones and take on new knowledge and understandings to contribute to equitable outcomes. This requires a commitment to building relationships across and within the school community in order to bring diverse values and practices into the core culture of the school (Bishop, 2003; Starratt, 2003; Waitere-Ang, 2005).

This paper discusses these issues, with particular reference to Maori, as the indigenous people of Aotearoa/New Zealand.

Context

Our nation is founded on the Treaty of Waitangi, signed in 1840 between the crown and Maori. However, adherence by the state to the rights understood and guaranteed to Maori within that Treaty is a political and contentious issue impacting on all institutions and social structures in this country (Bishop, 2003; Snedden, 2005). Maori are, and continue to be, politically and socially marginalised and economically impoverished. The education system is failing Maori and perpetuating deficit theories and practices that impact on community and student self perception, identity, and success or failure. In education, these deficit theories image and discuss Maori as a problem to be managed, rather than recognising the potential for positive enhancement and transformation (Bishop, 2003; Waitere-Ang, 2005). This perception is also applied, in varying degrees, to the diverse communities that are not part of the dominant or mainstream culture in Aotearoa/New Zealand.

Diversity management and its application to schools in Aotearoa/New Zealand is a paternalistic and patronizing concept assuming diversity as a feature of those outside of the norm - Pakeha middle class (Gunter, 2006; Waitere-Ang, 2005). It sits within a hierarchical institution based on western values and ideologies, designed for, and led by, a majority representing those values and ideologies - thus perpetuating the system. Our systems are not culturally or socially neutral (Moewaka Barnes, 2006; Waitere-Ang, 2005). The education system strives for outcomes to be the same for all students, assuming educational leaders are a homogenous group, giving no recognition to their diversity of background, knowledge, experience or ethnicity. History attests to failure of this assimilationist approach to improve outcomes for students from the non-dominant culture (Waitere-Ang, 2005). "What is valued is the majority way of life, and racism (or other prejudice) is simply a nasty by product" (Ritchie, 1992, p. 83).

Conceptualising Diversity

Diversity, in the sense of variety as a normal feature of humanity, is understood in multiple, complex and competing ways (Blackmore, 2006; Gunter, 2006; Morrison, Lumby, & Sood, 2006). In many contexts diversity is used to describe difference; of individuals or groups in relation to the 'norm' or the majority. It is often associated with social justice, equity, the powerless and disadvantaged (Gunter, 2006; Morrison, Lumby, & Sood, 2006). Individuals and groups are categorised by ethnicity, gender, socio-economic position, disability and sexuality, to name a few. These categories are constructed by, and exist outside of, the majority. The classifications are used to either include or exclude individuals and groups from particular social, political, cultural and economic practices (Bishop, 2003; Gunter, 2006; Morrison, Lumby, & Sood, 2006; Waitere-Ang, 2005). The meanings used to describe diversity change over time and context, and by academic discipline, educational interest and government initiative (Morrison, Lumby, & Sood, 2006). It is constructed as positive or negative dependent on political, economic and social structures (Gunter, 2006) and is defined in both narrow and broad perspectives (Morrison, et al., 2006).

Narrow perspectives reflect the early equal opportunities legislation and broad perspectives encompass a range of criteria focusing on the variety and difference inherent among individuals and groups, who, it is assumed, require different or varied approaches or treatment in order to achieve positive outcomes for themselves or the organisation (Gunter, 2006; Morrison, et al., 2006).

Gunter, (2006), discusses three approaches to equity issues within organisations: Liberal tradition – policies, recruitment procedures, monitoring and training; Radical tradition - based on the principle of positive discrimination to secure equality of outcomes; and, Managing

Diversity – vision statements, audits, accountability processes and cultural change based on maximising individual potential and the recognition and use of diversity to add value.

The liberal and radical traditions have seen national legislation and challenge and changes to assumptions. However, all three approaches, particularly managing diversity, require categorisation through defining, identifying and sorting by, and in comparison to, the dominant group from a position of power and privilege (Morrison, et al., 2006). They are the product of rationalism, which emphasises structure and the role of leadership embedded in control and hierarchical models, where the emphasis is on securing unity (Gunter, 2006).

 Lorbiecki and Jack, (2000, cited in Gunter, 2006), suggest a fourth critical and reflexive approach that looks at "how diverse groups are identified and controlled, how management are privileged subjects and those who are diverse are the objects to be managed" (p. 261). This enables questions to be asked about identity and how it is produced as fixed or open to change, how it is constructed and by whom and questions the logic of othering.

Discourses of diversity

Language is a powerful tool in producing and maintaining the constructs and categories of other (Waitere-Ang, 2005). These "inoffensive terms and anomalous speech sweeps the problems of interrelationship under the rug, polarizing groups and cutting off communication" (Maxcy 1995 cited in Waitere-Ang, 2005 p.349). Language is an instrument of power, embedding images, language, and discourses of diversity, and assumptions within the language and the structures of meaning in institutions in ways that reflect and constitute the norms. These discourses impact on how diversity is perceived and actioned in authentic or tokenistic ways (Bishop, 2003; Blackmore, 2006; Gunter, 2006; Morrison, Lumby, & Sood,

2006; Waitere-Ang, 2005). In the following section I will discuss several approaches falling within two dominant discourses – managing diversity and transformation – operating within the current neo-liberal environment.

Approaches to Diversity in Education

Various terms are used to describe approaches to diversity in an education context. These are discussed as managing-of-diversity, managing-for-diversity, diversity-in-management, diversifying-management, a capabilities approach based on the principle of human dignity (Blackmore, 2006; Gunter, 2006; Morrison, Lumby, & Sood, 2006; Waitere-Ang, 2005), assimilationist, additive and pluralistic (Waitere-Ang, 2005), and Kaupapa Maori (Bishop, 2003; Waitere-Ang, 2005). The approaches include both diversity in employment in education as well as in the student and community population, curriculum and pedagogy.

Assimilationist Approach

Assimilation theories and ideologies (1950 – 1960s) go hand in hand with views of cultural deprivation and deficit theories assuming difference from the dominant group, is a deficit, the cure is to make us all the same. Difference is perceived as a problem of minorities and material, cultural and emotional deprivation as contributing to educational disparities. Victim blaming abdicates institutional responsibility for disparities and entrenches negative stereotypes. Although practitioners would argue otherwise, aspects of this approach still linger in practice today (Waitere-Ang, 2005).

Managing Diversity

The managing of diversity approach that seemed to view difference not as a source of deficiency, but of productive relationships, became popular during the radical restructuring the internationalisation of education, moving towards a managerialist, individual and market

place emphasis. Equity discourses were marginalised and responsibility was devolved to local communities. Effective managing of diversity strategies were characterized as being a commitment to, and a presence of, representatives from a rich variety of different cultures, backgrounds and perspectives within an environment of respect for difference, caring relationships, cross cultural understanding and shared educational goals and commitment (OFTE, 1998 cited in Blackmore, 2006, p. 183).

However, the focus assumed representation alone was enough (Blackmore, 2006; Morrison et al., 2006).

The inequitable structural and cultural conditions under which particular schools and their leaders operate are disregarded. Cultural backgrounds and the world views that communities bring to school tend to be constructed as a managerial problem and diversity as an individual feature (Blackmore, 2006, p.189).

A study by Morrison et al., (2006) illustrates these concerns. Within organisations that were perceived to be effective in diversity management approaches were seen to be about categorisation and 'othering' and diversity as a problem to be managed. They also found a perception that diversity was a problem for organisations within diverse communities and not necessarily the concern of white dominated areas or leadership.

In Aotearoa/New Zealand this has resulted in less rigorous training around equity, decreased monitoring of principal selection, and a resurgence of sexist and racial discrimination and the leveling out of the numbers of women and minority groups represented in both public and private executive positions including principal positions (Brooking, 2005, cited in Blackmore,

2006). In the United Kingdom women and minorities reported feeling excluded from some functions of the Board of Trustees (Blackmore, 2006).

Managing-for-Diversity

Managing for diversity is described as productive diversity most evident in the push for gender, cultural and linguistic inclusiveness in curriculum and pedagogy in the 1980s (Blackmore, 2006). This approach has been aligned with individualized learning and learning theories informed by concepts such as multiliteracies, learning styles, multiple intelligences, the inclusive curriculum and more recently, cultural awareness, where curriculum and pedagogy are seen to be about the formation of new identities. Detractors from this approach see cultural differences devalued and change reduced to "tokenistic efforts and a form of practical tolerance" (Hage, 1994, cited in Blackmore, 2006, p. 189).

Neither managing of or managing for diversity discourses as currently articulated in policy and practice require school systems or schools to either reflect upon their own lack of linguistic, cultural or ethnic diversity in leadership, although they are expected to see recognition of diversity and inclusion as important curriculum and pedagogical principles (Blackmore, 2006). This reinforces the retention of the status quo of the dominant group privilege, power, structures and systems that perpetuate inequity and lack of success for indigenous and diverse groups in education. Diverse leaders provide diverse role models and approaches to education across all dimensions, across communities and across cultures (Pearson, 2006).

Capabilities Approach

The capabilities approach is based on the principle of human dignity and is underpinned by explicit freedoms. It is perceived as an interlinked rationale that shapes understandings of

diversity management and its potential to achieve equality through diversity. It is described as having the potential to move diversity management beyond "valuing or defining either 'sameness' or 'difference' especially where difference is perceived as 'other' and distant" (Morrison et al., 2006 p. 292). Equality is described as equality of capabilities.

Three capabilities - basic, internal and combined are necessary in an environment that allows political, economic, social, transparent and protective freedoms (Gunter, 2006; Morrison et al., 2006). Based on the work of Sen, (1999), and Nassbaum (1999), the approach focuses on the interaction between structure and agency and acknowledges organisations as social entities, treating people with dignity and as active agents of change rather than passive recipients. The focus is on the expansion of capabilities of people to lead the lives they value and have reason to value (Morrison et al., 2006; Gunter, 2006). External structures that legitimize and enable this approach are vital to its enactment (Gunter, 2006; Morrison et al., 2006).

Although this approach has the potential to create change within individual organisations it is still reliant on the will of leadership. For this reason Gunter, (2006) suggests that an analysis of leadership, what this means, who leads and what leading is about needs to be undertaken.

More recent conceptualizations of diversity, supplanting notions of equal opportunity and social justice, are seemingly empowering through recognition and responsiveness to cultural, religious, racial and gender 'difference'. However they are enacted in schools within a market context of neo-liberal managerialist discourses. These focus on individual accomplishment and responsibility rather than the collective and move away from transformational approaches. Inequality is frequently reduced to inclusion (Blackmore, 2006).

Transformation requires critical analysis and reflexive practice (Morrison et al., 2006), analysis of privilege, inequities, culture and the dominant discourses endemic within the institution and its wider structures. This needs to be followed by strategic planning and action to create change alongside, and in power and partnership with, communities (Bishop, 2003; Blackmore, 2006; Gunter, 2006; Morrison, Lumby, & Sood, 2006; Waitere-Ang, 2005). This will assist with true productive and collaborative approaches and the realisation of the positive potential of diverse groups to influence educational pathways contributing to the educational success of all students.

Additive Approach

The additive approach places a focus on adding aspects to the organisation without changing or challenging the status quo; it is at the prerogative of the dominant group (Waitere-Ang, 2005). Gestures such as cultural celebration, bilingual signage, adding 'ethnic' study topics, songs and dance are perceived as failing to address issues of inequity (Waitere-Ang, 2005; Bishop, 2003). This approach can highlight the school's lack of knowledge and understanding and entrench views of difference as inferior and not worthy of embedded inclusion.

Although this approach has seen some schools establish bilingual and immersion pathways, the responsibility for these is often devolved to the teacher who is seen as a representative of the group, thus relegating institutional or leadership responsibility (Waitere-Ang, 2005; Fitzgerald, 2003).

Pluralistic Approach

These evolving approaches have taken various forms, from inclusion to separate provision. It is predicated on the understanding that "minority groups have rich and diverse cultures that have values, languages and behaviour styles that are functional for them and valuable to the

nation state" (Waitere-Ang, 2005 p. 364). Kura Kaupapa Maori were established within this pluralist approach.

According to Macionis, (2005), "pluralism recognises all races and ethnicities as distinct, with equal social standing" (cited in Waitere-Ang, 2005 p. 364). Waitere-Ang, (2005) suggests it is concerned with power sharing, negotiation, partnership, consultation and structural and process changes, where groups have the 'agency' to determine programmes, practices and education in their own terms and their knowledge is validated and legitimated (p. 364).

In order for learning to become "the basis for challenging social practices" (Giroux, 1996 cited in Waitere-Ang, 2005, p. 365) equity, social justice and the knowledge, skills and abilities to challenge need to be incorporated into the core curriculum (Vacarr, 2001). How this can be realised within a hierarchical, mainstream system is a matter for the future to determine (Gunter, 2006).

Kaupapa Maori

Kaupapa Maori theory and practice has emerged out of structural and critical analysis and discourse and a reassertion of Maori aspirations, preferences and practices (Bishop, 2003). It is about the redressing of historical and ongoing power imbalances and acknowledges that solutions and determination of pathways lie with Maori. It incorporates values, tikanga and practices normal and integral to Maori individuals and Maori society; collective ownership, participation and practice of Maori world views, knowledge, concepts, processes and pedagogy (Bishop, 2003; Pearson, 2006; Ritchie, 1992; Snedden, 2005; Waitere-Ang, 2005).

Integration of Kaupapa Maori knowledge, values, philosophies and pedagogies into mainstream schools could provide some ways of addressing the institution's failure to meet

the needs, not only of Maori but also the diverse groups in the school communities (Bishop, 2003; Pearson, 2006; Ritchie, 1992). This can begin with the establishment of a set of principles to guide the construction of practices that will address issues of power. The creation of sociocultural contexts where learners can use, and also determine what style they use, needs to be developed, teacher and community interaction needs to be established so that home and school aspirations are complementary, and, importantly there needs to be recognition at all levels that 'culture counts' (Bishop, 2003; Pearson, 2006).

Pedagogy

The development of "narrative pedagogy, integrated curriculum and problem focused methodologies" is suggested by Bishop, (2003 p. 229), as a way of creating a more culturally inclusive and participatory education programme. According to Lauritzen and Jaeger, (1997) narrative pedagogy bringing life experiences to the classroom, acknowledges diversity, identifies how this may be central to curriculum development and gives each student the opportunity to bring their own stories to the process of learning (cited in Bishop p. 231). This approach is also closely linked to Vygotsky (1978) and the theory of the zone of proximal development – the zone of what a child can do alone and what they could do with assistance. (Bishop, 2003, p. 231). In this approach "cultural integrity and identity is unquestioned!" (Bishop, 2003, p. 232).

Curriculum Integration

In curriculum integration ongoing themes are drawn from life as it is being lived and experienced; life as it is storied, and re-story(ed). Learning is related to questions and concerns that have personal and social significance (Beane, 1997 cited in Bishop, 2003 p. 233). This approach to curriculum integration utilises the diverse lives and lived experiences of students. Although somewhat sidelined and misunderstood, Bishop, (2003) asserts that this

concept has the potential to improve student teacher collaborative practice and co-construction of curriculum and to utilise student knowledge and capabilities in order to contribute to improved outcomes in mainstream schools (Bishop, 2003).

Leadership and Diversity

As the variety of previous approaches demonstrates, there are many challenges for school leadership. The primary challenge is to critically analyse structure and power relationship, who this advantages and what successful education for all might look like (Starratt, 2003). The focus needs to shift from seeing diversity as a problem to be managed to recognising and realizing potential and capability (Bishop, 2003; Blackmore, 2006; Gunter, 2006; Morrison, et al., 2006; Pearson, 2006; Waitere-Ang, 2005). In his work on ecological leadership, Bottery, (2000) challenges leaders to see their primary responsibility as creating "a more just and equitable world" (cited in Morrison et al., 2006 p. 288).

Critical analysis of leadership and the power and influence leaders possess needs to be undertaken and a process and practice of shared leadership and power needs to be implemented. There needs to be a move away from the view of leadership linked to control to more diverse, embracing views (Gunter, 2006). Distributed leadership is perceived as perhaps being one pathway that could facilitate this (Gunter, 2006).

Diversifying leadership and diverse leadership

It would appear that, when diversity in leadership does occur, it suffers the same fate as diversity in school communities. We are seen as representative and responsible for 'fixing' inequities of our people and our distinct knowledge, language, skills and abilities are not recognised or valued. We are placed as 'others' within the dominant culture of school

leadership, seen as 'too close' to our communities and are 'vulnerable' if we do not make a difference for our people (Blackmore, 2006).

However, diversifying leadership has the potential to integrate different world views, values, practices and ideologies into a profession that is largely made up of members of the dominant, influential and powerful group. Blackmore, (2006) attributes in part the declining interest in principal positions by women, minority and indigenous peoples to this (p. 182).

Although there is acknowledgement of the ways that women leaders may operate, there is no distinction among women by race, class or ethnicity and no recognition of how "power and privilege works in and through the social relations of gender intersecting with race, class and linguistic difference" (Blackmore, 2006 p. 192).

Power

Power is an innate aspect of the role of leaders and of the system within which leaders operate. It has the potential to perpetuate or change inequities. I would suggest that diversity approaches enacted within the neo-liberal environment are at the whim or will of the school leadership and management. This is largely because they operate within systems, structures and power processes that only enable tokenistic inclusion There is an absence of any real power sharing or analysis of the ideology, structures or systemic barriers. In other words, nothing really changes unless the principal has the desire and commitment to do so. There is limited accountability and few consequences for failure (Blackmore, 2006) and the system itself does not drive these approaches.

Collins, (2005) suggests that how power is used is in the hands of the leader as there is no directive and little accountability to change essential structures hindering equitable access or outcomes.

My experience as a Maori women principal in an Inner City Auckland multicultural school has seen perceptions of the changes to structures and systems and power relationship as being 'because I am Maori' and it is a 'Maori school'. I am very aware of my difference, my world views, my language, experiences, responsibilities and dual accountabilities and they impact on me on a daily basis. If I fail, then it will be because, or as a Maori principal, not just a principal with the diverse and challenging complexity of the job.

However as a principal I have some power and my choice is to use and share that power, to change structures and relationships to impact on the learning, lives and futures of students and communities.

Values:

Values are often points of conflict between cultures (Ritchie, 1992). Whose ideologies, assumptions values impact on minority students and what impact does the absence of minority values and voices have (Waitere-Ang, 2005)? Does this indicate that minority students and communities participating in schools are in constant conflict given the dominance of western values?

Ritchie, (1992) discusses values and the enactment of these as the core of culture and what custom, tradition and practice are all about. He identifies Maori values of whanaungatanga, kotahitanga, manaakitanga, rangatiratanga and wairuatanga as being integral to the lives and practices of Maori and states that they "transcend the material world" (p. 66). The

appreciation, understanding and application of these values into systems and practices enhance outcomes for all.

In his in-depth and holistic approach to educational administration Starratt, (2003), argues that principals' understandings of alternative approaches are limited by their own experience, training, and imagination. This is particularly true in relation to diverse school communities and inclusion. I would also suggest that experience is limited by fear and the failure of principals to make choices to be informed and understand difference and culture. It is about stepping outside of comfort zones and taking risks to engage, participate and experience different lives and living to be able to understand, recognize and value that culture(s) counts in education. In Aotearoa/New Zealand this must start with the Treaty of Waitangi (Bishop, 2003; Pearson, 2006; Snedden, 2005).

Treaty of Waitangi and the unique place of Maori in Aotearoa/New Zealand

Education is a major perpetrator of disadvantage through structure, power, theories of deficit and marginalization (Bishop, 2003, Snedden, 2005). The major neo-liberal structural changes to education in the 1980, although generally exclusionary, provided an opportunity for Maori to take control of and determine their own pathways through the establishment of Kura Kaupapa Maori schooling (Blackmore, 2006). However, the majority of Maori remain in mainstream schools relying on leadership to effect change to improve outcomes (Fitzgerald, 2003).

Since 2001 The Crown and Maori have committed to an annual forum – Hui Taumata Matauranga - to discuss Maori education and development. In-depth discussion, dialogue and development along various themes take place including; Educational Advancement;

Participation with authority partnership; Teaching and learning and educating; and, Increasing success.

The framework for Maori educational advancement (Durie, 2001) comprises three important goals: *to live as Maori; to actively participate as citizens of the world; and to enjoy good health and a high standard of living;* three principles; *best outcomes; integrated action; and Indigeneity,* and three pathways; *Maori centred; Maori added; and, collaborative.* This framework is included in the Ministry of Education Schooling Strategy 2005 – 2010 as a part of one of the three major goals – "All children achieving their potential - Maori success in schooling" (Ministry of Education, 2005 p. 13) and this acknowledges in some way the mana accorded to this framework and the consequent intent of the Ministry. However, there is a large gap between the espoused Ministry intent and practice; this is evident in the practice of the Ministry itself as well as school leaders.

Legislation and consequent changes to the National Education Guidelines and National Administration Guidelines have seen integration of specific statements regarding Maori education in terms of participation, engagement and consultation. These changes have been followed by the production of several documents alongside implementation guidelines and training. The gap for practitioners is in the lack of value, recognition, knowledge and understanding, of the rationale for the intent or a pathway/process to effectively put changes into practice. Often these intentions and consequent changes are put on the shelf or in the too hard basket and nothing changes (Pearson, 2006).

Where individual school leaders and communities have taken on board changes and initiatives that embrace Maori world views and pathways, positive outcomes for the school community as a whole have been realised (Bishop, 2003; Pearson, 2006).

There may also be a willingness to accept 'recipes' or generic solutions to diversity, regardless of whether culturally apposite or appropriately contextualized (Morrison, Lumby, & Sood, 2006).

In Aotearoa/New Zealand schools are required to have a charter that establishes the values, goals, targets, strategies and actions for improved outcomes for students. The heart and driver of this should be a community vision of what success *for all* looks like (Starratt, 2003). Unless leadership develops a clearer understanding, consciousness and commitment to the issues of equity, social justice and The Treaty of Waitangi challenge and change will not happen.

In the following sections I will look at how Newton Central School has faced these leadership challenges.

Te Puawaitanga o Te Kakano – the flowering of the seed: Transformative Practice – Newton Central School

The ethos of Newton Central School is celebrating difference, diversity and success. The mission statement, developed at the inception of Tomorrow's Schools, is the hub around which all developments are prioritised and enacted:

*We **value** the ethnic and cultural diversity of Newton Central School;*

*We **expect** our pupils to reach their potential in all academic, social, cultural and physical aspects of the New Zealand Curriculum;*

*We **encourage** our pupils to keep, or learn, the languages, and cultures of their families, and believe the sharing of such knowledge will enhance their cultural awareness and tolerance of others;*

*We **believe** our pupils will develop high self-esteem and become part of a unique inner-city culture which will enrich the multi-cultural Aotearoa of their future.*

The school is made up of a diverse community, also reflected in the staffing; one third (6) of teachers are male (two are Maori) four are Maori women (including the principal), two are Pacific Nation, two Canadian and the remainder Pakeha New Zealanders. Support staff also reflects the community. This diversity not only provides a rich insight and leadership in specific areas but also provides strong role models and validation of culture and language for the students and the community. As a result there is a richness of knowledge and experience, enhancing the impacts on the individual and the collective – Te Whanau o Te Uru Karaka – the school community. Leadership practices aim at being innovative, risk taking, power sharing and inclusive encouraging dialogue, engagement and partnership in the education of all students.

However, consistent with the literature, staffing alone is not enough to address aspirations of transformation. The essential ingredients to the success of the school are partnership relationships based on trust, mutual respect and a willingness to teach and to learn from each other (Bishop, 2003). It is because of the strength of these relationships and the value placed on them that innovations, initiatives, and alternative pathways have been initiated and developed in response to and in partnership with the community (Bishop, 2003)**.**
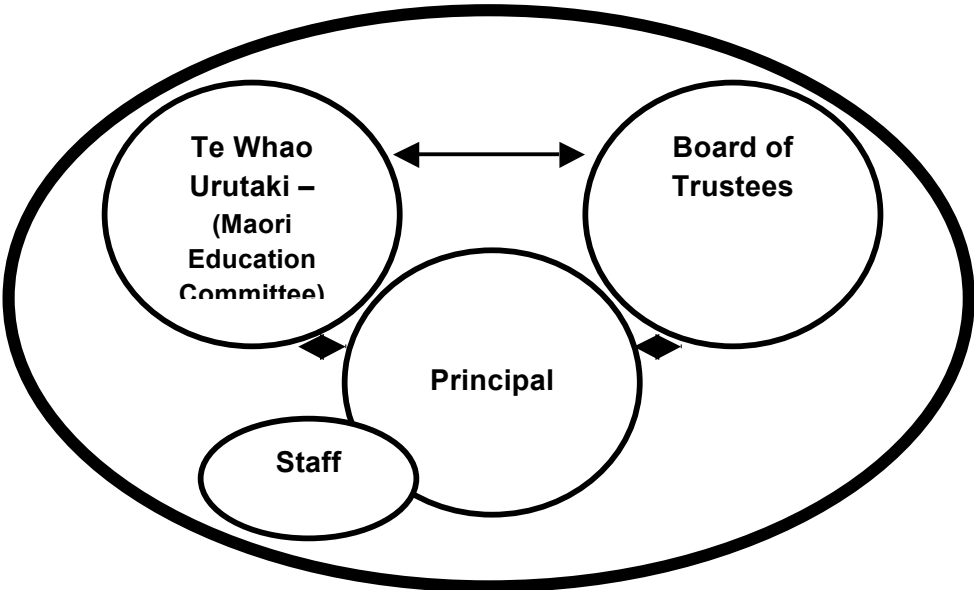
The Treaty of Waitangi – A bicultural partnership

The Maori version of the Treaty of Waitangi is the basis of a partnership relationship between the Board of Trustees, management, teachers and the Maori community at Newton Central

School. This partnership is based on tino rangatiratanga, power sharing and consensus decision making. The Board of Trustees cannot use their vote to override the recommendations of the Maori community; there is a commitment to dialogue until consensus is reached. This partnership requires time, trust and goodwill to function effectively, as well as an understanding that a bicultural relationship and practices enhance outcomes for all (Morrison, Lumby, & Sood, 2006).

A number of key factors have contributed to the success of these approaches. These include: access to and participation in quality Treaty of Waitangi training for staff, Board of Trustees and community; a recognition of and willingness to let Maori leadership emerge and to be able to be led; Maori willingness to teach and share knowledge; the development of a Treaty of Waitangi policy; and relationships based on mana, dignity, trust and goodwill. A vital aspect of the success of the developments was whanau and community capacity and leadership and established collective processes and relationships, which promoted voice and agency (Bishop, 2003; Pearson, 2006; Waitere-Ang, 2005).

Fig1. Newton Central School Model of Governance and Management Partnership between the Board of Trustees and Maori

Te Kotahitanga – Collective voice

The Maori partner to the relationship is a group – Te Whao Urutaki: Maori education committee - made up of representatives of the Maori community from across the school community. The mandate of this group is anything by, about or for Maori within the school, as well as input into overall school development, strategic planning, employment, policy and programmes. The original intention of the relationship was a bicultural partnership based on Maori and the Board of Trustees as representatives of the Crown. However, co-option of Te Whao Urutaki as a group onto the Board of Trustees was necessary, due to legislation governing Boards of Trustees.

Collective, mandated representation - kotahitanga - is vital to the success of this partnership and ensures safety for all. School practices of election or selection of individual Maori as representatives of the group can lead to conflict as there is no mandate for the individual to represent the needs/hopes/aspirations/feelings of the collective. This is unsafe and tokenistic practice. Collective representation must come from the group (Ritchie, 1992; Waitere-Ang, 2005).

Building Whanau and Community capacity – Promoting agency

When diverse groups are outside of the majority there is an assumption that within each group they are homogenous (Fitzgerald, 2003). One role of the school is to provide a reason or context for parents from each diverse group to come together with a collective focus (Bishop, 2003; Pearson, 2006). From this communication and a developing collectivity arise within which hopes aspirations and initiatives are discussed. When critical analysis takes place in these ways a powerful collective voice arises, is spoken and heard (Freire, 1996). However,

this can be threatening for school leaders who are asked to step outside their comfort zones and listen, learn and take risks.

(Sergiovanni, 2001) describes benefits as a result of the dominant leadership role becoming one of developer. This is certainly true in the context of Newton Central School where leadership prioritises engaging, growing, strengthening and sustaining relationships to capture the community potential to support improved school effectiveness and outcomes for students, particularly those from diverse communities (Bishop, 2003; Pearson, 2006).

Alternative Pathways

The community vision for the school is to be the first mainstream bilingual/bicultural school in Aotearoa/New Zealand. This vision reflects the desire and commitment of the community to work towards a collaborative bicultural/bilingual future for Aotearoa/New Zealand. Integral to this vision is belief in equity and social justice. It is within this context that community capacity has been captured and strengthened to maximize the outcomes for students and the future.

Newton Central School has as a core value the concept of 'whanaungatanga', family, belonging to, acknowledging relationships and connections and the responsibilities and accountabilities that go along with this (Ritchie, 1992). All actions and interactions aim to hold true to the concepts of mana and dignity (Cagnon & Cornelius 2000 cited in Gunter, 2006; Snedden, 2005). It is within a climate and culture of support and respect that initiatives including whanau/vertical grouping, Maori immersion, bilingual and Fanau Pasifika pathways and school wide relationships based on tuakana/teina (older/younger) concepts have been established and sustained.

These practices go beyond espoused concern and utilise reflective and critical practices, theory and research to support practice. This is evident of the success of collaboration between factions in realizing the potential innate within diverse communities (Blackmore, 2006; Morrison, et al., 2006).

Conclusions

In practice and in literature there is an espoused concern regarding engagement with diversity, social justice and equity amongst educational leaders and researchers (Morrison et al., 2006). However, this rhetoric is not realised and in practice actions portray don't care attitudes and the paucity of research and theory would reinforce this. In contradiction to the stated concern, systemic structures and practices continue to marginalise the issues and reinforce them as problems to be managed and there is little evidence of integration of what theory there is into practice (Blackmore, 2006; Morrison et al., 2006). Researchers call for a collaboration between theorists and practitioners to revitalize theory and practice from a critical investigative perspective specific to education (Morrison et al., 2006). Analysis of leadership power and practice and policy and structural change are key factors in educational success for diverse communities. However, transformative practice needs to be undertaken at government and systemic levels to truly realise potential and effective practice.

Ma tau rourou, ma taku rourou, ka ora te iwi!

Collaboration / sharing our knowledge and skills will ensure solutions

References:

Bishop, R. (2003). Changing power relations in education: Kaupapa Maori messages for 'mainstream' education in Aotearoa/New Zealand. *Comparative Education, 39*(2), 221-238.

Blackmore, J. (2006). Deconstructing diversity discourses in the field of educational management and leadership. *Educational Management Administration & Leadership, 34*(2), 181-200.

Collins, J. (2005). Revisiting the Foucauldian account of power: Constraints and opportunities in the leadership experience of Dominican teachers. *DELTA, 57*(1 & 2), 89-102.

Durie, M. (2001). *A framework for Maori educational advancement*. Paper presented at the Hui Taumata. Retrieved.

Fitzgerald, T. (2003). Interrogating orthodox voices: Gender, ethnicity and educational leadership. *School Leadership & Management., 23*(4), 431-444.

Freire, P. (1996). *Pedagogy of the oppressed* (M. B. Ramos, Trans. New revised ed.): Penguin Books.

Gunter, H. M. (2006). Educational leadership and the challenge of diversity. *Educational Management Administration & Leadership, 34*(2), 257-268.

Ministry of Education (2005) Education Schooling Strategy 2005 - 2010. Ministry of Education

Moewaka Barnes, H. (2006). Transforming Science: How our structures limit innovation. *NZ Journal of Social Policy, 29*.

Morrison, M., Lumby, J., & Sood, K. (2006). Diversity and diversity management: Messages from recent research. *Educational Management Administration & Leadership, 34*(3), 277-295.

Pearson, H. (2006). *Partnership processes in mainstream schools*. Paper presented at the Te Akatea Maori Principal's Conference - Te Pikikotuku. Retrieved.

Ritchie, J. (1992). *Becoming bicultural*. Wellington: Huia Publishers and Daphne Brasell Associate Press.

Sergiovanni, T. J. (2001). *Leadership: What's in it for school?* London: RoutledgeFalmer.

Snedden, P. (2005). Pakeha and the Treaty: Why it's our Treaty too. In (pp. 70-86). Auckland: Random House New Zealand.

Starratt, R. J. (2003). *Centering educational administration: Cultivating meaning, community, responsibility*. Mahwah: Lawrence Erlbaum Associates.

Vacarr, B. (2001). Moving beyond polite correctness: Practicing mindfulness in the diverse classroom. *Harvard Educational Review, 71*(2), 285-295.

Waitere-Ang, H. (2005). Social, cultural and political explanations of educational attainment. In P. Adams, R. Openshaw & J. Hamer (Eds.), *Education and society in Aotearoa New Zealand* (2 ed., pp. 347-368). Melbourne: Thomson Dunmore Press.

Organisational Culture and Change
Hoana Pearson – Principal
Newton Central School – Sabbatical Report 2007

Introduction

Organisations, culture and change are multi-dimensional and collectively create complex dynamics. When the human element of unpredictability is added to this the task of managing and leading is indeed a challenge. Astute awareness and multiple abilities are required; – leadership knowledge, skills, tools and strategies to look at issues, problems and solutions through multiple perspectives in relation to the organisation. The knowledge, skill and ability to lead learning and consciousness raising from personal, political and cross-cultural perspectives of participants is essential to growth, change and development. The literature provides tools and strategies, through theories that support the ability to see multi-perspective approaches (Bolman & Deal, 2008, Fullan, 2003, Busher, Schein, 2004, Ogbor, 2001) However, if the awareness of the leader is limited and their defensive routines (Argyris, 1993) resist dialogue and engagement then the ability to change is compromised.

In an attempt to ground this essay in the school contexts of Aotearoa/NZ, I have stepped outside of the listed readings in light of constant educational change and the continued failure of the system and schools to realise the potential, with the resulting 'underachievement', of minority groups. There is a gap in the literature providing non-Western perspectives and discussions on the impact of the dominant societal culture on school culture (Dimmock & Walker, 2002). This leaves questions that, in the context of the increased failure of educational changes to improve outcomes for students who are not from dominant cultures need to be addressed. Grounded theory and action research in NZ school contexts may provide some directions (Scott, 1999). My argument is that the impacts of dominant societal culture and values, inculcated through education, have currently and historically marginalised many students in Aotearoa / NZ.

Understanding Organisations
Schools as communities rather than organisations

In schools increasing diversity, technology and the pace of change are contemporary norms. We need to identify features of schools that are not similar to generic organisations but specific to the context of education in order to enable effective leadership and management.

Busher (2006) argues strongly for the reconceptualisation of schools from organisations to communities and advocates for the inclusion of voice and agency of all participants to promote successful education for all. Busher (2006) notes that schools have critical points of difference from organisations; in schools, the majority of participants are enforced participants, they are not free to leave and are without voice and agency. Similarly, Foucault (1997) likens schools to prisons (cited in Busher, 2006, p.3). Busher, (2006) argues another difference is that the leaders and managers of schools are adult and the majority of those who do the work are students. He advocates for a political model of school organisation where issues of inclusion, power, voice and agency of all stakeholders in a relationship contribute to decision-making and change in order to realise equitable outcomes for all students. This model, used alongside the cultural model of analysis provided by Bishop & Glynn (1999), the values and life partnership model proposed by Macfarlane, Glynn, Cavanagh, & Bateman (2007) and the cross cultural analysis advocated by Schein (2004) to assist in understanding the increasing diversity and multiculturalism of students and communities in our schools, provide a potential pathway for effective and inclusive school cultures where engagement of all stakeholders leads to change and improved outcomes for all.

Although there are critical differences between schools and organisations, the organisational model advocated by Bolman & Deal (2008) is also applicable. This model illuminates some, of the common features that enable a comprehensive knowledge and understanding of the issues and problems that schools face. There is no one size fits all (Busher, 2006) and multiple ways are needed in dealing with the multi-layered complexity within schools and organisations.

Defining an organisation

In the provided literature, organisation definitions are from a Western perspective (Senge, 2006), and fail to recognise diverse or indigenous perspectives... The authors generally agree on common features of organisations in relation to organising a group of people by allocating specific roles and responsibilities (structure) and coordinating (leadership) these to achieve specific goals (purpose / outcomes). Each organisation is unique with its own internal culture, purpose, and values, although they are also influenced by dominant society culture, values and norms, power and politics (Ogbor, 2001). Leadership of an organisation is critical to the formation and maintenance of culture, to problem solving and to the process of change. Also of vital importance is the personal and political consciousness of the leader in a climate of increasing diversity (Bolman & Deal, 2008).

Bolman & Deal (2008) describe organisations as extremely complex, full of surprises, deceptive, and ambiguous. They argue that, because organisations are populated by people, they are unpredictable and problems are complex requiring leadership to fully understand the theory, knowledge and skills to deal with the complexity of problems before attempting to solve them in practice.

The evolution of Organisational Theory

Approaches to understanding organisational complexity have evolved over time as has the need to understand, explain, and provide tools for problem solving. Bateman & Snell (1999) describe the evolution of approaches from classical at the turn of the century with an emphasis on causal relationships regardless of the context, moving in the mid to late century to a more contemporary approach emphasising complex and variable elements. Hargreaves (1994) describes this evolution as postindustrial and postmodern. He argues that, because innovation and unpredictability are the contradictions within which organisations operate, a multi-perspective approach to problems and solutions is required. Although influenced by both classical and contemporary approaches, this enables organisations to be understood through a frame approach. Bolman & Deal (2008) describe a frame as a mental model, a set of ideas and assumptions informed by theory that can span more than one frame. A multi-perspective approach understands the complexity of issues and problems prior to settling on a solution. The first step in the process, they argue, is to understand the theory that informs each frame; failure to understand will not realise the effectiveness of framing and reframing.

Understanding organisations through approaching them from a range of different perspectives

Bolman & Deal (2008) advocate a pluralistic rather than fragmented approach and recommend four frames they claim provide a rich and varied assortment of lenses for viewing organisations, making them understandable and manageable. Their frame approach draws on in-depth linkages to other experts and evidence in the field and is supported through annotations and examples and the analysis of the theory in use. The frame approach by Busher (2006) although similar to Bolman & Deal (2008) is contextualised in education and takes a critical perspective advocating for voice, agency and inclusion of participants. He describes three key areas to view his approaches. The perspective of Mintzberg (1979, cited in

Bolman & Deal, 2008 p.79) identifies five structural configurations and argues that each creates a unique set of management challenges. Kotter (2002, cited in Bolman & Deal, 2008, p.393 - 395), identifies eight stages of successful change management whilst Fullan (2003) approaches organisations from the perspective of complexity theory and advocates eight lessons that interact with each other enabling multiple perspectives. Senge (2006) advocates systems theory outlining five disciplines as a pathway to understanding and building a learning organisation.

Although all of the approaches have the common purpose of understanding organisations, there is lively debate by advocates of different theories around particular aspects. For example, Hargreaves & Fink (2006) disagree with the approach by Fullan (2003) in terms of the top down/bottom up argument and Bolman & Deal (2008) build on the approaches of others across their in-depth information on framing. Although there are some references (Senge, 2006, Busher, 2006) to approaches from an indigenous/non western perspective that touch on the knowledge and practice of cultures other than dominant cultures, this is still a major gap.

It is important to contextualise schools across all of the approaches and to include indigenous and cross-cultural dimensions. This is particularly relevant in the increasing globalization and diversity of students in Aotearoa/NZ, where many children experience perpetual disadvantage regardless of change and the intent of change (Bishop & Glynn, 1999, Macfarlane et al., 2007, Macfarlane, 2004) within school culture.

Organisational Culture

Conceptualising culture

Although influenced by societal culture, organisational culture fails to diminish societal culture in the individuals and groups belonging to the organisation; in fact minority cultures may become more pronounced (Dimmock & Walker, 2002). Organisational culture is amorphous and contested, abstract and complex and has a powerful influence on the people and behaviours within an organisation (Bolman & Deal, 2008; Dimmock & Walker, 2002; Schein, 1992). Organisational culture is shaped by the beliefs, values and assumptions of the leader charged with maintaining and developing it; by the learning experiences of group members; and by new values and beliefs brought in by new members. Schein (2004) asserts that the leader is the strongest influence. He suggested three levels of understanding: artifacts; organisational espoused beliefs and values and the organisation's basic underlying

assumptions. Examining basic underlying assumptions enables one to understand and deal with the surface features. Understanding where culture comes from and how it evolves enables us to grasp the abstract that "exists in a group's unconscious, yet that has a powerful influence on a group's behavior" (Schein, 2004, p.15).

Culture is defined by Schein (2004) as a pattern of shared basic assumptions learned by a group as it solves problems of external adaptation and integration. These need to have worked well enough to be considered valid and therefore to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. Culture is also the enduring sets of beliefs, values, ideologies and behaviours that distinguish one group from another (Hofstede, 1991 cited in Dimmock & Walker, 2002). They are unique and critical to relationships in any given context but are also influenced by wider socio-cultural contexts (Hatherly, 1997 cited in McLeod, 2003, p. 52).

In practice culture is revealed and communicated through myth, vision and values and given shape in the form of ritual and ceremony that offers direction, faith and hope to those within an organisation (Ortner, 1973, cited in Bolman & Deal, 2008 pp. 253 – 254). It influences how people deal with conflict and participation (Dimmock & Walker, 2002). Bolman and Deal (2008) argue that culture is the superglue that bonds an organisation, unites people, and helps an enterprise accomplish its ends. However, Ogbor (2001) provides a counter to this in seeing organisational culture (corporate culture) as a tool for repression, and perpetuation of hegemonic domination within organisations and in wider society. He argues for corporate culture as a source of identity and harmony – the functionalist/integrative perspective - and a source of coercion and domination – the conflict/manipulative/disruptive perspective. He further argues that using both critical theory and a dialectical perspective will enable us to see these inherent contradictions.

Ogbor (2001) also refers to organisations as multi-cultural and as diverse as societal cultures. Sub-cultures exist within organisations and variation among subgroups can be substantial. Schein (2004) stresses the importance of recognizing that fragmented or differentiated organisational culture usually reflects a multiplicity of subcultures, and within those subcultures there are shared assumptions.

However, minority cultures are often marginalised as they cannot utilise their sense making and knowledge generating processes (Bishop & Glynn, 1999) to contribute and participate

and may be in conflict with dominant cultural values. They can neither experience inclusion, power, voice and agency as stakeholders in an organisational relationship nor contribute to decision-making and change process if the knowledge that is valued is determined by the majority culture (Busher, 2006). Applying this argument to schools MacFarlane et al., (2007) argue that "many students from non-dominant cultures are not free to be whom and what they are when they go to school" (p.65). They state that culturally-inclusive classrooms will not only benefit marginalised students, but will benefit all students.

Understanding the complexity of change and the knowledge, processes and impacts of change on individuals within a school or organisation is important, but is only part of the picture. Listening to culture (Macfarlane (2004) and acknowledging that culture counts (Bishop & Glynn, 1999) is also critical in bringing about much needed and effective change in schools.

Organisational Change

Conceptualising Change

Change is about moving from the known to the unknown, learning and unlearning and requires that we step outside our comfort zone. Failure to change when all around you is changing is self defeating and in today's climate of fast paced change flexibility, experimentation and the willingness to try on new beliefs is critical to success. Alongside this sits the need for new learning, knowledge and skills to increase the understanding and confidence of all involved as well as the critical need for the voice and agency of all in the development and change process (Busher, 2006).

Hargreaves and Fink (2006) state that change in education is easy to propose, hard to implement and extraordinarily difficult to sustain. Change requires effective leadership and making leadership sustainable is also difficult (p.1). According to Fullan (1993) change is "ubiquitous and relentless, forcing itself on us at every turn" (p.vii). He describes the change process as complex and fraught with the unknown; forceful change agents must investigate and solve problems utilizing generative concepts and capacities. He advocates for productive educational change and states that change agents require four core capacities: personal vision-building, inquiry, mastery, and collaboration. Scott (1999) suggests three key influences on change and both he and Sergiovanni (1992) argue for leadership to develop the knowledge and skills to be able to read people's behaviours and strategise and act contingent on that knowledge and insight. Bolman & Deal (2008) advise that understanding what motivates individuals to engage in and stick with change as well as barriers and reactions to change and

having effective strategies to deal with these are vital to successful change. They advocate looking at the landscape of change through all possible frames to provide clarity of the barriers and strategies that will have an impact on and be affected by change.

Argyris (1993) argues that, even when people know that change needs to happen, there are a range of things that may prevent this. A particularly interesting aspect of this is his description of organizational defensive routines, determining them as anti-learning, overprotective and having at times severe negative consequences for organisations. He argues that there are gaps between action and knowledge in the literature discussing this issue. He states that attempts to change the way things are done in organisations may not address or reshape the values that underpin the actions, causing us to jump from one complex situation to the next without addressing the core causes of the problems. He draws on a range of evidence and writing, challenging some and embracing others. He asks us to reflect deeply as the consequences of not doing so will perpetuate organisational failure to learn and change when necessary. He advocates a process termed 'double loop learning' involving critical reflection upon goals, beliefs, values, conceptual framework, and strategies and argues that this leads to deep learning through consciousisation of behaviours developing congruence between theory-in-use and espoused theory – what we say is what we actually do. Schein (2004) compares his basic assumptions to the work of Argyris arguing that both basic assumptions and defensive routines tend to be nonconfrontable and nondebateable, and hence are extremely difficult to change as attempts to do so require deep unlearning which releases large quantities of anxiety.

The work of both Schein (2004) and Argyris (1993) give powerful reasoning, logic and argument to the importance of and interrelationship between organisational culture and change and the need for highly skilled and informed management and leadership.

The interrelationships between the concepts of organisational culture and change

Change can tear organisations apart very quickly if leaders and decision makers do not understand their environment well enough to anticipate the consequences of their actions, have limited thinking and hence strategies through which to view change processes and impacts. Culture and its manifestations can block, hinder, challenge and defeat change and the intended purpose of change as powerful forces fight to retain the status quo. Change may threaten power relationships and undermine existing agreements and pacts. Even more profoundly, it may intrude on deeply rooted symbolic forms, traditional ways and customary

behaviour. "Below the surface, the organisation's social tapestry begins to unravel, threatening both time-honored traditions and prevailing cultural values and ways" (Bolman & Deal, 2008, p. 378). Organisational culture is interwoven with organisational behaviour and if processes of change are not effectively led the impact can be devastating and compromise the intended outcomes of the change. Knowledgeable, skilled and astutely aware leadership is critical to effective change management.

Leadership culture and change

In the context of schools, there is an increasing body of literature looking at relationships between culture and educational leadership, much of it heavily skewed towards Anglo-American studies with little recognition of societal culture. Schools reflect culture at both societal and organisational levels and whilst school culture is vastly influenced and changed by the school leadership societal or national culture is more enduring, changing only gradually over long periods of time. Societal culture is largely outside the sphere of influence of an individual school leader. However, this does not negate the importance of leaders in organisations examining, through critical and cultural analysis, the views, discourses, politics, world view, culture, values, assumptions and norms they bring to an organisation. Competent cultural analysis is particularly relevant when entering into another culture as we compare based on our knowledge, experience and assumptions. Becoming conscious of our cultural and taken for granted norms enables us to see how they can influence what we do and in so doing can marginalize groups (Dimmock & Walker, 2002). We must also give recognition and ceremony to significant changes to enable people to let go of the past, deal with the present and move into the future embracing a new beginning (Bolman & Deal, 2008).

Different people may take on the role of change leader depending on knowledge, skill, abilities and expertise. Whoever the leader is they must be particularly sensitive to people's motives and understand the human and subjective side of change and operate contingently by being able to 'read' and 'match'. A significant recurring finding of the work of Scott (1999) was that the most successful leaders of change had a profile remarkably similar to the best teachers of adults. He reminds us that, as the external context in which education operates is continually changing, it is essential for us to look not just within the organisation for change ideas but outwards and forwards. Effective leadership of educational change must be from a position of clarity, understanding and sense making of what is happening, to be able to see how each piece fits into the big picture. Scott (1999) proposes a framework to assist us to make sense of change and change process and all its component parts and complexities and he

stresses that it must be uniquely suited to the distinctive operating context of education and embody the central roles played by motivation, values and evaluation.

Schein (2004) argues that the basic assumptions identified as one of three main levels of organisational culture (and possibly the most critical level) comes to the fore in organisational learning and change. He compares his basic assumptions to the work of Argyris (1976) and Argyris and Schon (1974 cited in Schein, 2004, p.31) stating that both basic assumptions and theories-in-use tend to be nonconfrontable and nondebateable, and hence are extremely difficult to change. Any attempt to change requires deep unlearning and this releases large amounts of anxiety. The management of that anxiety to minimise members' behaviours of distortion, denial, projection and falsification in order to protect the status quo requires critical, informed and knowledgeable leadership. He advocates for the "double loop learning," or "frame breaking (Argyris, 1993) as an effective process to overcome barriers, fears and anxieties in change processes.

The overall call in the literature is for individual and collective awareness of the thoughts, behaviours and basic assumptions that inhibit learning and change and processes that support this. It is the role of leaders in schools to firstly bring themselves to consciousness and then to work alongside the staff and community to create a climate and culture conducive to collective and collaborative learning and change. This requires a commitment to learning, fostering relationships of care, trust, goodwill, courage, inclusiveness, risk taking, critical reflection and critical feedback.

Emerging Themes

Relationships

Fullan (1993) argues that collaborative skills and relationships make it possible to learn and to continue to learn and to be effective as agents for societal improvement. These attributes were expressed as contributors to the process and success of the action research project towards change in a school context Cardno (2006). Barth (1990) argues that the relationships between the adults in a school have the most powerful impact on the achievement and outcomes for students. Cavanagh (2005) identified relationships to be the core element for a culturally-safe ethos in a school describing schools as complex and dynamic organisations reflecting and being a microcosm of our society. He explains that different dimensions of culture uniquely gather together where differences should be expected, supported, encouraged and celebrated,

never allowing one perspective to dominate over another. He further states "the glue that holds a school together is an ambiance or atmosphere of care, which combines rituals, relationships, and community" (cited in MacFarlane, et. al 2007, p.69).

Change disrupts existing patterns of roles and relationships (Bolman & Deal, 2008). Reaction to change and the consequent learning and unlearning is dependent on the culture and interpersonal relationships within schools Barth (1990). Relationships are central to all we can do and achieve in schools the knowledge, skills, abilities and strategies to collectively build and sustain relationships must be with the head, the heart and the hand (Sergiovanni, 1992).

The knowledge, skills and abilities for effective relationships

A belief in the innate mana and dignity, difference and diversity of each and every individual and the right for this to be upheld and respected is critical to relationships within schools and organisations Cavanagh (2005 cited in Macfarlane et al., 2007). Relationships require deep commitment and the theoretical framework based on a life partnership analogy provided by Glynn et al., (2001 cited in Macfarlane et al., 2007) enables an understanding of the behaviours and impacts of these on others. As leaders in schools it is critical that we realise how power is used and can be used to influence both positively and negatively in our work situations Ogbor (2001). Our behaviours, language, actions and reactions are determined by our basic assumptions, values and beliefs as well as our life experiences (Schein, 2004, McLeod, 2003) and these all influence our defensive behaviour and response to relationships, issues and problems Argyris (1993).

As a pathway to strengthening relationships in organisations application of both the Glynn (2001) and the Schein (2004) approaches alongside Critical Theory Ogbor (2001) enable us to identify key knowledge, skills and abilities to contribute to positive reflective and engaging relationships. Central to these approaches are critical feedback, reflection and dialogue within a climate of trust, respect, collegiality and collaboration Busher (2006), Cardno (2006), Fullan (2003). Further to these key strategies whakawhanaungatanga (the process of building relationships) is identified by Macfarlane (1997, 2004, cited in Macfarlane et al., 2007) as a culturally responsive approach to improving outcomes in schools. In addition he also gives critical recognition to rangatiratanga (self determination); manaakitanga (ethos of care); kotahitanga (unity and bonding) and pumanawatanga (a beating heart). These five concepts form the basis of his 'educultural wheel' which he argues when supported by a school culture of support, caring and understanding based on concepts of tika (fairness), pono (integrity),

and aroha (compassion) can form effective community and collective agents of change. Cavanagh (2004, cited in Macfarlane et al., 2007) observed that 'it is not supportive teachers that we lack, but rather supportive schools that nurture and support those teachers' p. 68).

Awareness – The critical and conscious self in relationship and support of others

The key influence to effective management of culture and change is the leader and their leadership, their values, assumptions, societal norms, their world-view, perceptions, discourse (McLeod, 2003) their knowledge and their taken for granted unconscious thoughts and actions. These drive the climate and culture within schools and can fail to include the voice and agency of all participants and their communities (Argyris, 1993, Busher, 2006). What is required is the bringing to consciousness of leaders the thoughts and actions that have an alienating impact on those who seek inclusivity and success (Argyris, 1993). Further, leaders need to teach staff the skills to develop a critical consciousness of their power, values, beliefs, assumptions, actions and behaviours and the influence of these on others (Argyris, 1993, Dimmock & Walker, 2002, Schein, 2004). Further to this is the need to develop skills and strategies to understand culture and cultural and critical analysis, vital not only from the organisational perspective but from the societal perspective as agents of society have a critical and pivotal influence on the culture of a school (Bishop & Glynn, 1999, Busher, 2006, Dimmock & Walker, 2002, Macfarlane, 2004, Macfarlane et al., 2007, Ogbor, 2001, Schein, 2004). Double loop learning as advocated by Argyris (1993) will assist to bring awareness to the individual and collective defenses, actions and behaviours (Argyris, 1993) that stop our learning, critical to culture, change and inclusive voice and agency Busher (2006).

The following schema for critical reflection could inform leadership practice and influence change practice in schools in Aotearoa / NZ.

FROM INDIVIDUAL CRITICAL CONSCIOUSNESS & AWARENESS TO COLLECTIVE VOICE, AGENCY, PARTNERSHIP & PARTICIPATION

EXTERNAL & GROUP AWARENESS

CONSCIOUSNESS – INFLUENCE ON CULTURE, CHANGE AND ACHIEVEMENT

POLITICAL CONSCIOUSNESS

Critical and cultural analysis of politics, social, and cultural structures – social justice, power, hegemony, assimilation, history, colonisation (NZ)

Critical Theory – Ogbor (2001); Friere (1993);

KNOWLEDGE OF OTHERS

Systemic & structural (power) on others

INTERNAL & INDIVIDUAL AWARENESS

CONSCIOUSNESS – INFLUENCE ON CULTURE, CHANGE AND ACHIEVEMENT

SELF CONSCIOUSNESS

Critical feedback, reflection and analysis - awareness of self, beliefs, values, norms, assumptions and how these impact on others – personal vision, emotional intelligence

Schein (2004), Busher (2006), Scott (1999),

Sergiovanni (1992), Bolman & Deal (2008)

SELF KNOWLEDGE

Honesty & Openness (pono), knowledge of own power and influence – both positive and negative

Scott (1999) Busher (2006)

As a bicultural nation **in-depth** knowledge & understanding of **our** Treaty of Waitangi & **our** shared response & responsibility to this.

Bishop & Glynn (1999) Partnership, Participation & Protection.
Macfarlane (2004),

The leader is the leading learner assisting others to become aware of how their beliefs, assumptions and behaviours impacts on the relationship and hence learning of all students.

Authentic relationships, mutual learning and letting go of defensive reactions that create barriers to change will enable effective change processes. Culturally inclusive schools where partnership, power sharing and relationships of mutual respect and trust are embedded in school culture and practice enhance the opportunities, progress and achievement of all students. The following initiative within an Inner City Mainstream school is evidence of this.

A practice based change initiative

Changing from a mainstream to a bicultural / bilingual school

The Maori Education Group and Board of Trustees as governance partners along with the principal determined to move the school from a mainstream to a special character bilingual / bicultural school. This followed in depth dialogue and consultation and commitment to the school as a learning community (Sergiovanni, 1992, Senge, 2006). Such a significant change initiative was enabled due to a history of strong relationships, an ethos of care, (Macfarlane et al., 2007), and a culture and climate of trust and respect where learning as a community had been a practice for some years. The initiative was built on a number of successful initiatives involving practices of partnership, power sharing, dialogue and consensus as well as strong Maori leadership and successful Maori education programmes with an increasing call from diverse students for enrolment (Bishop & Glynn, 1999, Busher, 2006, Macfarlane et al., 2007, Scott, 1999)

The community wanted all students to learn te reo and tikanga Maori. Several hui were held to share knowledge and information and to identify risks, needs and barriers Argyris (1993). Key areas of focus and development for leadership, staff, students and parent community – human resources were identified (Bolman & Deal, 2008). These involved in-depth dialogue on values and assumptions Schein (2004) What was foremost in the process was managing anxiety (Schein, 2004), and a commitment to learning where honesty about our thoughts, feelings, opinions fears, assumptions and beliefs could be discussed openly without fear of retribution, isolation, or exclusion Argyris (1993).

Further workshops were held for both staff and community to strengthen understanding of the Treaty of Waitangi and the partnership that this espoused and what this could look like in practice. What was critical to all of the development hui was the willingness and goodwill of

the Maori community to lead the learning Freire (1993), forums for dialogue Senge (2006), and the willingness of non-Maori to be taught. What resulted was a shared commitment to on-going learning and change and to mutually accepted values of whakawhanaungatanga, rangatiratanga, manaakitanga, kotahitanga and pumanawatanga within a culture of support and caring based on concepts of tika, pono, and aroha Macfarlane et al., (2007). Highly significant throughout the process was trust, possible because of established relationships that enabled participants to confront fears and assumptions and step outside of comfort zones within a culture of safety (Argyris, 1993, Schein, 2004)

Identified personal (Busher, 2006), structural, political, cultural and human resource implications (Bolman & Deal, 2008) were integrated into the strategic plan of the school and timelines were developed for completion of developments. What was critical was the commitment of the management and governance body to the appointment of a specific leader of bicultural / bilingual education and the allocation of resources to support the development. Priority was given to building knowledge and capability of staff and walking alongside them to support their growth and development. Parallel to this were a series of community Hui where bicultural histories were taught and shared culminating in a Marae based noho for junior school parents and their children. This enabled experiential learning to come to the fore and deepened knowledge and understanding. The leader of this development wrote units of study and developed resources to enable shared knowledge and understandings working with staff, students and parents. Throughout the process resistance was evident by some staff but this was able to be overcome by reassurance and relationships of trust and support.

The review and development of a unique bicultural school curriculum enabled further exploration of values, personal vision - leading to a shared vision (Fullan, 2003) and vital contexts for learning culminating in the framework and statement of intent:

Whanaungatanga

Relationships & Connections

TRUTH WITHOUT FEAR

'Ko ako te pūtake o te kaupapa'

'Learning - the heart of it all'

Ko Ahau - Myself

Ko Te Iwi Whanui - Others

We desire to build and nurture a

diverse community of biliterate, bicultural learners through

relationships based on trust and acceptance.

We do this in the belief that an holistic approach to a learner's

Te Taiao - Environment

Te Tiriti O Waitangi

Sharing and communicating information on the advantages of bilingual / bicultural education both to cognitive development and identity assisted in the development process. Under development is a bicultural histories curriculum to increase knowledge and understanding of diversity, shared and different histories.

Evaluation identified key strategies including the need for professional development for leaders in the knowledge, skills and abilities to strengthen and sustain the change and development process. Succession planning and documentation of the process and outcomes is essential to provide information that may assist other organisations to develop their own initiatives for change and creating inclusive school communities.

The following framework will assist in providing multi-perspective approaches to understanding schools including cross cultural and indigenous New Zealand effective use will require in-depth knowledge of the theory behind each of the perspectives.

Identified considerations, issues, problems and proposed solutions to the change model – towards a bicultural / bilingual school

		Partnership, Participation & Protection – Bishop & Glynn, (1999)				
		Structural	Human resource Bolman & Deal, (2008)	Political	Cultural / Symbolic	Personal Busher, (2006)
		Cross – Cultural Analysis – Schein, (2004), Critical Theory & Dialectic Analysis – Ogbor, (2001)				
Busher,	Focus					
	Key Concerns					
	Assumptions					
Bishop & Glynn, (1999)	Initiation					
	Benefits					
	Representation					
	Legitimation					
	Accountability					
Schein, (2004)	Artifacts					
	Espoused beliefs and values					
	Underlying Assumptions					

Implications for future practice

The development of critical skills, knowledge and are abilities are necessary to be effective leaders and managers of school culture and change and to enable in-depth understanding of issues, problems and processes that impact on the overall well being of all participants in the school community. Building on and sustaining culture and change in schools from the position of Moral Purpose (Sergiovanni, 1992, Fullan, 2003) and utilizing framing and re-framing as a tool to assist clarity and enable multiple perspectives in the resolution of issues and problems as they arise (Bolman & Deal, 2008, Busher, 2006) will assist school leaders to effectively manage the complexity of the school as an organisation and learning community.

Leaders must critically reflect and analyse their own values, beliefs, assumptions, perceptions, discourse and power to identify how these influence actions and decisions imposed on all participants within a school culture and community and the consequences this has on the marginalisation and perpetuation of failure to other than the dominant group. Training in critical dialogue, feedback, reflection and awareness of defensive behaviours must be integrated into the development of all Busher (2006). Grounded theory and action research must be utilised as an effective tool for informing practice in schools to support the development of literature in the context of educational leadership, culture and change Scott, (1999), Cardno, (2006). Leaders and teachers in schools in Aotearoa/NZ must be provided with opportunities to develop the knowledge and skills necessary to undertake this research to contribute to an in-depth understanding of education in the unique context of this nation and its diversity. This perspective is sadly lacking in literature at this time.

Conclusion

Whilst the range of theories calls for clarity in understanding the circular causality of complex problems and change in organisations, Bolman & Deal, (2008), Fullan, (2003), Busher, (2006), it does raise questions with regard to the world view, perceptions, values, assumptions and interpretations of the leader and how they apply these in any given situation MacFarlane et al (2007), McLeod, (2003). Much of the literature is generic to change management in organisations, is from a Western perspective Dimmock & Walker, (2002), and little is from the context of education Scott, (1999) Further, there is little that addresses the unique and specific context of education and change in Aotearoa/NZ. Education in Aotearoa/NZ is based on a Pakeha ideology. The majority of leaders and in fact teachers within the institution are representative of the majority culture with little authentic knowledge of the lives and experiences of students with whom they interact on a daily basis MacFarlane et al (2007). Given the critical relationship between culture and change, this lack of knowledge and understanding limits the use of the knowledge of these students in their learning. Leadership, including teachers as leaders, must identify their own beliefs, assumptions, values and norms and how these contribute to and impact on the culture and participants within a school Schein, (2004). Failure to critically analyse this impact on

students from minority/indigenous cultures will result in further marginalisation and systemic failure. The voice and agency of those disadvantaged in the system must become a part of the solution to raising achievement Ogbor, (2001), Busher, (2006). The experience of advocates of systemic and culture change in education who challenge the norms and assumptions of the majority is aptly described by Argyris, (1993) in defining organisational defensive routines, the most common being to blame the victims. Until such time as critical, constructive collaboration, trust, partnership, participation, voice and agency of all of the members of a school community are united change will continue to advantage only those for whom the system works.

References

Barth, R. S. (1990). Improving schools from within. San Francisco: Jossey-Bass

Bateman, T. S. & Snell, S. A. (1999). Management: Building competitive advantage (4th ed.). Boston: Irwin/McGraw-Hill.

Bishop, R. & Glynn, T. (1999). Culture Counts: Changing power relations in education. Palmerston North: Dunmore Press.

Bolman, L. G. & Deal, T. E. (2003). Reframing Organisations: Artistry, choice and leadership (3rd ed.). San Francisco: Jossey-Bass.

Busher, H. (2006). Understanding educational leadership: People, power and culture. Maidenhead: Open University Press.

Cardno, C. (2006). Leading change from within: Action research to strengthen curriculum leadership in a primary school. *School Leadership & Management*, 26(5), 453-471.

Dimmock, C. & Walker, A. (2002). School leadership in context – societal and organisational cultures. In T. Bush & L. Bell (Eds.). *The principles and practice of educational management* (pp. 70 – 85). London: Paul Chapman Publishing.

Fullan, M. (1993). *Change Forces – Probing the Depths of Educational Reform*. New York: RoutledgeFalmer.

Fullan, M. (2003). *Change forces – with a vengeance.* London: RoutledgeFalmer.

Freire, P. (1993). Pedagogy of the oppressed. London: Penguin Books.

Hargreaves, A. & Fink, D. (2006). Sustainable leadership. San Francisco: Jossey-Bass

Harker, R. K. & McConnochie, K. R. (1985). Education as Cultural Artifact - *Studies in Maori and Aboriginal education.* Palmerston North: Dunmore Press

Hargreaves, A. (1994). *Changing teachers, changing times.* London: Cassell.

Hofstede, G. H. (1991). Cultures and Organisations: Software of the mind. London: McGraw-Hill

Macfarlane, A. H. (2004). Kia hiwa ra! – Listen to culture – Maori students' plea to educators. Wellington: New Zealand Council for Educational Research.

Macfarlane, A., Glynn, T., Cavanagh, T., & Bateman, S. (2007). Creating culturally-safe schools for Maori students. The Australian Journal of Indigenous Education, 35, 65-76. Brisbane: The University of Queensland.

McLeod, L. (2003). Organisational culture and the image of the child. *New Zealand Journal of Educational Leadership*, 18, 51 – 63.

Mezirow, J. (2000). Learning as Transformation. San Francisco: Jossey-Bass

Ogbor, J. O. (2001). Critical theory and the hegemony of corporate culture. Journal of Organizational Change, 14 (6), 590 – 608.

Schein, E. H. (2004). Organizational culture and leadership (3rd ed.). San Francisco: Jossey-Bass.

Scott, G. (1999). *Change matters: making a difference in education and training*. Sydney: Allen and Unwin.

Senge, P. M. (2006). The fifth discipline: The art and practice of the learning organisation
(2nd ed.). London: Random House.

Sergiovanni, Thomas. J. (1992). Moral leadership: Getting to the heart of school improvement: San Francisco: Jossey-Bass.