Partnership, Power and Education

One–Day Conference, Friday 4 July 2014
9.20 - 5.00

AUT Manukau Campus Room MD210

Presented by

AUT UNIVERSITY **EDUCATION**

TE HUNGA RANGAHAU MĀTAURANGA O AOTEAROA
NEW ZEALAND ASSOCIATION FOR RESEARCH IN EDUCATION

NZARE

PARTNERSHIP, POWER & EDUCATION PROGRAMME OUTLINE		
9.20 MD210	Mihi whakatau	
9.30 MD210 *Chair: Leon Benade*	• **Education as the Power of Partnership: The Context of Co-Labor-ation** (summary presented by Leon Benade in Michael's absence) • Panel Responds	Michael A Peters Peter Roberts Nesta Devine John O'Neill
10.30	**Morning Tea**	
11.00 **1A** **MD210** *Chair: Linita Manu'atu*	• Power and partnership: celebrating the Other in early childhood teaching teams? • Walking the Talk? Te Puāwaitanga o Nga Tāpuwae Kia ora Tonu Life and Living in Advanced Age: a cohort study (LiLAC Study NZ) • Partnerships and the 'making-up' of early childhood knowledge • The Force: A collaborative learning partnership between teacher and students	Sonja Arndt Lorna Dyall Mere Kēpa Sandy Farquhar Marek Tesar Andrew Gibbons Alastair Wells
11.00 **1B** **MD211** *Chair: Janita Craw*	• The nature of the asymmetry of power structures implied in partnerships • The role of education in the colonisation of Aotearoa New Zealand, and what could be done about it. • Symbolic Policy and the Educational Myth of Biculturalism • The role of the Other and partnership in the art of living	Steven Arnold Wendy Drewery Megan Lourie Christoph Teschers
11.00 **1C** **MD212** *Chair: Nesta Devine*	• Is Freire's concept of dialogical pedagogy suitable for conceptualising the partnership between supervisors and postgraduate students? • Developing 'Investing in Educational Success': An exercise in collaborative policy refinement • Agonistic democracy as a model for biculturalism in the New Zealand Playcentre • Shared partnership or cross examination Assessing Student Teacher practicum in early childhood contexts	Leon Benade Judie Alison Suzanne Manning Trish Thomas Carla Hedgeman
12.30	Lunch	
1.30 **2A** **MD210** *Chair: Tafili Utumapu-McBride*	• Pickin' up fuzzy vibrations, and evoking excitations that contribute to revalorising *partnership* 'in education' with Michael Serres' concept of *the parasite* • Rural vs City Schools: An unequal partnership • Playing the game: the complex nature of school/school community partnerships in daily practice of discipline and care	Janita Craw Dawid de Villiers Sheridan Gray
1.30 **2B** **MD211** *Chair: Lynette Reid*	• Partnership and the behaviour of power • Ships in the night: Partnership and friendship • From working class girl to 'professional' teacher: negotiating the 'power' of the academy.	Martin Henry Richard Heraud Vivienne Hogan Lynette Reid Dale Furbish
Chair: Leon Benade	• Pacific education: Are we on the same page? • Philosophical Partnerships: Taoist and Māori Perspectives on Tertiary Education • Working parents' involvement in their young children's learning: Empowering parents to listen to the Child Voice	Peggy Fairbairn-Dunlop Peter Roberts Georgina Stewart Marjolein Whyte
3.00	Afternoon Tea	
3.30 *Chair: Andrew Gibbons*	Plenary: The Future of Educational Ideas	Peter Roberts Nesta Devine John O'Neill
4.20	Closing remarks	

Partnership, Power and Education
One–Day Conference, Friday 4 July 2014

Registration opens from 8 am
Coffee and Tea available

9.20 am Welcome / Mihi whakatau Donald Ripia (Tuhoe) Learning Advisor (Te Reo Maori) Student Learning Centre AUT University

9.30 am:
KEYNOTE SESSION: EDUCATION AS THE POWER OF PARTNERSHIP: THE CONTEXT OF
 CO-LABOR-ATION
Room MD210

Michael Peters

Summary of the Paper will be read by Leon Benade in Michael's absence and the Keynote will be discussed by a panel made up of:

- Nesta Devine, AUT School of Education
- Peter Roberts, University of Canterbury
- John O'Neill, Massey University

Education as the Power of Partnership: The Context of Co-Labor-ation

Michael A Peters
University of Waikato University 2014

Introduction: Politics of "Partnership"

The overwhelming question that is addressed by the conference and needs to be asked concerns the question of power relations between parties, especially when the relationship is between the State and a people, constituency, or institution. The conference call implicitly addresses itself to whether genuine partnership is possible between such unequal entities, or whether the notion of partnership serves ideologically as a means for co-optation. [T]he language of partnership remains as a vehicle for redressing historic grievances. The United Nations launched a new initiative in 2011 to promote and protect the rights of indigenous peoples, "aiming to strengthen their institutions and ability to fully participate in governance and policy processes at the local and national levels."[1] The initiative is "strongly grounded in *human rights principles* which align with indigenous peoples' vision of *self-determination, consultation, participation, and free, prior, and informed consent*, since these are key for establishing meaningful partnerships"[2] (my emphasis). I highlight these words because they indicate a framework for the language of genuine partnership.

I distinguish three main notions of partnership as they affect education policy in NZ. The first is strongly connected to the notion of "community" and "governance" and it viewed from the perspective of liberal democratic theory of governance; the second is the notion of partnership inherent in the notion of "public private partnerships" (PPP); and the third is a concept of partnership construed as "collaboration". The first two notions have surfaced within neoliberal and Third Way politics. In general these terms mask power relations. The third is more visionary and arises in the context of the social knowledge economy as a form of collaboration that builds on the principles of social media.

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[1] See http://www.ohchr.org/EN/Issues/IPeoples/Pages/UNIPPartnership.aspx
[2] See the Opening Remarks of Marcia V.J. Kran, Director, Research and Right to Development Division, Office of the High Commissioner for Human Rights, at above website.

Community partnership

The principles of consultation, participation and informed consent are useful operating principles for partnership but the critical discourse of partnership in policy terms requires an understanding of the political context. Paul Prestidge (2010) traces a history of partnerships in his thesis that analyses the discourses of partnership between Government and Community Organisations in New Zealand (1999-2008)[3]. He remarked in his abstract that

> Two dominant partnership discourses emerged. The first was a community development discourse that can be traced to the 1970s, and which re-emerged in the 1990s as a resistance to the then dominant contractualist discourses of relationship between government and community organisations. The second was a modification of contractualism that drew from third-way discourses…

The notion of partnership cannot really be understood except in the context of democratic theory that focuses on building civil society. It requires the framework concepts from social democracy. Israel et al (1998) identified a synthesis of key principles of community-based research. These include recognising community as a unit of identity, facilitation of collaborative partnerships in all phases of the research, promoting co-learning and disseminating findings and knowledge gained to all partners. [But] challenges they identified include lack of trust and respect, and the inequitable distribution of power and control.

Working with my old friend and mentor Jim Marshall on a range of community empowerment projects in the 1980s when I was at Auckland University we co-authored a number of papers that deal with similar issue. In "Evaluation and Education: the Ideal Learning Community" (Marshall & Peters, 1984) we proposed, and provided a justification for, a model of evaluation based upon the notion of the evaluator as educator. We developed a particular theory of evaluation in which the notion of a learning community was elaborated as dialogical, communal-collaborative, problem-focused, praxical and emancipatory, [among others]. Needless to say we were very sceptical of government attempts at defining and using the notions of community and partnership for political reasons. Our scepticism was well founded given the politics of "choice" and "community" [of] the following decades.

"Partnership" as conceived by the neoliberal policy regime is intended to draw together state, market, and civil society in pursuit of entrepreneurial goals. The rhetoric of governance and partnership actually shifts responsibility from states onto communities [employing] performance management techniques often dressed up in terms of "empowerment" and "engagement".

Partnership as PPP

Often the language of partnership is policy-speak for "working together" when there is no specification of partnership responsibilities or decision-making. Also as the conference call makes clear the dominant neoliberal form of partnership is so-called public–private partnership (PPP) that is a government service funded through the private sector. The concept of private-public partnership is therefore relevant to the policy discourse of partnership. Fennell (2010) reports that PPP has been embraced by agencies such as the World Bank as a possible way to ensure access to education by bolstering demand-driven provision as well as more cost-effective supply of education (World Bank 2003, 2005; Tooley and Dixon 2005) and she focuses on how such partnerships affect the educational experience and outcomes of the poor.

Currently the NZ government is investigating PPP for new school property. In March of this year (2014) Cabinet agreed that four schools in Auckland, greater Christchurch and Queenstown will be delivered using a public private partnership (PPP). [4] PPPs are definitely on the agenda in a wide variety of projects including, education (school property), transport infrastructure [and] ultrafast broadband.

Partnership as Co-labor-ation: the co-production of public goods

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[3] At http://aut.researchgateway.ac.nz/bitstream/handle/10292/1341/PrestidgeP.pdf?sequence=3

[4] The relevant Cabinet paper is available at http://www.minedu.govt.nz/~/media/MinEdu/Files/EducationSectors/PrimarySecondary/PropertyToolbox/NewsAndEvents/PPP/PPPSchools-Project2CabinetPaper.pdf. On What is PPP? see http://www.minedu.govt.nz/~/media/MinEdu/Files/EducationSectors/PrimarySecondary/PropertyToolbox/NewsAndEvents/PPP/WhatisaPPPFactSheet.pdf

Co-production is about a mutual and reciprocal partnership between professionals and citizens who engage and make use of peer, social and personal networks as the best way of transferring knowledge and supporting change. [It] has its home in a theory of the commons…that replaces the old emphasis on the autonomous individual.

The theory of the commons begins in the 17th century with common fields and town commons in New England. Simply put, commons are resources jointly shared by a group of people. The common-pool resources resemble what economists call public goods. A commons analysis is seen as providing the best framework for talking sensibly about the complex relationships between democratic participation, openness, social equity, and diversity. In recent years, the emphasis and trend has been toward open democratic information resources and platforms that provide software and licensing commons and promote open access in scientific communication, digital repositories, institutional commons such as online libraries, as well as subject or discipline-specific commons (Peters, 2008a, 2010b, 2010c).

Rarely do we accent … "knowledge who," the personal contacts that often form friendships and provide the collegiality that form the basis of the academic networks that last a lifetime, transcending the purely professional and [that] exercise a strong and lasting positive influence. Collegial trust registers integrity, confidence and hope. Trust allows us to form relationships and to depend on others. It makes us vulnerable because of the possibility of betrayal. When and whom to trust are vital epistemological questions to younger academics who depend on their mentors. The value of trust takes us beyond questions of simple cooperation to the development of a shared moral and political universe. It is within this space that a kind of purposeful or project sharing takes place and collaboration is fostered.

There have been many attempts to elaborate the crucial importance of the close relationship between universities and the public good, emphasizing links between civil society, public discourses and deliberation, public culture and the health of democracy. The notion of the public sphere lies at the heart of the liberal theory of civil society. Against neoliberal theories that seek to privatize the public sphere, Hardt and Negri (2004, 2009) suggested that in the liberal political economy, the very distinction between public and private spheres is founded upon a concept of private property in an economy of scarcity. With the post-modernization of the production of knowledge and a shift to the knowledge economy, Hardt and Negri (2009) saw open source and open access as encouraging new forms of collaboration.   There have been dramatic changes in creation, production and consumption of scholarly resources. [N]ew platforms of openness based on Web 2.0 technologies that promote universal access to knowledge and economical forms of collaboration… have the potential to reconstitute science and education as open and public institutions in the years to come. Partnership in this new environment takes on a very different set of meanings.

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10.30 am: Morning Tea

11.30 am SESSION 1
1A (Room MD210)

Power and partnership: celebrating the Other in early childhood teaching teams?

Sonja Arndt, University of Waikato
Abstract

This paper challenges notions of partnership and power in early childhood teaching teams, and disturbs the easy assumption that cultural differences automatically lead to rich and universally beneficial early childhood environments. Positioning early childhood education in the context of the globalized diaspora, it provokes a critical questioning of immigrant teachers' situations within this context. It investigates immigrant teachers' multiple realities as risky, riddled with struggle, desire, contradictions, and concerns for survival and understanding. This paper situates and honours immigrant teachers as the Other, in an urgent, crucial interrogation of the divisions, disparities and turmoil of power, aspirations and celebrations, in teacher partnerships.

Complicated and driven by a utopian challenge to live with and as Others 'without ostracism or leveling', this paper explicates possible risks, tensions and issues that can arise from homogenizing and generalizing expectations, focused narrowly on managing a safe, 'beautiful', status quo. It narrates an interplay between philosophical and lively encounters of the Other, seminally influenced by Kristeva's treatment of the foreigner as both deliriously excited and distressed, at the possibilities offered by life's new adventures. The presentation aims to heighten an awareness of possible implications of being Other, as well to provoke fresh orientations towards partnerships with foreigner teachers within their teaching teams.

Walking the Talk? Te Puāwaitanga o Nga Tāpuwae Kia ora Tonu Life and Living in Advanced Age: a cohort study (LiLAC Study NZ)

Lorna Dyall**, Mere Kēpa**, Ngaire Kerse, Ruth Teh, Simon Moyes, Carol Wham, Karen Hayman, Martin Connolly, Tim Wilkinson, Sally Keeling, Hine Loughlin, Santosh Jatrana

Abstract

Recognising the principles of partnership, protection, and participation in Te Tiriti o Waitangi is key to developing research, by the university, that involves Tāngata Whenua (the Earliest People of the Aotearoa, New Zealand) and non-Māori. Te Puāwaitanga o Nga Tāpuwae Kia ora Tonu Life and Living in Advanced Age: a cohort study (LiLAC Study NZ) exemplifies the circumstance.

The purpose of the project is to discover the factors and trends in living a long, healthy life. 421 Māori aged 80 to 90 years and 516 non-Māori aged 85 years, residing in the areas of Tauranga, Whakatāne, Rotorua, Ōpotiki and Te Kaha were recruited in 2010. LiLACS NZ is in the 5th year of collecting information from the participants who are willing to be interviewed.

LiLACS NZ is a living classroom providing experiences of engaging with Māori and non-Māori grounded on the principles of Te Tiriti. In this presentation the development of Te RōpūKaitiaki o Ngā Tikanga Māori (protectors of principles of conduct in research by Māori), ethics, and power relations will be discussed to exemplify the tensions in engaging in research in New Zealand society.

Partnerships and the 'making-up' of early childhood knowledge

Sandy Farquhar, University of Auckland, **Andrew Gibbons,** Auckland University of Technology and **Marek Tesar,** University of Auckland

Abstract

The purpose of this session is to think through, and tell some stories about, the nature and experience of researcher-teacher partnerships. We start from the partnerships emphasized as critical to research of teaching and learning (Oliver, nd) and the expectation that such research 'enhances' links between education and educational research (Teaching and Learning Research Initiative, nd). In this session the meaning of partnership is questioned through the meanings of 'researcher' and 'teacher' and in particular the associations that we might have with these identities in relation to knowledge.

During the session we present three narratives to share and theorise the identities of researcher and teacher. The power of a partnership is thought through in terms of the complexity of narrating, negotiating, and caring for self and other, and thought through in terms of poetic, creative, productive, relationships that are evident in these relationships – we emphasise the and in that we are not looking to suggest that there is a set of exclusive conditions, or that one condition makes more sense to us, or is of more value, than the other.

Our interest is in how knowledge is shared and constructed, an interest that is contextualized for us in the question of partnership within early childhood teaching teams. The idea of 'making-up' operates in this session in two ways: the first to suggest that thinking of knowledge as a construction has an important role to play in early childhood teaching and is however typically poorly attuned to the role of the teacher and researcher in early childhood education; and second the idea of 'making-up' provides a sense of tension to be overcome, that teaching and researching partnerships are not just about making up knowledge, but also about an eternal making up of the relationship – a daily reconnection with the self and other.

The Force: A collaborative learning partnership between teacher and students

Alastair Wells, AUT University *

Abstract

Teaching approaches that support learner independence through inquiry practice is a consistent focus in educational research and reforms, but even though theories underpinning these changes point to improved learner engagement, satisfaction, motivation and knowledge creation, questions are being raised about the kind of pedagogic practice evident in classrooms. Anecdotal information fuels assumptions that in reality most teachers continue to practice either the delivery, collusion and coercion model (Spendlove, 2010).

This study responds to the need for more empirical research evidence and discussion about the kind of pedagogy that supports and liberates collaboration, creativity and critical thinking (Wells, 2010) so valuable when encouraging learning democracy and independence. It discusses a teacher's approach to developing a programme of learning that promotes partnership, autonomy-supportive behaviour (Bozack, et al, 2008) and commits responsibility of directing the learning pathway over to the students, allowing them to develop their own approach to problem solving. 'The force' is a name chosen by the class as an identity for their activities in the community.

1B (Room MD211)

The Nature of the Asymmetry of Power Structures Implied in Partnerships,

Steven Arnold, Senior Lecturer AUT.

Abstract

To partner, is to allow that there were partitions: to find self, one must exclude other. To find a union between two, one must first permit the individual. In what ways can individual parts of a system be differentiated from each other? A partnership implies atomisation: self and other.

To partner is to relate one to one: the isolation of a single dimension relationship. However, systems are dynamic; relationships continue, reform and change. There are cumulative effects of multiple interactions over time. The system also interfaces with the environment itself, the 'container', the 'space'. In what ways are parts of a system situated and contextualised well beyond their simple mutually defining relationship? A partnership separates into a simple dyad.

It was Bateson who asks "Why do our schools teach us nothing about the pattern which connects?" and later challenges with "The major problems in the world are the result of the difference between how nature works and the way people think"

What follows is a tentative provocation of 'education as ecology'. The partnership model risks collapsing complications, and correcting for complexity. Sensing that there might be more to the network connectivity beneath the surface analysis of pedagogical power dynamics, and striving to find an organising principle, one turns to Complexity Theory.

What does complexity offer to the understanding of education? Complex systems, such as ecologies, are fundamentally chaotic and resilient to notions of predictability, analysis, simplification and cause and effect. Complex systems self-organise, spontaneously respond, and contain non-linear relationships with internal feedback loops. Complexity does not isolate individuals, nor divide into dyads. Complexity can offer a framework for understanding, and a dimension of knowing, education as ecology.

Michel Foucault identifies "truth games" as ways that we, as humans, make sense of our realities. What truth games are at play in education in our technologies of self? How can we use this concept to further explore connections, conventions and correlations within 'partnerships' in pedagogy?

The Role of Education in the Colonisation of Aotearoa New Zealand, and what could be done about it.

Wendy Drewery, University of Waikato

Abstract

This paper proposes that the framework used to address the problem of so-called underachievement by Māori is unsuccessful because it blames individual teachers, or individual students and their whanau, rather than the dominating culture of colonial expectations in education. This culture is shielded by a largely tacit belief that both the

curriculum and the mode of its delivery are sufficient justification for imposing on the nation's children expectations of behaviour and learning that would be familiar to the middle and upper classes in early twentieth century England. Arguably this approach has changed little since education policy was directly responsible for the loss of their language by successive generations of Māori. In spite of the development of a Māori curriculum and Kura Kaupapa Māori (Māori medium schools), 95% of Māori children are enrolled in mainstream schools. It should not be surprising that many young Māori today do not find themselves or their aspirations reflected in what is taught is school. Research has found that schools which embrace a restorative ethos across their whole school culture do better on all measures, from breaches of the boundaries of acceptable behaviour, to improvements in student achievement.

The primary outcome of restorative justice practice (RJP) in schools is not to resolve specific conflicts (though it can do this), or indeed to restore individual identities; it is the production and maintenance of a culture of respect, grounded in respectful relationship, which is the antithesis of colonising relationship. RJP restores and preserve the moral agency of the parties, and is largely consistent with Māori ways of being. The paper argues that restorative practices are more accurately conceptualised as an instrument of social development than as a behaviour management practice.

Symbolic Policy and the Educational Myth of Biculturalism

Megan Lourie, Auckland University of Technology

Abstract

Using the concept of symbolic policy and drawing from an anthropology of policy approach, this presentation will explore the ways that bicultural education policy creates and sustains a myth of partnership. Drawing from doctoral research undertaken in mainstream Auckland secondary schools, the presentation will illustrate the ways that the educational myth of biculturalism is powerfully sustained through auditing technologies and institutional practices. For the research subjects in the study, a group of non-Maori students learning Maori language, this myth narrative appeared to be experienced as confused and contradictory, and as such, has serious implications for the future well-being of the Maori language.

The role of the Other and Partnership in the Art of Living

Christoph Teschers, NZ Tertiary College *

Abstract

In this presentation I will explore the roles of society, the other and partnership for the development of a good and beautiful life in the context of the art of living and education. Schmid's art of living concept "Lebenskunst" emphasizes that each individual is a unique human being and ideas of what a good life is might be as manyfold as the number of human beings on earth. Therefore, the view taken on developing a good and beautiful life is quite individualistic in focus. However, Schmid appreciates that individual human beings nearly always live in social settings and other people are always explicitly or simplicitly part of of the development of one's own art of living and living a good life. Hence, in the context of education, drawing on the art of living for an education for life concept, which role do others and partnerships with others play for educational theory and practice.

Is Freire's dialogical pedagogy relevant to a conceptualisation of the partnership between supervisors and postgraduate students?

Leon Benade, Auckland University of Technology

Abstract

Paulo Freire is well-known for his dismissal of 'banking education', suggesting instead, 'problem posing education'. Problem–posing education uses student daily life and context as a valid text for a dialogical education. Such an education de-emphasises the teacher as expert who has private ownership of knowledge to be transferred to passive consumers. Instead, teacher and student problematise the task or topic at hand to elicit alternative points of view and to focus on students reconstituting their world through their critical reflection.

Freire's dialogic approach gives rise to several key concepts in Freire's thinking, especially notions of praxis and humanisation. Praxis (a union of theory and practice) requires an appreciation that people are fundamentally influenced by the material realities of life in society with others, but are not determined by those realities, as they are capable of a critical consciousness of this influence on their lives. Thus, they are able to make their own history, enabling themselves to rise above the stark realities of survival, and plan, predict and dream. These concepts enabled Freire to speak of knowledge creation and the central ethical focus of human life. Underpinning Freire's thinking was the view that neither the world nor people could be considered as finished or complete. A transformable world is thus always only and ever possible.

A Freirean approach must necessarily raise questions around ontology (the relationship of students and teachers to the world), epistemology (the role of dialogue in developing critical thinking, greater self–knowledge and knowledge of the world) and ethics (the nature of the dialogic and pedagogic relationship between student and teacher, and the human value of this relationship).

In this presentation, I will consider the notion of dialogue and partnership. A typical supervision agreement is considered, and despite its limitations, it opens the possibility for a supervisor and candidate to enunciate and develop, a Freirean dialogical approach. This approach will be examined, raising and meeting potential objections. The presentation will consider the relevance of this concept and approach to the postgraduate supervision relationship by analysing to what extent Freirean dialogical pedagogy either strengthens or weakens it, and examining the sources of opportunity and threat to the development of dialogical pedagogy in the supervision partnership.

Developing "Investing in Educational Success": An exercise in collaborative policy refinement.

Judie Alison, PPTA

Abstract

PPTA, along with NZEI and STA and other sector groups, have been working with the Ministry of Education since February 2014 to flesh out and refine the details of the Investing in Educational Success initiative announced by the Prime Minister in January 2014.

Unusually among such policy initiatives, the original cabinet paper made it clear that the development work was to be done in collaboration with the education sector including the teacher unions, and that the details would be built into teachers' collective agreements through the process of variations. The unions were told that the details in the cabinet paper were not set in stone, and that it was our job to make it work in practice.

A difficult aspect of the first phase of the work, developing a report to the Joint Ministers Group by April 2014, was that the government required it be done with a degree of confidentiality that prevented the unions consulting with their membership as freely as they would have liked.

Judie will reflect on the challenges faced by PPTA in this process, and what the union has learned about such a "partnership" in policy development.

Agonistic democracy as a model for biculturalism in the New Zealand Playcentre

Suzanne Manning, University of Auckland *

Abstract

This presentation traces the implementation of a bicultural partnership in the New Zealand Playcentre Federation between 1989, when a public commitment to The Treaty of Waitangi was made, and 2011, when Tiriti-based co-presidents were elected. The data draw from Playcentre Journals, papers from Playcentre National meetings and from the presenter's experience as a Pākehā participating in Playcentre. Using democratic theory, the analysis reveals that despite Playcentre's willingness to encompass biculturalism, power was retained by the dominant Pākehā culture. This hindered progress toward meaningful rangatiratanga (self-determination) by the Māori people within Playcentre.

Shifts in power occurred when the organisation moved to consensus decision making, and when it allowed non-constitutional sub-groups some autonomous control over decisions. These shifts came about after periods of open conflict, and were influenced by the awareness generated through the ongoing adult education programme within Playcentre. Structural changes to Playcentre occurred in 2011 as a result of two decades of persistence and experimentation to find a way of implementing a Te Tiriti partnership within a democratic educational organisation.

The findings suggest that cultural pluralism within a liberal democratic organisation is best supported with an agonistic approach, where the ability to achieve full consensus is not assumed. Partners can agree to disagree, as long as there is a commitment by both partners to remaining within the organisation, and to working towards overall shared goals. Many organisations in New Zealand, especially in education, struggle to implement biculturalism, and the findings of this study could be useful for informing policy in similar organisations.

Shared partnership or cross examination: Assessing Student Teacher practicum in early childhood contexts

Trish Thomas and Carla Hedgeman, New Zealand Tertiary College

Abstract

Student teachers are required to achieve levels of professional knowledge, practice, values and relationships, as set out in initial teacher education programmes and directed by the Graduating Teacher Standards (New Zealand Teachers Council, 2007). Visiting lectures and associate teachers on the other hand are responsible for assessing students' teaching practice. Grappling with the power dynamics of these two-way and three-way partnerships and at the same time sustaining students' autonomy and championing their voice is complex and, at times, can be fraught with difficulty for all parties involved (Fenech & Sumsion, 2007). In early childhood teacher education, the practicum visit challenges lecturers to determine and appraise a student teacher's progress and learning in a short time frame, often without having the full trust and sufficient prior knowledge of the other two parties involved. Yet, ultimately it is the visiting lecturer's decision, in consultation with the associate teacher, as to whether a student meets the set standards or not. Hence, two

questions evolve: firstly, what is necessary to support a student teacher's development and progress and at the same time adhere to pre-determined and value-laden standards? Secondly, which attributes are required of visiting lecturers in order to make the partnership with student teachers and associate teachers an authentic one, allowing all voices to be heard and student teachers to rise to the expected standards and outcomes? The ethics of partnerships and power dynamics of practicum in early childhood centres takes skilled and experienced lecturers to ascertain a number of subjective outcomes and think carefully, critically and conscientiously in order to do right by the children and their whānau, families and to ensure high quality professional standards in the early childhood sector. At the same time it is essential to be fair and ethical to the students themselves, enabling them to form their unique teacher identity (Siraj-Blatchford, 2009). This presentation will be informed by experience and a range of literature in order to uncover the challenges and aspirations of these partnerships during the practicum and practicum visit.

12.30 pm: Lunch

1.30 pm SESSION 2
2A (Room MD210)

Pickin' up fuzzy vibrations, and evoking excitations that contribute to revalorising partnership 'in education' with Michael Serres' concept of the parasite

Janita Craw, Auckland University of Technology

Abstract

Before anything else, the first thing that power imposes is a rhythm (to everything: a rhythm of life, of time, of thought, of speech). Roland Barthes (2002, p.35)

Thinking about the concept of partnership (in education) in ways that are akin to Roland Barthe's (2002) "fastatistic form of Living-Together" (p. 6) is a useful evocation for setting the scene for this paper-presentation. Partnership promoted 'in education' can be understood to operate as a (powerful) force 'in the world' intent on opening up educational institutions to different and diverse communities, inviting other people, other than those responsible 'in' or 'for' education (e.g. teachers, policy makers), closer together. Partnership offers a way of ordering these (social) relations in anticipation that some kind of investment, caring and/or interested (if not productive) exchange, in(side/outside) education - indeed in life itself, can occur.

This presentation investigates the concept of partnership drawing on Michael Serres' parasite to make meaning and/or sense of an arts-based research project undertaken as a 'lived experience' (or 'point of exchange'), making connections, creating others, in and across a number of 'fields', beyond education. Brown (2013) suggests Serres' work "provides a set of concepts for thinking indeterminacy and transformation in social systems" (p. 84), offering something more than a flat or bounded version of ordering the social. Serrres' concept of parasite proposes an alternative, dynamic - or noisy as Serres would have it - way of thinking about collectivity, individuality as well as (mediating) the relation itself, useful for the way we think about and work with partnership practices, and policies, in education.

Rural vs City Schools: An unequal partnership.

Dawid de Villiers, Dannevirke High School

Abstract

Delivering a quality curriculum is only possible if the necessary resources are available and managed well. This paper has as its aim to provide information that will indicate that it is

more expensive to manage a secondary school in rural New Zealand compared to a secondary school in a larger town or city. The partnership between the Ministry of Education and a rural secondary school in New Zealand should be on the same level as with any other school in New Zealand, but reality shows that this partnership, especially when it comes to the funding of schools, is not at an equal level.

Variables, including decile ratings and student numbers, will be accounted for in this paper and the wider curriculum as delivered by most New Zealand schools will be used to indicate where the inequalities are. The delivery of a quality curriculum is dependent on sufficient funding and although there is a perceived idea that all schools are funded equally (dependent on student numbers), good practice expectations, achievement expectations as well as community expectations show that basic services and goods cost substantially more to deliver in a rural setting than what it costs in a city setting. These operational expenses do have a negative impact on available funding for curriculum delivery.

The expectations are the same for all schools, regardless of decile rating, rural or city setting. To ensure that all students across New Zealand receive the same support when it comes to curriculum delivery, this paper urges decision makers to revisit funding models as they currently are and look at a more equitable deal for all students. If this cannot happen, the partnership is not equal, impacts negatively on student outcomes and will encourage a perception that it is better for a student to attend a city school.

Playing the game: the complex nature of school/school community partnerships in daily practice of discipline and care

Sheridan Gray, University of Waikato *
Abstract

The notion of partnership assumes some kind of shared understanding of educational purpose and practice. It seems important to ask if it's possible for all schools to have equal or even meaningful partnerships with their school communities? This is pertinent in the current educational climate which is so strongly influenced by the establishment of self-managing schools, fierce competition between schools for roll growth and significant policy and governmental pressures to improve achievement. It has allowed some schools to be perceived as "winners" and others as "losers". This paper presents an initial analysis of some data from a PhD research project into pastoral care systems and practices across three different secondary school contexts. This data derives from a school that is perceived to have very a positive and productive partnership with its school community (students, parents, BOT and staff); "a winner school". Core to this partnership is a shared understanding and clarity between school and community around the school's role in the education, its discipline and care of students. However, by no means could this partnership be described as equal, as the school and its staff are positioned as having power over their school community. It raises a number of questions about the capacity of schools to maintain meaningful partnership with their school communities.

2B (Room MD211)

Partnership and the behaviour of Power

Martin Henry, PPTA
Abstract

New Zealand's education system has been on a partnership journey about student behaviour issues since the Taumata Whanaanga in 2009. This Taumata was a government response to a PPTA paper highlighting the rise in serious behavioural incidents in Hutt Valley

classrooms and the detrimental impact on students and teachers of this trend. Having surveyed the evidence, the Ministry of Education, in partnership with the teacher unions, opted for an internationally used programme called 'Positive Behaviour for Learning' as the most evidence driven approach for dealing with problem behaviour.

This paper is about that journey since 2009 and reflects on the ways the Ministry and the unions have drawn on the best knowledge available to mould PB4L to fit New Zealand conditions. The paper will also explore the tensions implicit in a partnership between government and the union movement and will reflect on the behaviour and interpretation of power of both parties to the partnership.

Ships in the night: Partnership and friendship

Richard Heraud, University of Waikato *

Abstract

Partnership is a paradoxical concept: whether between individuals or peoples. When thought of in terms of its social, cultural and political elements, neither party can pretend to think of his or her situation and that of the other in the same terms. When there is a problem in a partnership, there is no reconciliation through one or other party thinking that this problem exists because one party is contradicting the other. Of course, there will always be contradictions but this is only occurs when the key elements that share the same epistemological foundation. However, when this common epistemological foundation does not exist, difference in a partnership cannot be measured by the same means. I think this is commonly appreciated in sentimental relations, in relations between generations and in multicultural relations but often I think we park these difficulties in bicultural relations. One of the reasons why the bicultural partnership simulates the illusion that we have discontinued to think through its inherent paradox might be a consequence of the formality that is presumed to be necessary for the principle of 'partnership' to function effectively. In this working paper, I will explore the concept of partnership from the point of view that it can be understood to neglect the informal aspects of its value and the nuances in which friendship develops within a partnership. When in a partnership, I think we have to ask ourselves whether we have the intention of being friends and how we intend to express this intention. Through friendship, I think it is easier to appreciate the value of philosophical thought when addressing the inherent paradox that characterizes a partnership and, as such, to recognise our diversity as valuable to the partnership. I don't think a partnership can be renewed without an interest in its informal qualities, without reference to our understanding of friendship. Without the latter, partnership would appear to become a contract that is no longer social: a political contract that excludes fundamental aspects of the other's experience of what is taking place in what is a situation that is common to both parties.

The From working class girl to 'professional' teacher: negotiating the 'power' of the academy.

Vivienne Hogan, Lynette Reid and Dale Furbish, Auckland University of Technology

Abstract

While social class is a contested and for many an outdated notion – in the UK writers such as Braun, Skeggs, and Reay have argued that a class dimension persists in relation to teaching particularly in early childhood education and primary teaching. It can be argued that the significance of 'class' as an indicator of social status in New Zealand is more complex and some would argue non- existent, however, others such as Thrupp (2007,2008) have given convincing accounts that class is alive and well in education in New Zealand.

In our presentation we will discuss some of the initial findings from our research 'Perceptions of teaching as a career for students enrolled in a foundational qualification'.

The findings so far support other research globally which has identified a number of consistent factors influencing students to enrol on a teacher education programme.

Initially the research was carried out with pre-degree students enrolling on an 'open entry' foundation degree which offers access to further study and ultimately (if successful) qualifications in teacher education. We were particularly interested in the students' perceptions of teaching and to explore (through focus groups) their motivations for becoming teachers.

Drawing on Bourdieu's theory of habitus and feminist theory our aim is to further investigate some of the data from the research to identify themes of class and how these intersect with other identities such as gender, race, culture and ethnicity. Building on the work of writers such as Osgood (2012) we aim to explore and uncover some of the discourses about teaching in early childhood and primary in New Zealand which, according to Osgood, in the UK are rooted in classed and gendered perceptions of early childhood education workers and teachers of young children as 'babysitters' and mother substitutes.

2C (Room MD212)

Pacific Education: Are we on the same page?

Peggy Fairbairn-Dunlop

Abstract

This paper presents learnings from a MOE PLD which had the aim of developing School Pacific Competencies to support teachers and Pacifica students strive for excellence in a school context that recognises values and applies Pacifica knowledge and culture in every aspect of learning and teaching. This was to be achieved through the involvement of the wider Pacifica school community and a Pacific specific pedagogy of relationships building on the process and the tools developed and described in the Te Kotahitanga (MOE 2012) The givens for this presentation are a) the importance of a whole of school approach - rather than a focus on teacher practises seen to 'work' with Pacific students and b) that relationships/ partnerships are built on a knowledge of and understanding of the 'other' - in this case Pacific pupils and Pacific communities. The PLD was carried out in five secondary schools over a two year period – four in Auckland and one in Tokoroa (2011-2013)

Philosophical Partnerships: Taoist and Māori Perspectives on Tertiary Education

Peter Roberts, University of Canterbury and **Georgina Stewart,** University of Auckland

Abstract

For academics inhabiting contemporary universities, it is impossible to escape the influence of neoliberal ideas. Neoliberalism, in its different forms, has left an indelible mark on the tertiary education landscape in Aotearoa New Zealand and many other countries of the Western world. It has introduced new systems of governance and accountability, changed the language of institutional life, altered the way knowledge is conceived and conveyed, and fostered new modes of individualistic and competitive activity. This tide of change might seem overwhelming, but that, if anything, should sharpen our sense of the need for alternatives. In considering other paths that might be followed in tertiary education, creative intellectual partnerships between what at first seem quite distinct philosophical traditions can be helpful. In this paper, we combine insights from Taoism on the one hand and indigenous Māori philosophy on the other in contesting the dominant approach to tertiary education. Taoist and Māori traditions of thought have deep histories, woven across many generations of lived cultural practice. While differing in some notable respects from each other, these two bodies of work also share some key features in common. They emphasise a more holistic approach to knowledge and education; they encourage us to go

beyond the logic of performativity, competition and economic advancement in tertiary education policy; and they prompt us to reconsider the fundamental ontological assumptions underpinning neoliberalism. In these respects and others, they are worthy of further consideration by those who have a responsibility for shaping tertiary education in the future.

Working parents' involvement in their young children's learning: Empowering parents to listen to the Child Voice

Marjolein Whyte, NZ Tertiary College

Abstract

This presentation reports on a research project that follows on from an Action Research carried out in 2010 as part of post graduate coursework (Whyte, 2010). In this action research I developed the 'Initiating Parent Voice form', giving parents and children the possibility to dialogue about the learning at the centre before a learning story was written. This led to further dialogue with teachers and new insights into the learning interest for teachers and parents.

The aim of my current research project, which I am carrying out as part of a Masters degree, is to explore the use of the Initiating Parent Voice form further, in particular the use of the form with working parents in long day education and care centres. My preposition is that the 'Initiating Parent Voice form' could increase the quality of parent involvement in their child's learning and also will enhance the parent's understanding of how the child learns, as it is a clear, meaningful and family-centred task. What I am interested in exploring is if this use of the Initiating Parent Voice will let us see a change in the 'general and summative feedback often given by parents' noted by Stuart, Aitken, Gould & Meade (2008).

In this research, drawing on a multiple case study design as described by Yin (2009), I wish to find out whether the documentation about a child's learning, arising from the 'Initiating Parent Voice' form, will be an active agent in the child's learning process, empowering both the child and the parent. Current research sees the child as a response-able learner on a learning journey with others (Lenz Taguchi, 2010; Sellers, 2013).This research will explore parents' perspectives on and involvement in the child's learning journey through the use of the Initiating Parent Voice.

3.00 pm Afternoon Tea

3.30: Plenary: The Future of Ideas and Policy Study in New Zealand Universities
Room MD 210

Chair: Andrew Gibbons
Panel:
- **Nesta Devine**, AUT School of Education
- **Peter Roberts**, University of Canterbury
- **John O'Neill**, Massey University

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* This presenter is a post-graduate student

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A welcome message from the Acting Head of School, Lyn Lewis

A very warm welcome to this one day conference, and a special welcome to our AUT South campus, where the School of Education has had a strong presence since the inception of the campus. It is our intention to be part of the future growth planned over the next 5 years.

The conference is well-named: '*Partnership*' has been enacted between the SOE and the NZARE special interest groups, Educational Ideas and Policy, to make the conference happen. When I look through the programme I see other examples of partnership, between academics and across institutions. The idea of '*Power*' is obviously going to be strongly critiqued today with notions of asymmetry, fuzzy vibrations and Freire. As is fitting, this is all within a context of '*Education*'. This promises to be a stimulating and provocative day with plenty to tease, entice and confront the audience. A special word of thanks to all those who have contributed to a very varied programme and particularly, from my perspective, thank you to Leon Benade, for organising and carrying all the responsibilities at the SOE end. I wish you all the best for the day.