2011 Faculty of Education
Doctoral Symposium

Full papers
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Notes from the Editors

The papers in this collection were presented at the Faculty of Education Doctoral Symposium on Saturday 13 August 2011. They have been subject to blind peer-review by two academic members of the Faculty of Education, The University of Auckland. The collection begins with papers from doctoral candidates in the early stages of doctoral study and concludes with papers from two candidates who were recently awarded, respectively, the degrees of Doctor of Education and Doctor of Philosophy in Education: Congratulations to Leon and Penny.

The Editors would like to thank Keitha Shalley, Secretary, Postgraduate Studies, for her role in the administration of the peer-review process and proofreading and formatting the papers.

Dr Eleanor Hawe, PhD Adviser  
Dr Gillian Ward, Associate Dean (Postgraduate)
Contributors

Authors

Michael Webster is located in the School of Counselling, Human Services and Social Work (‘CHSSWK’). He teaches on undergraduate programmes (social work and human services) and on a postgraduate professional supervision programme. Mike’s teaching and research interests draw on 21 years’ experience as a practitioner and service manager in Community Probation, including a short period in England. The professional base for Mike’s doctoral programme is found in the recognition of management as a ‘core purpose’ of social work adopted by the International Federation of Social Workers in 2004, and his interest in both indigenous and Western organisational models. Mike’s attraction to indigenous ideas of how organisations work dates from his first social work experience - working with Maori. Living and working overseas for 12 years also gave him a perspective on cultural lenses through which we all view the world. Mike’s paper is essentially the initial literature review informing the research question, aim and objectives. Thus it is at the early stages of the doctoral journey.

Sue Bedford has been a teacher in both primary and secondary schools for more than 30 years and is enjoying the opportunity to pursue her research interests in literacy. Sue’s teaching experience highlighted the need for recognition of different paths to literacy and different ways of being literate particularly related to the use of technology. She is keen to seek opportunities to share her research findings with her colleagues in schools to support improved pedagogical understandings about innovative literacy practices. This paper reflects the middle stages of Sue’s doctoral journey and the paper represents the first stage of data gathering. The data provided a baseline of understanding on how design experts communicate using multimedia and this will now inform the interpretation of the data collected for stage two from teacher participants.

Martyn Davison is a full-time classroom teacher and head of department at a local Auckland school. He is particularly interested in the idea of the teacher as researcher and how students learn about the past. With a young son and a sleep-out building project on the go, Martyn is a strong advocate for the structure of the EdD programme and its good fit with the busy lives of teachers. Martyn is enrolled part-time in the EdD programme and is in his fourth year of study. He is currently writing up his thesis and is at the drafting stage. The paper reflects his attempt to analyse information drawn from his case-study research about the influence of cognitive and affective learning activities in history teaching on student engagement.

Leon Benadé has recently completed his Doctoral studies in the School of Critical Studies in Education. He is currently Research Manager at New Zealand Tertiary College, where he is also the postgraduate programme leader. ‘Building knowledge democracies’ represents a whole-community approach to curriculum development that is led by teachers working as critical practitioners, whose main reflective methodology is critical teacher action research. As such it is Leon’s alternative to the notion of ‘teaching as inquiry’ in The New Zealand Curriculum. Leon’s thesis, which explores the possibilities for developing ethical teacher professionality through the critical and creative implementation of the Curriculum, has the subject of building knowledge democracies at the centre of the final chapter of the thesis. Leon had submitted his thesis by the time he delivered the paper, which is an edited version of the final chapter.
Penny Watson had a 32 year long career in secondary school music teaching, and specialised as a choral conductor. She is also a member of the Chapman Tripp NZ Opera chorus, a freelance mezzo soprano soloist, and a member of the Auckland choir Musica Sacra. This paper is the final of three linked studies which comprised Penny’s thesis. This third study developed as a response to questions which emerged from the findings of the first two studies for the thesis, namely, what the nature of gender beliefs and expectations which had mediated stereotype threat for adolescent males in choirs might be, and whether or not these gender beliefs influenced the choice of other recreational activities for adolescents? This paper represents then, the last stage of Penny’s doctoral journey, and she gratefully acknowledges the support and guidance of her supervisors Associate Professor Christine Rubie-Davies and Professor John Hattie; the support provided by The University of Auckland Doctoral Scholarship; and the kind permission of Rose Marie Hoffman to use the Hoffman Gender Scale.
Leading organisational culture change: An examination of how the board and senior managers have exercised leadership in a non-governmental organisation (Barnardos) from 2003 through 2011

Michael Webster

Abstract  Research into and conceptualisation of leadership and management in New Zealand social service organisations from the unique Treaty perspective in service delivery is currently limited. I argue that integrating management and social work as two semi-professions (Etzioni, 1969) from the perspective of the Treaty creates a unique construct of leadership and management exercised in social services. The project draws from diverse elements including ‘new public management’; social anthropological notions of culture; organisation and management understandings of cultural change management; systems approaches to professional leadership actions; organisations as living organisms; change as unpredictable. The research aims to develop a model of leading cultural change for social service organisations in New Zealand using a case study on Barnardos. Transformational change in a ‘turbulent environment’ (Dooley, 1997) is a prime reality for practitioners functioning in formal or peer-recognised leadership positions. The project’s distinctive approach derives from its examination of leadership actions and management of culture change—common enough—but within a New Zealand-specific social work conceptualisation of leadership and management never before attempted. The knowledge gap it thus seeks to fill is professionally validated by the International Federation of Social Work’s (IFSW) recognition in 2004 that management is a ‘core purpose’ of social work. By identifying and analysing leadership processes initiated in Barnardos, research findings potentially offer social service professionals a ‘road map’ of how one entity carried out a change programme.

Keywords  Leadership; culture change

Introduction: Conceptual influences on social service leadership

In 2004, the International Federation of Social Workers (‘IFSW’) recognised management as a ‘core purpose’ of social work, thus providing professional validation for research on organisational studies from a social work perspective (Sewpaul and Jones, 2005). Historically, social work practitioners have exhibited ambivalent attitudes towards ‘management’. Classical management theorists (eg. Fayol, 1947) identified ‘control’ as an indispensable element of the managerial function; social workers saw this characteristic as inimical to the empowering philosophy of their profession. The neutral ‘administration’ rather than ‘management’ was the preferred descriptor. The IFSW management recognition arguably represented a seminal reappraisal of the radical perception of ‘the social professions as agents of a repressive state’ (Banks, 2004, pp.35-37).

Two broad conceptual streams in the 1980s introduced transformational change into New Zealand social services. The first stream was neo-liberal economic and management thinking introduced by the fourth Labour government. ‘New public management’ (NPM) (Boston, Martin, Pallot and Walsh, 1996; Scott, 2001) applied private sector management approaches to the public sector. Through principal-agency theory (Lane, 2005) government mandated contractual obligations vis-à-vis non-governmental organisations (NGOs) extended NPM influence in ‘turbulent environments where change is imminent and frequent’ (Dooley, 1997, p.92). Coincident to the application of NPM thinking to social services, public sector policy and professional commitment to the principles of the Treaty of Waitangi introduced a further cultural shift to social service leadership and management. Prime drivers of this paradigm change were the examination of racism in the Department of Social Welfare published as Puao-Te-Ata-Tu (Rangihau, 1988), and the findings of the Royal Commission on Social Policy (1988). The Royal Commission recognized the Treaty as the founding document of
Aotearoa New Zealand, citing Mr Justice Richardson’s statement (New Zealand Administrative Report, 1987) that ‘…the Treaty is a positive force in the life of the nation and so in the government of the country’. In 1993 the influence of Puao-Te-Ata-Tu and the Royal Commission was seen in the adoption of a bicultural code of social work ethics which called for ‘an active commitment to an indigenous identity for social work in Aotearoa New Zealand [and] recognises existing Māori models and initiatives as alternatives to conventional monocultural institutions’ (Aotearoa New Zealand Association of Social Workers, 1993, p.16).

This paper suggests that the convergence of these disparate streams created an unprecedented maelstrom as practitioners, managers and leaders came to terms with their change agent roles in social service organisations. Faced with senior management expectations predicated on NPM thinking, middle and frontline managers grappled with the challenges of implementing new policy and practice while simultaneously addressing expected culture change ‘buy-in’ by their service delivery teams. Conventional ‘top-down’ change management models – eg Kotter’s (1995) change process – failed to adequately provide a ‘road map’ for social service organisational practitioners. The author argues that this failure demonstrated the need to integrate organic Māori approaches to organisation thinking (Te Whaiti Nui-a-Toi, 2001) which carries conceptual similarities to ‘emergent complexity’ thinking appearing in the management literature (eg Lichtenstein & Plowman, 2009; Uhl-Bien, Marion, & McKelvey, 2007) and applied to social services (Webster, 2010). Complexity approaches to organisation and management practice constitute a third stream to the project.

Construction of this paper

The conceptual influences canvassed in the introduction are integrated into figure 1 which comprises the framework for the project. An overview of these influences will provide a platform to understand the project.

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**Figure 1**

**Synthesising tensions for a human services model of leadership and management**


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**Potential tensions overview**

**New public management**
- Public choice theory
- Principal-agency theory
- Transaction cost economics
- Managerialism as renaissance of scientific management

**Social services leadership thinking**
- Empowering people
- Advocacy for social change
- Professional ethics
- Leadership and management standards
- Connecting the academy and professional practice

**Systems, organic and indigenous images of organisation**
- ‘Whole systems development’
- Organisations as living organisms
- Connections with complex adaptive systems
- Workers as agents of change
- Management of change: top down, or emergent, unpredictable, irreversible?
The paper will:
- Describe and integrate the elements of figure 1 and propose a leadership model for social services.
- Respond to the question: Why is this research worth doing, and why is it needed?
- Offer a diagnostic framework of organisational culture and change within which the project will be managed.
- Suggest potential limitations.

**Synthesising tensions: a leadership model for social services**

In recent years, case study examinations of organisational leadership have shifted from trait approaches analysing the qualities and attributes of leaders to an emergent process-orientation of leader-follower relationships. Taylorist scientific management, re-emergent in the New Zealand public sector since the 1980s as ‘new public management’ (NPM) (Pollitt, 1990), and ‘top-down’ directions from leaders have been critically re-evaluated by complexity theorists proposing a perspective of leadership actions from an organic view of organisations. This shift focuses attention on the leader-follower dynamic, and also argues that leadership actions may be initiated from individuals at diverse levels in the organisation, characterised as ‘complex adaptive systems’ (McMillan, 2008; Plowman, Solansky, Beck, Baker, Kulkarni, and Travis, 2007; Uhl-Bien, Marion, and McKelvey, 2007).

This shift has coincided with recognition of a ‘transformational’ approach to leadership, distinguished from ‘transactional’ understandings (Avolio, Waldman, and Yammarino, 1991; Bass and Avolio, 1993; Burns, 1978; Mary, 2005; Jung, Yammarino and Lee, 2009). These authors propose that transformational leaders build or change culture but that transactional leaders operate within existing cultural norms (Bass and Avolio, 1993). Transformational leaders have been identified by four characteristics denoted as the 4 ‘Is’ of transformational leadership (Avolio, et al., 1991, p.9): ‘idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration’.

Bass and Avolio (1993, p.112) argue that transformational leaders integrate creative insight, persistence and energy, intuition and sensitivity to the needs of others to ‘forge the strategy-culture alloy’ for their organisations. In contrast, they suggest that transactional leaders are characterised by contingent reward and management-by-exception styles of leadership. Essentially, transactional leaders develop exchanges or agreements with their followers, pointing out what the followers will receive if they do something right as well as wrong. They work within the existing culture, framing their decisions and action based on the operative norms and procedures characterizing their respective organisations (Bass and Avolio, 1993, pp.112, 113).

The connection between leadership actions, organisational culture and a systems approach expressed by a number of authors (eg. Attwood, Pedler, Pritchard, and Wilkinson, 2003; Hardina, Middleton, Montana, and Simpson, 2007; Jaskyte and Dressler, 2005; Northouse, 2010; Schein, 2004; and Yukl, 2010) is a major constituent of the current project. Social workers are trained to think systemically, operating in a ‘person-in-social-context’ paradigm (Jarvis, 1995, p.79). This service delivery practitioner approach with consumers finds congruence with an organisational ‘whole systems development’ framework (Attwood et al., 2003), to which I now turn.

‘Whole systems development,’ complexity and indigenous thinking

Attwood et al. (2003, p.xv) identify leadership as a key component of whole systems development, which draws from biological complexity imagery to depict how organisations actually function. Eschewing a ‘mechanistic process’ (Lewin and Regine, 2001, p.24), complexity thinking proposes that biological interactions in living organisms offers a striking illustration of the way in which individuals and workplace groups operate (Morgan, 2006). Change in this context is seen as ‘emergent’ (Olson and Eoyang, 2001, p.11) – its outcomes cannot be predicted – and employs ‘referent power’ that workers accord to colleagues they esteem, as distinct from conventional Weberian legitimacy as the source of power (French and Raven, 1959). I suggest that this is how
‘change agents’ exercise influence in social service organisations. Emergent ‘whole systems’ leadership is transformational. I argue that complexity organisational thinking represents the context in which the ethical, professional and cultural identity of the social work leader and manager best functions.

The notion of biological interactions as a parallel to intra-organisational dialogue and action offers a remarkable connection to indigenous Māori thinking on organisations – better described as ‘organisms’. ‘Tipu Ake’ (Te Whaiti-Nui-a-Toi, 2001) symbolises organisations as a living tree (figure 2) in which leadership is conceptually removed from Western ideas of chief executives at the summit of the hierarchy. Instead,

Leadership [is] the courage that germinates the seed of a new idea and moves it forward out of the undercurrents. Tipu Ake defines leadership as collective – many individuals can contribute to it. It is defined, recognised, and nurtured by those who support it. (Tipu Ake, 2001, p.7)

**Constructing a social services leadership model**

How, then, does social services leadership thinking – encompassing ideas of empowering people, advocacy for social change, professional ethics, leadership and management standards and connecting the academy and professional practice – connect with the organic, emergent, indigenous strands depicted in figures 1 and 2? Change management processes frequently fail (Attwood et al., 2003, p.30; Kotter, 1995). Leaders, say Attwood et al. (2003, pp.31, 32) must pose the ‘right systemic questions:

1. How can I best use my position … to assist us all to make sense of what is going on, so that together we can contribute to sustainable change?

2. How do I lead this organisation so that we can make the best possible contribution to the improvement and wellbeing of those we serve?

3. How can I share my ideas and emerging goals in ways that do not stultify debate but assist learning about the ‘bigger picture’?

4. How do I ensure that we implement plans that we have agreed with partners? (italics added)

**Figure 2: Tipu Ake** (Source: Te Whaiti Nui-A-Toi, 2001)
The enquiry engendered by the inclusive quality of these ‘systemic questions’ contributes to the notion of a model of human services leadership. The literature provokes thinking and analysis to construct such a model: personal mastery and proficiency (Senge, 1992; Ulrich, Smallwood, & Sweetman, 2008); self-management (Drucker, 1999); servant leadership (Greenleaf, 1977; Sendjaya & Sarros, 2002; Van Dierendonck, 2011); authentic leadership (George, 2003; Luthans & Avoio, 2003); exemplary leadership (Kouzes and Posner, 2007); and shared leadership (Houghton, Neck, and Manz, 2003). I suggest that the qualities in these approaches express the ethical values of human service leadership.

Discipline of personal mastery and personal proficiency (Senge, 1992; Ulrich et al., 2008)
Senge (1992, p.141) articulates ‘personal mastery’ as a manifest ‘desire to create’ with two implicit elements. We ‘continually clarify what is important to us’ and likewise ‘continually learn to see current reality more clearly’. Exercising these disciplines, Senge says, will introduce the process of ‘creative tension’ because the vision of where we want to be – ‘what is important to us’ – throws into stark relief the reality that we are not there yet. The ‘journey’ to realise the vision never ends and in fact ‘is the reward’.

Senge’s ‘personal mastery’ enjoys conceptual connections with Ulrich et al.’s (2008) ‘personal proficiency’ (2008, p.129), which they propose as the ‘ultimate rule of leadership’. These authors suggest that ‘investing in yourself’ starts by ‘knowing yourself’ – a phrase which draws on transcultural traditions. To be ‘personally proficient,’ say Ulrich et al., is ‘to practice clear thinking; know yourself; tolerate stress; demonstrate learning agility; tend to your own character and integrity; take care of yourself; [and] have personal energy and passion’ (2008, p.129). I suggest that these qualities express the social work ideal of the practitioner fulfilling Jarvis’ (1995, p.79) concept of the ‘person-in-social-context’: that social work conceives of its practitioners – including leaders and managers – as human tools in their interactions with others.

Self-management (Drucker, 1999)
Peter Drucker frames his thoughts on ‘self-management’ in the context of ‘knowledge workers’ (1999, p.164) – a phrase he coined in 1959. Knowledge workers secure entry into the workforce by ‘formal education’; they are ‘specialists’ who need organisations for their distinctive contribution; and because organisations must access their knowledge, the knowledge worker owns the tool that organisations require (Drucker, 2001, pp.307-311). Drucker conceives knowledge workers as ‘associates’ rather than subordinates. ‘Once beyond the apprentice stage,’ says Drucker, ‘knowledge workers must know more about the job than their boss does … in fact, they know more about their job than anybody else in the organisation’ (1999, p.18). Taking responsibility for self-management is to demonstrate ethical responsibility, thus enhancing social workers’ professionalism and potential for a collaborative, empowering culture of their employing organisation.

Servant leadership (Greenleaf, 1977; Sendjaya & Sarros, 2002; Van Dierendonck, 2011)
Servant leadership has been compared with transforming leadership, an archetypal model to which James MacGregor Burns made seminal contributions. Sendjaya and Sarros (2002, p.58) cite Burns (1978):

[Transforming] leadership occurs when one or more persons engage with each other in such a way that leaders and followers raise one another to higher levels of motivation and morality … But transforming leadership ultimately becomes moral (italics in original) in that it raises the level of human conduct and ethical aspiration of both leader and led, thus it has a transforming effect on both.

Graham (1991, p.111) points out that Burns’ ‘end-values’ for transforming leadership ‘stress the importance of universal moral principles such as liberty, justice and equality’ – and thus appropriately place the concept within the social justice sphere espoused by human services. Graham sees in Greenleaf’s (1977) servant-leadership characteristics which address the danger of excessive leadership hubris, particularly in the context of hierarchical power and the loss by workers of ‘critical thinking capacity’ in the face of that power (1991, p.111).
Robert Greenleaf’s (1977) question cited in Graham (1991, p.112) effectively defines servant leadership in a way that places it within the ethos of social services:

…do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will he benefit, or, at least, will he not be further deprived? (Italics in original; bold added)

**Authentic leadership** (George, 2003; Luthans & Avolio, 2003)

George unequivocally identifies authenticity as the primary quality of leadership. The Oxford English Reference Dictionary (1996, p.92) defines ‘authentic’ as ‘genuine, reliable or trustworthy’. George sees authenticity as ‘being true to the person you were created to be’ (2003, p.14) – similarly, Luthans and Avolio cite ‘ancient Greek philosophy “To thine own self be true” (2003, p.242)’ in tracing ‘the history of authenticity’. George makes the insightful comment (p.15) that ‘the problem comes when people are so eager to win the approval of others that they try to cover their shortcomings and sacrifice their authenticity to gain the respect and admiration of their associates’. I suggest that authentic leadership is an indispensable condition for servant leadership.

‘Servant’ and ‘authentic’ leadership express the underpinning ethical values for a social service leadership model. I propose that conscious actions and strategies which express those values require Kouzes and Posner’s (2007, pp.15-21) ‘exemplary leadership practices’. To ensure that ‘values espoused become behaviours demonstrated’, exemplary leadership behaviours need to become ‘practices which make permanent’. The five exemplary practices connect with Houghton et al.’s (2003) ‘SuperLeadership,’ which facilitates shared leadership.

**Five exemplary practices** (Kouzes & Posner, 2007)

Kouzes and Posner’s (2007) ‘exemplary leadership practices’ offer social service practitioners a pathway to a holistic, integrated influence on the cultures of their employing organisations. Exemplary leadership demonstrates commitment to professional ethical codes and thus the value of integrity in leadership actions. Cho and Ringquist’s research (2011, p.53) found that ‘managerial traits of competence, integrity, and benevolence share an important common dimension … the trustworthiness of managerial leadership’.

The five practices (Kouzes and Posner, 2007, pp.15-21) are:

1. **Model the way**: leaders create and model standards of excellence.

2. **Inspire a shared vision**: the leader’s vision of what could be translates to inspiring others to share that vision. Leaders must know their constituents and have their interests at heart.

3. **Challenge the process**: a change-agent function. Leaders analyse their situation, recognise the good ideas of others, seek knowledge and learn from it, take risks, innovate and get new ways adopted.

4. **Enabling others to act** via development of trust which facilitates effective teamwork.

5. **Encourage the heart** by recognising constituents’ contributions and goal achievement. Members feel well regarded or even loved by their leader.

**Shared leadership** (Houghton, Neck & Manz, 2003)

Shared leadership is defined by Houghton et al. (2003, p.124) as ‘a process through which individual team members share in performing the behaviours and roles of a traditional, hierarchical team leader’. Self-leadership, say Houghton and his colleagues, is a pathway to shared leadership. They propose that the typical designated (‘vertical’) team leader roles of ‘influence, wisdom and guidance’ are distributed to team members in shared leadership scenarios. The team ‘can and should’ participate in
‘five primary leadership behaviours: transactional, transformational, directive, empowering and social supportive’ (p.125).

‘SuperLeadership: ‘facilitating shared leadership

A social services model of leadership practice
The social services leadership model suggested in this paper is an integrated, inclusive approach to exercising leadership actions. Kennedy (2008) uses Hofstede’s (2001) ‘power distance’ research to propose a culturally endorsed model of outstanding leadership in New Zealand [which] combines inspirational enthusiasm … low assertiveness, pragmatism and perseverance. Low Power Distance and the strength of egalitarian beliefs mandate a style of leadership that is participative, grounded in the team, and provides the opportunity for shared success leadership model (2008, p.424).

Integrating personal mastery and proficiency, self-management, servant, authentic, exemplary and shared leadership, and building on Kennedy’s proposed New Zealand model, I define leadership in these terms:

Table 1: A Social Services Model of Leadership Practice

| Social work leadership is a journey in which we come to know our real selves [authenticity/personal mastery/proficiency], our values [ethics], and our abilities, thus determining how we exercise trustworthy, transformational, transparent leadership [authentic leadership], locating where we belong by virtue of our contributions to our profession [self-management], predicated on enabling others [exemplary leadership] to accept the challenge of self and shared leadership [indigenous/servant/shared leadership]. |

Tensions engendered by ‘New Public Management’ thinking
The contrast between such an organic, values-based statement and the state’s ‘managerialist project’ (Luckcock, 2006, p.268) driven by successive Labour and National governments through the State Sector Act 1988, the Public Finance Act 1989, and the Fiscal Responsibility Act 1994 (Scott, 2001) could hardly be greater. These statutes created an output management orientation expected to contribute to Government outcomes, replacing the entrenched focus on input controls. ‘Government by contract’ (Schick, 1998) was inaugurated. Performance agreements specified contractual outputs for which ministers held chief executives accountable, and financial delegation instruments devolved output accountability to managers down the line. These changes were underpinned by public choice theory, principal-agency theory, transaction cost economics and NPM. Public choice and agency theory was applied to award social service contracts to NGOs. Contractual relationships produced a profound shift in management thinking and practice in the public sector away from lack of accountability and a risk-averse mentality which referred decision-making upwards, and a bureaucratic ‘take it or leave it’ attitude towards service consumers and customers. O’Donoghue,
Baskerville and Trlin (1999) argue that the state’s ‘managerialist project’ resulted in substantial management and professional practice changes in statutory social services.

This research project will seek to determine whether the management and cultural changes noted by O’Donoghue et al. (1999) are evident in the non-governmental social service agency, Barnardos, selected for the project. The project will also analyse perceptions of management thinking and practice in the emerging profession of social work vis-à-vis the NPM model described by Scott (2001), Boston et al. (1996), and The Treasury (1987). Examination of critics, advocates and analysts of NPM (eg Chapman & Duncan, 2007; Easton, 1995; Gregory, 2001, 2003; Hood, 1991; Hughes, 2003; James, 1992; Kelsey, 1995; Pollitt & Bouckaert, 2004; Schick, 2001) will provide the project with a balanced perspective of NPM. Academic writing on public sector administration, the normative precursor to the post 1987 NPM revolution, will be analysed to lay down a context for the cultural changes with which the project is engaged (eg. Lynn, 1996; Rosenbloom, 1998).

Why is this research worth doing, and why is it needed?

The project’s research question is posed in the context of figure 1: ‘How have the senior management and board of Barnardos exercised leadership in a non-governmental social service organisation from November 2003 [the appointment date of the current chief executive] through 2011?’ The aim of the project is ‘to articulate and describe a model of change management for social service organisations in New Zealand using a case study on Barnardos’.

The Barnardos project is a rare opportunity to engage with the leading child and family service NGO in New Zealand for research and potential professional collaboration. Gaining access to social service organisations for research is difficult. More than 18 months’ negotiation was required to secure Board consent for the project. The research is worth doing for that reason alone.

The research is needed to develop a model of leading cultural change in a social service organisation for practitioners. Dooley’s (1997) transformational change in a ‘turbulent environment’ is a prime reality for practitioners functioning in formal or peer-recognised leadership positions. Identifying and analysing processes initiated by those leaders in Barnardos potentially offers social service professionals a ‘road map’ of how one entity carried out a change programme. Although as a qualitative enquiry findings will not be generalisable, Cooper and Schindler (1998, p.133) suggest that ‘a single, well-designed case study can provide a major challenge to a theory and provide a source of new hypotheses and constructs simultaneously’.

The overarching response to the questions posed (why is this research worth doing, and why is it needed?) is that the project is a new topic by virtue of its examination of leadership actions, management of culture change – common enough – but within a social service conceptualisation of leadership and management never before attempted in a New Zealand context.

The purpose of the research is to understand and articulate change processes in a New Zealand social service organisational context for the benefit of managers and leaders functioning at diverse levels (Jones, Watson, Hobman, Bordia, Gallois, & Callan, 2008; Oshagbemi & Gill, 2004). The author’s proposal to Barnardos’ chief executive Murray Edridge connected personal interest as a former mid level manager in Community Probation Service (CPS), professional applicability and academic rigour to construct a coherent project. Relevant elements from the proposal are presented to introduce the task at hand. These elements constituted the basis on which the Chairperson of Barnardos Board accepted the research proposal. They are therefore of seminal importance to the endeavour.
1. Why Barnardos and why from 2003 onwards?
Murray Edridge’s appointment as Barnardos CEO in November 2003 is the rationale for the project title date. I selected Barnardos for the project on several criteria, underpinned by my perception that no more critical issue faces the fabric and coherence of our society and professional social services than the preservation and enhancement of quality of life for children and families. The commitment of Barnardos to that endeavour is for me the single most important reason for the project. If a research project is able through its findings to contribute to organisational excellence and directly benefit services to children and families, it adds incalculable value to our communities.

Other factors which influenced the choice:

- Barnardos reputation as an innovative organisation repositioning itself as a significant advocate for families and children and wider social policy sector in addition to direct social service provision.
- Its emergence as a widely known advocate of legislative change in the Crimes Act section 59 public debate and subsequent repeal.
- Its commitment to social innovation, leadership and management development.
- Service integration and community partnership perspectives.
- Barnardos core values identified – respect (diversity is embraced), integrity, passion and success; excellence, innovation, ongoing learning, continued improvement. I believe that passion should characterise all social services and also research.
- Barnardos statement of commitments to Te Tiriti o Waitangi, integrity in leadership, advocacy, social justice, self-determination and sustainable organisational capacity and leadership are evidence of a social work vision which is fundamental to my professional life.

2. What exactly am I looking for?
The focus of the research project emerges out of Barnardos Strategic Plan ‘four key themes,’ which express the synergies between the organisation and the research objectives. I intend to construct a model of leadership and management of cultural change unique to a New Zealand social service organisation enabling insights not previously researched. The project offers this potential because in this context I perceive leadership and management to be a conceptual field of practice within the principles and practices of social work and associated professions, not as a function of historical management theory. This approach constitutes the distinctiveness of the whole research undertaking.

Barnardos’ ‘key themes’ are:

**Community:**
- Communities of practice encompassing collaborative partnerships and cross sector diversity relationships
- Sector leadership role by Barnardos collaborating and working with others
- Iwi, hapu, whanau relationships

**Integration**
- Service integration for maximisation of cohesiveness and efficiency
- An expectation that consumer needs will be met
- Recognition of professional disciplines

**People and leadership**
- Barnardos’ people ‘professionalism and passion’ and their ability to build relationships as ‘key to the effectiveness of its work’
- ‘Personal, professional and leadership development’ of Barnardos’ people
- A ‘shared and inclusive style of leadership’ both internally and externally

I see the leadership development of Barnardos people as increasing their capacity for transformational change in ‘turbulent environments where change is imminent and frequent’ (Dooley, ...
1997, p.92); [2] social innovation, organisational learning, ‘communities of practice’, complexity, and technology; and [3] applying an interdisciplinary model of leadership and management drawing from health, education and social work professional contexts and incorporating concepts of action learning, systems understanding of professional leadership actions, organisations as living organisms, change as unpredictable, and professional workers acting as change agents.

**Barnardos Māori strategy: Ngā pou e whā – Four cornerstones**
- Partnership and participation as critical underpinning characteristics of the organisation are integrated in all policy and practice

**3. Value to Barnardos and the Board**
I summarise the value of the proposed research to the organisation and the Board in these terms:
- Identifying processes which enable critical evaluation of organisational outcomes that Barnardos seeks, ie. tracking the quality of service to consumers and other stakeholders attributable to excellent management and leadership of frontline workers as management’s internal customers
- Opportunity for Barnardos governance and strategic leadership team to engage with me as a recent practitioner and manager with research skills and commitment to excellence in research and social work services – in brief, as a consultant rather than simply as a researcher
- Potential for ongoing collaboration via agreed projects, workshops and enhancement of practitioner-academic relationships for mutual benefit eg continuous quality of services to consumers and stakeholders
- To provide a middle and frontline management and practitioner perspective on Board and SLT leadership and management actions
- The benefits of a qualitative research project which will significantly contribute to the critical reflection needed to create a ‘learning organisation’

**Models of organisational culture change**

**Organisational culture and management of change**
This project will argue that the culture of the research subject organisation is appropriately analysed from a range of cascading perspectives (figure 1). ‘Culture’ is a social anthropological term defined by Piddington (1960) as ‘a body of knowledge, belief and values’ (p.4) applied to human communities. Piddington’s description provides the framework of reference for this project and specifically for the cascading models in figure 3.

**Organisations as cultures**
The variety of cascading perspectives on organisational culture and the management of change (figure 3) will enable an examination of their applicability as frameworks of reference in the project. Thus, organisations are ‘communities of practice’, described by Wenger as ‘groups of people informally bound together by shared expertise and passion for a joint enterprise’ (Wenger, 2000, p.139). They are ‘learning organisations’ (Senge, 1992) whereby group interactions produce unintended consequences as well as being predicated on theories of ‘learning disciplines’ and ‘learning disabilities’. The cultural icons of organisations, eg ‘brain’, ‘machine’, are redolent of their inhabitants’ perceptions of their organisation’s identity (Morgan, 2006). Organisations may be diagnosed using Schein’s (2004) schema, and similarly with models associated with cultural change (Dibella, 2007; Osborne and Brown; 2005; Kotter, 1996; Lewin and Regine, 2001; Olson and Eoyang, 2000).
Organisational culture: definitions and descriptions

An understanding of organisational culture is intrinsic to the project. Schein (2004) defines organisational culture as:

A pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has 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 (Schein, 2004, p.17)

Schein (2004) analyses the constituents of organisational culture in a sequential ‘building block’ mode that informs the ‘levels of culture’ in both directions (Figure 4). Schein’s ‘levels’ will offer a useful diagnostic tool in the research project, in terms of the process by which levels inform each other, and equally the elements that Schein considers make up the three levels.
The research will utilise Schein’s schema of organisational culture as a starting point for analysis, but it is anticipated that dimensions unique to Barnardos will emerge.

**Perceptions of change from diverse hierarchical levels**
Gardner’s (2006) observation of differential perception of change dependent upon the player’s hierarchical levels connects with the research findings of Jones et al. (2008) from an Australian hospital setting. Citing Kanter et al. (1992) these researchers observe that:

> Change poses special challenges at different levels of the organisational hierarchy, as different aspects of the change process may be salient to employees and may be evaluated quite differently … Kanter et al. (1992) … concluded that there are at least three key groups within organisations during change: change strategists at the top of the hierarchy, change managers in middle management (supervisors), and change recipients at lower levels (non-supervisors). They argue that change managers and recipients experience a greater sense of threat about the consequences of organisational change than do change strategists, and are most likely to lose status and jobs during major change (p.297).

Using the ‘three key groups,’ Jones and her colleagues found (2008, p.308) that executives verbalised positive perceptions of the change process; that frontline non supervisors articulated negative reactions; and that supervisors (middle managers) were the least assertive. These findings convey the importance in my research of interviewing Barnardos staff at different levels in the organisation, including Board members, although it must be noted that Jones et al. used a conventional ‘top down’ change management perspective in their research. Organic complexity approaches might offer a different perception.

**Models of organisational change**
The author suggests that models of change essentially fall into two categories: structured, rational approaches typified by Lewin’s (1947) classic and enduring ‘force field’ diagnostic; Chin and Benne’s (2009) empirical-rational/normative-educative/power-coercive triumvirate; Kotter’s (1996) change management process model; and Bass and Avolio’s (1993) transactional/transformational model. Approaches using an emergent, complex adaptive type include Olsen and Eoyang (2000);
Lewin and Regine (2001); Osborne and Brown (2005) who contrast planned vis-à-vis emergent change; Uhl-Bien, Marion and McKelvey (2007); Uhl-Bien and Marion (2008). Emergent complexity thinking offers a pathway for ‘second order’ culture change described by Van de Ven and Poole (2009) as ‘a break with the past basic assumptions or framework [in which] the process is emergent as new goals are enacted … the outcome is unpredictable because it is discontinuous with the past’ (p.872).

Dibella (2007, p.232) offers an overview of ‘how [organizational] change has been described and explained’. He describes variant terminologies relating to the ‘nature of the change itself:’ incremental or transformative (Nadler, 1988; Mohrman, 1989); first order versus second order (Bartunek and Moch, 1987; Nadler and Tushman, 1995); transformational, transitional or transactional (Ackerman, 1984; Burke, 1994); and episodic versus continuous (Weick and Quinn, 1999). Essentially, these terms differentiate between superficial and substantive change (Dibella, 2007, p.232). Transformational and transactional leadership styles constitute a tension to be explored in the project.

Dibella (2007) also differentiates between two distinct factors contributing to change: those ‘that stem from internal, developmental pressures and those that are pursued due to the need for organisations to adapt to or respond to changes in their external environments’ (Dibella, 2007, p.232). Identifying internal and external sources for organizational change bears a potentially direct relationship with the project’s research question: How have the senior management and board of Barnardos exercised leadership in a non-governmental organisation?

Conditions in which change occurs are usefully described by Dibella (2007). Arguing from an organisational development perspective, he has constructed a diagram of two axes to enable understanding and management of the changes perceived by ‘participants or stakeholders and the managerial implications’ (p.234). One axis measures the appeal of the change to the participants (desirable/undesirable); another its perceived likelihood (inevitable/impossible). Change managers benefit from this analytical framework, which provides an appropriate diagnostic tool for the research project organisation (Figure 5).

**Figure 5: Scenarios in how change is perceived**
(Source: Dibella, 2007, p.234) (Reproduced by permission)

<table>
<thead>
<tr>
<th>Likelihood</th>
<th>Appeal</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td><strong>Inevitable</strong></td>
</tr>
<tr>
<td>Desirable</td>
<td>1. Expedite</td>
</tr>
<tr>
<td>Undesirable</td>
<td>3. Reframe</td>
</tr>
</tbody>
</table>

**Potential limitations**
Potential limitations emanate from ethical and practical sources. Article space prevents articulation of a proposed research methodology; suffice to say that focus groups and interviews of Barnardos Board and senior managers (‘Senior Leadership Team:’ SLT) are planned, as well as middle and frontline managers and frontline service workers. At a time of further organisational restructuring in Barnardos (July 2011), constraints on candid or unbiased evaluations of leadership actions by staff initiating or affected by those actions may limit the value of their evaluations. Ethical attitudes in respect of sensitive information – easily traced in a small to midsize organisation–towards an outside researcher is another potential limitation.
Conclusion

This doctoral research programme is one of three strands which contribute to a coherent and global perspective on leadership, management and career pathways in social service organisations. The second is a research project which aims to construct the first set of social work leadership and management standards outside the United States. This project has secured the support of the Aotearoa New Zealand Association of Social Workers (ANZASW). The third is a co-authored book with academic colleagues from Australia and the United Kingdom, ‘Shaping your career in human services’, whose central notion derives from the idea that at every transitional point in a human service career there will be core qualities to understand, integrate and draw upon in exercising leadership. The book also examines how human service career leadership is influenced by diverse cultural constructs – national culture or character; organisational culture and climate; and professional ethics. The second and third strands will provide a useful context and contribution to the thesis.

References


What constitutes effective design when using multimodal methods and multimedia resources? Towards an understanding of how this knowledge can support teaching and learning in writing using multimodal methods in Years 1-8. Work in progress

Sue Bedford

Abstract

School writing curricula and pedagogy are still dominated by the production and assessment of traditional text despite calls for broader conceptualizations of writing that address a landscape dominated by multimodal technology. As Kress (1994) suggests, writing forms learners are most likely to encounter in their lives still lack recognition and acceptance in the formal school setting. Understandings around practices and progressions in writing using multimodal technology are still in their infancy as schools come to terms with developing curricula that reflect the use of new technologies.

This paper outlines Part One of a four part qualitative study, using multiple methods of data collection, to investigate what knowledge and skills are involved in writing using multimodal methods for students in years 1-8. Some initial insight into this question is gained using responses from interviews with six digital designers exploring practitioner understandings of apposite skills and knowledge necessary for effective design. Understandings are also offered on how this knowledge could support teaching and learning in writing using multimodal methods in Years 1-8.

Analysis of the data suggests that a fusion (Millard, 2003) of traditional textual practices and emerging digital practices including multimedia integration is necessary for effective document design. Importance is ascribed in the data to collaborative and interactive ways of making meaning offering potential for an audience to act as both reader and writer.

Keywords  Multimedia document, multimodal methods, digital

Introduction

The broader enquiry from which this paper is taken will be conducted in four parts. Data collected in Part One, from Digital Designers as domain experts and Part Two, from Primary School Teachers as pedagogical experts, focusses on understandings around using multimodal resources to convey meaning.

In Part Three, the researcher will bring to a group of approximately six teachers identified from the Part Two participants, data gathered from both domain and pedagogical experts in Parts One and Two. Part Three of the study will see participant teachers developing annotated exemplars for primary level students at benchmark levels two and four. Exemplars will consist of criteria and statements describing potential features of writing using multimodal methods and related interactions, processes, skills and behaviours involving the author and the user. The exemplars will also reflect the growth of expertise in the use of multimedia resources to convey meaning.

In Part Four of the study, the exemplars will be trialed by classroom teachers at a participating school with the aim of testing the utility of the exemplars in assisting teachers to provide feedback and tailored support to students when using multimedia technology as a writing tool. The support of annotated exemplars could also help teachers find value in integrating multimedia into the writing curriculum and help examine learning outcomes.
Background

New technologies have transformed the way writing is actioned, particularly those textual practices associated with communication such as emailing, instant messaging, texting and website posts. A sole focus on a writing paradigm that adheres to traditional conventions of written English no longer serves “… a differently configured communicational world” (Jewitt & Kress, 2003, p.185). Writers who work in environments that include visual, textual, haptic and aural resources think and act differently about the way information is organized to suit their communicative purpose (Labbo, 2004).

Engaging in collaborative and problem-based learning (Luke, 2000), organising information, building and sharing knowledge, all using new technologies provide a potentially powerful teaching and learning tool. Furthermore, as Mayer (2003) suggests, “…students can learn more deeply from well-designed multimedia messages consisting of words and pictures than from more traditional modes of communication involving words alone” (p. 125). However, understandings around what constitutes multimedia messages and what is involved in learning to use multimodal resources, are still emerging as these activities are constantly evolving.

Consequently shared understandings, particularly around terminologies, have not been clarified in related discourse with terms such as multimedia, digital literacies, digital media and new literacies being used interchangeably throughout (O’Brien & Scharber, 2008). For the purposes of this paper, clarification is offered around various terminologies used in this domain. Of most relevance to this study are terms using media, mode, digital and their derivatives. These relate to communication and writing in online environments using electronic technologies.

A multimodal approach and multimodality (Koutsogiannis, 2004; Kress, 2000; Kress et al., 2005) refer to multiple ways of acting or doing a certain task, for example writing, viewing and listening. Multimedia, on the other hand, includes multiple combinations of content forms or “…possibilities of expression” (Kress, 2000, p. 158) such as text, audio, still images, animation and video.

Digital is often used as a descriptor of a specific type of computer generated data. The more recent hybrid terms of digital writing and digital literacies (Sheridan & Rowsell, 2010) rather than computers and writing or online writing is used to situate writing alongside a specific literate practice in a specific domain. Digital writing involves preparing information or communication using electronic technology, often to be read online. To facilitate this, knowledge and understanding of multimedia design systems and practice is needed to plan, construct and maintain different elements such as visual, audio and text.

Research (Kress, 2003; Lankshear & Knobel, 2004) alludes to the importance of knowledge of design when creating digital texts as digital authors draw on a much wider range of resources than traditional textual authors. Consideration of audience features strongly in digital writing as it is not only easy to achieve an audience but, unlike traditional textual audiences, digital audiences are offered the opportunity to interact with digital writing, often effecting change to the writer’s version, to suit their own purposes.

Much of the language associated with technology mediated communication and information sharing has evolved around printed text and therefore assumes qualities associated with pen and paper literacy. Terms such as document, text, file, article, page, and writing are all strongly connected to traditional text production although many have been tailored to suit their digital equivalents in multimodal contexts and remain accepted descriptors in both domains.

For the purposes of this study, the term multimedia document, with the implied used of multimodal methods intended to be viewed by computer mediated technology primarily in cyberspace, using various combinations of media, will be used to orientate the reader to the format under discussion. This term was chosen because of its reference to the use of more than one media resource and method and offers a broader construct than say, digital writing.

Taking a closer look at Multimedia Design

Learning using multimodal resources has a strong theoretical basis that informs this research and includes the notion of learners using different channels to select, receive and integrate information into a more
coherent cognitive representation (Mayer, 2005) and that visual representations help to support cognitive load (Sweller, 2003). This study is also informed by the ideas of the New Literacy Studies (Barton, 1994; Gee 2000; The New London Group, 1996) that support an approach to literacy and literacy learning determined by social, cultural, historical and political contexts of the community in which it is used as opposed to a set of discrete technical skills, often referred to as ‘skill and drill’, associated with reading and writing.

Integrating media into a message and using more than one mode to convey meaning is not a particularly new phenomenon and just as it can be applied to a complex, technology enhanced file created using sophisticated computer hardware and software, it can also be used when referring to traditional pen and paper documents where pictures and graphics are used for the author’s purpose. As Kress and Van Leeuwen (1996) suggest, “…any text whose meanings are realized through more than one semiotic code is multimodal” (p. 183). The type of media integration (Braga & Busnardo, 2004) that forms a multimedia document that is the subject of this enquiry, however, has several unique features in addition to using more than one mode of meaning to represent information. It has the potential to be interactive, linked or directly connected to multiple elements in the same or different documents and integrated to an extent that the traditional pen and paper form does not.

Mayer (2003), in his description of what he terms a “… multimedia message,” (p.128) describes a presentation with pictures, words, sound and touch that is, “…designed to foster meaningful learning” (p. 128). The words can be written, spoken or heard. The pictures can be in still form such as photographs, illustrations or graphics or they can be animations or videos. Sound recordings can be musical or ‘mood’ related, and the haptic mode can be used to replicate the ‘feel’ of a particular object. These visual, aural, textual and haptic elements work together to make meaning but also in unique and individual ways. Technological affordances allow multiple options for further highlighting and enrichment of each mode.

Multimedia documents have the ability to be structured as “layers of information” to be accessed randomly at the reader’s discretion as need dictates referred to by Farkas and Farkas (2000) as the navigation paradigm. Tools enabling movement between the layers are important to support both the reader’s “…departure from the current node and arrival at the destination node” (p. 342).

Supporting navigation through cyberspace is an important and widely used tool, the icon. The word icon is now commonly associated with a sign or symbol on a computer screen, with ‘click on the icon’ being synonymous with navigating a path to a desired online destination. The overlapping or linking of multimedia documents in various ways depends on the placement, and reader familiarity with the purpose of the chosen icon. The way the navigation paradigm is utilised by designers is closely linked to the ‘usability’ of a multimedia document. The navigation paradigm was referred to by all designers who were interviewed as part of this study and will be explored further later in this report.

Different medium, different skills?

Whilst there is little in the way of direct guidelines on ‘how to’ design a multimedia document, it is contested as to whether writing in a multimedia context requires different sets of skills to writing within the more traditional context of pen and paper. Research around this in terms of the structure of how media is integrated, is based on relevant factors when constructing a web site such as the organising of information in ‘layers’ accessed by ‘links’ (Gregory, 2004).

In a traditional pen and paper document, the entire set of information is set out in one piece in front of the reader. In digital domains, pages tend to be multiple and hyperlinked or organised as “layers of claim and evidence” (Whithaus, 2005. p. 141) that do not exist in print versions of an argument for example. However, Henning (2001) suggests that in learning the communicative requirements of a specific type of document, for example a web page, the writer draws largely on knowledge of how text works rather than having to learn a new set of skills.

Other researchers (Bolter, 2001; Braaksma et al., 2002; Kress & Leeuwin, 1996) have suggested that digitally literate people participating in new literate practices producing things like blogs, wikis, podcasts and tweets do require specific skills not only related to, for example, producing and using visual, aural
and textual resources, but also those skills associated with critically reading and writing products for consumption in the highly contextualised environment of cyberspace. Arguably this is not a polarisation of the two viewpoints promoting the exclusion of one set of literate practice and replacing it with another, rather a position that supports the bridging and mediating of digital literacies and established literacies (Alvermann, 2001; Lankshear & Knobel, 2006; O’Brien & Scharber, 2008). These notions are further enhanced by Millard (2003) who details in her “...transformative pedagogy of literacy fusion” (p. 6) that to be a motivating factor in the lives of students today, literacy needs to be an amalgam of aspects of school literacies and children’s interests, particularly in technology, accompanied by appropriate pedagogical actions supported by professional learning.

The Possibilities of ‘Shape’ (Dillon & Vaughn, 1997)

To provide some cohesion to the different features of multimedia design, Dillon and Vaughn (1997) propose the construct of shape, as a means by which readers and writers engage with integrating media. Shape is a useful analogy when beginning to conceptualise what constitutes a multimedia document as it implies the presence of a structure, which multimedia documents undoubtedly have, but also includes the notion of fluidity which allows for variation that is necessary to account for technological advances as new resources and purposes emerge.

Dillon and Vaughn (1997) propose that, “Shape is a property of information that is conveyed both by physical form and information content” (p. 96). Shape includes variables of navigation features, text, image and sound and the physical layout and cognitive sequencing of information including schema and modeling. It is proposed that ‘Shape’ does more than present information to the user, this construct assists in assimilating information into individual knowledge structures. Dillon and Vaughan further suggest that by determining clearer user conceptualisations of ‘Shape’ and designers with the tools for applying ‘Shape’ to multimedia documents, it would be possible to develop an evaluative framework that detailed the knowledge and skills that are involved in media integration. These notions lead this researcher to consider ‘Shape’ as contributing to the broader understandings, beliefs and practices around multimedia design.

Summary

Creating and sharing information is increasingly influenced by multimedia technologies and changing social contexts. Multimedia form has several unique features, including the way information is organised and the collaborative and interactive ways in which readers and writers relate to these features in the context of cyberspace. An examination of the literature around the question of what constitutes effective design using multimedia resources and multimodal methods by no means reveals a definitive construct that addresses this question. However, it is proposed that it is both possible and pragmatic, particularly in the light of the aims of this study, to establish such parameters. This sits within the context of a call to address the literacy needs of learners for whom information presented using computer enabled multimedia is to be the most likely forum they will encounter and will have the greatest impact on their lives.

Approach and Methodology

An interpretive approach was chosen as the most suitable for this research. The aim of interpretive inquiry is to produce accounts that describe phenomena occurring. Thus understanding meanings and actions of the participants was fundamental to the inquiry. Aspects of phenomenography (Marton, 1981: Marton, 1986: Marton & Booth, 1996) were also employed as a way of exploring and describing how multimedia and multimodal methods are experienced by participants who are Digital Designers and, subsequent to that, by teacher professionals. It is then proposed to build on those experiences, along with teacher
professional knowledge, to enhance understandings about the role of multimedia technology in the teaching and learning of writing.

The choice of methodology for this study reflects the call by researchers in the field of multimedia learning such as Ainsworth (2008), for different methods when exploring how people learn with and about multimedia; to move away from experimental designs towards methods that describe the process of an experience. Ainsworth suggests that a flexible rather than fixed research design such as that offered by interpretive approaches using multiple data sources could give richer data.

Data Collection Tools and Data Analysis

Data were collected using semi structured interviews that were systematically analysed in several stages using three recognised approaches, namely, thematic analysis, the constant comparison method and discourse analysis (Glaser & Strauss, 1967). The processes and procedures associated with each of the three approaches were interpretive, continuous and recursive.

To establish a level of consistency in the rating of the data, the inter-rater method was used. A list of themes emerging from the data was generated by the researcher because it was considered unlikely that in this specialized area of study, raters chosen arbitrarily would know ‘what to look for’ in terms of themes. Data were examined and examples of comments that relate to each theme were identified. Comments were also recorded that did not fit any of the themes given to assist in a search for disconfirming data. Inter-rater training was given to three research assistants by the researcher, focusing on what was meant to be observed with a clear description given of the event to be observed with opportunities for practice and feedback. Concrete examples of what constituted an occurrence of each event were shared.

The analysis of the interviews of the six Digital Design experts served to ‘define the domain’ of multimedia form from an expert’s viewpoint. The decision to explore professional designer understandings around media integration was informed by research (Kress, 2003; Lankshear & Knobel, 2004) that emphasises the importance of design in relation to multimodal texts and “…the screen as a medium of communication” (Marsh, 2006 p. 503). The goal of this practitioner evaluation was to elicit the know-how and opinions of ‘external’ professionals, including contextual factors such as the current state of knowledge in this established field of digital design, and integrate this know-how and opinion with teacher knowledge on teaching writing using multimedia in Part Two of the study.

Procedure

Six Digital Design practitioners who work with and create multimedia documents were interviewed in order to be able to be informed by, but not limited to, the strategies of professional designers and graphic specialists and to generalise how they understood creating multimedia documents. It was expected that individual designers would, in their discussions, reveal a range of beliefs about what constitutes a multimedia document.

The target population for potential Digital Design participants was drawn up from a list following an internet search of Digital Designers in a cross section of sectors in the greater Auckland area including the commercial, academic and educational sectors. At this stage it was evident that there were multiple categories of designers that could have potentially been included in the study particularly within the commercial sector. Eligibility for participation in the study was measured against the following criteria. Designers who a) worked with and created digital designs using textual, visual and audio resources that reflected the focus of this study; b) had knowledge of and skill in multimedia design represented in the focus of the study; c) had been involved in design for at least one year and self-identified and/or recognised as representing ‘best practice’ in this area; d) potentially had some experience with digital design aimed at a younger audience, and willing to talk about all of the above by taking part in an interview of approximately one hour.

The initial approach was made through email then followed up by a phone call. From 15 positive responses, a list was collated of six participants made up as follows:
**Figure: 1**
All names are pseudonyms

<table>
<thead>
<tr>
<th>Name</th>
<th>Gender</th>
<th>Age Bracket</th>
<th>Years of Experience</th>
<th>Role</th>
<th>Sector</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peter</td>
<td>M</td>
<td>25</td>
<td>5</td>
<td>Communications coordinator</td>
<td>Non profit making</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Print/ multimedia</td>
<td>organization</td>
</tr>
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<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brigitte</td>
<td>F</td>
<td>24</td>
<td>3</td>
<td>Graphic Designer multimedia</td>
<td>Commercial</td>
</tr>
<tr>
<td>Matt</td>
<td>M</td>
<td>25</td>
<td>3</td>
<td>Graphic Designer multimedia</td>
<td>Education</td>
</tr>
<tr>
<td>Julian</td>
<td>M</td>
<td>40s</td>
<td>30</td>
<td>Creative Director print/ multimedia</td>
<td>Magazine, Commercial</td>
</tr>
<tr>
<td>Bart</td>
<td>M</td>
<td>30s</td>
<td>7</td>
<td>Lecturer/academic</td>
<td>Tertiary, Education</td>
</tr>
<tr>
<td>Ryan</td>
<td>M</td>
<td>25</td>
<td>5</td>
<td>Animation, graphic design and illustration</td>
<td>Film, Commercial</td>
</tr>
</tbody>
</table>

**Design Practitioner Understandings of What Constitutes a Multimedia Document**

**Findings**

Data generated from the six individual semi structured interviews are presented. In ‘defining this domain’, discourse is organised to highlight each of the four descriptors that emerged from the data. The four descriptors relate to the use of more than one mode of meaning making, the use of interactive design features, the role of form and the range of apposite knowledge and skills.

*A multimedia document utilises online, computer generated technology using audio, textual, visual and haptic modes.*

With one exception, designers talked about the use of different media modes that play a role in making meaning when discussing what constitutes a *multimedia document*. Examples of these comments were: “…a document where a whole lot of different forms of media can be brought together… for my purposes, that would be on a computer screen…” (Peter, April 2011).

A media format whereby more than one form of media is used…you are drawing on images, sound, type, colour, that sort of thing and things are moving…different types of media that perform different functions to contribute to the meaning making (Julian, April 2011).

Three designers offered further clarification around the composition within media modes and the possibility of sourcing or creating resources within each mode. These resources may be generic such as
images obtained from software, or uniquely crafted for a particular purpose such as a photograph or video clip. An explanation of this was detailed by Peter:

It could be images that you create yourself using a digital camera, scanned images that you might have drawn or painted, it could be video footage that you have taken on a video or some other sort of camera, it could be text that you have written or has been sent to you from someone, it could be audio that you have collected and then there is content that you can find on the internet… obviously Google and that kind of thing. Then of course you can purchase stock photography and images, audio, and you can purchase stock video as well (April 2011).

In addition to different media modes, some designers talked of the constantly evolving nature of technology that supports multimedia productions and the broad spectrum of possibilities contained within the notion of multimedia. Matt (April, 2011) referred to this in his comment:

I guess it is developing especially the way the web is evolving, a multimedia document would be anything from Web 1.0 to Web 3.0; clicking through pages reading content or it could be a little bit more interactive, watching videos, giving feedback in forums and commenting.

The exception to this type of reply was one designer who stated that a multimedia document was, “…a narrative structure…” (Bart, May 2011). When questioned further on this comment, he talked of a multimedia document and multimedia in general, as an object in itself and for his purposes, didn’t conceptualise multimedia as a combination of structures.

A multimedia document, using interactive design features changes the role of the audience. The audience combines the function of the reader and the writer, to become ‘the user’.

Data collected suggested that for the purposes of examining multimedia document design, the intended audience has the potential to interact with the document to the extent that they become both the reader and the writer. This role transforms the audience into the ‘user’. Designers did not talk about multimedia without mentioning interactivity and the role of the ‘user’. These comments from Bart were typical of participant responses, “I would associate that (a multimedia document) with interactivity ‘ and further, “…a multimedia document depends inherently on the user. It will sit and wait until it is acted upon...the user is in control” (Bart, May 2011). “Generally, I think in the broadest sense, it is something that can be interacted with so it is created and then it might include different parties altering it and also it is easy to digitally spread or duplicate….” (Brigitte, April 2011).

All designers identified a link between the notion of interactivity and creating a multimedia document. Typically, Bart comments, “…people can pick and choose and it makes the user part of the information. They can choose what happens and when and there is a certain level of self determination” (May, 2011).

Alongside interactive design features sat the navigation feature that underpins all ‘journeys through cyberspace’. As Peter comments,” You would want your navigation system to be pretty clear, easy to use, if you expect people to use it without problems” (April 2011).

A multimedia document has a unique form that facilitates user performance.

Comments around shaping a multimedia document ranged from ‘no rules’ approach, as suggested by Brigitte (April, 2011) “…there are no rules for multimedia documents and there’s no specific guidelines…multimedia can be anything”, to detailed explanations about how a document needs to be structured so as to produce the desired results.
All designers made reference to the unique features of multimedia documents that set them apart from pen and paper documents. These features included an ‘information hierarchy’ incorporating positioning, timing and presentation of information, the presence of ‘links’ which can direct a user to another webpage, the use of colour and typography, the presence of a navigation framework and the essentially visual nature of multimedia documents with nominal use of carefully considered textual resources. In essence, all these features related to a strong focus on the audience or ‘user’ and facilitating user response. Bart’s (May 2011) comment typifies what other participants also suggested, “The thing about design is that we are focused on somebody, we don’t design for ourselves.”

Ryan (April, 2011) comments on how he sees the role of hierarchy. For Ryan, hierarchy or the way that information is arranged and accessed was an element of shape and he talked about how he saw hierarchy and its relationship to the user:

Hierarchy plays a big role. The user needs to be able to figure out how to use it (the document), what’s most important. If there’s all these different things happening they need to see how it relates to each other and what the main focus of it is. What I find with a multimedia document is that one of the most important parts is hierarchy. So hierarchy plays a very important role in helping the viewer understand what is important.

Similarly Matt (April 2011) offered, “Hierarchy plays a big role in everything so the first thing is so what is the key message?”

Within the notion of a unique hierarchy in multimedia design, comments referred to the non linearity of how information is configured. Typically:

…the viewer can choose what they want to learn or where they want to go so they won’t lose interest but it might get dangerous because it might not get all the important information by doing so… If you follow a linear path you can systematically build on your prior and presented knowledge it sort of supports the learner in taking them through a process…

It (non linearity) is more like a cloud shape than a straight line (Ryan 2011).

Three designers also mentioned the perceived ephemeral and superficial qualities of multimedia messages, its ability to be altered as users, for example, interact with the content and possibly change the arrangement or content of the information for their own purposes. “Multimedia to me is about transience. Information or messages that are only meant for a certain time or context that is ‘for the moment’ as it were. Whereas pen and paper messages have more of a permanent feel to them…” (Julian, April 2011) and similarly Brigitte (April 2011), “…I think they (multimedia documents) often don’t have as much depth as printed material because on a screen we expect to spend less time absorbing information…” Similarly Ryan (April 2011) commented, “… not everything is in depth, and you can miss things and make them too simple.”

Creating a multimedia document draws on a range of knowledge and skills.

In terms of knowledge and skills needed to create a multimedia document, all designers talked of being cognisant of who their intended audience is, and the needs of that particular audience in terms of, for example, cultural norms and semiotics and the purpose for designing the document. In addition, apposite knowledge of relevant hardware and software was signaled as being important but there was a perception that this was not as important as one might expect due to the high level of support for technology resources from the manufacturers and other users, plus the facility to hire experts to perform tasks on your behalf. Brigitte (April 2011) comments, “…technical skills are irrelevant because they are the kind of things these days that you just have to figure out…like you get something and you just play with it and figure it out…"
Julian (April 2011) summarised the skills needed in this way:

You would have to know about the software if it was on computer, those sorts of technical skills. You would have to understand how a message is put together, who was your audience, what you wanted to put across to them, on what level you were wanting them to take up your message. You would really have to plan it out first so maybe good planning skills of being able to co-ordinate different areas into one.

There was also mention by several designers about the importance of being interested in and motivated to use technology, as an important factor in being able to design an information space using multimedia.

Peter’s comment identified what was for him, the juxtaposition of designing documents for pen and paper and multimedia. “In reality, print design and interactive design are two very different forms of design requiring different skills.” (April 2011). He went on to explain about the skill of being able to tailor an information layout for viewing on a screen, where as he points out there are other things vying for your attention as opposed to tailoring an information layout for the more static format that is available using paper.

... if you are looking at a multimedia document on that screen there may be other things on that screen at the same time vying for your attention. There may be other websites open, other programmes or things popping up or you might have that in a window that might be minimized and what happens to that content when the windows have been minimized, what do you see for example, and so when you have a piece of paper you could fold it in half and that would change it but generally paper is a standard size, we know the size of the newspaper, the size of a piece of paper A4 is standard and so you can put the content on there to fit that size but with screen sizes if you produce one document it could fill the screen or with a bigger screen it might only be in the middle.

All participants offered that the use of computer generated multimedia resources was pervasive in learning environments and these resources and the ways in which they could be utilised, would continue to increase and develop in complexity. The majority signaled that using traditional textual resources such as pen and paper was an integral part of using multimedia resources and, for them, the initial stage of “mocking up” an idea was generated with those resources.

Drawing on textual features such as puns, metaphors, alliteration, to carry a message was widespread. Comments were also noted around the importance of the use of text in all documents, the consensus being that it was the text that carried the message.

Discussion

This first part of the four part study reported on was aimed at ‘defining the domain’ of multimedia form, from an expert’s viewpoint and to generalize how Digital Design practitioners understand creating multimedia documents. Ideas were explored with six practitioners around their understandings of what constitutes multimedia design, apposite skills and knowledge required for its production, contrasts in design techniques between pen and paper documents and multimedia documents and the role of the intended audience when designing using multimedia. These data were then examined to develop descriptors of what constitutes multimodal form for subsequent consultation with teacher participants.

Emerging from the data, were four descriptors:

- A multimedia document utilises online, computer generated technology using audio, textual, visual and haptic modes.
- A multimedia document, using interactive design features changes the role of the audience. The audience combines the function of the reader and the writer, to become ‘the user’.
• A multimedia document has a unique form that facilitates user performance.
• Creating a multimedia document draws on a range of knowledge and skills.

As expected, the majority of participants talked about the use of different media modes playing a role in making meaning within a multimedia document. More than one participant however indicated their belief that a multimedia document sat within the very broad spectrum of the communication paradigm and that there were really ‘no rules’ that supported its construction. As noted, one participant conceptualised a multimedia document as simply, a narrative. He talked of a multimedia document and multimedia in general, as a tool, and for his purposes and didn’t conceptualise multimedia as a combination of structures.

There is support for this view, including this researcher, that communicative purpose and context rather than medium and form based guidelines should direct the way a document is conceptualised (Gregory 2004) but, for the purposes of examining exactly what a multimedia document looks like, descriptions offered by the other participants and relevant literature are useful to deconstruct the notion of multimedia as a priority at this stage of the research. The majority of participants supported by relevant literature suggested that although constantly shifting, multimedia documents are those containing meaning of more than one mode (Kress & Van Leeuwin, 1996; Mayer 2003; O’Brien & Scharber, 2008).

Designing multimedia documents around the notion of interactivity was a key element that emerged from the data. It is accepted that in all texts including those generated using pen and paper, interactivity is a process by which readers construct meaning. This happens through the combination of prior knowledge and previous experience, information in the text, and the stance the reader takes in relationship to the text. However, the interactivity referred to by the participant designers around constructing messages with multimedia went further than this largely cognitive and knowledge based interaction, to include the notion of being able to change the multimedia document by responding to and altering the content according to the needs of the user.

As mentioned, referring to the intended audience as ‘the user’ of a multimodal document implied and brought about a different role than that of ‘the reader’ often referred to in a traditional textual environment. The interactive nature of these documents makes the writing process more recursive than fixed for both the writer and the user. The ability and, increasingly, the expectation, of an intended audience in multimedia design to take an active role in the message delivery including the ability to add to or change the message, means that they assume the role of both reader and writer. As Peter suggested, designers can facilitate a “static finished result or a flexible finished result in the sense that it may be changed and altered by themselves or other people in the future” (April, 2011). The flexible and highly contextualised properties of multimedia environments and the expectation of ‘user’ input into multimedia documents is suggested as having implications for writing pedagogy. Writers will need specific knowledge around the processes by which they make decisions on how to structure these messages.

Interactivity, notions of ‘information hierarchy’ incorporating positioning, timing and presentation of information, the presence of ‘links’ which can direct a user to another webpage, the use of colour and typography, the presence of a navigation framework and the essentially visual nature of multimedia documents with nominal use of carefully considered textual resources were clustered together as form but share many elements of ‘Shape’ (Dillon & Vaughn, 1997; Dillon & Gushrowski, 2000; Takayoshi, 2000).

Both form and ‘Shape’ are about usability and user behaviour. They are an amalgam of accepted conventions of pen and paper design for example, the impact of using a particular font, notions of navigation, layering of information and interactivity, amongst others. Understandings around form and ‘Shape’ as a construct could have important implications for writing pedagogy. It suggests a possible framework around which could be developed details of the types and range of knowledge, skills and behaviours that students may demonstrate when creating multimedia documents.

The reference by several designers to the importance of being interested in and motivated to use technology, as an important factor in being able to design an information space using multimedia is consistent with motivational theories. If you enjoy doing a particular task, you are more likely to reach a higher level of expertise than someone who does not share that enjoyment.
All participants were in agreement that creating a multimedia document draws on a range of knowledge and skills but, reflecting prior research, there was disagreement on whether these skills were different to those needed to create more traditional pen and paper documents. Noted are Peter’s comments referred to in the previous section. His contention was that the two disparate contexts required different skill sets and the presentation of information required a different ‘mindset’. As mentioned in the literature review, research offers support for both the need for ‘new’ skills, most commonly associated with technology mediated resources, to adapt to new literacies and conversely, ‘old’ skills, commonly associated with textual environments can easily be adapted to function within ‘new’ literacy spaces.

Conclusion

As Dillon and Vaughn (1997) suggest, “If we are interested in improving human performance with computing technologies, then we must learn to design more useful and usable digital documents” (p.92). From examining the data in this and other related studies, it is likely that the fusion (Millard, 2003) of traditional textual practices and emerging digital, visual, aural and haptic practices would appear to be descriptive of what is necessary for effective multimedia document design. In terms of supporting learners, it must also be accompanied by appropriate pedagogical actions that are supported by professional learning. Unquestionably, there is debate around the type of skills and knowledge required to engage in creating and using multimedia documents; whether their production requires the learning of new rules of document design or whether writers can easily adapt their writing style to include the use of multimedia.

Essentially, effective design when using multimodal methods and multimedia resources requires a range of skills and knowledge related to the manipulation of the various modes of meaning and how this supports the writers’ purpose, organising information so that users relate to it in collaborative and interactive ways and responsive to the role that the user plays as both reader and writer.

Next Steps

The four descriptors detailing what constitutes multimodal form gained from data collected in this stage of the research will form a basis on which to talk with teacher participants about their understandings of using multimedia and creating multimedia documents as part of the writing process in years 1-8. In this way, with data collected from participants from Parts One and Two of the study, it is anticipated that a rich understanding of what constitutes writing using multi modal digital technology and how it is experienced by two different groups of participants will be constructed.

References


Historical empathy and student engagement

Martyn Davison

Abstract Historical empathy is highly valued by historians as an important element of historical thinking. Its potential however to be widely taught in history classrooms may not be fully realised because there is little agreement regarding its meaning. This paper proposes a model of historical empathy, consisting of six criteria, three of which are affective and the remainder cognitive, which could be useful to teachers. It also seeks to explore how these criteria relate to student engagement. The research reported on in this paper is based on an instructional intervention, taught and designed by me to explore the teaching of historical empathy in two Year 10 social studies classes. One class, referred to as Class A/C, was taught about historical empathy using an affective then cognitive sequence of learning activities. The other class, referred to as Class C/A, was taught the same material but with this sequence reversed, i.e. firstly cognitive and then affective learning activities. Data gauging student engagement was elicited, during the intervention using a classroom response system and student interviews and post-intervention from a student feedback survey. The findings revealed a higher degree of enjoyment and interest in Class A/C compared to Class C/A, as reported in the student feedback and interviews. Findings from the classroom response system also showed higher levels of student interest in Class A/C.

Key words: historical empathy, engagement

Purpose
The intention of this paper is to explore the following research question: How does student engagement with historical empathy compare, when it is taught either in an affective and cognitive sequence or with this sequence reversed? It will do this by discussing the use of an instructional intervention that compared two approaches to teaching historical empathy to Year 10 students (14 to 15 year olds) in two social studies classes at Eastside School, a large suburban New Zealand secondary school. It is important to state from the outset, that I taught both sequences and therefore had the role of teacher researcher. Although not the focus of this paper, the instructional intervention was designed to explore two further research questions about the affective and cognitive dimensions of historical empathy and how students develop historical empathy.

Theoretical frame
Historical empathy is highly valued by historians (Schama, 2002). In recent years researchers from different countries have identified a series of procedural concepts, including historical empathy, which when integrated with substantive content form the basis of historical thinking. From New Zealand (Hunter & Farthing, 2007) and Canada (Seixas, 2006; Lévesque, 2008) to the Netherlands (Van Drie & Van Boxtel, 2008) and Australia (Taylor, 2005) researchers have promoted historical thinking as a model for how history should be taught in schools. Much of their research was inspired by Shemilt’s (1983) ground-breaking Schools Council History 13-16 Project which in 1970s England aimed to teach history as a particular form of knowledge and introduced students to concepts such as evidence and empathy. In contrast to the ideological divide between conservatives and progressives that has largely framed the debate about what historical content should be taught in schools (Nash, Crabtree & Dunn, 1998; Clark, 2008), there is a consensus that historical thinking provides a robust rationale and structure for history education.

1 Pseudonyms have been used for the research setting and participant names so that they will be unidentifiable.
This study uses one of these models, Sexias’ (2006) ‘benchmarks of historical thinking’ (see figure 1) to clearly situate historical empathy within such a structure.

**Figure 1: Sexias’ model of historical thinking**

Together these six benchmarks describe what it means to study history as a way of making sense of the past. As Lévesque (2011) has pointed out, Sexias believes that all of the benchmarks are closely related and that each one is open to new interpretations. Sexias with his colleague Carla Peck, has used this model to advocate the reform of history teaching in Canada and argues that historical thinking should be a “central part of our history teaching” (Sexias & Peck, 2004, p. 115). In terms of historical empathy, Sexias defines it as perspective taking: cognitively understanding the historical context of past-lives. He emphasises that this is different to “the common-sense notion of deep emotional feeling for and identification with another person” (Sexias, 2006). Following Sexias’ logic, it might be argued that in terms of historical thinking, cognitive historical empathy is in and common-sense affective historical empathy is out. I would argue that to be sure historical empathy is a cognitive act and it is hard to disagree with Sexias when he says that without evidence it is “historically worthless” (2006, p. 10). I would also argue however, that affective historical empathy is not always ‘common-sense’ and that the cognitive and affective are perhaps equally important dimensions of historical empathy.

When described affectively, historical empathy is about imagination (Lee, 1984), emotional engagement and caring about past lives (Barton & Levstik, 2004). Imagination allows the filling in of gaps between fragmentary and ambiguous evidence and as Collingwood (1946) pointed out, to get inside the minds of those who lived in the past. Kohlmeier (2006) has highlighted the significance of students caring about the people they are studying, when she researched how her ninth grade world history class empathised with three different women from the past. She concluded that without this caring, “I’m not sure the students would have done the hard intellectual work I asked of them” (2006, p. 52).

When described cognitively, historical empathy is about understanding the context of the past by careful use of evidence (Foster, 2001). It supposes that the history student maintains a cool detachment from the past and recognizes that past perspectives are different from those held in the present (Downey, 1996). It is also counter-intuitive to the way that we usually think (Wineburg, 2001). Sam Wineburg, argues that it requires careful cognitive acts such as paying attention to the provenance of source material and the building up of contextual knowledge.

Based upon the different ways history education researchers, notably Lee (1984), Shemilt (1984), Downey (1996), Foster (2001), Wineburg (2001) and Barton and Levstik (2004), think about historical empathy I have outlined what these cognitive and affective dimensions might look like: three criteria are cognitive and the remainder are affective (see figure 2).
As Barton (personal communication, May 25, 2009) stresses, there are a number of ways of considering the relationship between these criteria.

Firstly, the affective and cognitive are separate but exist in a sequential relationship. As discussed, Barton and Levstik (2004) place the affective first, arguing that this draws students into wanting to find out about evidence. But equally the cognitive could be placed first. Wineburg (2007) describes the careful consideration of context whenever looking at evidence as being the vital first step to doing history well. He suggests history is about cultivating caution and discipline and avoiding a rush to judge. In other words, judge only after you have understood. Russell (2008) says something similar, when she posits that a cognitive history of the Holocaust must come first.

Secondly, that historical empathy may require students to combine at the same time both the affective and the cognitive. Endacott’s (2010) study of eighth graders trying to interpret particularly tough decisions made by four historical figures, suggested that the students did not do this by marshalling evidence and building up their contextual understanding, alone. They also interpreted these decisions by engaging with the feelings of those who made them. Endacott concluded that by drawing upon their experience of coping with problems, the students were able to make better sense of the problems faced by these historical figures. While he does not describe in detail exactly when or in what order students were either making affective connections with these historical characters or approaching them more cognitively, the impression is that it involved a “simultaneous combination of both approaches” (2010, p. 6).

Thirdly, the affective may impede a cognitive understanding of empathy and vice versa. Schweber (2004, 2006) argues that when a teacher places the affective first it “supplant[s] any chronology or almost any information being taught at all” (2004, p. 57). Her case-study based research about teaching the Holocaust found that while an affective approach may well foster feelings of anti-racism it did not instil much holocaust history. Similarly, Brown and Davies’ (1988) interviews of sixteen Religious Education and history teachers in nine English secondary schools, found some teachers to be concerned that the affective might impede the cognitive when studying the Holocaust. These teachers bluntly argued that if they wanted to “focus on causation and the context of particular events then pupils in tears would not help” (1988, p. 81). Bardige’s (1988) study of looking at the journals of students who were learning about the Holocaust found however, that nearly the opposite could be true. As students develop cognitive skills such as recognising multiple perspectives they find it harder to hold on to their “moral sensitivities and impulses” (1988, p. 109). Personal action to stop wrong-doing is replaced by a more distant cognitive approach of calling for governments or society to do something. LaCapra (2001) says something similar when he theorises that an affective response to viewing Holocaust survivor testimony might be impeded if one focuses on thinking about the context of the interview or of the interviewer’s technique.
The fourth way of considering the relationship could be that one lens is correct, whether it is affective or cognitive, and the other false. This way of conceptualising empathy is rarer, but Foster (2001) certainly dismisses affective empathy when he argues that it is associated with unwanted sympathy and over-identification. Conversely, past events such as the Holocaust, as Landsberg (1997) argues, may require affective experiences such as temporarily feeling vulnerable because they are “cognitively unimaginable” (1997, p. 85). In the context of studying trauma and the Holocaust, LaCapra (2001) argues that empathy is an affective concept, and is about “rapport, or bond with the other recognised and respected as other” (2001, pp. 212-213).

These multiple ways of describing the inter-play between historical empathy’s cognitive and affective dimensions reflects Brooks’ (2009) observation that it is difficult establishing the meaning of historical empathy. The way forward is to more fully investigate these various ways of considering the relationship between the affective and cognitive dimensions of historical empathy and what they mean for teaching and learning history. The following section outlines how my study of historical empathy attempted to do this in terms of focusing on student engagement.

**Study Design**

I am studying what happens when affective and cognitive learning activities designed to foster historical empathy are taught by me to two year 10 social studies classes, at Eastside School, over the course of nineteen one-hour lessons. One of these classes, referred to as Class A/C, was taught about historical empathy using an affective then cognitive sequence of learning activities. The other class, referred to as Class C/A, was taught exactly the same material but with this sequence reversed, i.e. firstly cognitive and then affective learning activities. In other words, I am comparing what happens in Class A/C and Class C/A. What exists inside this boundary can be referred to as a qualitative comparative case study.

Using Stake’s (1995) terminology, my case study can be seen as both intrinsic to improving my practice and instrumental in that I am broadly trying to understand the big picture of how students develop historical empathy. As my case study has evolved, I have thought about the intrinsic and instrumental as existing on a continuum rather than being dualistic. This is because my research questions (see below) reflect both my practical and theoretical interests:

**Research Questions**

1. How does student engagement with historical empathy compare, when it is taught either in an affective and cognitive sequence or with this sequence reversed? *(derived from theory)*

2. In what ways do students move from less to more sophisticated interpretations of historical empathy? *(derived from my practise and theory)*

3. How do students define historical empathy? *(derived from my practise and theory)*

My decision to use a qualitative case study research design is based on three elements. Uppermost among them is my belief that the findings emanating from a small single case study such as mine can contribute to the development of knowledge about historical empathy. This is because case study provides sufficiently thick detail of the particularity of the case for readers to judge whether it may be transferred to their own practice. It can also contribute to the accumulation of particularities which may help to develop a shared understanding of historical empathy. Leading researchers within the historical empathy field such as Kohlmeier (2006) and VanSledright (2002) have published case study based research which does this. Furthermore, because of the intensive nature of case study, it can become the particular example that falsifies a general theory.

I will explore my case study by “prob[ing] deeply and… analys[ing] intensively” (Cohen & Manion, 1989, p. 124). The intensive nature of looking closely at what is happening in my two social studies
classes is the second element in my decision to use a case study research design. Put simply, my need to deeply understand the development in students of historical empathy stems from my research questions. The second research question in particular focuses on collecting detailed information about the meaning of historical empathy. It is very likely that this requires eliciting what individual students think about such a concept. The first and third research questions are about tracing the learning trajectories of individual students over the course of nineteen one-hour lessons and identifying how and when their grasp of historical empathy changes. The key point here is having sufficient richness and completeness of information to be able to successfully do this. As Barton (2008) maintains, we know a lot about different approaches to historical thinking, and therefore historical empathy, but not necessarily how they play out in the world of individual students sat inside social studies or history classes.

The final element, case study’s multiple sources of evidence allow for triangulation and the establishing of “converging lines of evidence to make your findings as robust as possible (Yin, 2005, p. 386). This allows for one source of evidence to corroborate another or for the findings to be enriched by different sources of evidence saying different things. At the very least it means that giving too much weight to one source of evidence is less likely to happen. As Golby and Parrott (1999) argue, case study is similar to detective work, in that “it is wise to have a number of lines of enquiry …[and] all informants and all kinds of evidence [are] worth considering” (1999, p. 80). They also argue that each line of enquiry is likely to produce conflicting accounts of what is happening. Rather than aggregating these, case study is about confirming the most warranted assertion or whether there are a variety of assertions “seem to them to be appropriate and practical” (Bassey, 1999, p. 69).

In pursuing a qualitative comparative case study design I rejected a mixed-method approach. This is because while I have partly attempted to gauge and quantify qualitative information I have not sought what Denzin and Lincoln (2011) term the high-level statistical analysis of quantitative research which requires randomized sampling and controlled experiments. Instead I have pursued a qualitative path of richly describing individual students and what was happening within my classroom as the instructional intervention unfolded. Where I did quantify information it was because I thought that it would enhance my attempt to answer my research question. Mindful of what Mutch (2009) calls the potentially muddled thinking underlying pragmatism, as a teacher researcher I do feel that within a qualitative framework there is potential for a wide range of methods to be used, and that some of these can involve numbers.

Sample

The study was based upon a purposive sample of two Year 10 (14 to 15 year olds) social studies classes within my professional setting at Eastside School. One class was taught historical empathy using firstly affective learning activities, followed by cognitive learning activities. This class has been referred to, throughout the study as Class A/C (n =23). Of the twenty three students who participated in the study, nine were boys (39%) and fourteen (61%) were girls. The second class was taught using exactly the same material but with the sequence of learning activities reversed so that it began with the cognitive learning activities and was followed by the affective. This class has been referred to as Class C/A (n = 22). In this class, seven participants were boys (32%) and fifteen participants (68%) were girls. The gender balances of Class A/C and Class C/A were therefore similar. In both classes, just over seventy per cent of participants were of Asian or Pākehā (New Zealand European) ethnicity, and eight per cent identified as Māori. This is broadly representative of the school-wide population’s ethnicity. The twelve students’ (six from both classes) who decided not to participate in the study still took part in exactly the same learning activities and assessments.

Within Class A/C and Class C/A, maximal variation sampling (Creswell, 2008) was used at the start of the study to select twelve students whose responses to the instructional intervention could be explored in more detail through them participating in two interviews. The criteria used to select these students were: an equal mix of gender and a variation of performance in an entry task activity. The latter involved students responding to a ‘what was it like to be an historical character in 1915’ question, by using the information contained in a small number of relevant sources. The task was assessed using a five level
marking scheme. The results revealed that only one student scored above Level 2 and I therefore selected the greatest variation of responses with the total range of Level 2 scores.

**The instructional intervention**

At the heart of the case study was a nineteen lesson instructional intervention that focused on teaching historical empathy using the context of the Gallipoli campaign in 1915. One half of the intervention focused on the affective dimension of historical empathy. The starting point was exploring different perspectives in the film *Gallipoli* (Weir, 1981), which portrays the adventures of two Australian friends as they head off to war and eventually find themselves at Gallipoli. This was followed by learning activities which included: the writing of found-poems based on the records of soldiers whose names’ were selected from the local war memorial; re-enactment inspired by a series of wartime photographs; and role play devised from the diaries of a New Zealand soldier. The other half of the intervention focused on the cognitive dimension of historical empathy. This began by exploring the values and beliefs of New Zealanders at the turn of the Twentieth Century. It used evidence drawn from visual and textual source material and the documentary *Frontier of Dreams, episode 8: the price of empire* (Burke & Waru, 2005) to put the Gallipoli campaign into context. This was followed by a series of cognitively focused learning activities which included: using a rubric to analyse evidence drawn from cartoons penned in 1915; watching the documentary *Gallipoli: Brothers in arms* (Denton, 2007) to compare past and present-day attitudes to Gallipoli; and critically interpreting the different perspectives found within a series of interviews with New Zealand veterans of Gallipoli.

An equal number of lessons were devoted to the affective and cognitive dimensions of historical empathy. The affective lessons were written in sequence as too were the cognitive lessons. Both sequences were able to stand alone. To help ensure that my teaching was comparable across both Class A/C and Class C/A, and that I did not slip into affective mode when teaching the cognitive sequence or the reverse, I kept a daily set of field notes to record what was happening in my teaching. Reflecting on the challenges of teaching both classes each day, one affectively and one cognitively, helped me to be mindfully present with each class. Also, by using the criteria set out in figure 2 to carefully plan each lesson I had a clear idea of the learning objectives in each episode of teaching. A potential weakness in my design was having no independent measure that the cognitive and affective sequences of teaching were comparable. This I believe was off-set by my ethical position as a teacher researcher. My principal role in the classroom was as the students’ teacher and carefully teaching both sequences so that there was no educational disadvantage to the students.

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2 The Gallipoli campaign in 1915 is sometimes described as a side-show in the larger history of the First World War. For the Australian and New Zealand Army Corps (ANZAC) it was a defeat which foreshadowed worse losses on the Western Front. Nevertheless, 8709 Australians and 2721 New Zealanders lost their lives in the campaign and as a place where the ANZAC spirit was forged it has found a significant place in the narrative of Australian and New Zealand history.
Data collection methods
The methods and data sources were linked to my research questions (see table 1).

Table 1: organising data analysis

<table>
<thead>
<tr>
<th>Research Questions</th>
<th>Methods</th>
<th>Data sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. How does student engagement with historical empathy compare, when it is taught either in an affective and then cognitive sequence or with this sequence reversed?</td>
<td>Student feedback survey</td>
<td>Student responses to feedback questions</td>
</tr>
<tr>
<td></td>
<td>Classroom Response System</td>
<td>Txt scores</td>
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<tr>
<td></td>
<td>Interviews</td>
<td>Interview transcripts</td>
</tr>
<tr>
<td>2. In what ways do students move from less to more sophisticated interpretations of historical empathy?</td>
<td>Entry, mid, exit and final post-task</td>
<td>Scores from tasks</td>
</tr>
<tr>
<td></td>
<td>Documents</td>
<td>Student workbooks</td>
</tr>
<tr>
<td>3. How do students define historical empathy?</td>
<td>Interviews</td>
<td>Interview transcripts and pictures of historical empathy</td>
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<td></td>
<td>Visual material</td>
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</tbody>
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This paper focuses on the first of these research questions and the relevant methods and data sources.

Student feedback survey
The feedback survey was used to evaluate the instructional intervention and to compare the attitudes of students in Class A/C and B concerning this intervention. My intention was to measure and compare student attitudes at the end of the teaching and to triangulate this data with information I had elicited from the classroom response system and the interviews, especially regarding student interest. The feedback was based upon the Csikszentmihalyi and Larson (1984) motivation scale and comprised of seven questions about student attitudes to the intervention:

a) To what extent have you enjoyed the module?
b) To what extent have you found the module interesting?
c) To what extent do you feel successful at the activities in this module?
d) To what extent have the activities allowed you to use your skills of: imagination & getting a feel for the past?
e) To what extent have the activities allowed you to use your skills of: handling evidence & drawing on historical knowledge?
f) To what extent have the activities in this module made you want to get involved?
g) To what extent has the module been important to you?

Students in Class A/C and Class C/A were asked to complete the feedback survey on the same day, in the lesson directly following the conclusion of the instruction intervention. Students responded using a five point ordinal scale to rank order ‘the extent’ of each attitude: 1: not at all; 2: small extent; 3: some extent; 4: large extent and 5: very large extent. This provided the numerical data for relatively low-level statistical analysis using a non-parametric Mann-Whitney U Test. The focus of the analysis was to
compare the attitudes of students’ in Class A/C with those in Class C/A, about the instructional intervention. Null hypotheses were established for each of the attitudes explored in the feedback survey and a Mann-Whitney U test was used to check if there were any differences between the attitudes of Class A/C and B. Two null hypotheses were rejected:

**Table 2: Null hypothesis testing**

<table>
<thead>
<tr>
<th>Null hypothesis</th>
<th>Sig.</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>The distribution of enjoyment is the same across the</td>
<td>.017</td>
<td>Reject the null</td>
</tr>
<tr>
<td>category of class</td>
<td></td>
<td>hypothesis</td>
</tr>
<tr>
<td>The distribution of interest is the same across the</td>
<td>.045</td>
<td>Reject the null</td>
</tr>
<tr>
<td>category of class</td>
<td></td>
<td>hypothesis</td>
</tr>
</tbody>
</table>

**Classroom response system**

The classroom response system provided what Bruff (2009) calls a back channel for students to communicate their level of interest at a particular moment in time. They did this by sending a text message to my mobile phone at three different points during the instructional intervention, during the middle-point of the lesson (i.e. after 30 minutes of instruction). Each time the students were asked to text a number based on the Likert scale (5 = I strongly agree; 4 = I agree; 3 = I am unsure; 2 = I disagree; 1 = I strongly disagree) to my mobile phone in response to the following statement: At this moment I am very interested in what I am learning.

**Interviews**

Twelve students, six from Class A/C and an equal number from Class C/A were interviewed. Groups of three students (either all male or all female and either all from Class A/C or all from Class C/A) took part in two twenty-minute interviews: one during the first part of the instructional intervention and one at the end. The interviews were twenty minutes long and interview schedules were used (see figure 3).

**Figure 3: interview schedules**

**Interview Schedule for the first set of group interviews**

Question 1: Please describe what you found easy and difficult about writing from the viewpoint of Mrs Sievers in the entry task?

Question 2: If you were going to do this task again what would you do differently?

Question 3: What have you been finding most interesting about the lessons?

**Interview schedule for the second set of group interviews**

Question 1: How would you describe historical empathy to a friend?

Question 2: Looking back, did you prefer the sequence of lessons we followed or would you have liked to reverse the order and begun where we finished off?

Question 3: Can you describe how you approached drawing a picture of historical empathy?
Findings
The analysis of the feedback survey revealed significantly higher levels of student interest and enjoyment in Class A/C compared to Class C/A (see figure 4 and 5).

**Figure 4:** Mann-Whitney U Test showed significance beyond the .05 level: \( p = .045 \).

Notes: The horizontal axis refers to number of students. Student interest has been measured using a using a five point ordinal scale to rank order ‘the extent’ to which the students found the course of study interesting: 1: not at all; 2: small extent; 3: some extent; 4: large extent and 5: very large extent. In figure 4 students in Class A/C have higher levels of interest (blue bars) than students in Class C/A (green bars) and this is reflected in the mean ranking scores.

**Figure 5:** Mann-Whitney U Test showed significance beyond the .05 level: \( p = .017 \).

Notes: The horizontal axis refers to number of students. Student enjoyment has been measured using a using a five point ordinal scale to rank order ‘the extent’ to which the students found the course of study enjoyable: 1: not at all; 2: small extent; 3: some extent; 4: large extent and 5: very large extent. In figure 5 students in Class A/C have higher levels of enjoyment (blue bars) than students in Class C/A (green bars) and this is reflected in the mean ranking scores.
The findings of the classroom response system indicated, based on the mean, that students in Class A/C showed consistently higher levels of interest compared to students in Class C/A (see table 3).

**Table 3: Classroom response system results**

<table>
<thead>
<tr>
<th>Classroom response system, 12th August 2010 results:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class A/C, mean = 3.66 (n = 15)</td>
</tr>
<tr>
<td>Class C/A, mean = 2.58 (n = 17)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Classroom response system, 24th August 2010 results:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class A/C, mean = 4.00 (n = 13)</td>
</tr>
<tr>
<td>Class C/A, mean = 3.40 (n = 16)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Classroom response system, 6th September 2010 results:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class A/C, mean = 3.09 (n = 13)</td>
</tr>
<tr>
<td>Class C/A, mean = 2.92 (n = 12)</td>
</tr>
</tbody>
</table>

The high level of interest among Class A/C students was reflected in the comments made by the three girls from Class A/C who took part in the interviews. They all felt engaged by the process of empathising with those who had experienced the First World War. Each girl expressed an interest in pursuing further investigation into the past and appeared particularly motivated by the idea that the past and the present were different:

Hailey: I’m really interested, like in the difference now and then, like what it was like then.
Helen: Yeah, the same.
Rachel: Yeah.
Helen: Because it was so different back then. You can see that from like what we have watched and everything and learnt.
Rachel: Yes it would be really interesting to see like, see all that stuff happening now, all that bloodshed, people would have a totally different reaction now than they would back then.
(Class A/C, first interview, girls, lines 43-49).

There was also a clear sense of excitement in the girls’ voices when discussing the film Gallipoli (1981, Weir). Helen found the film engaging because it had helped her to visualise the experience of being at Gallipoli: “yeah the movie was a big part because it actually physically showed you like what some of them went through” (reference: Class A/C, first interview, girls, lines 64-65). When watching the film, Hailey shouted out ‘no don’t do it’ as Archy, one of the main characters in the film, was about to leave his front-line trench and ‘go over the top’. As Rachel reminded Hailey in the interview, “like, you felt that you could stop it happening” (reference: Class A/C, first interview, girls, line 109). This response evokes LaCapra’s (2001) insight that viewing fictional narratives can provide “a plausible ‘feel’ for experience and emotion which may be difficult to arrive at through restricted documentary methods” (2001, p.13). The girls were also interested in writing a found poem, using the words drawn from the service records of those men named on the local war memorial.

Helen: Yeah, like oh my god, like this person actually went and did this.
Hailey: Yeah.
Rachel: Yeah, like it’s scary.
Hailey: Yeah and how they looked as well. This was a real person, it’s not just I’m learning.
Rachel: Their parents and stuff. What they would have been like. They actually told you what their person was like. It was real freaky.
Hailey: And it was all around us.
(Class A/C, first interview, girls, lines 67-75).

In this response the girls’ emotions are apparent. It is dawning on them that the historical characters they have been studying were once real and rather than being distant are actually close by. What is being argued here is that the affective activities such as this one were motivating to the girls.

The students who were interviewed in Class C/A and indeed the boys from Class A/C were more ambivalent about their interest in the instructional intervention. Lottie pointed out that her interest came at the end of the course: “in terms of interest, if people do the imaginary stuff at the end then they can sort of look forward to it. I was looking forward to watching the movie at the end having done all of this stuff” (Lottie, Class C/A, second interview, girls, lines 58-60). Similarly, Rick felt that “yes I am finding it really interesting. I think I would find it even more interesting to be honest if we spent more time looking at the dates, and the battles and when things happened and where the positions were” (Rick, Class C/A, first interview, boys, lines 48-50). Sarah was perhaps a little more to the point when she observed “well definitely there are moments when it is interesting and then there are moments when it isn’t” (Sarah, Class C/A, first interview, girls, lines 64-65). Michelle, admitted that her interest was “probably a bit low [but she did] find it interesting looking back into the past and diaries and stuff” (Michelle, Class C/A, first interview, lines 73-74). In Class A/C, the boys, identified one area of interest:

Alvin: I would probably say the thing we did in the library because we got to learn about just one person. We could learn about where they were from. I’m not quite sure how to say, they were just from next door or something, they really weren’t that far away.
Tim: Yeah, the same.
(Class A/C, boys, first interview, lines 38-41).

**Implications**
The implications of these findings are three-fold. Firstly, as Lévesque (2008) posits, placing what we consider are the important elements of historical thinking into separate instructional sequences may serve “useful educational purposes” (2008, p. 164) because they help educators to be clearer about what these elements mean. By separating the affective and cognitive dimensions of historical empathy and exploring them in two sequences of teaching, it is easier to grasp their meaning.

Secondly, student interest appeared to be highest in Class A/C and amongst the girls in this class, based upon the interview transcripts. The student feedback survey results however, showed no significant difference between the interest of boys and girls across or within Class A/C and Class C/A. The classroom response system method did not allow me to aggregate the results according to gender. The discrepancy between the interview and student feedback results is worth exploring further, especially more closely examining why the boys who were interviewed in Class A/C and Class C/A said relatively little about their interest in the sequences of lessons.

Thirdly, it might be argued that the implication of saying that the affective dimension of historical empathy is particularly engaging to students is a rather dangerous one because this might lead to very poor history. Sexias and Peck (2004) suggest that the affective story-telling of historical films, and Gallipoli (Weir, 1981) is an obvious example, are designed to “sweep their audiences into an apparent past [so that they have] a direct window into what the past looked like, felt like, and what it meant” (2004, p. 109). This they argue is quite the opposite of what classroom history is supposed to do. School history
“should provide students with the ability to approach historical narratives critically – precisely not to be swept in” (2004, p. 109). History students should keep a cool and detached distance from the past. Put another way, affective historical empathy is an easy but fruitless exercise in imagining the past which tends to fall into the trap of presentism. Instead, school history is about engaging cognitively with the past and critically questioning the provenance of evidence and building contextual knowledge, so that such pitfalls of the fanciful imagination are avoided. While, only a very bad historian would disagree with what Sexias and Peck say about this cognitive approach to history, I do disagree with the idea that history students should avoid being swept into the apparent past all together. You can be carried back into the past, and arguably using the affective dimension of historical empathy is an effective way of doing it, but then, as Gaddis (2002) puts it, later on you can decide to “bail out … you jump for it” (2002, p. 124). Crucially, once you have done this you have some knowledge of where you have been and you can write about “the reality you’ve vicariously experienced” (2002, p. 124). In other words, this paper proposes the use of affective historical empathy as an engaging entry point into past lives but it also argues that this must always be followed by the cognitive task of building historical knowledge and using evidence.

**Conclusion**

This research is significant because it addresses the expectation of school curricula, such as the New Zealand Curriculum (Ministry of Education, 2007), for students to develop an understanding of historical concepts such as historical empathy. Also, by clearly understanding the meaning of historical empathy through defining its cognitive and affective dimensions and suggesting that the latter is particularly engaging to students, it signals the potential to history teachers of using historical empathy’s cognitive and affective dimensions. As Helen in Class A/C put it:

Helen: At the start I was like ‘I don’t know how she is feeling [the mother of a soldier about to go off to the Great War], how do you expect me to know that?’ but when you showed us the movie [Gallipoli, 1981, Peter Weir] and looked at the evidence I could actually sum up how she was feeling or how she would feel. It became easier.
(Class A/C, second interview, girls, lines 53-55).

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Building a knowledge democracy

Leon Benadé

Abstract The reprofessionalisation of teachers by the Ministry of Education discourse of ‘best practice’, ‘evidence-led teaching’ or ‘effective pedagogy’ are notions which must be confronted and challenged, and a critical reading of The New Zealand Curriculum points out possibilities for the development of strongly reflexive communities of critical professionals contributing to building ‘knowledge democracies’ in their schools. A deeper consideration of this possibility is the subject of this paper.

Two sub-sections of the effective pedagogy pages of The New Zealand Curriculum, namely Encouraging reflective thought and action and Teaching as inquiry (Ministry of Education, 2007, pp. 34-35) provide (slim) opportunities for critical engagement by teachers. The former is an invitation to teachers to develop the critical thinking of their students, while the latter sketches an instrumental, individualist model by which teachers self-reflect on the impact of their work. Although the bare bones of a meaningful praxis is offered by these sub-sections, it will be suggested that The New Zealand Curriculum does not go far enough to provide a strong foundation for either the development of ethical teacher professionality or the changed teacher practice that a critical and creative implementation of the Curriculum demands. Instead, it will be argued, curriculum implementation which will develop ethical teacher professionality and bring about changed teacher practices occurs in a school that envisages an ethical and democratic purpose, and nurtures a community of critical professional enquiry. This professional community establishes itself in relation to the larger community it serves, and develops a praxis that is informed by critical teacher action research.

Keywords knowledge democracy; teaching as inquiry; action research; praxis; The New Zealand Curriculum

Introduction

The reprofessionalisation of teachers by the Ministry of Education discourse of ‘best practice’, ‘evidence-led teaching’ or ‘effective pedagogy’ are notions which must be confronted and challenged, and a critical reading of The New Zealand Curriculum points out possibilities for the development of strongly reflexive communities of critical professionals contributing to building ‘knowledge democracies’ in their schools. A deeper consideration of this possibility is the subject of this paper.

The New Zealand Curriculum enjoins the principal and staff of each school to ‘develop and implement a curriculum’ that models and develops the values and key competencies set out by The New Zealand Curriculum (Ministry of Education, 2007, p. 44). Yet it limits the significance of teachers to its conception of ‘effective pedagogy’, which fails to consider how teachers will develop and model the competencies and values in students. The Curriculum neither considers how teachers will develop a self-critical and thoughtful conception of the Curriculum, nor does it engage teachers’ thinking about how they may meaningfully develop an as an engaged and critical professional learning community.

Slim opportunities for critical engagement by teachers are however evident in two sub-sections of the effective pedagogy pages of The New Zealand Curriculum, namely Encouraging reflective thought and action and Teaching as inquiry (2007, pp. 34-35). The former is an invitation to teachers to develop the critical thinking of their students, while the latter sketches an instrumental,
individualist model by which teachers self-reflect on the impact of their work. Although the bare bones of a meaningful praxis is offered by these sub-sections, it will be suggested that The New Zealand Curriculum does not go far enough to provide a strong foundation for either the development of ethical teacher professionality or the changed teacher practice that a critical and creative implementation of the Curriculum demands. Instead, it will be argued, curriculum implementation which will develop ethical teacher professionality and bring about changed teacher practices occurs in a school that envisages an ethical and democratic purpose, and nurtures a community of critical professional enquiry. This professional community establishes itself in relation to the larger community it serves, and develops a praxis that is informed by critical teacher action research. However, before attempting to address these arguments, it is necessary to clarify the notion of ‘ethical teacher professionality’.

The concept of ethical teacher professionality
This construct, developed elsewhere (Benade, 2008, 2009, 2011), posits the teacher as always in a state of becoming, striving and reaching towards the fulfilment of a ‘transcendent value’ (Freidson, 2001), which is understood here as ‘ethical teacher professionality’. This concept challenges teachers to reconceptualise their work and opposes the fatalism of deprofessionalisation and state-sponsored notions of ‘effective teachers’. Ethical professionality calls on teachers to self-consciously create their professional identity through praxis; to identify the higher calling of their profession in regard to each other and their students; and to be critically aware of the broader context in which their work occurs. Teachers who strive to be ethical professionals are guided in these processes by an altruism which is underpinned by a sense of ‘the other’, duty and service, a belief in critically reflective pedagogy and an obligation to providing a public voice to their critical reflection.

Teaching is an ethical activity firstly because it is multi-faceted and people-centred. This presupposes that teaching is concerned with human motivations, desires, beliefs and goals, thus calling on all students and teachers to have regard for each other. Because people are formed as socio-historical beings, they are inevitably ethical beings too; indeed “…it is not possible to imagine the human condition disconnected from the ethical condition” (Freire, 1998, p. 39). Secondly, because teaching is a human matter, it is not a technical matter, and Freire suggests that “the teaching of contents cannot be separated from the moral formation of learners. To educate is essentially to form” (1998, p. 39). ‘Professionality’ thus highlights the idea of a specific and unique choice to be a teacher, who seeks to make a difference, who does so because of a sense of vocation, and whose identity as a teacher is shaped by active reflection on practice. This formulation will be made more apparent in the discussion of altruism, considered here to be a necessary component of ‘professionality’.

Altruistic commitment to ‘the other’ means that one acts out of concern for other people rather than out of concern for one’s own interests (Phelps, 2006) or, for example, those of the Ministry of Education. However, if commitment to a student’s perceived interests will result in unlawful acts or in some way compromise other ethical principles held by a teacher, then those interests will become secondary. An example is provided by Snook, who considers the right of the teacher to reveal confidences about a student if it meant maintaining the confidence would endanger the life or safety of the student (Snook, 2003, p. 106). Note also Freire’s rejection of violence, which negates the universal human ethic (Freire, 1998, p. 22).

The dispositions of care and listening are essential to support an orientation to the other. Essential too is an attitude of humility, all of which, argues Freire, is indispensable if one is to be committed to teaching and the education process (Freire, 1998, p. 65) for which the focused subject of attention is the student, who is, to the ethical teacher, ‘the other’.

Frankena (1973) distinguishes between duty in a moral sense (such as telling the truth) and obligation that conveys a legalistic sense. Understood in this legalistic sense, duty is an obligation that carries the corollary of rights. If a teacher is obliged by contract to teach, this is because the student is entitled, by right, to be taught. The same student cannot, however, expect as of right that a teacher will voluntarily give up time after school to help that student. That a teacher does so is an act of altruism. This analysis
suggests that altruistic acts are freely committed by ethical teachers who are personally motivated by their sense of responsibility to their students. ‘Duty’ can therefore be either extrinsic in origin (such as being in class when required to by the timetable, because that is what one is paid to do) or intrinsic in origin (such as recognising the needs of a student who wants extra help to get better results and therefore making time available after school to help that student).

‘Service’ conveys the idea that one is working for others and in their interests, placing these above or beyond one’s own. Moreover, it carries the idea that this work is carried out for reasons other than extrinsic, material ones (Freidson, 2001; Wise, 2005). Accordingly, this idea of service is sometimes conceptualised as ‘social responsibility’ (Brien, 1998). Despite the obvious challenge of adopting such selfless attitudes in modern materialistic times, it is nevertheless necessary to confront, if altruism is to flourish. For teaching to exist as an ethical profession, teachers have to be motivated by their belief in the good of people, their ability to enhance that goodness, and to ‘make a difference’.

While altruistic responsibility may be a necessary condition for the existence of ethical teacher professionalism, more is required to fulfil a teacher’s vocational commitment and thus to realise the aims of professional work. A fundamental aim of education is the attainment of critical and reflective thought by both teachers and students. What provision is made for achieving that aim in The New Zealand Curriculum?

**Critique of ‘effective pedagogy’**

a) Encouraging reflective thought and action

Referring to ‘well-documented evidence’ (without citing any), The New Zealand Curriculum (2007, p. 34) suggests that students will be successful when teachers ‘encourage reflective thought and action’. This, it is suggested by the curriculum writers, consists of a number of actions, such as ‘standing back’, thinking objectively and critically evaluating. These actions will lead to such outcomes such as the development of metacognition, creativity and critical thinking (2007, p. 34).

Critical thinking is a desirable educational aim in contemporary schooling because a disposition to critical thinking is the mark of a rational and autonomous person, one who is adept at both living in the world and being able to step back from it and to signal warning bells at signs of decay. Such a person is an active agent in the process of meaning making. The point is illustrated by Freire when he speaks of the subject being not in the world as an animal may be, but with the world: not adapting to the world, but actively seeking to transform the world (Freire, 1985, p. 68) through the creative power of thought and work.

So it may be suggested that critical thinking has the elements of creativity, impartiality, reflectivity, and fortitude. The disposition to critical thinking will mean that the individual takes nothing for granted and constantly questions and enquires. This is discomforting, hence the virtue of courage. For Bailin and Siegel, this disposition is defined by i) the value of good reasoning to critical thinkers, ii) their search for reasons and assessment of those reasons, and iii) the willingness to be guided by this process (Bailin & Siegel, 2002).

These definitive comments about critical thinking group together several items that are separately treated in the enunciation of the ‘thinking’ key competency in The New Zealand Curriculum (Ministry of Education, 2007, p. 12), which enumerates creativity, metacognition, reflection and critical thinking as separate kinds of thinking. This is echoed in the later ‘effective pedagogy’ pages under present discussion. However, such an approach encourages taxonomies, lists and outcome statements, soon leading to the production of the vast range of commercially available programmes that ‘tend to focus on improving cognitive processes … rather than forming the habit of acting and believing in accordance with reasons’ (Winstanley, 2008, p. 90). This approach thus fails to recognise first that the other ‘types’ of thinking are actually contexts for critical thinking (Bailin & Siegel, 2002), and second that one could be engaged in reflective, metacognitive or creative thought without being critical. Lipman has commented that metacognitive thinking or ‘thinking about thinking’ is not critical unless it is used in community and in reference to the thinking of others. Until that happens, it is merely ‘thinking about thinking’ (1988).
What opportunities are presented by the brief section in *The New Zealand Curriculum* on encouraging reflective thought and action (2007, p. 34)? In particular, how may an ethical teacher respond? Surprisingly, this section offers a great deal—more so than the ‘thinking’ key competency. The ethical teacher is a critical and self-reflective educator who seeks to serve the holistic interests of students, and it may well be argued that these interests are best articulated through a rational, autonomous and democratic decision-maker. Provided this section of the ‘effective pedagogy’ pages is not taken to mean that ‘critical thinking’ is one type of thinking among many, but is rather the underlying premise of all thinking, and provided that pedagogical approaches that privilege taxonomies and the treatment of thinking as propositional knowledge are avoided, then there is much scope for the ethical teacher here. The ideal pedagogical vehicle for developing critical thinking (and democratic dispositions, which will be considered later) is the process of critical enquiry using dialogical methods (Cam, 2008; Morrow, 2009). Freire proposed dialogical and ‘problem-posing’ education when he rejected ‘banking education’ (1970), a transmission style of teaching which he regarded as little more than the teacher issuing communiqués. A problem-posing pedagogy requires the teacher to treat the student’s life experience and prior knowledge as text, using this text as an authentic context for learning. Problem-posing teachers ‘model an active, sceptical learner in the classroom who invites students to be curious and critical… and creative’ (Shor & Freire, 1987, p. 8).

b) ‘Teaching as inquiry’

‘Teaching as inquiry’ is offered as a characteristic of ‘effective pedagogy’ by *The New Zealand Curriculum* (2007, p. 35). It consists of three separate processes: ‘focusing inquiry’, ‘teaching inquiry’ and ‘learning inquiry’. These processes engage teachers in asking what their students need to know, what the strategies are whereby teachers can attain these learning goals, and whether these strategies have been effective in enabling students to learn.

The focus of these characteristics is narrowed to impacts on student learning and reveals that ‘teaching as inquiry’ has epistemological links to positivism, which recreates scientific methods that separate facts from values, and attempt to disengage the researcher from the researched, thus positing a value-free, neutral approach to social issues, education and politics. This approach leads to a narrow technical-functionalism with a singular focus on results gained from norm-referenced assessment as measures of whether teaching is effective or learning has occurred. Such an approach encourages the contemporary reductionist assumption that the ‘problem’ of student underachievement can be ‘fixed’ by teachers closely adhering to lists of criteria of ‘effective pedagogy’. It has a tendency to prioritise individual teacher effort and refuses to recognise the validity of a range of pressing socio-economic factors that influence student achievement which themselves require a range of systemic responses beyond the scope of education.

Pine (2009, pp. 253-254) provides a list of over sixty data sources for use in conducting teacher action research, of which only three refer to norm referenced or standardised tests. Elliott (2009, p. 175) points out that teacher effectiveness research abstracts co-relational variables from particular contexts which provides teachers no certainty within their unique contexts. Snook and O’Neill (2010, p. 3) argue that effective pedagogy discourse is related to the neoliberal ideology of marketisation and managerialism, and they doubt that education policy alone can shift the pattern of underachievement in New Zealand schools. They go on to argue that a further reason for the dominance of effective pedagogy discourse in New Zealand is that the research underpinning this discourse begins from the assumption that social factors will be discounted, therefore focussing only on school factors, of which it is obvious, teacher effects will be the most significant (2010, p. 10).

Therefore, some degree of scepticism is required when considering the references to ‘evidence’ and ‘research’ in the section of *The New Zealand Curriculum* dealing with ‘teaching as inquiry’. Both terms are used loosely in effective pedagogy discourse to provide legitimacy to the discourse, yet rarely is actual ‘research’ cited, beyond the ‘Best Evidence Synthesis’ series commissioned by the Ministry of Education. Such examples of ‘meta research’ are contested (see for example, Snook,

In this vein, ‘teaching as inquiry’ calls on teachers to decide on strategies that are ‘evidence based’ (Ministry of Education, 2007, p. 35). Vaguely, ‘the teacher uses evidence from research and their [sic] own past practice’. Success of ‘the teaching’ (presumably the methodology or strategies) is gauged by reference to ‘prioritised outcomes, using a range of assessment approaches’. These outcomes will have been determined in the first phase of the ‘inquiry’, when the teacher asks: ‘What is important (and therefore worth spending time on), given where my students are at?’ What is self-evident in the wording of the ‘focussing inquiry’ is that this significance is established by individual classroom teachers over matters that are strictly limited to that one teacher and her classroom, thus deepening the privatisation of teaching. The ‘teaching inquiry’ confirms that the only matter of importance seems to be a technical-functionalist question of whether teachers can engineer the methods appropriate to ensure that their students attain at or above the national norm, be the determinant National Standards or the National Certificate of Educational Achievement.

The ‘learning inquiry’ confirms the narrowness of assuming that the only ‘learning’ which occurs in a school is that taking place inside the classroom, in the context of transmission of content or programmes. The banality of the ‘teaching as inquiry’ suggestions is underscored by the space afforded them: a mere 240 words in a document of forty-four pages (discounting the Achievement Objectives fold out pages at the back of the document). Nevertheless, despite this light entrée to action research, it opens the door to teacher self-reflection. This slim space for critical implementation of the curriculum is given much more promise however by a recently added site within the Ministry of Education ‘Te Kete Ipurangi’ website, entitled ‘Ki te Aotūroa’ (Ministry of Education, 2010), which is billed as ‘a set of learning materials for in-service teacher educators’. The site provides an introductory analysis to topics such as ‘conducting inquiry’ and ‘knowledge and theory’. However, its relative isolation from the mainstream New Zealand Curriculum webpages, and target audience means it is susceptible to the charge of ‘top-down research’ that will be referred to shortly. Furthermore, its silences on matters of democracy and social justice highlight its implicit acceptance of the status quo, and its dichotomising of research and enquiry lessens the credibility of the process and findings of such enquiry. On balance, therefore, it may seem that the critical educator, seeking to fulfil a vocation to ethical teacher professionalism, will have to be in a community of like-minded individuals who can agree to collaborative styles of work, problem-posing, reflection and action, before much of substantial, critical value can be extracted from the ‘teaching as inquiry’ approach. If such conditions exist, however, this approach provides a starting-point for a nascent community of critical professional enquiry, which is critical to a school that seeks to build a knowledge democracy.

The vision of building a knowledge democracy

The New Zealand Curriculum suggests that implementation may occur from a range of perspectives or starting-points (Ministry of Education, 2007, pp. 37-38). Seminal curriculum theorist, Ralph Tyler (1949) suggested four concerns that should provide the focus of any curriculum, namely its objectives, the learning experiences provided by a curriculum (the content of the curriculum), how those experiences are organised, managed and arranged (teaching or pedagogy) and questions of evaluation (of learning and of the curriculum). The Tyler Rationale was widely critiqued by curriculum theorists for its systems-oriented, behaviouristic and instrumentalist view of curriculum planning (Hlebowtish, 1992, p. 533), its ‘conciliatory eclecticism’ (McNeil, 2006, p. 103) at best, and its reduction of ‘curriculum to objectives measured by examinations’ (Pinar, 2004, p. 19) at worst. Despite the simplicity of Tyler’s view (Kelly, 1982, p. 12), Kelly acknowledged in later years that it ‘alerted us to the possibility of adopting any of several planning models’ (Kelly, 2004, p. 15).
Notwithstanding the criticisms of Tyler, his four questions or concerns continue to provide an efficacious framework for considering what should be the focus of a curriculum, the first of which leads to a consideration of beginning critical implementation with a vision.

a) A *knowledge democracy*

A ‘knowledge democracy’ describes a vision of curriculum development in schools that value both knowledge and the people within those schools who gather together for the collective purpose of critically researching, analysing, interpreting, constructing and applying knowledge. Knowledge democracies validate the voices of all engaged in these pursuits, encourage the development of critical thought and social conscience, and provide opportunities to develop democratic dispositions. In knowledge democracies, student voice is sought, encouraged and valued. So too is community voice, because local concerns and interests must be reflected in the school’s curriculum. Bringing these voices to the fore requires the active participation not just of students and community, but particularly teachers and their leadership.

If contemporary curriculum discourse demands a focus on the learner rather than on knowledge, and if student voice must be acknowledged and validated, as just suggested, does this not necessarily require that a critical implementation of the curriculum abandon knowledge? The response to this question is shaped by Freire’s call for rigour, the role of the teacher as an authority, and the importance of teachers constantly seeking new knowledge (see for example, Freire, 1998; Freire & Macedo, 1987; Macedo, 2000). It is furthermore shaped by Freire’s caution not to limit literacy learners to the use of vernacular in literacy, as to do so would be akin to confining those students to a linguistic ghetto. Rather, it ‘is through the full appropriation of the dominant standard language that students find themselves linguistically empowered to engage in dialogue with the various sectors of the wider society’ (Freire & Macedo, 1987, p. 152). Finally, the response to this question is shaped by McLaren (1989/2003) and Bartolomé (1994/2003) who remind critical teachers that the validation of student life experience and knowledge does not equate to a denial to those students of the knowledge, skills and ways of speaking that are desirable in the dominant society. A critical implementation that honours both teachers who strive to be ethical professionals and the possibility of a transformative education for students will favour powerful knowledge and reject the relativising postmodern mono-focus on competencies and individual ‘knowledges’ which denies ‘to oppressed communities the possibility of knowledge that goes beyond their experience and might play a part in enabling them to overcome their oppression’ (Moore & Young, 2010, p. 22).

A knowledge democracy therefore foregrounds knowledge, and challenges the hollowing out of curriculum in which knowledge that develops social justice, individual autonomy and critical and rational thinking is replaced with knowledge as a performative and tradable commodity. A school seeking critical implementation of the national curriculum meaningful to both students and teachers will treat knowledge and its acquisition as a central feature of that curriculum. Validation of student voice does not necessarily assume as a starting-point the relativist assumption that there are multiple ‘knowledges’ of equal value. That position assumes a bifurcation of absolute and value-free knowledge on one hand or knowledge constructed in unique contexts by individuals on the other. The consequence in contemporary curriculum debates of this bifurcation is that ‘the only important factor is either transmitting knowledge or valorising the learner’s experiences. One approach neglects the social in favour of focusing on the ‘what’ and ‘how’ of knowledge; the other neglects knowledge in favour of focusing on the ‘who’ is speaking or learning’ (Moore & Young, 2010, p. 5).

b) *Critical knowledge community*

The members of a knowledge democracy constitute a critical knowledge community, or what Kincheloe called a ‘learning community’ (2008) and Pine (2009) a ‘centre of enquiry’. Therefore, realising a vision of a knowledge democracy requires a conception of the school as a community,
rather than as a bureaucratic organisation (Scribner, Cockrell, Cockrell, & Valentine, 1999). This distinction is signalled by the Gemeinschaft/Gesellschaft theoretical framework postulated by Tönnies (1887/1988 cited by Strike, 2000), whereby community (Gemeinschaft) is a place of kinship, while public life (Gesellschaft) is a place of contracts and negotiations (Scribner, Cockrell, Cockrell, & Valentine, 1999). Strike (2000) however objected that this simple dichotomy is a function of liberal thinking that causes people in a democracy to treat their fellow citizens as strangers. Strike’s view was that liberal notions of impartial justice are overly contractual and likely to emphasise Gesellschaft relations and that what is required is the development of ethical notions of empathy, sympathy (2000) and caring (1999). Although these norms are constitutive of Gemeinschaft communities, they can be expressed broadly enough to appeal to all.

Communities are characterised by their shared values, norms and commitments, their sense of unified purpose, the sense of solidarity experienced by individual members (1999), high levels of collaboration and a willingness to be critically introspective (Scribner, Cockrell, Cockrell, & Valentine, 1999). A critical knowledge community challenges the view that marginalised students are destined to failure, because it is committed to a concept of social justice that focuses on the alleviation of human suffering and the transformation of the lives of those in the school community. It rejects the deskilling of teachers by requiring teachers to take responsibility for research (Kincheloe, 2008) that takes the form of critical teacher action research. The knowledge that is developed by critical teacher action research is at the heart of on-going school and organisational improvement but may also be sought and developed for intrinsic reasons and to enhance theory. Finally, a critical knowledge community places the acquisition of democratic principles and dispositions at the forefront by engaging across a wide front that includes university researchers, students and families (Pine, 2009).

c) Community of critical professional enquiry

The critical knowledge community has a community of critical professional enquiry at its centre, namely the teaching staff of the school (see fig. 1 below). This is not intended to be understood as a hierarchical relationship, but reflects the role of teachers as the professional experts in the school.

![Fig 1: The critical knowledge community](image)

The aim of the community of critical professional enquiry is to provide leadership in the five purposes of the critical knowledge community outlined above (challenging failure; professionalisation of teachers; organisational improvement; seeking knowledge for knowledge’s sake; enhancing theory). Its functions are guided by the dual commitment to social justice and democratic practice, belief in the power of education to enrich lives, and by focusing on its notion of the ‘student in the future’ it is motivated to seek ways that will develop the autonomy of students.
Therefore, the knowledge it seeks through critical teacher action research contributes to human development, or the attainment of the good life (Pine, 2009). The community of critical professional enquiry flourishes in those schools that respect democratic principles through their use of flattened authority structures and the encouragement to share resources and validate the pre-existing knowledge and expertise of all teachers. As a team of critical action researchers, the community of critical professional enquiry focuses on teacher development and organisational improvement, promoting scholarly enquiry away from the academy. For Pine, ‘teachers as researchers can advance and enhance the professional status of teaching, generate theory and knowledge, improve student learning, increase the effectiveness of reform efforts, and promote teacher development’ (2009, p. 92). Certain basic commitments should be in place for a community of critical professional enquiry to lead its critical knowledge community. These commitments are reflected by Kemmis (2008), Kemmis and Wilkinson (1998), Kincheloe (2008) and Pine (2009). They may be loosely grouped as epistemological, ethical and methodological.

i. Epistemological commitments
This commitment calls for a sceptical attitude to the instrumental rationality or technical functionalism underpinning ‘best practice’ solutions. Similar scepticism is applied to the efforts to manufacture consent to various policies, being particularly watchful when policies are treated by their sponsors (such as the Ministry of Education) as instances of ‘official knowledge’. In contrast will be the effort to give validity to all the voices in the critical knowledge community of the school, including teachers, students and families.

ii. Ethical commitments
A commitment to individual autonomy is linked to a view of the good life, promoting the belief that persons should be able to exercise independent control over their lives. The good life is one in which not only are the principles of social justice and democracy actively maintained, but instances of injustice, inhumanity and irrationality are acted against (Kemmis, 2008). Pine (2009) emphasises systemic and relational trust as essential to a healthy community, but in particular should be the development of what Kemmis (2008) calls solidarity amongst its members.

iii. Methodological commitments
Matters of methodology or practice require that the community be committed to on-going enquiry, critical teacher action research and decisions based on unforced consensus. This enquiry and research is motivated by a mutual desire for critical knowledge gained through thoughtful approaches that develop praxis – morally informed and committed action. Central amongst these approaches is a commitment to critical discussion and dialogue (conversation, as in ‘learning conversations’ is not enough). Dialogue is a critical search for answers, not mutual approbation. This critical mutuality grows out of strong collaboration and collegiality, and supports the deprivatisation of practice.

With these commitments in place, a nascent community of critical professional enquiry will seek to develop rules and strategies as it becomes familiar with critical teacher action research. The insights of Habermas’ notion of ‘communicative action’ illustrate the aims and procedures of the community (Habermas, 1984; , 1987 cited by Kemmis (2008), p 127). Such action successfully occurs when there is inter-subjective agreement, mutual understanding and unforced consensus. For Habermas (2003, pp. 106-107 cited by Kemmis (2008), p 128), the basis of argumentation should be inclusiveness, equal speaking rights, the exclusion of deception and falsehood, and the absence of restriction on allowing argument to develop and improve. Following Kemmis (2008, p. 131), a school may have to suspend its usual hierarchies, roles and rules in its pursuit of inter-subjective agreement, mutual understanding and unforced consensus.
The community will consider issues of immediate concern and establish research questions that emerge from this initial reflection. These questions are problematised as ethical (why should it be done this way? Is it right or just to accept this result/situation? What is wrong here? Who does this hurt most? What will be the best outcome?); epistemological (how do we know? How will we know that we have acted correctly? Who will contribute to this debate/action/result? How will we account for our actions/results?); metaphysical (what are our purposes? What do we desire as an end point? Why is this goal better than that one?); and logical (does this make sense? Is it coherent? Do we all understand? What will ensure that this message is clear and precise?). This philosophical approach is relevant to the community of critical professional enquiry as it aims for transformations that will render the circumstances of its workplace and the world it affects more just, rational and humane (which is a positive application of Kemmis, 2008, p. 133). A philosophical approach permits the kinds of questions required to direct such activity. Furthermore, as claimed by Kemmis (2008, p. 133) an explicit aim of critical teacher action research is to engage in praxis, leading to phronesis – wise, prudent and considered action. Reflection on theory and practice is essentially a philosophical approach.

Growing familiarity with its own rules of enquiry enables the community of critical professional enquiry to become more critically reflective, thus posing substantial questions of relevance to teachers, students, school and community. It will begin to identify strengths within the student body and school community and seek to engage different individuals with different strengths. As the community of critical professional enquiry grows in confidence, it will seek to draw on those who do not appear at first sight to have strengths, so that those persons too may have the opportunity to develop strengths. Its initial efforts to solve problems, remedy situations and transform circumstances may be halting, but as action research is a recursive activity, it invites precisely such processes of search and struggle. Confidence is further strengthened by the development of growing knowledge and self-knowledge, and its communication to a wider audience.

Communication by the community of critical professional enquiry takes the form of publication inside and outside the school community, through professional meetings, conferences and publications. Engagement in such communication shows its respect for its audience by its rigour, self-imposed standards of enquiry and scholarship, and its willingness to be held accountable for its research. Links and networks with expert academic practitioners who find common ground with the community of critical professional enquiry can then be forged. Thus as the community of critical professional enquiry develops, so too does the broader critical knowledge community, realising the vision of a knowledge democracy.

Conclusion

It has been argued here that critical and creative implementation of The New Zealand Curriculum is required if this process is to have a positive influence on the development of ethical teacher professionality. In particular, by providing an examination and critique of two sections of the ‘effective pedagogy’ pages of the Curriculum, it has been suggested that there is scope for the development of critical thinking in schools, and for encouraging critical self-reflexivity on the part of teachers. It has been further argued that these outcomes are enabled by establishing a vision of a knowledge democracy representing a critical knowledge community. This community will be centred on a community of critical professional enquiry that consists of the professional teaching staff of the school, but will include students, families, and ultimately academic partners. A critical knowledge community is guided by values that develop democratic dispositions and a commitment to social justice. Placing such values at the very basis of a school’s efforts will determine pedagogical approaches to teaching and knowledge.

The results of curriculum effort are usually evaluated through standardised tests or national qualifications. However, these may be peripheral to the more fundamental approach of evaluating a curriculum by the process of critical teacher action research, which is the very lifeblood of a
successful community of critical professional enquiry, and furthermore, provides a thoughtful and philosophical alternative to the technical-functionalism of the ‘teaching as inquiry’ model proposed in *The New Zealand Curriculum*. The community of critical professional enquiry, by self-education, challenge and transformation is able to simultaneously evaluate all aspects of curriculum, and engage in a critical and creative implementation of *The New Zealand Curriculum* that will contribute to the development of a critical knowledge democracy, allowing in particular, the flourishing of ethical teacher professionalism.

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**References**


Taking it to the Limit? Gender Stereotypes and Adolescent Activity Choice

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Abstract  Peer beliefs and expectations about gender identity, gender role and gender-role conformity can limit participation in school activities, mediate stereotype threat, and prompt awareness of it in targets when blatantly expressed. Whereas previous research on stereotype threat has concentrated on helping targets alleviate its effects, this study shed light on the non-targets’ experience, revealing the need to challenge deep-seated beliefs which lead to stereotyping and prejudice. A new scale comprising both qualitative and quantitative items was employed, to explore how participant groups (out-group peers, teachers, choir director, and choristers), in nine participating school populations varied in terms of sex-typing, beliefs and expectations about gender-role and gender-role conformity, the extent of awareness of prevailing stereotypes, the extent to which those stereotypes were endorsed, and perceptions of the beliefs and expectations of others with regards to gender-role and gender-role conformity. The findings identified how beliefs and expectations about gender identity related to attitudes towards gender-role transgression within different school cultures, and ultimately limited choice of school-based activities for adolescents. This evidence reveals implications for change to practices which may currently augment gender-role conformity in schools and limit pupil outcomes. As well, it adds to research conducted in the field of stereotype threat in a real world setting and importantly, explores the link between stereotypic beliefs and wider held prejudices.

Keywords  stereotyping, gender, identity

Introduction

In two previous studies conducted with adolescent males in choirs, this researcher revealed that beliefs and expectations about gender-role conformity were perceived to be held by adolescent peers in the general school community who were not involved in choirs (out-group peers), and had the power to mediate stereotype threat. Moreover, when made blatantly salient by out-group peers, these beliefs and expectations triggered awareness of stereotype threat (the concern that one may personally confirm by one’s actions, a negative accusation associated with a group to which one belongs) in its adolescent male chorister targets (the in-group of adolescent male choristers who were potentially subject to the effects of stereotype threat). Stereotype threat research (e.g., Schmader, 2010; Steele, 1997; Steele & Aronson, 1995) has focussed almost exclusively on the target’s experience. Other research has revealed the effect of beliefs and expectations on student outcomes (Rubie-Davies, Hattie, & Hamilton, 2006), and that peer expectations, which are considered important for adolescents (Wigfield & Wagner, 2005), have been the greatest influence on adolescent males’ life at school (Collins, 2009). Importantly, while overt prejudice and stereotyping declines in society, subtle stereotypic forces persist (Wolfe & Spencer, 1996). Thus, it seems timely to extend the investigation of stereotype threat to beliefs held by its perpetrators.

The way targets (those who would be potentially subject to the effects of stereotype threat per se) experienced stereotype threat, and interventions which affected the mediation and moderation of its effects have been the focus of the vast majority of studies in this field of research (e.g., Huguet & Régner, 2007; Logel, Iserman, Davies, Quinn & Spencer, 2009; Schmader, Johns & Forbes, 2008; Shih, Pittinsky & Ambady, 1999; Spencer, Steele & Quinn, 1999; Steele & Aronson, 1995). Acknowledging stereotype threat among other social identity threats, Steele stated “To build a setting in which diverse groups can flourish and trust, it may be more important to reduce the social identity threats that people feel in the setting than to work on reducing prejudice and stereotyping” (Steele, 2003, p. 317). Furthermore, opinions have differed as to the practical possibilities of venturing beyond equipping targets with ameliorating strategies, and working instead to change stereotypical
and prejudicial beliefs held by others. However, in a recent caution against an exclusively narrow approach to threat reduction, Steele (2010) stressed that changing situational cues and identity contingencies should not replace changes which would diminish disadvantage per se.

Thus, it may not be sufficient to limit research on stereotype threat to that which attempts to equip the target with tools to lessen or remove its effects. Rather, it may be more fruitful to address widely-held beliefs and expectations which cause threat. Mendoza-Denton, Park and O’Connor (2008) pointed out that changing beliefs and expectations may be central to changing stereotypes. “Specifically, rather than showing people exemplars of counter-stereotypic behaviour, one may need to challenge perceivers’ false beliefs more directly and deeply at the level of implicit underlying theory [my emphasis]" (Mendoza-Denton, Park, & O'Connor, 2008, p. 981).

There is research which has asserted that widely-spread lay theories strongly influence attitudes and behaviours between groups (Quintana & McKown, 2008), support traditionally gendered role definitions (Williams & Best, 1990), and the differential gendering of sporting activities (Metheny, 1965), and music activities (Koza, 1993). Other research (e.g., Klomsten, Marsh & Skaalvik, 2005; Kulik, 2000) has indicated that to transgress gendered boundaries in terms of activity choice is acceptable for females, but not for males. If stereotypical beliefs are to be challenged, an understanding of how they are borne out in school communities would seem necessary as a prelude to examining possible change.

Method

The current study aimed to identify beliefs about gender identity and gender role, and expectations of gender-role conformity in terms of school-based activity choice, by addressing three research questions:

1. Do beliefs about gender identity and gender roles, and expectations of activity-based gender-role conformity differ between four participant groups (out-group peers, staff, choral directors and choristers)?
2. To what extent do participant groups endorse stereotypical comments about gender roles?
3. To what extent are participant groups aware of stereotypical gender-roles associated with activities?

Participants

Participants (N = 1215) from nine secondary schools were investigated. The participants comprised four groups: teachers (n = 95), choir directors (n = 10), out-group peers (n = 743), and choristers drawn from three male, three female and six mixed choirs across the nine schools (n = 367). The six mixed choirs were all situated in coeducational schools. One of the three single sex male choirs was situated in a coeducational context while two were situated in a single sex male school. Of the three single sex female choirs, one was situated in a coeducational setting, and two were situated in single sex female schools. The participating schools were representative of the complete range of deciles (socioeconomic categories); a variety of ethnic and cultural backgrounds (European: 47%; Māori: 7%; Pasifika: 15%; Asian: 15%; and other ethnicities: 9%); a range of gender mixes (of the nine schools, six were coeducational, two were single sex female, and one was single sex male); a mixture of state and private schools (six schools were state-run, and three were private schools); and one of the nine schools was rural while eight were located in an urban setting. The choice of schools also reflected varying degrees of support for choristers reported by the choir directors.

Procedure

Before the study was conducted, permission to proceed was obtained in the first instance from The University of Auckland Human Participants Ethics Committee, reference 2009/497, and then from the schools and the participants themselves. The study involved the administering of a new scale (The Gender-Role Beliefs and Expectations Questionnaire). A pilot test of the scale conducted with a cross section of secondary school students (N = 12), revealed that it was appropriate for the age of student for which it was intended. The questionnaires were administered by the researcher in order to make sure all instructions were clear and consistent, and were completed in a quiet classroom, or workroom.
**Instrument**

The Gender-Role Beliefs and Expectations Questionnaire (G-RBEQ) comprises items which generated data providing a profile for each group of participants (out-group peers, teachers, director, and girl and boy choristers) and each of the nine participating school populations. The G-RBEQ data yielded information on sex-typing, beliefs and expectations about gendering and appropriateness of gender-role conformity of certain activities, the extent of awareness of prevailing stereotypes, and the extent to which those stereotypes were endorsed. As well, the G-RBEQ data enabled the participants’ perceptions of the beliefs and expectations of others with regards to gender-role and gender-role conformity, to be investigated.

The content, style and format of four existing scales were used to develop the four discrete sections comprising the questionnaire. Firstly, the Hoffman Gender Scale (HGS), (Hoffman, Borders, & Hattie, 2000) was used to produce data from which a measure of sex-typing for each individual, group and school population was derived. Separate but parallel forms were presented for females and males, and respondents indicated their level of agreement with each of seven items in two subscales by rating them on a six point Likert scale (1=Strongly Disagree, 2=Disagree, 3=Somewhat Agree, 4=Tend to Agree, 5=Agree, 6=Strongly Agree). In accordance with a directive for revision in further use (Hoffman, Hattie, & Borders, 2005), a qualitative question asking each respondent to self-determine what femininity or masculinity meant to her or him, was placed at the start of the scale, enabling the respondents to clarify their personal definition of either masculinity or femininity, before considering any further items. Apart from this revision, the scale was included as Part A of the questionnaire in its original form. The HGS (Hoffman, Borders, & Hattie, 2000) was tested substantially (Hoffman, 2001, 2006; Hoffman, Borders, & Hattie, 2000; Hoffman, Hattie, & Borders, 2005), and its reliability was documented (Hoffman, Borders, & Hattie, 2000), with all coefficient alphas noted as 0.80 or greater.

The second section of the G-RBEQ was based upon the short form of the Sex Role Behaviour Scale-2 (SRBS-2) (Orlofsky & O’Heron, 1987) and was used to measure expectations of gender-role conformity with regard to school-based activities. The short form of the SRBS-2 was found to correlate reliably with the long form of the scale with all alphas being greater than 0.90, and both scales offered the advantage of sampling potentially gendered interests without being confined to a unidimensional concept of either masculinity or femininity (Orlofsky & O’Heron, 1987). As the SRBS-2 is most suitable for college students and adults, the scale was substantially adapted and simplified. Each respondent was asked to indicate whether they thought boys, girls, or both boys and girls participated in each of six sporting and six cultural activities, listed. As well, the respondents were asked three further questions: whether this status quo was what should occur; who they perceived that others thought participated in the given activities; and who they perceived others thought should participate in the given activities, in terms of gendered activity choice.

The third part of the questionnaire was based on the Sex Role Stereotype Questionnaire (SRSQ) (Rosenkrantz, Vogel, Bee, Broverman, & Broverman, 1968). This semantic differential scale consists of pairs of bipolar adjectives or adjectival phrases about people one might be about to meet for the first time. It has been widely used, successfully modified in terms of items and instructions (Beere, 1990), and is suitable for adaptation and use with children (Curry & Hock, 1981; Hamilton, 1977). Respondents were asked to read a list of 10 adjectival statements which relate to personality qualities and stereotypical beliefs about people involved in a range of activities. Respondents indicated on a five-point Likert scale (1=Strongly Disagree, 2=Disagree, 3=Not sure, 4=Agree, 5=Strongly Agree) how strongly they agreed or disagreed with each statement. This data yielded information about the endorsement of gender-role stereotypes.

A final section, based on the Sex Stereotype Measure II (SSM II) (Williams & Best, 1976), aimed to determine the extent of awareness of adult-defined sex stereotypes. Here a story describing a person was matched with the silhouette of either a man or a woman, or both. This type of test seemed suitable as it has been widely used with children and young adults (Edwards & Williams, 1980), and successfully used across a number of different cultures (Williams & Best, 1990).

The expectation was to find a relationship between sex typing and choice of stereotypically gendered activities. It was expected as well that there would be differences in beliefs and
expectations of gender-role conformity between the four participant groups, and between school cultures.

**Results**

**The Gender-Role Beliefs and Expectations Questionnaire**

**Part A: Gender self-definition and gender self-acceptance.**

A maximum-likelihood factor analysis with Oblimin rotation with Kaiser normalisation, was used to estimate the factor loadings of items derived from Part A of the questionnaire. A final factor analysis of the fourteen items comprising Part A revealed two factors (see Table 1): Gender Self-Definition (GSD), and Gender Self-Acceptance (GSA). Cronbach’s alpha coefficients of 0.87 for females and 0.89 for males recorded for both factors, provided estimates of reliability which were sufficiently high to provide confidence in using the factors in subsequent analyses.

Hoffman et al. (Hoffman, Hattie, & Borders, 2005) concluded that participants with high gender self-definition viewed gender as a large part of their identity, and were likely to embrace traditionally stereotyped concepts of gender. As well, Hoffman et al. (2005) asserted that those with low gender self-definition would see gender as a less important part of their identity and would be less likely to base ideas of gender on stereotypical precepts. Gender self-acceptance was explained by Hoffman et al. (2005) as indicating the degree of comfort participants experienced with regards to their concept of their own gender identity. An investigation was conducted to explore the possibility of any relationships between the two factors revealed in the current study. The correlation between the two factors was .60 (df = 1212, p < .001), which indicated that there was sufficient variance unique to each dimension, but that they were correlated positively such that a higher score on Gender Self-Definition was likely to also lead to a higher score on Gender Self-Acceptance.

A moderate positive correlation between Gender Self-Definition and Gender Self-Acceptance was higher for males than for females: $r = .70$, $n = 502$, $p < .01$ (males) and $r = .51$, $n = 712$, $p < .01$ (females), however, a z-test of differences between the two component correlations revealed no statistically significant differences ($z = 5.3$, $p > .05$). The correlations between GSD and GSA for both sexes (but particularly for males) indicated that concept of gender self-definition was more stereotypical in nature and associated with correspondingly high levels of gender self-acceptance.

In addition, the relationship between GSD and GSA by participant group, and participant group by gender were explored. No statistically significant difference in the correlation between the two variables was found within or between any of the adolescent participant groups (peers and choristers) by gender, or overall ($p > .05$). However, a pattern of higher correlation between GSD and GSA was noted for the adolescent groups (peers and choristers), as compared to the adult groups (staff and choir directors), and male participants appeared to demonstrate a trend towards higher correlation between GSD and GSA than females, in general. A z-test of differences revealed a statistically significant difference in the correlations between GSD and GSA between staff and peers ($z = -3.66$, $p < .001$). Importantly, this difference was found to be demonstrated with more strength between male staff and male peers ($z = -2.98$, $p < .01$), than between female staff and female peers ($z = -1.96$, $p < .05$). A z-test of differences between the two component correlations also indicated a statistically significant difference between male staff and male choristers from mixed choirs ($z = -2.24$, $p = .01$), and male staff and male choristers from single sex choirs ($z = -3.0$, $p < .01$).

The predominant trend of a higher correlation between GSD and GSA for males, and a lower one for females was consistent for each of the ethnic groups. Pasifika males indicated the highest level of correlation between GSD and GSA, and Pasifika and Māori females demonstrated the smallest difference between male and female correlations for the two variables. However, no statistically significant differences were noted between or within each ethnic group ($p > .05$).

Elements of these trends were reflected in correlations for GSD and GSA by school, and school by gender: males appeared to demonstrate higher levels of correlation for GSD and GSA, and the difference between levels of correlation for males and females was smaller where there was a high percentage of Pasifika and Māori in the school population. In contrast, the correlation between GSD and GSA revealed for the females of the rural school, was the lowest of all the female school groups.
It might be suggested that cultural context could have influenced this trend in differences. However, no statistically significant level of difference was noted for correlations between the two variables between or within schools ($p > .05$). Qualitative data from Part A triangulated these data confirming that stereotypical ideas of females as objectified and males as agentic prevailed among adolescents.

**Part B. Activity choice and gender role conformity.**

To begin analysis of this section, cross-tabulations were performed to demonstrate the percentage of participants who indicated either male, female or both sexes would be involved in a range of activities (see Table 2). Although subsequent chi-square tests of independence indicated no statistically significant differences in participant responses overall, between the four subchoices for each activity, trends indicating several broad themes and patterns were noted.

The perception that some activities were gendered exclusively male, for example, rugby, and exclusively female, for example, netball (both national games in New Zealand), was revealed. However, other activities were perceived to be engaged in by both sexes, but felt to be predominantly feminine domains, for example, choir, or predominantly masculine domains, for example, football (soccer). Participants perceived that ‘others’ held a more rigid expectation of gender conformity and would be less likely to desire change than themselves in terms of gender equity in activity choice. Males in single sex male choirs had the most gender-equitable view toward activity choice of all participant groups, females in single sex female choirs were the strongest supporters of gender-role conformity in activity choice, and males in mixed choirs registered the sharpest awareness of the stereotypical views of ‘others’. Further chi-square tests of independence revealed that there were significant differences between the views of males and females for perceptions of choice of activity (see Table 3). The specific nature of the differences was not able to be identified by the chi-square tests of independence. However, there was an indication in the resulting cross-tabulations that females consistently thought that both boys and girls should participate in all activities, to a much greater extent than males. For example, male endorsement of the participation of both sexes in rugby (30.8%) was less than female endorsement (69.2%), and this pattern was replicated for equitable participation in netball (male endorsement, 32%; female endorsement 68%), rock band (male endorsement, 35%; female endorsement, 65%), and choir (male endorsement, 38%; female endorsement 62%).

**Part C. Endorsement of stereotypical statements.**

Participants were asked to indicate their level of endorsement for several stereotypical comments related to gender-role (e.g., “Boys who play rugby are manly”; “Boys who sing in choirs are sissies”). An initial investigation of means for Part C indicated that female involvement in male domains (e.g., rugby) appeared to be condoned to a greater extent than male involvement in female domains (e.g., netball, choir and dance), and this pattern was most keenly endorsed by out-group peers, and least supported by staff. There was little support for the idea that “boys who play netball are strong”, particularly from peers, and little support for the idea either that girls or boys “who sing in choirs are sissies”, although again peers registered the strongest agreement with these statements and there was stronger agreement with the comment that boys were sissies if they sang in choirs, than there was for girls.

The idea that “boys who play rugby are manly” was endorsed strongly by all, but particularly peers. Although the idea that “girls who play rugby are manly” was endorsed overall to a lesser degree, it was endorsed notably by peers. Staff registered the lowest level of endorsement of the idea that rugby-playing boys and girls are manly. There was little support (the least amount notably being from peers) for boys who dance being admirable, but it should be noted that several respondents made qualitative comments that the level of endorsement was contingent on the style of dance: hip hop was admirable for boys but ballet was not.

There was no statistically significant difference between the means of the stereotypical comments comprising Part C, however further exploratory analyses indicated predictive correlations. Where there was a significant endorsement of a comment which supported males’ engagement in a feminine domain, this was often associated with indications of support for males’ engagement in other feminine domains. Similarly, where a comment reflecting a stereotypical expectation of gender-role conformity was endorsed, this was often associated with endorsement of other such comments. Out-group peers
registered the highest mean for endorsing the comment that “boys in choirs are sissies [weaklings]”, and males in single-sex choirs showed the least inclination to endorse comments supporting gender-role conformity.

Part D: Stereotype awareness.

The final part of the G-RBEQ involved matching stories with male or female icons: Story 1 (a physical game scenario which portrayed aggressive, stereotypically masculine traits) and Story 2 (a choral performance scenario which portrayed expressive stereotypical feminine traits). Cross-tabulations were carried out for gender, ethnicity and age level for the data resulting from this part of the questionnaire. As expected, the results strengthened findings and trends revealed in Parts A, B and C: Awareness of the stereotypically masculine and feminine gender-norms portrayed in Story 1 and Story 2 respectively, was reported with more strength by males, Pasifika and Māori. As well, flexibility in terms of departing from rigid ideas of gender-role conformity increased with age and was greater for females over all.

Participants reported that involvement in the scenario associated with Story 1 (game scenario) was related strongly to boys (71.4%), minimally to girls (4.8%), and moderately to both sexes (23.8%). Participants indicated that Story 2 was strongly linked to girls (63.7%), minimally to boys (8.3%) and moderately to both sexes (28%). Chi-square tests of independence found that the difference in responses to Story 1, by gender χ²(2, n = 1167) = 28.99, p < .001, by ethnicity χ²(8, n = 1145) = 16.78, p = .03, and by age level χ²(10, n = 1162) = 33.64, p < .001, were statistically significant. Chi-square tests of independence found that differences in response for Story 2, by gender χ²(2, n = 1164) = 5.35, p = .06, were of marginal significance, but that there were statistically significant differences to Story 2 by ethnicity χ²(8, n = 1142) = 24.64, p = .002, and age level χ²(10, n = 1159) = 46.55, p < .001. Although the nature of the differences in the chi-square tests could not be specifically identified, the cross-tabulations indicated that gender equity of participation in the scenarios of both stories was endorsed with greater strength by females than males, by Europeans with greater strength than Pasifika, Māori or other ethnicities, and by adults more than adolescents.

Discussion

The aims of the present study were to identify and assess the effect of beliefs about gender identity, gender role, and expectations of gender-role conformity, in terms of school-based activity choice. Gender-stereotypical views held by distinct participant groups within school communities were explored and compared in order to investigate not only the targets’ but non-targets’ perception of such views. The results of the study revealed that adolescent participants were more likely to feel comfortable about their gender self-definitions if these were closely aligned with stereotypical gender norms, and that their perceptions of activity choice were in most cases confined by stereotypical expectations about gender identity and gender-role conformity.

Correlations between the two factors derived from the data for Part A of the Gender-Role Beliefs and Expectations Questionnaire indicated that adolescents, in contrast to adults, felt most comfortable about their gender self-definition if it was closely aligned with stereotypical norms. This relationship may not have been surprising, as in adolescence emergent gender identities could be particularly vulnerable (Erickson, 1968), giving way in adulthood, to a growth in acceptance of gender identity if it differed from that which might be stereotypically expected (Harter, 1999; Spence, 1985). As well, acceptance in terms of peer expectations of gender, might be argued to be at the forefront of adolescents’ concerns (Wigfield & Wagner, 2005).

The trend for adolescent males to indicate a closer adherence to stereotypical gender norms than adolescent females seemed expected in the light of research (Harrison, 2009) which reported extra pressure on males to adhere to gender expectations. Stereotypical expectations of masculinity embraced aggression, agency, and heterosexuality (Harrison, 2009), and conformity to gender boundaries was strictly policed by male peers (Martino & Pallotta-Chiarolli, 2003). The heightened need to belong in adolescence ((Steele & Aronson, 2005), might have been made even more meaningful for adolescent males, since peer discrimination could be associated negatively with peer acceptance (Brown & Bigler, 2005). Thus, where self-definition of gender identity matched stereotypical beliefs and expectations of gender, male participants were more likely to feel
comfortable as their gender concept was less likely to promote risk of exclusion, or retribution by their peers.

The suggestion that gender-role rigidity was much more enforced for males than females (Harrison, 2009) may have explained why for females, self-acceptance of gender self-definition seemed less dependent on a close alignment with gender norms. However, the relative independence of gender self-description from stereotypical gender norms seemed least so for Pasifika and Māori females. Park, Suaalii, Anae, Lima, Faumatu, and Mariner, (2002) pointed out that Samoan females were protected by their brothers, and later their husbands and were aware of very clear cut roles associated with femininity. (It should be noted that the majority of Pasifika respondents were Samoan.) The reproductive purity of Pasifika females was closely guarded in order to ensure the hierarchical cultural status of their family (Shore, 1981), and displays of masculine gender attributes were equally carefully monitored for Pasifika males (Ortner, 1981). In the pre-colonial context, role specialisation did not preclude status for Māori, but the contemporary scenario has resulted in loss of gender status, and consequent marginalisation for females (Hoskins, 2000; Mikaere, 2005; Park et al., 2002). Thus, the trend of a greater degree of correlation between Gender Self-Definition (GSD) and Gender Self-Acceptance (GSA) found for Pasifika males and Pasifika and Māori females might be explained. Further, in the light of research on Pasifika gender roles (e.g., Park et al., 2002), the finding that the Pasifika females in a largely Pasifika school recorded the highest correlation between Gender Self-Definition (GSD) and Gender Self-Acceptance (GSA) for all female participant groups, does not seem surprising. However, the trend for higher correlation between GSD and GSA for the Pasifika males in a coeducational school setting may have been additionally explained by research (Falomir-Pichastor & Mugny, 2009) which points to the conjoint presence of both sexes acting to sharpen gender differentiation, with particular implications for threat to male gender identity.

The females in a rural school demonstrated the lowest correlation between GSD and GSA overall. It might be suggested that females in rural communities may develop and accept a less stereotypically feminine gender identity as they may, as part of rural life, be practically involved in domains traditionally perceived as male. Most importantly, this group of rural females highlighted support for the idea that while there is a low level of tolerance for male gender-identity transgression, gender-identity transgression in females is accepted to a much larger extent (Martin, 1990; Schmalz & Kerstetter, 2006).

In qualitative responses which triangulated the quantitative data, the majority of participants defined femininity and masculinity along stereotypical lines. While the majority of female participants reported that attractiveness and compliance with stereotypical gender norms defined femininity, the majority of males defined masculinity in terms of assertion and force. These responses indicated a relationship between stereotypically expected and actual gender traits: The definitions of femininity and masculinity recorded by participants appeared to reflect societal ideas of females and males, termed by Davis (1990) as “objectified” and “agentic”, respectively.

Comfort associated with conformity to expected norms in terms of gender identity seemed to be echoed by perceptions of gendered categorisation and appropriateness of choice in school-based activities. Participants identified certain activities as differentially typed male or female, demonstrating awareness of aggressively physical pursuits (e.g., rugby) being considered male domains while expressive/aesthetic pursuits (e.g., choir) were considered feminine domains, particularly those concerned with vocal performance. Males of all ages, and particularly Pasifika and Māori males demonstrated awareness of this categorisation with the most strength, although this trend diminished with age.

These findings support the results of other research (Klomsten, Marsh, & Skaalvik, 2005; Koivula, 2001; Metheny, 1965) which revealed that stereotypically expected gender characteristics (e.g., grace and emphasis on the body as an object used to aesthetically please others, for females, and aggression and courage, for males) were reflected in sports categorised as feminine (e.g., dance, considered by these researchers as a sport) and masculine (e.g., rugby). The findings of the present study indicated that the majority of participants perceived that choice of school-based activities would be made on the basis of congruence with the gender typing of the domain: Males were perceived to dominate participation in male domains, and females in female domains.

While male participants indicated more keenly that gender congruence in activity choice was preferable, females recorded a much more egalitarian perception of participation in activities than
males, reflecting earlier research (e.g., Kulik, 2000). These findings support research (Klomsten, et al., 2005) which reported an increase in engagement of girls in masculine sports in contemporary Norway, but no such increase for boys in feminine sports. Participant groups also differed in their perceptions of gender-role conformity in terms of perceived activity choice. Male choristers in single sex-male choirs were anomalous among male participants in this regard, demonstrating an unusually strong desire for gender equity in most pursuits: They seemed less tied to stereotypical expectations of gender-role conformity in terms of activity choice. The engagement of these males in a predominantly feminine field could be considered to suggest a non-compliant attitude in terms of gender-role conformity. This lack of concern with gender-role transgression may have been enhanced, too, by a greater sense of support and identity-safety within a single-sex school as there were fewer obvious cues that male choristers were engaged in a feminine domain. Steele (2010) pointed out that the amount of threat felt by students at school may be substantially reduced in “identity-segregated schools”, for example, single-sex school settings.

Providing evidence which supported these latter ideas by contrast, the attitudes of male choristers in coeducational choirs were markedly less egalitarian. Of the remaining adolescent participant groups, it could be argued that the single-sex choir female choristers faced no issues of gender transgression, being girls engaged in a gender-congruent feminine domain: Their stable attitude of gender-role conformity was expected and explicable. The final adolescent group, out-group peers, seemed to hold the sorts of beliefs and expectations about gender which might have mediated the “threat in the air” described by Steele (1997).

Correlations between stereotypical comments indicated that participants’ choices reflected the stable attitudes towards either gender-role conformity or gender-role transgression described by Bem (1981). Endorsement of stereotypical comments which condoned gender conformity indicated a prediction of a positive attitude to other such comments, and the same was true of those comments indicating gender-transgression. Further research revealed that individuals’ stereotypical heteronormative views may not only extend to disapproval of gender transgression with particular implications for males (Liben, Bigler, Ruble, Martin, & Powlishta, 2002; Maccoby, 1998; Martin, 1990; Schmalz & Kerstetter, 2006), but could also be linked with prejudice towards ethnic minority groups (Falomi-Pichastor & Mugny, 2009). It could be suggested that this research holds special meaning for boys who challenge gender norms, and indeed for the sustaining of prejudicial cultures in schools.

All participants believed themselves to be less prejudiced than other people. The occurrence of perceptions of less self-bias than the bias attributed to others has been found in other literature (Ellemers, Van Rijswijk, Roefs, & Simons, 1997; Ridgeway & Correll, 2004). However, since beliefs and expectations can be dispersed and reinforced in the media, and indeed can prime stereotype activation (Davies, Spencer, & Steele, 2005; Davies, Spencer, Quinn, & Gerhardstein, 2002) it is possible that this less favourable perception of others’ stereotypical ideas about gender may also mirror implicitly held beliefs and expectations perceived to be at large in the community.

Conclusion

The findings of the study clarified beliefs and expectations with the potential to mediate gender stereotype threat, and importantly exposed the way in which these beliefs and expectations not only shaped perceptions of activity choice for adolescents, but were inextricably bound up with the formation of adolescent gender identity itself. The findings contribute to a better understanding of the mechanisms which perpetuate gender differentiation, and strengthen the idea of Ridgeway and Correll (2004) that changing a core structure of gender beliefs presents a formidable challenge. The study prepares the way towards challenging core beliefs and expectations which underpin gender roles and gender-role conformity, not only with the aim of attacking stereotype threat at its root, but also with the objective of contributing to the creation of healthy school cultures which accept diversity of gender identity and afford real choice for all.
References


Table 1  
*Factor Loadings and Intercorrelations for the Factors for the 14 Items of the HGS Comprising Part A*

<table>
<thead>
<tr>
<th></th>
<th>GSD</th>
<th>GSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am very comfortable being a female/male</td>
<td>.14</td>
<td>.91</td>
</tr>
<tr>
<td>I am happy with myself as a female/male</td>
<td>.08</td>
<td>.84</td>
</tr>
<tr>
<td>My sense of myself as a female/male is positive</td>
<td>-.03</td>
<td>.74</td>
</tr>
<tr>
<td>I am confident in my femininity/masculinity</td>
<td>-.07</td>
<td>.67</td>
</tr>
<tr>
<td>I am secure in my femininity/masculinity</td>
<td>-.02</td>
<td>.66</td>
</tr>
<tr>
<td>I meet my personal standards for femininity/masculinity</td>
<td>-.11</td>
<td>.52</td>
</tr>
<tr>
<td>My perception of myself is positively associated with my biological sex</td>
<td>-.19</td>
<td>.44</td>
</tr>
<tr>
<td>I have a high regard for myself as a female/male</td>
<td>-.38</td>
<td>.39</td>
</tr>
<tr>
<td>My identity is strongly tied to my femininity/masculinity</td>
<td>-.85</td>
<td>-.05</td>
</tr>
<tr>
<td>I define myself largely in terms of my femininity/masculinity</td>
<td>-.81</td>
<td>.00</td>
</tr>
<tr>
<td>Being a Female/Male is a critical part of how I view myself</td>
<td>-.74</td>
<td>.02</td>
</tr>
<tr>
<td>Femininity/Masculinity is an important aspect of my self-concept</td>
<td>-.73</td>
<td>.09</td>
</tr>
<tr>
<td>When I am asked to describe myself, being female/male is one of the first things I think of</td>
<td>-.66</td>
<td>-.05</td>
</tr>
<tr>
<td>Being a female/male contributes a great deal to my sense of confidence</td>
<td>-.62</td>
<td>.09</td>
</tr>
</tbody>
</table>

Factor Intercorrelations

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1.00</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>-.62</td>
<td>1.00</td>
</tr>
</tbody>
</table>

*Note.* Major loadings for each item are bolded.
## Table 2
Cross-tabulations Over All for Perceptions of Activity Choice

<table>
<thead>
<tr>
<th>Activity</th>
<th>Who participates?</th>
<th>Who do most people think should participate?</th>
<th>Who should participate?</th>
<th>Who do most people think participate?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td></td>
<td>and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Rugby</td>
<td>71%</td>
<td>1%</td>
<td>90%</td>
<td>1%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Cricket</td>
<td>62%</td>
<td>1%</td>
<td>85%</td>
<td>1%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Barbershop</td>
<td>47%</td>
<td>11%</td>
<td>59%</td>
<td>17%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Netball</td>
<td>1%</td>
<td>80%</td>
<td>2%</td>
<td>89%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Volleyball</td>
<td>3%</td>
<td>16%</td>
<td>11%</td>
<td>36%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Orchestra</td>
<td>2%</td>
<td>10%</td>
<td>6%</td>
<td>29%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Show</td>
<td>1%</td>
<td>10%</td>
<td>2%</td>
<td>36%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Choir</td>
<td>2%</td>
<td>26%</td>
<td>3%</td>
<td>62%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Soccer</td>
<td>20%</td>
<td>2%</td>
<td>60%</td>
<td>2%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Jazz Band</td>
<td>12%</td>
<td>5%</td>
<td>25%</td>
<td>12%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Athletics</td>
<td>8%</td>
<td>1%</td>
<td>29%</td>
<td>3%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Rock Band</td>
<td>33%</td>
<td>1%</td>
<td>66%</td>
<td>6%</td>
</tr>
<tr>
<td></td>
<td>Boys and Girls</td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
</tbody>
</table>

Note. Majority gender-category choices are bolded for each activity.
### Table 3

**Chi-square Tests of Independence for Activity Choice, by Gender**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Who participates?</th>
<th>Who do most people think participates?</th>
<th>Who should participate?</th>
<th>Who do most people think should participate?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rugby</td>
<td>$\chi^2(2, n = 1205) = 8.26, p &lt; .05.$</td>
<td>$\chi^2(2, n = 1192) = 2.03, p = 0.3.$</td>
<td>$\chi^2(2, n = 1190) = 69.68, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1176) = 2.77, p = .25.$</td>
</tr>
<tr>
<td>Cricket</td>
<td>$\chi^2(2, n = 1203) = 16.03, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1191) = 12.91, p &lt; .01.$</td>
<td>$\chi^2(2, n = 1194) = 46.41, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1177) = 6.83, p &lt; .05.$</td>
</tr>
<tr>
<td>Barbershop</td>
<td>$\chi^2(2, n = 1108) = 5.76, p = .06.$</td>
<td>$\chi^2(2, n = 1169) = 6.17, p &lt; .05.$</td>
<td>$\chi^2(2, n = 1182) = 48.45, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1163) = 10.38, p &lt; .01.$</td>
</tr>
<tr>
<td>Netball</td>
<td>$\chi^2(2, n = 1204) = 1.78, p = 0.4.$</td>
<td>$\chi^2(2, n = 1191) = 5.6, p &lt; .06.$</td>
<td>$\chi^2(2, n = 1192) = 47.45, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1175) = 6.3, p &lt; .05.$</td>
</tr>
<tr>
<td>Orchestra</td>
<td>$\chi^2(2, n = 1206) = 1.92, p = 0.4.$</td>
<td>$\chi^2(2, n = 1191) = 8.0, p &lt; .05.$</td>
<td>$\chi^2(2, n = 1195) = 26.77, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1177) = 10.78, p &lt; .01.$</td>
</tr>
<tr>
<td>Show</td>
<td>$\chi^2(2, n = 1206) = 1.0, p = 0.6.$</td>
<td>$\chi^2(2, n = 1192) = 6.4, p &lt; .05.$</td>
<td>$\chi^2(2, n = 1193) = 43.18, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1177) = 11.11, p &lt; .01.$</td>
</tr>
<tr>
<td>Choir</td>
<td>$\chi^2(2, n = 1205) = 8.66, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1191) = 23.7, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1194) = 29.11, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1177) = 6.19, p = 0.5.$</td>
</tr>
<tr>
<td>Soccer</td>
<td>$\chi^2(2, n = 1204) = 13.75, p &lt; .01.$</td>
<td>$\chi^2(2, n = 1192) = 7.52, p &lt; .05.$</td>
<td>$\chi^2(2, n = 1193) = 39.84, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1177) = 15.28, p &lt; .001.$</td>
</tr>
<tr>
<td>Jazz Band</td>
<td>$\chi^2(2, n = 1204) = 7.78, p &lt; .05.$</td>
<td>$\chi^2(2, n = 1109) = 4.64, p = 0.09.$</td>
<td>$\chi^2(2, n = 1191) = 34.56, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1177) = 7.73, p &lt; .05.$</td>
</tr>
<tr>
<td>Rock Band</td>
<td>$\chi^2(10, n = 1205) = 24.6, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1192) = 17.7, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1192) = 72.97, p &lt; .001.$</td>
<td>$\chi^2(2, n = 1176) = 12.24, p &lt; .01.$</td>
</tr>
</tbody>
</table>

*Note.* Chi-square tests of independence which reached statistical significance are bolded.