

scope

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Formats include editorials, articles, perspectives, essays, research notes, and work in progress. Other formats will also be considered. This journal is published in hard copy, and online. High standards of writing, proofreading, and adherence to the APA referencing style (version 7) are expected. For more information refer to the *Publication Manual of the American Psychological Association (7th edition)*. Please note that issue 2 will mark our first use of the APA referencing style (version 7).

A short biography – fewer than 50 words – as well as title, details of institutional identity and affiliation (where relevant), and contact information (postal and email) should be provided on a cover sheet, with all such information withheld from the body of the submission. Low resolution images with full captions should be inserted into texts to indicate their preferred position. High resolution images should be sent separately – check with the editor(s) for quality standards. For more information about author guidelines see <https://www.thescope.org/contributors>.

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EDITORIAL

Martin Andrew, Jo Kirkwood, Malcolm Macpherson and Henk Roodt

Capable NZ in association with Otago Polytechnic is proud to present the 2020 issue of *Scope – Contemporary Research Topics (Work-based Learning)*. The editorial team has been thrilled with the range and depth of submissions, and believe that this edition reflects the project work, thinking and doing that characterises the broader community of work-based learning. At the end of 2019, we decided on a theme with two aspects: innovation and creativity in professional practice; and professional practice in the age of disruption. As it turned out, disruption has been the theme of everyone's year, but COVID-19 has proven to be a catalyst for innovation and creativity as researchers and learners find lateral ways to tackle unforeseen situations and problems in transformative ways. It has been our task to curate and orchestrate the voices of facilitators, mentors, assessors and learners into a harmonious whole.

The year 2020 also marks the retirement of Chief Executive Phil Ker, and the first article in this edition pays tribute to the overlapping lifespans of his tenure and Capable NZ itself as a leading work-based learning provider. Capable NZ's slow but steady pathway to success is charted in this anthology, featuring segments by key movers in the history of the organisation: Robin Day, Heather Carpenter, Glenys Ker and, of course, Phil Ker. Among the themes are the centrality of recognition of prior learning as a foundation stone; the importance of experiential and transformational learning as theoretical frameworks; and fresh, holistic ways to facilitate, mentor and assess work-based learning projects across an increasing range of programmes. The core endeavour of expanding the work capabilities of individual learners in the post-discipline fields of work-based learning and professional practice lies very much at the heart of this study as, indeed, it does in the articles within this volume.

This edition is bookended by another anthology article in which Steve Henry leads a range of facilitators and mentors to reflect on the importance of elements of community of practice pedagogy in their own programmes and significant interest groups within the broader institution. Alignments between community of practice theory and such dimensions of kaupapa Māori as ako provide a guiding light for Capable practitioners. This theme reappears in the article by David Woodward and colleagues in the Graduate Diploma in Tertiary Education. Here, a community of practice, aligned with both humanistic and Māori learning models, bring together their narratives of evidence-based teaching practice. The stories of participants sing in accord with each individual's epistemological position, creating resonant bridges between theory and practice. Even in the emergency transition to e-delivery, the fundamental tenets of constructivism ensured that teaching and learning had a secure infrastructure.

The anthology article is a way to bring into circulation a wide range of participants in the Capable NZ community, and 'representing identities' has emerged as an editorial criterion for the 2020 editors, with authors ranging from learner to professor and including a mentor/mentee continuum in the work of Margy-Jean Malcolm and Tracy Te Wake in the third and fourth articles. The latter considers possibilities for using oral assessments as a strategic and authentic way to improve outcomes for Māori, creating an act of decolonisation by employing principles of kaupapa Māori which are embedded in the Bachelor of Leadership for Change programme. Malcolm, too, in an evaluative study, operates into this space, where a consciously heutagogical set of principles not only affords self-determined learning, but also promotes the navigation of complexity by curating individualised learning experiences. The self-

transformative capacity of self-determined learning is a concept with which Steve Henry wrestles in his own learning journey of self-actualisation. Self-transformativity may be one instrument to enable learners to navigate the rough waters of our age of disruption.

In our second item, the theme of disruption speaks to Sam Mann's investigation of the shape of professional practice, a shape that only metaphors such as "surfing the edge of chaos" and walking on a rickety bridge can come close to capturing. Drawing on survey data from learners in the Master of Professional Practice, Mann anatomises the often messy learner journey, often characterised by paradox, ambiguity and uncertainty and increasingly described using an autoethnographic approach, where the experienced practitioner investigates a research problem grounded in their experience and tells the transformative story of how they set out to investigate it, laying out challenges for learners in such programmes as the Doctorate in Professional Practice in the process.

Six or more of the articles within this edition are the work of learners on their Doctor of Professional Practice journeys, and the element of journey is seen as a guiding metaphor in papers by Jeremy Taylor and Don Samarasinghe, Oonagh McGirr, Jeremy Hanshaw and Na Vicki Rangitautehanga Murray. Taylor and Samarasinghe emerge transformed from their reflective journey of discovery through the independent pathway route of the Graduate Diploma in Tertiary Education, leading to an innovative frame of practice as an educator. McGirr investigates the impact of geographical change on framework of practice and details a 're-positioning' of the lived experience of her professional practice through the twin instruments of reflectivity and reflexivity. Hanshaw, employing narrative enquiry as his method of tracing journey, takes the reader through six, arguably seven, diverse narrative landscapes pivoting on critical incidents impacting his own professional practice. Drawing on the rich heritage embodied in verse shaped as tauparapara (an ancient chant), Na Vicki Rangitautehanga Murray embarks on "he wheku mataara," an autoethnographic discovery of professional practice through the professional epochs of her life as viewed through an array of whakataukī (metaphors). Instruments for viewing, understanding and becoming guide our authors on their manifold journeys through the wilds of professional practice.

Articles by Bonnie Robinson and Anne Alkema emerge from the messy doctoral space, but each author offers ways forward in their respective endeavours. Robinson's autoethnographic examination of the role of values and justice in leadership in the age characterised by COVID-19 also uses a metaphor; or rather a simile, as a vehicle for exploration: leading an organisation during times of disruption is like building a bicycle while riding it, bringing the orderliness of management out of the chaos of crisis. What follows is an examination of thinking on one's feet during difficult times, guided by the anchors of institutional values and the principles of social justice. Alkema works, too, with solutions – hopefully for learners/trainees/apprentices, employers, and partner tertiary education organisations in vocational workplace learning contexts. While Robinson's organising metaphor is that of an unreconstructed bicycle, Alkema utilises that of the automobile, noting that putting others in the driver's seat apart from Tertiary Education Organisations (TEOs) and the workplace requires direct interface and engagement with employers. Her study outlines the affordances of three models of workplace delivery in Aotearoa.

The articles in this volume reflect not only how far Capable NZ has come in its own history, but also how diverse and resilient its researchers, facilitators, mentors and learners have become. This volume choreographs a euphony of researcher voices in cacophonous times – the voices of work-based learning practitioners in our times of disruption. This richness promises a future of ongoing innovation and creativity for Capable NZ and the many programmes and stakeholders represented in this journal.

ROBIN DAY: A TRIBUTE

Martin Andrew, Jo Kirkwood, Malcolm Macpherson
and Henk Roodt

This issue of *Scope* is dedicated to Robin Day, the lead author of our first paper, passed away on Friday 25 September 2020 following a battle with cancer.



Figure 1. Always a chin-stroker: Robin Day (on left) with Lindsay Smith. Photo credit – John Gualter

In a staff communication, Chief Executive Megan Gibbons noted that Robin had been with Otago Polytechnic for nearly 34 years, starting his career as a tutor in the School of Nursing. "He then moved on to become the Head of School, Nursing and Midwifery, and eventually Deputy Chief Executive." He also spent a period as acting chief executive prior to the arrival of Phil Ker, a co-author of the paper. More recently, Robin worked in Capable NZ as an assessor. He was known, John Gualter recalls, to play a mean electric guitar at events. His "love of making music and his ability to reach people with it" appears in the materials we received from colleagues past and present to assemble this tribute. This short tribute has been speedily assembled by some of those who knew Robin.

Robyn Hogan first met Robin in the 1980s when they shared a common interest in programmes for at-risk young people and combined efforts in OP courses. She recalls his early adoption of online social media like WikiEducator for pedagogical purposes, and even his sharing knowledge on the use of TradeMe. Robyn recalls some of his strengths:

Robin's open-mindedness, flexibility, common sense and ability to think outside the square; his clear philosophy around APL; the place of the working environment in developing high level skills and knowledge outside of the formal classroom setting; his interest and knowledge around blended approaches to learning including the use of new technologies and e-learning; his passion around providing educational opportunities for those who were not given them as young people.

Glenys Ker worked with Robin for 15 years and travelled the nation as well as Australia and Rarotonga as assessors. She recalls, "You never knew what questions he would ask – he was naturally curious and interested in everyone and everything". Her recollections are filled with anecdotes involving his love of gadgets. The following passage summarises the Robin we all knew and illustrates these traits in an anecdote:

He engaged with people, he enjoyed their life stories, he knew lots about everything and the learners felt listened too, they knew he genuinely cared about them. Robin was a passionate believer in education for all and he enjoyed seeing this happen for learners. Not a particularly traditional learner himself, he could relate to learning by doing, learning by experience, learning in the workplace. As a colleague, friend and mentor Robin was loyal and a man of integrity – there have been times over the years that he has supported me – and on one occasion he told me to leave the 'talking to him'. I won't forget his tremendous support for me.

Learning Facilitator Trish Franklin, who retired in late September 2020, remembers: "As lead assessor Robin had a great gift for putting learners at ease before they started their presentations. I never ceased to be amazed at the breadth of his interests and wide-ranging knowledge and enthusiasm for a huge variety of subjects – he always found common ground and never in my experience repeated himself. He was full of surprises and always entertaining!"

"Pracademic" colleague Margy-Jean Malcolm, an author in this edition, offers her key memory of Robin as someone who was

one of the first Capable NZ staff I met – in fact, I think it had a different name then. I was asked to be part of an assessment panel for a BAM (Bachelor of Applied Management) learner from the NFP (not for profit) sector. Robin was a great facilitator of the panel – helping the learner relax and asking questions to bring out their best. He provided my first introduction to what an assessor's job was in this space – showing me new ways of thinking about evidence, capabilities and the power of learners articulating their own unique framework of practice. He role-modelled and started my induction into Capable NZ values, culture and practice, for which I am very grateful. You don't teach these things, you live them, and others learn from being around you.

In a similar vein, Martin Andrew recollects:

My first assessments at Capable involved working alongside Robin. Assessing Master of Professional Practice learners' presentational assessments in the light of their written assessments is a challenge on one's first run. As a co-assessor, I found Robin modest, encouraging and open, and always appreciating the depths of experience of individuals, both fellow assessors and learners. Clearly, to him, this was identity work. I observed the value of what I first saw as chit-chat as part of a conscious process of acclimatising everyone into the high-stakes space of assessment and putting the candidate at ease.

In addition to observing closely the Robin formula for in-person assessments, I also observed the Robin formula for writing feedback reports, always strength-based. His reports allowed the learner to have improved via reflection from the time of completing the written work to the time of presenting, in such a way that the presentation showed the learner at his or her best. I learned from this the importance of always stretching learners to give their best version of themselves, and assess them on that, not allowing apparent weaknesses in the technicalities of the written work to occlude the moment of 'best performance'. The oral response at the end of the session was always congratulatory and positive, and I only ever saw smiles. I was

fortunate to repeat this experience three more times before becoming myself a lead assessor. Even today, I am unable to perform this role without remembering my learnings from Robin.

These narratives are echoed in the words of other colleagues. Heather Carpenter also credits Robin with being a key source of her early learning on processes, programme development and assessment. His appreciation of learners' journeys creates memories that last long, both for assessors and the learners. His insights and wisdom have become part of the legacy he leaves behind for us.

Oonagh McGirr attended Robin's funeral, and reflected on what was said and seen at this bittersweet event:

Robin was a polymath, a multitasker and a high achiever: He brought laughter, curiosity and an enquiring mind to all that he did. He shared freely, mentored wisely and challenged us to be the best versions of ourselves. His generosity of spirit was matched by his loyalty to friends and family alike. An admirable adversary in moments of challenging debate, he defended ideas and ideals with passion and clarity, and always sought fair resolution. He was loved and loving in equal measure.

Fare forward dear Robin – husband, father, friend, colleague, mentor and leader.

We will miss you.

He mihi aroha tēnei ki a rātou, e te whanau pani, i raro i te korowai tino pōuri nei. E te raketira, e Robin, moe mai, okioki mai rā.

CAPABLE NZ: PERSEVERING TO SUCCESS

Robin Day, Heather Carpenter, Glenys Ker and Phil Ker

INTRODUCTION

Capable NZ is Otago Polytechnic's response to learning for adults in the workplace. Capable NZ, now regarded as a 'school' within the Otago Polytechnic organisational structure, a tertiary education provider based in Dunedin, New Zealand, has its origins as a centre for the assessment of prior learning – CAPL – a service set up to recognise the prior learning gained from experience which characterised adult learners. The limitations inherent in an assessment-only service were soon recognised, leading to the establishment of unique alternative learning pathways to formal qualifications which now characterise Capable NZ.

The school, which embraces a Work-Based Learning (WBL) philosophy – i.e., learning at, for, and through work – has been the source of significant educational innovation for the polytechnic. At each stage of Capable NZ's development, new initiatives have been brought on stream to service experienced adult learners in the workforce and have significantly expanded the size and scope of the school. All of these initiatives have grown out of an increasingly deeper understanding of the nature and potential of work-based learning as a legitimate alternative approach to higher learning.

HISTORY AND DEVELOPMENT

The New Zealand Context

Otago Polytechnic's Capable NZ has its origins in the recognition of prior learning (RPL) 'movement' which emerged in New Zealand as a serious educational process in the late 1980s, following widespread international interest in work coming mainly from Britain and America, with activity also in New Zealand, Australia and Canada. Otago Polytechnic has come a long way in both understanding and applying RPL processes to meet learners' needs, and we have much to learn from reflecting on our own experience (Day in Evans, 2000).

Nancy Mills, of the New Zealand Qualifications Authority (NZQA), has described the economic advantages of RPL in New Zealand for a wide range of businesses in a variety of areas, including partnering with education providers, upgrading skills, reducing training costs and providing opportunities for advancement (Cohen & Whitaker, 1994). Mills also identified the opportunities for those disadvantaged in terms of access to education, including Māori, women, disabled and rural peoples, recognising the benefits accruing from providing new and innovative pathways and opportunities for social change.

In 1991, the increasing numbers of mature students enrolling in tertiary education in New Zealand led the NZQA board to endorse the recognition of prior learning, sparking widespread national interest and the emergence of research and leadership, initially led by NZQA. Early developments generated considerable debate throughout the tertiary sector, with several vocational education providers carrying out a wide range of initiatives, including the use of the portfolio method for assessing prior learning at the University of Canterbury (Sheehan, 1992). The

Nelson Polytechnic undertook initiatives around the development of policy guidelines for RPL as well as hosting a workshop in 1992 led by Julie McDougal and Colin Gunn, which was followed in April 1993 with an international RPL conference led by the NZQA (NZQA, 1993b).

Early RPL influencers were Robin Day (a future deputy chief executive) at Otago Polytechnic, who had begun doctoral studies in RPL in nursing education based at Otago Polytechnic, and Phil Ker (a future Otago Polytechnic CEO) who undertook a study examining the implementation of procedures and issues arising from a pilot programme conducted at the Auckland Institute of Technology (Ker; 1993). Glenys Ker (Hodges) and Phil Garing were instrumental in implementing RPL processes at Aoraki Polytechnic. An influential study by Jenny Harre Hindmarsh, Victoria University of Wellington, described the place of RPL in establishing advanced standing for special admission to graduate programmes in New Zealand university education (Cohen & Whitaker, 1994).

A significant leading contributor to the ongoing RPL discourse was Nena Benton, of the New Zealand Council for Educational Research, who identified that the opportunities for assessment of prior learning (APL) would be an attractive option for learners who were disadvantaged by existing education structures. Her approach was reflective of humanistic and critical theory positions widely discussed in learner-led higher education aligned to the work of Michael Apple (Apple, 1979) and the constructs of discourse, knowledge, education and power; the work of Paulo Freire in his *Education for Critical Consciousness* (Freire, 1994); and the emancipatory promise of critical theory through the writing of Jurgen Habermas (Habermas, 1968).

Benton's contribution was notable in her work over a decade, culminating in the 7th Conference of the International Consortium for Experiential Learning: Te Rito o te Mātauranga: Experiential Learning for the Third Millennium, held in Auckland in December 2000 (Benton, 1991; Benton, 2000). This was a significant developmental milestone for assessment of prior learning in New Zealand, attended by international proponents of APL, key stakeholders and those actively engaged in the formative evolution phase of RPL practices from within New Zealand.

Early concerns surrounding RPL in New Zealand focused on standards, procedures and processes, raising valid questions around who sets assessment standards, quality assurance processes, the effectiveness and use of assessment methods, and the administrative support and systems needed for successful assessment outcomes. In the New Zealand context, NZQA worked to enable RPL through changes brought about within the 1990 Education Amendment Act requiring NZQA to take responsibility for recognition of competency already achieved through policy development of the National Qualifications Framework (NZQA Policy Statement, 1993a).

RPL at Otago Polytechnic

At Otago Polytechnic, a small academic team, including Academic Manager John Fletcher and Robin Day, led the introduction of an APL policy in 1993 (Academic Board paper cited in Day, 1997). This team, along with others, worked to embed robust RPL policy, procedures and processes and to establish an organisational culture that embraced recognition of learning wherever and however it occurred. The polytechnic was supported and guided in this work by international experts, including Urban Whittaker, representing the Council for Adult and Experiential Learning (CAEL), and Ruth Cohen of the International Council for Experiential Learning (ICEL).

Core academic standards developed at Otago Polytechnic were based on CAEL's espoused principles. They reflected the core value that credit only be given for the learning gained from experience rather than the experience itself, which may form the basis of evidence for assessment. Credit awarded must be appropriate to the level of learning, and the balance of learning between theory and practice, for the qualification under consideration. Credit awarded must be determined by relevant subject matter experts, and that credit should be appropriate to the context in which it is granted. Appropriate administrative standards must ensure that credit is not awarded for the same learning more than once – commonly termed as double-dipping. Policy must include processes that allow for appeals and be clearly promoted to learners. Fees should be based on services delivered rather than credit awarded.

A critical area of policy required that all staff involved in the assessment of prior learning be trained and have the opportunity to develop an in-depth understanding of prior learning assessment, as it differs significantly from traditional assessment practices. Ongoing monitoring and review are critical to ensure currency and relevancy of all practices and to provide essential feedback – especially from learners, key stakeholders, industry and faculty – on the effectiveness of RPL practices and in their meeting of educational and social needs. These core policy framework principles remain today, with ongoing oversight in place through an established Capable NZ academic committee which reports to the polytechnic's academic board.

Following an extensive development phase in New Zealand for the recognition of prior learning, in 1999 the then chief executive of Otago Polytechnic and the academic board agreed that The Centre for Assessment of Prior Learning (CAPL), later rebranded as Capable NZ, be established. CAPL emerged from a pilot project involving the tourism sector and the industry training organisation through an initiative entitled Job Shop, part of the polytechnic's tourism department's activities at the time.

The early days of CAPL saw small numbers of assessments successfully conducted in limited areas. Considerable effort was made to establish a broad base of application across the polytechnic, with new offerings including credit arrangements for Registered Nurses wishing to upgrade their certificate and diploma qualifications to degree status by completing additional academic work; the Job Shop initiative in the tourism and hospitality areas; and a developing area of interest from experienced learners seeking applied management qualifications at degree level. Although growth was modest, Otago Polytechnic broadened its availability to learners across the country through a New Zealand-wide Centre for Assessment of Prior Learning, established with other providers. Christchurch Polytechnic Institute of Technology joined the movement, also launching a successful CAPL centre.

During the early development phase, CAPL created systems and procedures to ensure quality assurance and effective delivery through all processes, including initial contact with learners, portfolio workshops, staff training, the potential role of technology, assessment methodologies and reporting. This included an assessment model designed to strengthen quality assurance standards, which focused on six broad constituents: Currency, Relevance/ Repeatability, Authenticity, Verifiability/Validity, Equitability and Sufficiency (CRAVES) (Day & Devjee, 2000).

In 2004 a new chief executive for Otago Polytechnic was appointed. Phil Ker was an avid proponent of RPL. His leadership cemented the strengthening of CAPL under the direction and guidance of the chief executive and deputy chief executive over subsequent years. However, the growth of CAPL continued to be slow. While the opportunity to engage in the process of having prior learning recognised was valued, feedback from learners identified that the process was time-consuming, too complex, didn't fit well with employment demands and lacked engagement. At that time, the assessment processes were based on curricula driven by Bloom's taxonomy (Bloom, 1956) and on the assessment of taught courses, which required that all learning outcomes must be met through an extensive evidence base.

Early experimental methodologies

In the beginning, learners were subjected to a range of processes – for example, challenge testing – and completing additional academic work to fill any identified gaps in knowledge. They completed arduous processes involving extra assignments to assess academic writing skills, and examinations within timeframes that would never have been required of a comparable group of taught students. Compounding these challenges was the requirement to compile extensive collections of evidence alongside the already substantial professional and personal commitments typical of adult learners. This approach did not fit well with developing principles of adult learning based on humanistic, learner-centred approaches or critical theories that considered the opportunity to address the learner needs of disadvantaged groups, resulting in disengagement and disincentives to adopting the learner-focused models that had shown earlier promise.

The Otago Polytechnic experience was consistent with findings reported elsewhere internationally, with barriers to access to RPL reflecting resistance from academic assessors. They were reluctant to award credit for courses that had not been taught. Faculty also continued to prefer using the traditional methods of assessment with which they were familiar and used with taught students. The key area of tension that was evident was the apparent mismatch in the use of traditional assessment methods rather than seeing portfolio assessment as the central RPL process. Even with portfolio assessment, the early approach was to require evidence of each and every learning outcome for a course, taking a deficits approach rather than focusing holistically on the strengths of the evidence presented.

Thus, the promise of RPL – meeting the needs of second-chance learners, of those disadvantaged by traditional education, of women and indigenous peoples, and those wishing to return to the workforce – was far from being realised. Learners were left feeling disenfranchised, and it was clear that a new direction was needed.

A redeveloped assessment model

However, changes were emerging in the traditional approach to assessment at this time, and academic work encouraging a constructivist learner-led view, using tools such as storytelling and narrative, was being undertaken by Otago Polytechnic staff members Janice McDrury and Maxine Alterio. They demonstrated how formalised storytelling processes and reflective practice could be used to advance professional practice (McDrury & Alterio, 2002). This sat comfortably with the concept of professional assessment conversations being part of the assessment of prior experiential learning.

Otago Polytechnic rose to this RPL assessment challenge. The curriculum model in place nationally required all programmes of learning to explicitly state programme aims and learning outcomes at all levels, providing a coherent road map linking course-level aims, assessments and outcomes to year-level outcomes and overall graduate profile statements. Around 2004, an opportunity was identified whereby through a robust and refocused portfolio development assessment process, the portfolio could be mapped against the graduate profile outcomes that were in place at a programme level. The graduate profile was recognised as the outcome level that a taught student would achieve, having completed a prescribed pathway of learning. It was considered that through a robust RPL facilitation process and assessment, the same level and awarded credit value of learning from experience could be identified, meeting all requirements of rigour and academic quality.

A trial process was undertaken with a single learner working with CAPL staff to develop a portfolio to test this new approach. The portfolio was assessed by a panel comprising an expert in RPL assessment, a subject matter expert (SME) with academic seniority for the relevant qualification, and an external industry panel member (SME from industry). The candidate presented the portfolio to the panel in person in an extended assessment interview, and it was evident that the candidate exceeded all areas expected in the graduate profile.

Following this trial, the portfolio assessment methodology was refined, and the practice of candidate presentation to an appropriately experienced assessment panel (as above) was adopted. A reporting mechanism was established that linked the learning as evidenced to the graduate profile outcomes, creating an audit trail of the assessment decision process. Concerns were raised over knowledge gaps and, as is the case with traditionally taught learners, not all learners achieve the highest possible grades in all assessments all of the time. The expectation of RPL learners should not be any different. Critical skills were identifiable and must be met by both taught and RPL learners. The effect of these developments was a significant acceleration in candidate numbers over the following years, with the portfolio method being further refined and developed into the model used today.

A successful and credible model

An authentic learner-led process that could even begin to meet the expectations of the diversity of adult learner needs and circumstances, along with the delivery systems and appropriate quality processes, is a very tall order to fulfil – but Otago Polytechnic has indeed filled the bill.

Otago Polytechnic's model is grounded in a well-articulated educational philosophy with a clear focus on the learner. This is evident in the contributions provided throughout this edition of *Scope*, whereby through careful attention, the learner is placed as the centre of the process. Learner-centricity has been complemented by the evolution of creative approaches such as the use of advanced standing for the award of credit, a highly sophisticated facilitation process providing for outstanding learner engagement; the use of narrative; and a focus on strengths and capability rather than on learner deficits. Where learners have significant knowledge or capability gaps, requiring additional work, a new learning exercise is put in place.

All of these initiatives place the learner as the core driver of their learning and what they report as a transformative educational experience that has made a significant difference in achieving some of the potential promises of the early vision offered by RPL.

Lessons learned

Our major lesson learned at that time was to keep sight of the original RPL vision and not become distracted by those constrained by and adherent to traditional educational practices. It is, therefore, important to continue the valuing of learning through experience, accepting that this can evolve through life and work; and to place the learner at the centre of both learning and assessment to enable a truly transformative educational experience.

FACING THE CHALLENGES AND EXPANDING CAPABLE NZ

In the early twenty-first century, work-based learning had become increasingly important globally throughout a time of workplace change, serving to broaden participation in higher education. The opportunity to value and credit learning for, at and through work, and the greater emphasis on self-management and self-design of learning led to the development of professional practice qualifications – programmes of learning that enabled practitioners to take a critical, reflective and evidenced-based approach to change and to develop at work. Otago Polytechnic, through Capable NZ, developed these opportunities for New Zealand and practitioners in the New Zealand tertiary environment. As their work developed and matured into a more complete understanding of work-based learning, Capable NZ transitioned itself from an initial role as an assessment centre to an academic school. The school expanded its provisions by utilising work-based portfolio and professional practice methodology in a new era of professional practice degrees and graduate diplomas.

The Master of Professional Practice (MProfPrac or MPP) was established in 2012, strengthening Otago Polytechnic's provision of qualifications at postgraduate level. The Master of Professional Practice was an innovative approach to postgraduate qualifications, providing a multidisciplinary pathway of considerable benefit to both the learner and the polytechnic. The learner had greater scope and flexibility, was able to undertake real work projects and integrate work, theory and practice. This development aligned with the strategic intent of Otago Polytechnic in providing postgraduate provision in the advanced practice space areas for vocational education, and in encouraging an expansion of the personalised learning approach that was seen as the future landscape of tertiary education. It allowed learners to build their capabilities on the job, and in areas of benefit to their employers.

Mature, experienced and skilled learners began to use their knowledge, skills and experience to explore the issues and challenges of their own workplaces; these became their curriculum, and the process served to stimulate a new awareness of professional growth and identity. A professional practice focus was captured in the learner-centred approach of the MPP, providing a credential that is self-designed, self-directed and involves self-managed study by the learner, and is targeted to the particular practice of the learner. Facilitation and academic mentoring roles developed to work with the unique requirements of the learner, as well as mentor and teach academic skills. Since its introduction as a postgraduate degree, Capable NZ has seen 91 learners graduate through this programme.

The Graduate Diploma in Professional Practice (GradDipProfPrac) was developed at the same time, providing an opportunity for learners to develop work-based projects at Level 7. The New Zealand Institute of Safety Management chose this qualification as the vehicle for benchmarking graduate status as a health and safety professional. Thus began a programme provided for health and safety practitioners around New Zealand to upskill this group in response to the new government regulations in the Health and Safety at Work Act (2015) and in the aftermath of the Pike River tragedy; over 38 learners have since graduated.

These were years of expansion into the wider New Zealand professional communities in a range of areas. Child Youth and Family chose Capable NZ as the school to credential family group conference co-ordinators through a Level 7 programme named Validating Quality Practice. Heather Carpenter and Glenys Ker developed the programme and travelled the country in 2015, providing workshops to over 170 FGC co-ordinators, following up with liaison and assessment of their portfolios. Feedback from the co-ordinators strongly validated the Capable NZ process, noting a new confidence and a clear strengthening of professional identity arising from self-assessment of practice. Many of these family group co-ordinators went on to complete either the Bachelor of Social Services or Bachelor of Applied Management.

At the same time, the Capable NZ process was also being used to respond to new regulations in the building industry. John Gualter undertook extensive travel around New Zealand to provide workshops for council building inspectors and to assess their work. In the early days, hundreds of hard-copy portfolios were shipped to the Capable office in Dunedin in Eastlight folders for assessment, until John transitioned this process into the digital age. Over 600 building inspectors were credentialed via two qualifications, the National Diploma in Building Control Surveying (Small Buildings), at Level 5, and Large Buildings (Level 6).

The underlying foundation qualification offered by Capable NZ was then – and continues to be – the undergraduate Bachelor of Applied Management degree, offered in a range of majors. The qualification evolved, growing in reputation and rigour as facilitation and assessment practice developed. Organisations such as the RNZAF and the NZDF became consistent users of the Bachelor of Applied Management, customising its requirements for over 50 learners developing their management and leadership skills. Throughout this time, Glenys Ker led the provision of the degree to sporting organisations including the Auckland Blues, Highlanders, Hurricanes, NZ Cricket, Silver Ferns, NZ Hockey and NZ Football (soccer), as well as to individual athletes, providing an avenue for professional growth and career development for many.

These work-based qualifications have provided academic staff at Capable NZ with opportunities to develop expertise in facilitation for academic practice. Facilitators and academic mentors have been required to adopt a different, broader and more holistic appreciation of the ways in which people learn in the WBL process. The process has also afforded academic staff at Capable NZ the opportunity to become familiar with the professional practice and cultures of the workplaces of their learners, and to develop relationships with the networks of stakeholders who are experts in industry, local government, the military, iwi and community and sporting organisations.

Over this period, Professor Jonathan Garnett, former director of the Institute for Work Based Learning at Middlesex University, and emeritus professor of Middlesex University, has regularly visited Otago Polytechnic as the monitor for the MPP, and to mentor and provide guidance for our programmes. We have learned and will continue to learn from the Middlesex experience; their work, research and philosophy provided the model for us, and our development has continued much of this alignment.

What did we learn from these years?

Progress so far has taught Capable NZ many lessons – not the least of which is that the distinctive skills and knowledge required to support learners at all levels must be derived from an accurate understanding of the model and philosophy utilised. This model has often appeared to be under threat from misperceptions of philosophy and

practice. A clear understanding of the model can be lost in enthusiastic practice, and years of persistence have been required to retain the clarity that is transformative to learners and the rigor that is vital to the integrity of our qualifications. Training of facilitators and academic mentors remains critical to the success of our approach.

Above all, we have learned that the Capable NZ work-based learning model has been utilised successfully and appreciated greatly by our learners in a range of industries. Many of these learners have provided significant feedback on the transformative value of the process to their work, career development and their professional identity.

REFINING CORE PRACTICE: LEARNER JOURNEYS AND FACILITATION

In the early years, the core process of Capable NZ was centred on learning portfolios based on RPL principles. The then CAPL targeted highly experienced learners who had very few gaps in their knowledge and skills in relation to their chosen degree. Hence, the assessment approach worked well, because any gaps in knowledge that were identified were easily filled by self-study.

However, it was soon recognised that this assessment approach was not realising the potential of the individual learner and was denying opportunities to those with plenty of professional experience, but with more substantial knowledge and skill gaps. It became clear that more people could be supported to achieve degrees by acknowledging prior learning through a learning model rather than an assessment model. The essence of a learning model is critical reflection on experience, whereas the earlier assessment model focused almost entirely on compiling a portfolio of evidence to match the learning outcomes of the chosen degree.

Thus started the evolution of the approach which by 2014 would be known as the Independent Learning Pathway (ILP), an intensely reflective process which helped learners identify the experiences that had shaped their practice, extract the learnings from those experiences, and make sense of those learnings through the development of a framework of practice. At the same time, the evidence for meeting the graduate profile of the degree was brought to the fore through structured learning tasks.

These flexible learning opportunities enable people to achieve qualifications that meet their needs with regard to both what is learned and how it is learned, as well as addressing the emerging preference for people to undertake learning in their workplaces. The ILP approach was developed to focus on the individual learner who can commence their learning at any time, working one-on-one with a facilitator who is most suited to their area of interest. ILP learners are typically experienced adults in the workplace who do not have credentials, but who have well-established transferable skills, as well as substantial industry knowledge and specialist skills.

The ILP reflective process underpinned a different approach to degree learning from that typically undertaken in a taught degree. It is acknowledged that developing skills in critical reflection is also expected of students undertaking taught degrees; however, for the ILP, the learning process is *based* on critical reflection. Other key outcomes of degree-level learning are skills in analysis, enquiry, communication and an ability to engage with the literature. All these skills were strengthened progressively as the ILP approach was developed, and all became integrated into tasks required in portfolios of evidence. These tasks included new learning requirements which were introduced into portfolios to extend and develop learners further at graduate levels.

The beliefs that underpin the ILP approach can be summarised as follows:

- Where and how people learn is of itself not important to achieving a degree. It is the learning that counts.
- Well-motivated and experienced adult learners are capable of taking responsibility for and managing their own learning once expectations are made clear, and the required learning skills are developed.
- While critical reflection is the driving force of independent learning, this capability often needs to be developed, which is one of the essential roles of the facilitator.

At the heart of this pathway is the facilitation of learning – and the role of the facilitator is essential to learner success (Ker, 2017). This is because experienced adults do not always have well-developed reflective capabilities – and they need to be guided to acquire quite sophisticated reflective skills if they are to make sense of their substantial learning from experience (Hall, 2002).

As the role of the facilitator developed with the evolution of ILP requirements, and then the introduction of professional practice degrees, the understanding of facilitation processes and skills became more important. In 2014 Glenys Ker began a Doctorate in Professional Practice with the University of Middlesex, the home of work-based learning, researching facilitation and independent learning. Her work provides a key resource for the ongoing knowledge and understanding needed to advance facilitation practice within Capable NZ.

Over time, it has become clear that effective facilitation of independent learning is not a simple set of technical tasks that are easily obtained. Our experience in Capable NZ has been that good facilitators of independent learning require high levels of skill, are not easy to find, and take considerable time to develop. As the skill levels of both the facilitators and the programmes have increased, so has the alignment of the facilitation process with professional standards.

Facilitation as a professional activity

As professionals, facilitators work within a recognised body of knowledge, within an ethical framework and with their learners' interests foremost. They exercise meaningful judgments about their learners, so they need themselves to be highly reflective and well-informed by the current body of knowledge about their profession. They are expected to acquire a repertoire of specialised techniques and knowledge, including knowledge of when to use a particular facilitation technique. Implicit in this conception of facilitation is the view that any problems in facilitation or learning can be solved given the skills, knowledge and expertise the person has in this area. Facilitators must define and enforce their standards of practice, which align with the 'facilitation of learning' model – i.e., autonomy, self-discipline and a shared ethic of performance. Facilitation is a professional activity, with facilitators having a significant degree of control over their work regarding the structure and the nature of work tasks. Facilitators have a pivotal responsibility to make their decisions in the best interests of their learners.

Within a professional approach to facilitation, there is very little procedural prescription, and the emphasis is focused on the abilities of the facilitator to help their learners to engage in the deep reflection which leads to transformational learning and understandings of new identity. The motivation for facilitators and learners to continue to improve their practice will come from within the facilitators and learners themselves, and not by standardised rules.

A FUTURE FOR CAPABLE NZ

Capable NZ has been a wellspring of educational innovation for Otago Polytechnic, with the most recent of these innovations being the suite of professional practice qualifications developed in direct response to learner needs and expectations. As people completed their Independent Learning Pathway (ILP) and achieved their degrees, they were highly motivated as a result of the learning which was drawn from their workplaces and their broader experiences, leading to a thirst for more of the same. The same, that is, in terms of the workplace as the source of their learning and their experience as the force that gave shape to that learning. The professional practice qualifications enable learners to broaden or deepen their capabilities through learning at an advanced level – Masters and then Doctorate. Of course, there is the Graduate Diploma in Professional Practice, which is a vehicle for new learning for people seeking a targeted undergraduate professional practice qualification.

What next?

Capable NZ has until now focussed almost exclusively on a relatively narrow range of undergraduate degrees through the ILP approach and postgraduate qualifications through the two professional practice programmes, Master of Professional Practice and Doctor of Professional Practice. For the future, we can expect to see a broadening of the programme offerings to encompass potentially all vocational areas, with the probable exception at the undergraduate level of qualifications for the regulated health services, which are problematic in terms of licensing requirements.

There will be growth in Capable NZ at lower levels of the qualifications framework – the concept of ‘a learner for life’ will be embraced by the school as it introduces ILPs at both certificate and diploma level in a range of vocational areas where there is a qualification structure that scaffolds learning as workers develop their expertise. At certificate level, learners in the workplace who have acquired the necessary skills and knowledge of their chosen vocation over a three-to-four year period of full-time work will be appropriate learners for an ILP at Level 3/4 on the New Zealand Qualification Framework. Those same learners, with another three or four years of experience and who take on more responsibility and/or develop additional skills, can then realistically apply the same methodologies to achieve a Level 5/6 diploma and then, in due course, progress to a higher degree.

Capable NZ will develop more targeted professional practice qualifications for people who are wanting to develop specialist knowledge and capability sets – for example, in emerging careers such as sustainable practice. These qualifications will be at both undergraduate and postgraduate level and will focus on qualifying people within a practice area rather than extending practice, as is the case currently with these programmes of learning. As with current professional practice qualifications, learning will be project-based and will be for those able to learn independently.

We can also expect to see the development of much shorter professional practice qualifications – micro-credentials – which will address emerging skill areas in an increasingly dynamic employment environment. Professional practice micro-credentials will enable people to quickly adapt to changing workplace needs and expectations – for example, resulting from technological developments, radically different competitive environments or major legislative changes.

Not only will Capable NZ expand its programme portfolio as outlined above, but the school will also develop international markets, delivering both ILP and professional practice qualifications. Initially, these markets will be in English-speaking countries such as Australia, Canada and the Pacific Islands, where the vocational education systems are broadly similar to New Zealand. However, there is also considerable potential to offer the same programmes in Asian countries where New Zealand qualifications are held in high regard, acknowledging that there is a greater complexity and more challenge in contexts where teaching is privileged over learning and where learners are often passive recipients of received wisdom rather than active agents in their own learning. However, even in these constituencies there is an emerging realisation that the approach to teaching and learning needs to change if graduates are to be more effective in the workplace.

Capable NZ has had a transformative impact on the work and personal lives of most of its learners, many of whom have made significant advances in their careers after becoming qualified through the enhanced confidence which successful learning brings. These learners, now a significant alumni group, constitute a significant market for a wide range of support services, which can provide further support for career enhancement. These services will have reflective practice in common with the qualifications offered by Capable NZ and will enhance career prospects beyond the benefits which typically flow from holding a credential at the appropriate level. There are at least two significant services waiting to be developed and which have very high potential for uptake, not only by Capable NZ alumni, but also by the many others who are seeking career advancement.

The first of these services is in work/career coaching. There is no doubt that effectiveness in any role can be significantly enhanced if one is challenged to reflect on one’s actions in the job, to ensure that experiences good and bad are learned from, and that more effective practice is adopted for the future. It matters not if the reflection

is on something that has gone horribly wrong. Deep understanding of what *did* go wrong is what will ensure better decision-making in the future (Hall, 2002). Equally, careers often accelerate when people focus on the things that they are doing very well – although those who are expert in their fields often don't take the time to figure out what it is that is making them successful and how they could be even more so. Work coaching is what will provide the necessary support here.

The second set of services, complementary to the first, will be centred on helping people obtain deep and accurate self-knowledge and understanding as the basis for well-focused development plans. To secure this self-knowledge, there are a range of strategies including insight through inventories such as Myers-Briggs Type Indicator, as well as feedback through 360-degree feedback processes which Capable NZ can design, implement and provide debriefing support for. However, enhanced self-understanding will go nowhere without a sound development plan, for which Capable NZ can offer design, monitoring and support services.

Thus, the future of Capable NZ is as a career partner for life, supporting learning and development in the workplace – a comprehensive range of services for credentialing, new practice-based learning, self-understanding and enhanced effectiveness.

The late **Dr Robin Day** was an emeritus member of Otago Polytechnic with extensive experience in education and a passion for open learning, including assessment of prior learning. Robin had a strong history of leading initiatives in these areas at Otago Polytechnic and nationally throughout New Zealand, as well as international work in APL. Robin held roles that included teaching through to a significant period as deputy chief executive at Otago Polytechnic and had been a past holder of a Commonwealth of Learning chair in OER. Until his death in September 2020, he worked as a consultant and lead assessor for Capable NZ.

Dr Heather Carpenter is an education and careers consultant with extensive experience in tertiary education in areas of transition, teaching and learning, assessment, management and student services. Her interest and work over 12 years in Capable NZ is driven by its innovative broadening of accessibility of tertiary education and achievement for learners, and the fostering of transformative success through work-based learning. Heather is the author of two books in her specialist careers field and is an honorary life member of CDANZ. She currently works as a consultant and lead assessor for Capable NZ.

Dr Glenys Ker is a facilitator and assessor for both undergraduate and postgraduate programmes in Capable NZ, as well as programme leader for undergraduate programmes. She has extensive experience in the secondary, polytechnic and university sectors as an educator and career practitioner and has worked for Capable NZ since 2005. Glenys undertook her doctorate in Professional Studies (Adult Learning) through Middlesex University to learn about professional practice qualifications in order to bring that knowledge to Otago Polytechnic. Through her doctorate, she developed a model for effective facilitation, drawing on the learning journeys of over 460 learners, including the personal and professional impacts of their learning and the role of the facilitator in that process. Glenys was awarded an honorary life membership of CDANZ for her leadership in the profession.

Dr Phil Ker is the former chief executive of Otago Polytechnic, leading the institution from 2004 to 2020. Phil's education career in both polytechnic and university settings included diverse roles, from teaching and staff development to leadership of both academic and service departments, prior to taking up his chief executive position. A particular passion has been the recognition of prior learning, starting with the establishment of an RPL service at Auckland Institute of Technology in the early 1990s. Phil's interest naturally led to his enthusiasm for new approaches to education for adult learners in the workplace, and to his contributions to a range of work-based learning initiatives at Otago Polytechnic, including independent learning pathways to traditional degrees and a range of professional practice qualifications. Phil is an academic mentor for Capable NZ, supporting professional practice masters and doctoral learners.

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SHAPE OF PROFESSIONAL PRACTICE RESEARCH

Samuel Mann

INTRODUCTION

Postgraduate professional research and learning can be described as “surfing the edge of chaos” (Mann et al., 2017). It sits at the intersection of learning, research and work – all of which have different environments, practices and languages. In traditional postgraduate research, centuries of development have led to a strong set of conventions – the candidate, supervisor, proposal and thesis are all terms that are well understood. However, in the much newer field of professional practice, many of these terms are eschewed in favour of terms that better reflect the relationships and processes involved. Hence supervisors are mentors, the proposal is a learning agreement, and so on. But beyond these terms, the nature or ‘shape’ of professional practice research is not well understood. This is a problem as staff and learners strive to build shared understandings; or as we attempt to describe innovations in processes, align with standard quality assurance mechanisms, define transformations or even provide baselines against which innovations can be considered.

In this paper I describe the overall process of a professional practice journey, and ground this with reference to results from a survey of graduates of a Master of Professional Practice at Otago Polytechnic (MProfPrac).

METHOD

I surveyed MProfPrac graduates who completed between 2014 and 2018 to better understand their journey (n=24). The survey was emailed to 79 graduates using their last known email address. Ten were returned by the mail system as having an invalid address, giving an effective return rate of 34.78%. The survey was approved following Otago Polytechnic Category B Delegated Ethics processes.

The survey was introduced as follows: “Our goal is to improve the tools for describing the ‘shape’ of Professional Practice learning/research journey. By ‘shape’ we mean the available choices in structure and approach, rather than your particular questions or subject area. We have focused here on the Learning Agreement and Practitioner Inquiry stages of the process.”

Capable NZ’s MProfPrac follows a learner-determined heutagogical approach. The learner is experienced, and is combining existing work practice knowledge with new learning to articulate their new professional framework of practice.

Hase and Kenyon (2000) place responsibility for heutagogy with the student, where they are able not only to engage in a process of knowledge creation, but also have the opportunity to determine their learning experience under the influence of their professional practice. Otago Polytechnic has adopted a heutagogical-based teaching and learning strategy that has a radical impact for education. Exemplifying this methodology is the work-based learning approach of Capable NZ (the professional practice school within Otago Polytechnic). Capable NZ works with learners to recognise and extend learning in a professional work-based context at both undergraduate and postgraduate levels.

At undergraduate levels, Capable NZ works with learners to align their professional framework of practice – their professional identity – with graduate profiles. These learners are expected to learn new areas, mostly to wrap their practice in theoretical context, but there are no formal classes. Instead the focus is on an individualised supportive environment for personal reflection.

The goal is the advanced professional framework of practice (Figure 1). This is articulated in a 'practitioner thesis', where the defensible argument is that professional framework of practice. The process starts with a review of learning that leads to stating the learner's aspirational framework of practice (e.g., "to become a thought leader in values-driven software development"). This is paired with an organisational practice goal (e.g., "to create a culture of values-driven software development"). The main work then becomes the professional development thread, interwoven through reflective practice with the work-based professional practice change (usually formally described as "autoethnographic action research"). Learners are supported by academic and professional mentors. The graduate profiles for both the Doctor of Professional Practice (DProfPrac) and the MProfPrac are written in terms of higher levels of thinking in a post-disciplinary sense, rather than for specific disciplines.

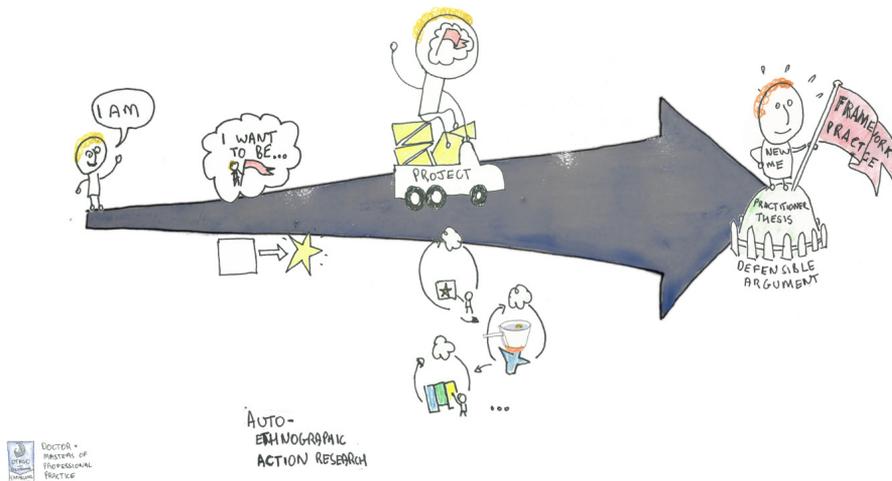


Figure 1. Overview of Professional Practice pathway, from a review of learning, "I am," through a Learning Agreement, "I want to be ..." and project inquiry to a final practitioner thesis and presentation.

LEARNER JOURNEY

Work

Eighty-one percent of respondents described their context as being "in work" and 13% undertook the study as part of a work "transition." For most, the area of focus was a combination of an "area of passion" and a "work opportunity," and this is reflected in the origin of the research question, with 60% of these coming from practice

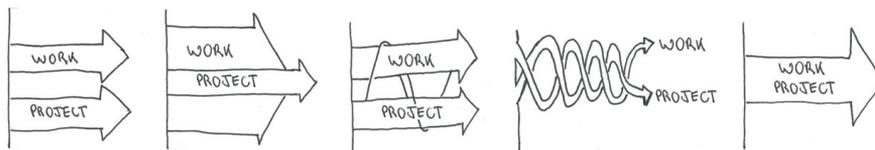


Figure 2. Relationships between work and project. Eighty percent of respondents chose the two right-hand options as describing the relationship between their work and their project.

and a further 20% coming from a mismatch of theory and practice. Most (72%) saw their research project as intertwined with their work and a further 18% saw “work and project as the same thing.” Only 9% saw their “project as being in the same space as their work, but isolated,” and none saw the two as separate (Figure 2).

The close connection between work and study aligns with Lester’s (2004) “engagement in advanced learning leading to major organisational change and/or excellence in professional practice” (p. 6). Lester argued that such learning and research are unavoidably taking place in the “mess of practice” (p. 7), and that what is needed are appropriate methods that provide robustness and rigour in that mess and of that mess – not seeking to dampen the messiness of practice by imposing inappropriate research paradigms. This was recognised by the respondents: 53% saw the “messiness of everyday practice as their research,” and 37% said their research accommodates this messiness (Figure 3).

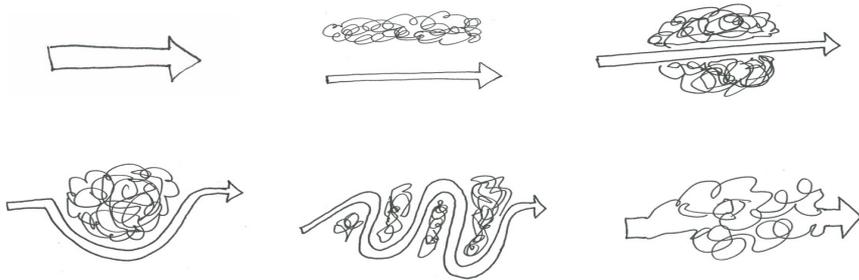


Figure 3. The relationship between the “messiness” of everyday practice and the research project. Ninety percent of respondents picked either of two options: “accommodates messiness” or “messiness as research,” describing their MProfPrac (lower middle and right).

Expanding Gibson’s 1994 typology of knowledge, Scott et al. (2004) describe how Mode 2 knowledge is produced in the context of application. Such research has an expansionist approach to problem solving, and has a distinguishing feature that developers of knowledge will also apply it. This can be seen in the origin of the research question. None of the respondents described their research question as coming “from literature” alone – “I examined it through my practice.” Seventy percent described it as coming “from practice, I positioned that in the literature. Ten percent said it was common to both practice and literature, and 10% described a mismatch: “The area is well understood in theory, but questions arise when the practice dimension is added.”

Paradigms and ologies

Stock (2011) described an “ongoing fundamental shift of opening up alternative modes of knowledge and discovering for academic research.” These alternative modes of knowledge raise questions of paradigm, approach, and epistemology and ontology.

Of our MProfPrac graduates, 83% took a systems (rather than reductionist) approach. Eighty-two percent reported that their research was either cross-, inter- or transdisciplinary (even after being instructed that adding education and a practice lens did not make it multidisciplinary); 18% said it was contained in a single discipline.

We asked the MProfPrac graduates to describe the paradigm (Figure 4) that they followed for their practice project, and separately for their learning project (Figure 5). It was interesting to note that the graduates reported different paradigms for the two aspects (Figure 6). For example, an engineer might have a positivist project that is wrapped in a constructivist learning experience. We believe that the key to successful professional practice research is being able to describe these two aspects and how they fit together.



Figure 4. Research paradigms. These were sought twice of the MProfPrac graduates in the study, for the practice project and for their learning project.

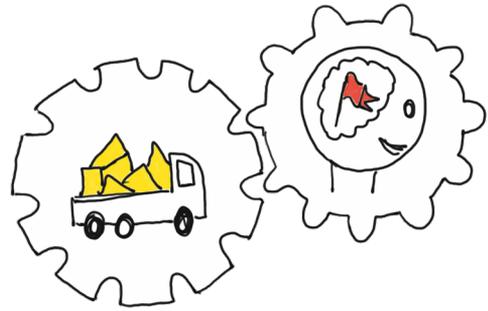


Figure 5. Respondents described different paradigms for the work project and learning project aspects of their MProfPracs.



Figure 6. Research paradigms: the practice project (top line) and the learning project (bottom line). Image sizes represent frequency of responses.

Maturity

A capability maturity model was used to ascertain the role of ethics, sustainability and kaupapa Māori (Table 1). While most respondents fell in the 'apply' or higher categories, there were a considerable number in the 'comply' (required) or avoid categories, particularly for kaupapa Māori.

Table 1. Capability maturity model for underpinning frameworks.

	Avoid	Comply	Apply	Reason	Passion
Ethics	0%	11%	33%	39%	17%
Sustainability	6%	29%	12%	24%	29%
Kaupapa Māori	11%	33%	11%	39%	5%

Uncertainty

Stock (2011) described how professional practice research replaces propositional with emergent knowledge, where approaches and findings “may encompass paradox, ambiguity and uncertainty.”

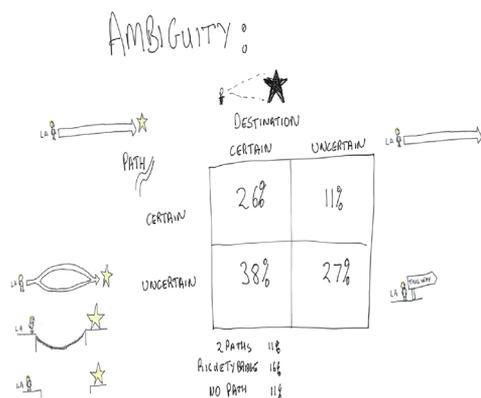


Figure 7. Levels of uncertainty in path and destination reported at the end of the Learning Agreement.

Given that they described projects characterised by inherent messiness of practice, we asked the graduates to state the extent to which their research was ambiguous at the end of their learning agreement stage, as it related to both destination and path of research. Twenty-six percent reported certainty in both destination and research: “I know where I’m going and I know how I’m going to get there.” Eleven percent had a certain path, but an uncertain destination. Thirty-eight percent had a certain destination, but an uncertain path – variations on “I know where I’m going, but there’s a rickety bridge to cross,” or “there’s a couple of paths I want to try out.” A further 27% reported being well-equipped adventurers: “I’m well equipped, I know how to climb mountains, let’s go ...” (Figure 7). We would expect this level of uncertainty and ambiguity to be a challenge to those assessing the Learning Agreement, whose experience lies in more

conventional approaches. We suggest there may be benefit in framing projects according to approaches such as Agile, that explicitly embrace change (Wells and Smyth, 2016; Zaitsev et al., 2018).

Reflection

A key concept in heutagogy is that of double-loop learning and self-reflection (Hase & Kenyon, 2000). In double-loop learning, learners consider the problem and the resulting action and outcomes, in addition to reflecting upon the problem-solving process and how it influences the learner’s own beliefs and actions.

Respondents were asked how often they recorded their reflections. Forty-two percent said “whenever something interesting happens,” and 31% said “about once a week.” The daily, twice a week and once a month respondents all recorded 11%. This question asked them to pick one, but there were several comments to the effect that: “I had a rule that I would record whenever something interesting happened, but at least once a week.” Respondents were presented with 22 potential activities that described “the most useful activities in reflection.” All except social media, watching TV and “videoing myself talking” were selected. The highest responses of 11% were for “taking notes whenever something interesting happened,” “reading” and “short notes on computer.” Future research should focus on the nature and contribution of reflection.

End game

In the context of doctoral study, there is much written on the concept of 'doctorateness' – the level at which the learner is making the claim. There is almost nothing on the equivalent level for masters level – mastery? (note, not mastery – that is something else) – but it is a common question posed by assessors at the learning agreement stage – how will you know when you've done enough?

Respondents were asked: "How did you know it was time to move from a focus on practice to writing up the final report?" (with the clarification "if it was because your mentor said so, what was their justification?"). Fifty-eight percent responded that while the project was ongoing, they either "had reached the point that I could articulate my framework of practice" (42%) or "had enough material for my story" (16%). Forty-two percent said the project had either "met a suitable milestone" or "had completed" (21%). None reported that the due date was the driver, or that the project had failed or come to a premature end.

Respondents were asked to select an option that best described their experience. None selected: "it was a pretty straight path to where I planned." Twenty-one percent said: "there were a few diversions, but I managed to stay on track." Several options were offered as to how diversions were managed: "brought back into main thread" (5%), "improved the overall story" (16%), and "completed both stories" (5%). Beyond diversions, we described "rabbit holes and spaghetti," which was selected by 37%, of which 21% "ended up in line with where I was originally heading" and 16% concluded "with a surprise ending."

The majority (52%) of respondents reported that the work of the final report production was "stepwise but largely consistent" over the whole research period. Twenty-one percent said they "got a lot done early, but slowed after that." Only 16% reported that "most of the writing got done at the end."

The process of writing the final report was also dominated by those who had written a good deal during the whole practitioner inquiry (53%), made up of those who reported tidying reflections into chapters (32%) or "notes informed a big reflective blender from which I wrote the final report" (21%). Twenty-two percent reported developing the report structure early and adding material throughout the inquiry (11%) or writing sequentially (11%). Twenty-one reported along the lines that "it kind of emerged, not sure how that happened."

With a focus on an autoethnographic approach, and the role of the learners' own journey, we were interested to see how this was expressed. We offered six narrative structures. The largest group was A Hero's Journey (47%), 21% opted for collective narrative (multiple storylines), and between 5 and 10% for Scandinavian narrative, Indian narrative, African central narrative and Autochthonous narratives.

Shaping the overall structure of the final report can be challenging for learners. Unlike the conventional thesis monologue structure, there is no widely accepted convention for a practice-led thesis. We refer to the final report as the practitioner thesis, and state that it must convey the work/project report and a critical reflective commentary. Thirty-three percent of respondents said that the project report and reflection on learning were "essentially separate documents;" 22% stated that their project was "headed and tailed by a reflective chapter;" 22% described two sections within each chapter; and 16% stated that they weren't "separated at all, it was all integrated."

Impact

We asked the graduates where their MProfPrac work had contributed – to practice, understanding, and so on. This was broken into the impacts stemming from the articulation of the professional framework of practice (flag on top row on Figure 8), change in their practice (building star; middle row), or the direct impact of the improvements made in their organisations (star; bottom row).

We asked respondents which of the provided statements best aligned with the journey of their professional identity or professional framework of practice (this latter term we have only been using in the last few years). While 28% reported that their professional framework of practice was “as expected from my learning agreement,” 44% responded that it had “greatly expanded from the aspirations described in my learning agreement.” Sixteen percent described a “wild ride” for their professional framework and 17% a “significant pivot.”

We asked respondents to rate the relative importance of their final report and presentation of their professional framework, change in practice and their work’s impact (we asked these separately; they could have said they were all most important). All three aspects were reported about the same level (“fully described and was a major contributor to my evidence”), averaging 2.83–3 on a four-point scale, although the “description of the impact I have had” achieved this with a wider spread (i.e., more respondents regarded it as either not a major contributor or “the most important evidence”).

Mann (2017) concluded that further research should focus on the role of learning – did the learners know they were learning? Was it transformative? Here we contributed something to that question by asking respondents to identify their top three moments of learning (Figure 9, Table 2). It is interesting to note that learning opportunities can be found throughout the learning journey, rising to a peak after the formal end of the MProfPrac.

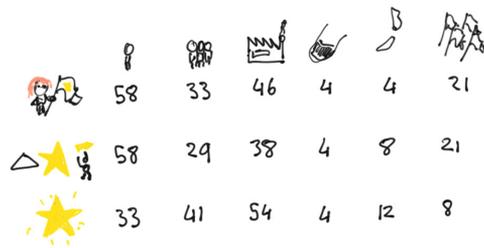


Figure 8. Impacts of Professional Practice research. Rows: framework of practice, change in practice, organisational change. Columns: level of impact on individual, team, organisation, region, country, wider discipline. Numbers percentage of respondents (each cell out of 100).

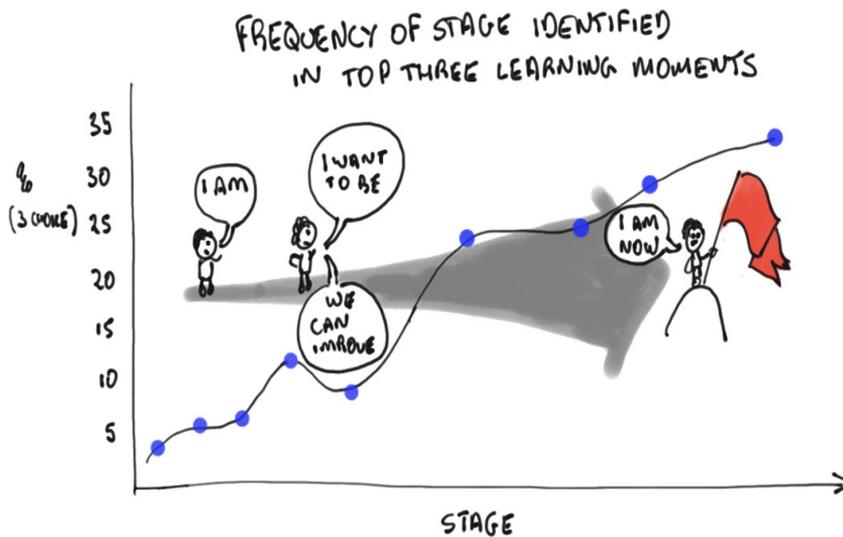


Figure 9. Most impactful moments of learning for MProfPrac learners (each respondent identified up to three such moments).

Table 2. Examples of learning at different stages in the MProfPrac journey, as reported by graduates.

Stage of MProfPrac	Examples of learning described by graduates
Review of Learning	<ul style="list-style-type: none"> - Reflecting on my previous practice and recognising the informal learning that had occurred. - Structuring my journey into the RoL
Preparing Learning Agreement	<ul style="list-style-type: none"> - Looking into what exactly was I trying to address/improve/ explore. - One particular author in my LA lit review had profound impact - Extensive literature review of creativity and then a process of contextualising those concepts into my practice as both a teacher and audio engineer. - Finding out for myself how the skills I have come to take for granted are of high value in a business environment
Learning Agreement	<ul style="list-style-type: none"> - Then trying to understand what might my 'end state' would look like – i.e., what difference was I trying to make both for myself but also for my organisation? - Attention to detail with LA
Starting Practitioner Inquiry	<ul style="list-style-type: none"> - Deep reflection into my previous work in the context of my current role - Finding the name for what I was doing and what I researching. - Continuing to work on self-awareness and my place in the communities I am a member of
Middle of Practitioner Inquiry	<ul style="list-style-type: none"> - Reflecting on survey of organisations and responses. - Systems thinking, that organisations crave leadership - My students that I interviewed – their responses were the most significant learning - New offerings to measure authenticity
End of Inquiry/finalising thesis	<ul style="list-style-type: none"> - Reflecting on how I had shifted in some of my thinking and, more importantly, in my practice. - Proved concept in role, enquiry reinforced this and added more relevance. Region has changed to adopt the concept. - Realising this is part of an ongoing process that will continue long after the MPP has been completed.
Practitioner thesis and presentation	<ul style="list-style-type: none"> - Finally comfortable in my own skin as a competent professional in my chosen field. - Summing up the themes in my life – congruence finishing the project and looking back on what I changed in my role in the organisation. - What I had learned about learning and what I learned about my role
After	<ul style="list-style-type: none"> - Realising the extent of what the MPP meant to the breadth and depth of that field - Realising the importance of service learning. It is now one of my strengths, as my professional body informs me. - Realising I had done a good piece of work that would be helpful for many.

Framework approach

We asked respondents to comment on whether the overall framework (Figure 1) and questions (described above) “captured the overall shape of your experience”? All the comments were positive, including “good spread of the reality of the experience;” “that’s a really good way of articulating what I did;” and: “What was important for me was being encouraged and supported to think broadly about different ways to present my work: I was supported to move beyond the traditional idea of chapters and a thesis instead to what I felt would be most useful and applicable. This was a major positive for me.”

Interestingly, several respondents added words to the effect that: “I think mine might have been a fairly unique case, with a major context change halfway through my study.” Perhaps we need to better communicate that pivots and emergence are the norm, rather than the exception.

We asked what dimensions we had missed – with most replying to the effect that “it’s all good.” A few people wrote about personal transformation, and others mentioned the importance of the team (their mentors and colleagues) in the reflection and learning process.

CONCLUSION

In education, concepts such as constructive alignment provide a common language to describe learning design and learning journeys. But this language performs poorly when applied to heutagogically based self-determined learning such as professional practice, especially at higher levels such as postgraduate. This makes it difficult to describe innovations, align with standard quality assurance mechanisms, define transformations or even provide baselines against which innovations can be considered. Existing descriptions that go beyond the instrumental have focussed on autoethnographical accounts of individual learners’ journeys which are insightful, but haven’t provided the common language required. Others have explored business impacts or personal impacts, but rarely together. In this research we have introduced an approach that characterises both the learning (as transformation) and the process by which this is achieved. This paper has described a model of professional practice research and shows, through a survey of completed Masters of Professional Practice candidates, that it well describes the variation in approaches of the practice, learning and research nexus experienced.

Another area that this research has highlighted is a low level of self-reported maturity with regards to kaupapa Māori, with many reporting avoiding it or only compliance. New Zealand is founded on a partnership between the Crown and Māori. In Otago Polytechnic’s case, this is manifest in a Memorandum of Understanding between the Araiteuru Papatipu Rūnaka (local indigenous people) and Otago Polytechnic. This underpins all of our activities, including that of Capable NZ. The Kāi Tahu vision document, “Ngāi Tahu 2025,” stresses the importance of education as an enabler of wider goals, of tino rangatiratanga, in “the ability to create and control our destiny.” A key driver is that “all initiatives and programmes must be future-orientated,” and a key assumption is the integration of education. The key phrase here is “tino rangatiratanga,” which means absolute sovereignty or self-determination. Despite an approach that is purposefully aligned with a Te Ao Māori approach, for many graduates this was not a feature of their work. Further research is needed in this area.

It would be useful to ask a similar set of questions of MProfPrac mentors and facilitators. Anecdotally, we think there might be a mismatch between the experiences described above and the understandings of novice mentors. We suspect that people without professional practice research experience, even if they have postgraduate supervision experience, may fall back on what they know – conventional research approaches.

We expect this model to provide a basis for the languages required to underpin further improvement in professional practice learning and research, and for individual learners in planning and undertaking their research.

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A SELF-DETERMINED LEARNING ENVIRONMENT SUPPORTING CHANGE-MAKERS

Margy-Jean Malcolm

INTRODUCTION

Otago Polytechnic's Bachelor of Leadership for Change is an innovative leadership learning qualification that supports learners in their confidence and capabilities to make positive change in their communities and workplaces. This paper identifies learning from developmental evaluation of the first two years of delivery, sharing voices from a diverse community of learners and the responses of the staff team as they apply the heutagogy principles underpinning the programme. The programme's successes and challenges highlight the transformative potential for culturally responsive, self-determined learning environments to nurture professional practitioners capable of navigating complex, disruptive times and situations.

Mann et al. (2017a, 2017b) have outlined the underlying heutagogical principles (Hase & Kenyon, 2007) and design elements (Blascke, 2010) on which this programme was established following a rigorous two-year development phase and NZQA approval process. These foundations include:

- An understanding of learning as emergent, contextual and collaborative
- A flexible, living curriculum based around learner-generated contexts and content
- Learning contracts and pathways shaped by the learner; with their learning facilitator agreeing what needs to be learned, what learning activities/processes will support that learning, and how learning will be assessed
- A culture of individual and collective inquiry-based learning exploring learners' reflections and emerging questions, to make sense of concepts, context and experiential learning
- The role of the learning facilitator as coach, collaborator and guide, encouraging deeper inquiry and questioning around learners' context, capabilities, mindsets and development needs

These foundations were rapidly translated into practical programme infrastructure from early 2018 when the facilitation staff team and first learners came on board. If learner-centred design was to be lived, then real learners needed to test design assumptions from the outset. While, at its worst, 'building the plane while flying it' is a high-risk endeavour, at its best, learners and staff can enhance their meta-capabilities to shape transformative learning, individually and collectively. Some learners' first leadership learning moments involved realising that "my voice actually matters" in shaping this new programme.

Learners' particular contexts and learning needs provided the basis for customising individual learning contracts, course foci, assessment methods, coaching and collaborative learning sessions. Staff articulated an initial iteration of

the programme's values and expected behaviours to sit alongside expectations documented in course requirements. An early commitment was made to "learn from doing" through an intentional culture of developmental evaluation (Gamble, 2008; Patton, 2011).

This paper briefly outlines the developmental evaluation methodology used to gather formal and informal feedback to systematically inform ongoing programme co-design and evidence learner experience and impacts. The findings present a thematic analysis of the evaluation feedback, the key actions taken in response and further areas for improvement. A discussion of the findings in the context of the original programme design assumptions identifies core features that appear to be working well and where practice-informed evidence highlights new insights and opportunities, especially around the culturally diverse audiences being reached. Finally, the paper situates this learning in the wider context of emerging approaches to teaching practice fit for an age of disruption (Davis, Sumara, & Luce-Kapler, 2015).

METHODOLOGY

Developmental evaluation is an evaluation approach supporting research under conditions of complexity (Patton, 2011). In this educational context, it is as much a programme culture of co-design (Sanders & Stappers, 2008) as it is a research methodology. The programme is emergent, and developmental evaluation places an evaluative mindset at the core of the staff team's practice in order to help track the impact of activities as they happen, to support development, and to guide adaptation and rapid innovation from what is learned (Patton, 2011; Westley et al., 2006). Developmental evaluation differs from formative evaluation which seeks to improve a particular model of practice, and from summative evaluation which seeks to test if a particular model achieves desired outcomes (Patton, 2011). Rather, developmental evaluation provides rapid feedback loops as an innovation is introduced, and supports the early, exploratory stage of an emergent approach. Patton, McKegg and Wehipeihana (2016) provide diverse exemplars of the application of this methodology, including ways to support ongoing development and adaptation of projects, strategies, programmes, policies or initiatives in complex, dynamic situations.

In the title of a key paper, Hase and Kenyon (2007) describe heutagogy as the "child of complexity theory." Developmental evaluation has a similar whakapapa and is therefore ideally suited to this context. The research methods utilised to date have included both informal and formal data gathering and analysis to inform agile, responsive adaptation within the general principles and processes outlined in the initial NZQA-approved programme document:

- The programme *culture of co-design* welcomes learners' input. All the individual and collective learning spaces including dialogue on the programme's Facebook page are sources of informal 'data' which programme staff stay alert and responsive to.
- *Staff team meetings* regularly discuss any informal individual learner or group feedback and immediately translate this into agreed actions – e.g., adaptations of the learning infrastructure.
- All current learners have been invited to participate in a more *formal annual facilitated feedback session*. These have gathered specific feedback on the same specific questions about programme design, success factors, improvement suggestions and impact since the programme's inceptions.
- Another team research project has engaged learners around speculating on the capabilities needed for unknown future worlds they will live and work in.
- More *in-depth staff team planning meetings* held at least every six months, and two visits from the programme's external Monitor, have supported deeper sense-making around this data to inform forward planning and adaptations.

- *Interviews and informal debriefing* with our first graduands about their experience of the programme have also informed our reflections and planning.

The data and the sense-making captured using these methods serve to inform and improve our programme practice, while at the same time enabling us to rethink initial design assumptions and to be held accountable for our intended kaupapa.

In this article, the focus is on communicating learners' voices (all "quotes" are their words) that reflect the dominant themes from across the data, and the responses made by the staff team of four, over the initial two years of delivery from February 2018 to March 2020. Each of our three formal feedback sessions involved seven learners, a total of 21 learners from across three different years of enrolment. The informal channels used have engaged each of our 33 learners enrolled to March 2020. As a staff team, we keep inviting feedback and using our observation, listening and planning skills to translate feedback into programme strategy, culture and infrastructure. In this context, our everyday practice is full of 'data' that informs our reflections and responses.

FINDINGS

Programme culture and design

An ongoing inquiry from our staff team with learners has been: *What's working? What isn't? What's most important going forward?* Learners have consistently affirmed how much they value the programme's flexibility and responsiveness in order to co-design their individual learning pathway and to collectively shape the programme culture and infrastructure. While it was challenging for some learners not to find everything set up before they needed it, others were surprised how much their input was valued and how much they could adapt the programme processes for their 'real-life learning' needs and contexts. They reported a sense of agency within the programme culture as a safe space to experiment with growing their leadership capabilities. "It felt like the degree had been written for me," said one graduate. As one of the staff, I would say, "learners were writing the degree with us."

Yet there are inevitably constraints around co-design. While online programme delivery supports access and flexibility to integrate with learners' work, whānau and community commitments, one of the biggest challenges is the need for some face-to-face contact between learners and staff early on in order to establish a foundation for relationships. Face-to-face 'intensives' over two to three days have been used to build learner confidence, commitment, trust and belonging. Programme and learner budget, time and logistical constraints have made this difficult to consistently achieve. One recent graduate doubted she would have continued with her study without this early relationship-building time.

Significant adaptations have been made, including delivering separate North and South Island intensives; ongoing advocacy for a dedicated, more user-friendly classroom space; revision and redevelopment of the initial course designs, especially to make the "Me and My Emerging Capabilities" course a compulsory entry point for everyone; and redevelopment of the Year 3 programme to achieve better integration of the learners' major "change project" and their articulation of their "emerging professional framework."

Being part of a Community of Practice

Another consistent feedback theme has been the richness of the collective peer-to-peer learning and reflection through weekly classes, guest speaker sessions, learner-led ako groups and informal relationships. The sense of connection with others wanting to make change – not necessarily in the same context or stage of learning – has been highly valued. "Listening to other people's projects and other people's struggles has given me a sense of community."

Not every learner can or wants to commit to classes or intensives offered. Some learners prefer a very individual learning pathway and/or do not actually know what they are missing. More collaborative learning strategies suggested by learners include fostering tuakana/teina relationships more overtly, and providing more “real-world situations with all local students” – especially for learners in the early stages of their programme. As the programme expands, evening sessions may also be worth testing for full-time workers.

Facilitation team

Learners have consistently affirmed the capabilities, diverse styles and leadership experience of the programme learning facilitators. Their engagement with each learner from the “very hands-on and friendly” course onboarding and recruitment to their one-on-one mentoring, the feedback offered, the small classes and the mix of online and in-person contact were all acknowledged as supportive of the individual learner journey.

To increase learner access to the diverse skills and perspectives of the staff team, learners are now supported to change their facilitator and/or have a session with another facilitator occasionally. As one graduate noted, “she could choose the relationships she was comfortable with, for what she needed at different stages of her journey.”

Occasional tensions arose early on in staff’s emphasis on different aspects of programme requirements. One learner noted that this diversity “can sometimes be enriching, but also cause learners to be caught in the middle” if final assessment expectations are unclear. Year 3 course redevelopment now ensures greater clarity and consistency through staff peer-reviewed milestone reports. Regular moderation and staff team development has also supported more consistency in interpreting assessment requirements.

Bi-cultural practice

The programme expects all graduates to be able to integrate an appreciation of the bicultural context of Aotearoa New Zealand and the Treaty of Waitangi within their professional practice. The staff team is committed to integrating bi-cultural practice into programme culture. They have consolidated some use of te reo and tikanga by doing the “Te Reo in the Workplace” micro-credential together. Weekly sessions were set up for learners who identified as Māori, and another for tauivi learners to explore what bi-cultural practice means for them and to raise their awareness of te Tiriti o Waitangi, te Ao Māori and (de)colonisation. As one tauivi learner commented, “just having an awareness [is important], because before it was pointed out to me, I didn’t even notice it was missing in the first place.”

While these commitments have been important, there is always room for improvement. Māori staff capacity has grown to 10 percent, but more Māori staff capacity is needed to better integrate Mātauranga Māori learning resources, provide a supportive learning space for Māori learners and create a deeper culture of bi-cultural practice across the programme. Staff and learners agree that noho marae are needed, and the first will happen in 2020. All students are expected to have some basic education about te Tiriti as a foundation for bi-cultural practice, although access depends on the geographic location of the learner.

The strongest evidence of the programme’s success in this area is that half of our first ten graduates identify as Māori. The self-determined nature of the programme culture has been reported as a key factor supporting their success, where other educational experiences have not (Donoghue-Cox et al., 2019). As one graduate commented, “for the first time in my tertiary education experience I didn’t need the formal student support services because the programme culture itself catered to my needs.”

Of particular significance was one Māori graduate whose leadership for change focus was decolonising the education system. She was prepared to take the risk of not getting her own tohu/degree for the sake of advocating for how our assessment processes needed to change to recognise Mātauranga Māori and the different forms within which this knowledge is expressed. The outcome of her advocacy was an agreement that she would produce videos suitable for communicating her findings and a written piece on why oral assessment is important for recognition of Mātauranga Māori and development of inclusive, relevant Aotearoa learning cultures and processes. (Her findings are shared in this issue of *Scope*.)

This challenge to change assessment requirements was never about this learner not being capable of presenting her work in written form. It was a far more complex task, which gave her the tools to change the education system and provided a more meaningful way to communicate her findings to her stakeholders, while meeting assessment and evidence requirements. The assessment experience highlighted the importance of learners being able to have their knowledge and skills recognised through assessment processes that are practically relevant to their context. At her assessment, her whānau, including two school principals, responded: "That was amazing – why can't more of the education experience be like this?"

Catering to a diversity of learners

Another ongoing inquiry with our learners has been: *How (well) have you and the programme responded to learning, cultural and emotional barriers when the programme hasn't met your needs?* Learners bring diverse life experiences, perspectives, strengths and past wounds to this programme, which are both complex and challenging.

Learners have appreciated the strengths-based learning approach, the availability of Advanced Standing to recognise their diverse prior experience, the "culture of praise for different answers compared to previous education experience of one right answer expected." One learner expressed their surprise at how assessments were "enjoyable and relevant to real life – flexibility [is] catered for and helped build confidence."

Holding an inclusive learning space for diverse worldviews and learning needs has its challenges. There is an inherent tension between safety and stretch outside comfort zones, both of which are often necessary for deeper learning. Unacceptable behaviour has had to be challenged at times and, in these moments, deeper individual and collective learning arises. One graduate described her programme experience as like being in a wananga: "Traditional wananga created dark learning spaces where all the senses are evoked. It's a space that's uncomfortable but supportive and safe for deep, emergent learning."

She cautioned against trying to "protect students from the times of floundering in the dark. Learners need to learn to let go some of the structure they have been used to and to learn to work with the uncomfortable and the emergent spaces."

A key programme development issue is how much structure and scaffolding is needed for learners. How do we value the experience of working with the discomfort of the unknown to find new direction? Is learning to lean into such challenges a key part of growing meta-capabilities of learning to learn? A key focus in the first course, "Me and My Capabilities," is on induction support, whakawhanaungatanga and strategies for connecting new learners to the learning community. Facilitators then discern how much additional support is useful, case by case, holding the tension between "neglect and effective support." In 2020 a clearer scaffolding of content is being trialled for weekly class workshops alongside further resource development work. As the programme scales, this question will be central from a staffing and resourcing perspective as well.

Outcomes

Significant learning and development has been self-reported and evidenced by learners against all the graduate profile outcomes. One of the most common phrases mentioned is "learning how to be more comfortable with the unknown and unknowable." Learners have reported increased abilities to think critically, solve problems and fail forward. They described increasing confidence to act ("getting bolder"), learn/unlearn, grow, adapt to change, and gain new understandings about how to lead and be authentically themselves. "[I'm] learning to create vision for change that is bigger than my own participation; learning to lead differently and see new models for teaching." Others mentioned embracing and using their capabilities more effectively, learning about reflective practice and how to manage self-care. Others reported "discovering the power of frameworks" and "becoming aware of the individualistic lens through which I view the world." At a practical level, some reported gaining competencies in financial literacy and presenting in front of others.

It is too early to assess the lasting impact on the wider community of these new learner/graduate capabilities, but some outstanding results have already been achieved. Before graduation, learners were reporting their sense of improved ability to engage with others, manage anger; convene challenging conversations, introduce different processes and encourage others' leadership: "I've matured in my clarity of vision and planning of execution." One commented that "self-growth is the hidden golden thread running through the programme." In many ways, the programme is providing a transition space for learners as they "start a new chapter in life," with new capabilities and confidence in their kete.

During 2020 Covid-19 lockdown, one graduate commented: "I feel so fortunate that we were able to develop our team for my project, but even more grateful now." The fruits of their Year 3 project, building the capacity of their volunteer crisis intervention team, were being harvested – "and boy, is it going amazingly well. Our team is so confident and so prepared to step up. Luckily I am a 'Leader 4 Change'!" These reported learner/graduate outcomes and experiences suggest that the programme foundations are indeed supporting core capabilities needed to navigate in this age of disruption.

DISCUSSION

The findings suggest that the "why" programme purpose is totally relevant, even more so in a post Covid-19 labour market. The overwhelming feedback from learners, staff and external monitoring supports this heutagogical approach, which provides a transdisciplinary, collaborative and self-determined learning environment that is modelling and nurturing leadership and learning capabilities for professional practitioners to navigate and influence a rapidly changing world. It is suiting people at all stages of life looking to grow, 'pivot' and/or deepen their professional practice.

The findings suggest that the original design of the "how" learning infrastructure has been largely effective, and flexible enough to adapt. Intensives are a crucial design element that need to be more fully embedded as soon as possible. Growth of more indigenous knowledge resources, deepening tikanga, and growth of a more culturally and gender diverse staff team will support the programme's ability to scale up and hold the strengths of its design to date. These findings affirm many if not all of the initial programme design features expected to support success (Mann et al., 2017b).

Self-determined learning within an undergraduate degree is being welcomed by many of the learners whose needs have not been met by other theory-based or discipline-specific qualifications. The ability to determine a study programme relevant to their learning needs and negotiate the approvals and resources necessary to implement it, is both a welcome opportunity and a challenge for some to learn how to make the most of such freedom. Learners must learn to navigate complexity, including how to monitor progress and evidence outcomes and to adapt their plans to the realities of their project contexts. Critical reflection and collaborative knowledge sharing are both key elements of the learner experience, which some are more ready to embrace than others. Curating suitable learning experiences when learners do not always have an established workplace adds to the learning opportunities and challenges, yet builds vital capabilities relating to growing context knowledge, trust relationships and students' own mana.

In terms of the "what" curriculum content, this was never intended to be pre-determined. One example of this 'living curriculum' is the learner presentations of their work to classes, which provides rich opportunities for witnessing and learning from each other's practice. Some tensions in the dance between "the designed and the emergent" (Davis et al., 2015, p. 218), which are inherent in this different culture of education and teaching practice, are apparent from the research findings. Some learners need more structure to support their learning towards the expected graduate outcomes. A more structured operating rhythm is now in place for weekly class workshops cycling through relevant frameworks, resources and activities aligned with the graduate profile. While a pool of resources that learners and the facilitation team can draw on is growing, the core teaching focus is on what Davis et al. (2015) describe as extending consciousness and growing personal flexibility, deeper context understanding and

interpersonal capabilities. In this way, it provides an example of teaching practice itself being disrupted and adapted for better fit with the time and place we find ourselves in.

The key finding that differs from the original programme design relates to the “who” audience. This element was almost right, but not quite. Almost all the personal profiles that shaped the programme development phase have been reflected in the learner enrolments to date. The demographics, however, have been different than expected, with fewer school leavers (despite primary marketing to this audience), strong interest from the 30+ age group and more Māori and Pasifika learners (especially in initial intakes) than originally expected. This points to a wider market than originally envisaged and a unique opportunity for a “living leadership learning laboratory experience,” containing a diversity which better reflects wider society. Conversely, the challenges that the youngest learners experience flags a major caution if this was primarily a programme for school leavers.

Of all the key risks and issues anticipated by Mann et al. (2017b), the one that is still a significant challenge is the readiness of some learners to commit, be vulnerable and take responsibility within a self-determined learning space. This has been especially true for some of our younger learners, and others who have come from very teacher-led pedagogy experiences. A minority of learners struggle to grasp the responsibilities that come with the freedom of self-determination. Three years is a relatively short period to learn critical self-reflection and self-determined learning capabilities if it is completely new territory. While scaffolding is being offered within the heutagogy approach, it is too early to know how much this will assist momentum in breaking free of stuck behaviours, or whether the entry criteria and/or structure of the programme need to address this issue more directly.

On the other hand, expectations have been significantly exceeded around the programme’s ability to cater well for Māori and Pasifika learner achievement, evidenced in 70 percent of graduates to date being from these cultures. Further, a significant proportion of other learners report that the programme has broken down barriers for their tertiary learning engagement in transformational ways.

Overall, these findings suggest that some key conditions for success are already well embedded in the programme development:

- A clear heutagogy approach that supports self-determined, capability-focused, work-based learning from a transdisciplinary foundation
- A staff team drawn from diverse disciplines with leadership and adult learning facilitation capabilities, embracing a shared commitment to the programme values and culture
- An active Community of Practice that engages learners at different levels of learning and with diverse perspectives, ages, cultures, gender, abilities and identities
- A flexible, inclusive and biculturally responsive learning environment catering for those who have not thrived in traditional education modes or simply find this one more relevant
- Assessment processes for recognising learner capabilities that are meaningful for the ‘real world’ contexts graduates are working in
- A culture of ongoing inquiry-based learning for capabilities needed individually and collectively for future world(s) of work, whānau and community.

The professional practice focus of the Bachelor of Leadership for Change is on growing active citizens confident and capable of making a positive difference in their communities and workplaces. The self-determined learning environment provides an immersion experience in wayfinding leadership (Spiller et al., 2015) that mirrors the complexity of the wider ecosystems that learners are seeking to navigate and influence. The programme culture of

education and teaching practice embodies many aspects of what Davis et al. (2015, p. 4) call Systemic Sustainability Education, a new “moment” in historical education trends as “teaching is coming to be seen in terms of helping to develop awareness of self, others, humanity and the more-than-human-world.

CONCLUSION

There are many other exciting research opportunities to explore around this programme's development – for example, to further understand the lived practice experience from the staff's perspectives; the impact on learners and those they work with after graduation; the capabilities our learners see as necessary for their future. The intersection of self-determined learning with Mātauranga Māori and the potential of heutagogy to enhance tino rangitiratanga of Māori learners is ripe for further inquiry. A longitudinal study would be an ideal vehicle to continue to monitor this programme's processes, outcomes and impact. For now, these initial findings provide some glimpses of how this initiative is providing an innovative addition to the Professional Practice suite and Independent Learning Pathways that Capable NZ has pioneered, and its contribution to transforming how learning and active citizenship are enabled.

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ORAL ASSESSMENT AS A STRATEGY FOR DECOLONISING EDUCATION

Tracy Te Wake

INTRODUCTION

How do we decolonise education in order to improve outcomes for Māori that contribute to increased capacity for success and contribution in the workplace and the wider community?

This paper was born out of my experience working within the compulsory education sector seeking to decolonise/transform the education system, and as a learner on the Bachelor of Leadership for Change programme. After facilitating a kaupapa Māori learning experience as part of my third-year project for the Bachelor's programme, an opportunity arose to advocate for a more fitting assessment – one that acknowledged mātauranga Māori and the various forms within which this knowledge can be expressed, and to make space for indigenous ways of capturing learning.

In this case, it involved advocating for a change to Otago Polytechnic's assessment policies in order to submit the required written report orally. A variation of assessment was granted, allowing an oral submission of the report along with a supplementary written piece providing a persuasive justification of why oral assessment is an appropriate assessment strategy to adopt for capstone assessments. The audience for the supplementary written piece was the collective responsible for verifying and supporting the design of programmes, courses and assessments and for making decisions around assessment policy. The following paper formed the basis of that supplementary written piece.

Set against the historical backdrop of education in Aotearoa, in this discussion I intend to consider how and by whom knowledge has and continues to be framed, valued and measured. I will discuss the use of the education system as a vehicle of oppression for Māori and the Crown's engagement in initiatives to address the disengagement and poor educational and, consequently, life outcomes for Māori. I will address the dominant discourse that considers reading, writing and mathematics as the sole determinant of success, and discuss Māori efforts to counter this narrative through the rich oral tradition of Māori, that has for generations ensured the passing of knowledge from one generation to the next.

I propose that we create space for and validate Te ao Māori perspectives on defining, framing and measuring educational success, with particular regard to oration as a valid capstone assessment. I believe that when true partnership and power-sharing is actioned, Te Tiriti o Waitangi provides us with the ideal blueprint for the way ahead that will benefit not only Māori, but all learners. Te Tiriti o Waitangi calls us to do more than just engage in dialogue, but to put action to our thinking in order to effect change.

I hope this article supports those involved in assessment processes to reflect on their professional practice, and on the different ways that learners could demonstrate the outcomes expected of graduates.

WHAKAPAPA

In addressing why oral assessment is an appropriate assessment strategy to adopt for capstone assessment, I begin by locating myself within a journey that began with my tupuna and will continue with my mokopuna long after I have departed this world. The pepeha of my people speaks to the interconnectedness and interdependence of people and place, specifically to the Whānganui Awa.

Ko Ruapehu tōku maunga
Ko Whānganui tōku awa
Te Ātihaunui-a-pāpārangī tōku Iwi
Ko Ngāti Hauaroa tōku hapū
Ko Ngāpuwaiwaha tōku marae

I rere kau mai te awa nui nei
Mai te kāhui maunga ki tangaroa
Ko au te awa
Ko te awa te au

(The river flows from the mountain to the sea, I am the river, the river is me)

Within this pepeha lies the deeper understanding and knowledge of a people who respect the sacred ancestral river and ecological systems that support life and the ways in which they have influenced and continue to influence the natural order and values of the river people. The rich oral traditions of a people that holds sacred hidden taonga, awaiting their time to be revealed. This is in line with my people's understanding that the whenua holds and speaks to and of ancestral knowledge and ways of knowing and being.

Along with my own life experiences, this understanding has framed my thinking and produced my life mantra: "Nga taonga o te pouri, me nga māpihi maurea o nga wahi ngaro:" "There are treasures to be found in the dark and hidden places." Treasures of an ancient people, to be remembered and revealed in their time. I stand on the shoulders of my tupuna, looking backward in order to walk forward. It is from this vantage point that – in response to the question, *Why should an oral representation of one's learning be appropriate for a capstone assessment?* – I will argue, *Why would it not?*

My personal experience of growing up in a family of educators and observing their efforts to see better outcomes for Māori, along with my own experiences of racism as a student, has ignited within me a desire and belief that we can and must see change within the education sector: My time working in the alternative education sector with students who have been alienated from mainstream schooling, predominantly Māori boys, has been fraught with frustration. I have spent much time navigating bias in systems, policies and procedures that continue to perpetuate an uneven playing field for Māori. It is a system in which Māori are underperforming based on how achievement is currently defined, framed and measured. This system's dominant narrative, that determines literacy and numeracy as the sole indicator of achievement and success, is, according to Durie (2003), an incomplete one. "Being Māori is a Māori reality ... education should be as much about that reality as it is about literacy and numeracy" (Durie, 2003, p. 133). Along with Milne (2003), I would argue that a paradigm shift is needed in how we think about, define and measure educational achievement.

COLONISATION OF EDUCATION IN AOTEAROA

Historically, education has been one of the vehicles that have led to the oppression of, and poor life outcomes for, Māori. The introduction of the Native Schools Act (1857) saw secular schools set up in Māori villages where the curriculum was based on the English primary school system and taught in English. This led to the marginalisation

of Te Reo Māori and tikanga, along with the misrepresentation of Māori history. This Act, along with the Tohunga Suppression Act (1907), which removed the role of the tohunga in passing down spiritual and specialist knowledge to the next generation, effectively worked to assimilate Māori tamariki and rangatahi by leaving the extended whānau out of the process of educating their own and undermining the very foundations of Māori society.

Te ao Māori ways of knowing and being were deliberately excluded from the education sector and replaced with Western understandings that served the purposes of the Crown and the settler community. This effectively destroyed the firm foundation upon which Māori had previously been able to succeed as Māori (Durie, 2003). Deliberate acts designed to alienate Māori from their language and ways of being led to disengagement in education that still exists today.

Milne (2016) believes that colonisation has had a profound effect on Māori, decimating economic, political, cultural and social structures by means of deliberate policies of assimilation and integration, using schooling as a platform to do this. Apple (2004) suggests that educational institutions function to distribute ideological values and knowledge, and that the technical knowledge taught in these institutions serves to legitimise the existing distribution of economic and cultural power, ensuring the ongoing production of “the type of knowledge that is needed to maintain the dominant economic, political, and cultural arrangements that now exist” (Apple, 2004, p. 19).

Educational initiatives by the Crown have been limited in their scope to affect long-term change, due to significant resourcing constraints and a focus on assessment in literacy and numeracy, as seen in the era of national standards for reading, writing and mathematics in primary and intermediate schools. More recent efforts to address the achievement of Māori, such as *Ka Hikitia – Accelerating Success 2013-2017* (Ministry of Education, 2013) and *Tātaiako: Cultural Competencies for Teachers of Māori Learners* (Ministry of Education, 2011), have shifted the emphasis to recognise and explore how to engage with whānau, hapū and iwi, stressing the recognition of Te Tiriti o Waitangi in policy, Māori representation in governance, building teacher capabilities and curriculum development. However, on the whole the measures of success applied and the reporting of them have not changed.

Māori have not always underachieved educationally. Strong and healthy social structures and systems enabled Māori to embrace the written word enthusiastically and with great success when introduced by the missionaries. Māori became literate in the reading and writing of te reo Māori and later in te reo Pākeha. During this period, Māori were more literate than the settler community and described as being quick and eager to learn (The Prow, 2020). Early missionary Samuel Marsden had a high opinion of Māori, describing Māori habits of industry as being very strong, and “their thirst for more knowledge great ... They appear like a superior race of men” (Orange, 2013, p. 14). Māori interest in and enthusiasm for embracing this new knowledge were due in part to the recognition of how these new-found skills and knowledge could be of benefit to, and serve the purposes of the collective at whānau, hapū and iwi level.

MĀORI EDUCATION STRUCTURES, SYSTEMS AND SUCCESSES

Māori educational systems are based on a rich oral practice that has a literacy of its own. Knowledge acquired for the day-to-day and long-term wellbeing of the individual, whānau, hapū and iwi is held within whakapapa (genealogy), whakataukī (proverbs), mōteatea (sung lament, poetry), pepeha (sayings), pūrākau (stories from the past), waiata (songs), haka (dance), kōwhaiwhai (paintings), tukutuku (latticework), whakairo (carvings) and moko (traditional tattoo), reflecting places of significance, the environment and its various elements, and the kōrero (stories) of the people.

Smith (1999) contends that these forms of Māori literacy hold just as much relevance and validity as the cultural norms of Pākeha literacy. As an example, Smith argues that whakairo (carving) is a written form of the Te ao Māori worldview and just as valid as Pākeha written text. This understanding of alternative forms of literacy, including the practice of oration, has been used for generations to define, hold and pass on knowledge, and should, as Hōhepa

(2001) contends, now both “inform” and “reform” literacy strategy and policy. Māori have been active in holding space for and walking out their own emancipation. Kaupapa Māori initiatives, such as Kōhanga Reo, Kura kaupapa Māori, Te Wānanga o Aotearoa, Te Wānanga o Raukawa and Te Whare Wānanga o Awanuiārangī, have led the way with regard to bilingual and bicultural approaches to education and held space for and validated oral assessment.

In response, mainstream educational institutions have come some way, by allowing written assessment in Te Reo and oral presentations as part of formative assessment. However, I would argue that this is not far enough, and that oration is in and of itself sufficient for a capstone assessment. According to Yates (1996), kaupapa Māori approaches can provide useful and meaningful outcomes for Māori learners; having to justify kaupapa Māori approaches, Yates contends, is a subtle way of undermining its validity from the outset. I contend that in Aotearoa, under Te Tiriti o Waitangi, the validity of kaupapa Māori approaches should be a given.

REDEFINING SUCCESS AND HOW IT IS ACHIEVED

As part of the broader scope of improving educational achievement for Māori, we must address what success is, who determines what it is and how success is measured. Within the Western education system in Aotearoa, substantial weighting is given to reading, writing and mathematics as the measure of academic success – as observed in the Evaluation of Literacy and Mathematics Additional Learning Programmes for Students 2011 report (Ministry of Education, 2012). Tomlin-Jahnke (2007) believes that what counts as knowledge, how it is organised, resourced, taught and evaluated, is determined by the dominant culture, where indigenous education outcomes are compared with and measured against national (National Certificate of Educational Achievement) and international (Programme for International Student Achievement) norms and benchmarking, tests and surveys are embedded in Western hegemonic values and ideals. In order to make the necessary changes needed in education, it is vital, as Milne (2009) proposes, that we “ask the hard questions about the purpose of schools, whose knowledge counts, who decides on the norms we expect our youth to strive to achieve, and who decides on literacy and numeracy as the holy grail and almost sole indicator of achievement and success?” (Milne, 2009, p. 5).

In order to navigate a pathway forward, I suggest that we must have a historical understanding of how as a nation we got to this point, of the underlying ideology that drives assessment at tertiary level and how that influences the compulsory education sector; allowing the system to continue to perpetuate the status quo.

Assessment drives curriculum content and delivery, expectations and resourcing within educational institutions and the broader community in Aotearoa. The education system has failed to recognise and give equal weighting to Te ao Māori perspectives on what constitutes success and appropriate ways of measuring that success. Exploring and embracing alternative measures of achievement, in this case oration, has the potential to be of benefit not just to Māori, but to the wider student body. Offering opportunities for growing a shared understanding of different knowledge systems could also open up alternate pathways of assessment. This is in line with the thinking of Barnhardt and Kawagley (2005), who suggest that teaching indigenous knowledge systems in parallel with Western knowledge systems provides opportunities for comparison in order to identify which is more useful under certain circumstances. They argue that this approach will potentially make way for a robust education system for both native and non-native learners.

I believe that indigenous ways of holding knowledge do not require the validation of the dominant group to become valid; they already are. It is at the point where we turn backward to walk forward, according to the kōrero of my tupuna, that we allow space for remembering, in order to navigate our path into the future.

I would argue that Te Tiriti o Waitangi provides an excellent model for true partnership and power-sharing that would and should see a shift in educational outcomes for Māori. In the Te Kawai Ora report (2001), literacy is defined as the lifelong journey of building the capacity to read and shape Māori and other worlds. The report suggests that in order to ensure better outcomes for Māori, a shift is required in our thinking about nationhood

building. This is encompassed by the ancient wisdom expressed in the whakatauki “Nāu te rourou, nāku te rourou, ka ora te manuhiri:” “From your food basket and from mine, the wellbeing of the people will be assured.” As well as drawing out themes of authenticity and inclusion from this whakatauki, the reference group indicated the need for partnership to be paramount moving forward, stating that Te Tiriti o Waitangi is fundamental to the nation-building process of Aotearoa and provides an excellent model of partnership.

True partnership would and should see equal weighting given to Te ao Māori understandings of what success is, and how success is measured. Under Te Tiriti o Waitangi, kaupapa Māori understandings and forms of literacy, such as oration, should be a given and not relegated to Te ao Māori spaces and learning institutes. It is going to be vital that we do not merely recognise that Te ao Māori perspectives count, but that course design, content and assessment procedures reflect this. It is therefore imperative that we make space for Te ao Māori perspectives and practices of acquiring knowledge and measuring learning, including oration as an appropriate capstone form of assessment. Courage will be required to engage in the paradigm shift needed, along with a commitment to fulfil our obligations of true partnership and power-sharing.

It is evident that our colonial history has directly contributed to disengagement and poor educational outcomes for Māori. Attempts by the Crown to address Māori success in a system driven by Western hegemonic values and ideals have failed to recognise and give equal weighting to Te ao Māori perspectives about how knowledge is defined, framed and measured. The underlying ideology that informs the education system and drives assessment at tertiary level influences the compulsory education sector. As a result, I contend that change needs to be made at this capstone level, making space for oration as a valid form of capstone assessment. I believe that Te Tiriti o Waitangi is a living document that affords us as a nation a space full of potential. As two peoples, we can retain our unique cultural ways of knowing and being and recognise and value that of the other; in order that as equals we may walk into the future together to discover new horizons. This is the hope of my tupuna and the spirit of Te Tiriti o Waitangi, that continues to cry out from the whenua, calling us to walk this journey with authenticity and integrity, calling us back to its original purpose and intent. Having played a lead role in the oppression of Māori historically, education now stands at the threshold of time, with the opportunity to be a vehicle of change that contributes significantly to the emancipation of Māori in this hour; ultimately building a better Aotearoa for all.

As I stand on the shoulders of my tupuna, looking backward in order to walk forward, it is from this vantage point that I respond to the question, *Why should an oral representation of one's learning be appropriate for a capstone assessment?* Again, I contend, why would it not?

CONCLUSION

Writing was never the challenge. To write would have been the easier option, requiring less time, effort and energy. The challenge was to become the change I wanted to see, to advocate and make space for Te ao Māori ways of defining, framing and assessing knowledge. The risk was potentially not being awarded a degree in taking such a stand. However, in not making a stand the risk was that we continue to do what we have always done in education, propping up a system that has historically not served the purposes of my people in particular; meaning that another generation is impacted negatively. My stance was – if not me, then who? If not now, then when? My decision to claim back indigenous spaces, and to raise their value, was based on what I believed was best for the collective and not necessarily for myself. In challenging the dominant discourse within education regarding how knowledge and learning is captured and measured, and in creating space for others, I know that I am playing my part in ensuring an improved educational landscape for my mokopuna.

I was awarded my degree and have taken this opportunity to publish this article in order to contribute to my ongoing work for wider systemic change.

GLOSSARY

ao – to dawn, bright, world

Aotearoa – Māori name for New Zealand (“long white cloud”)

au / ahau – I / me

awa – river

hapū – kinship group, subtribe

taonga – treasures / cultural aspirations

iwi – extended kinship group / people descended from a common ancestor

Ka Hikitia – to step up, to lift up or to lengthen one’s stride

kaupapa – purpose, collective philosophy

kōhanga reo – Māori-language preschool

Māori – indigenous people of New Zealand

mārae – local meeting house

maunga – mountain

pākeha – non-Māori

pepeha – tribal saying, tribal motto, set form of words

reo – Māori language

tangaroa – ocean / sea

Tiriti o Waitangi – Treaty of Waitangi

tupuna – ancestors

wānanga – extended (sometimes overnight) educational seminars or gatherings

whānau – extended family structure

whenua – land

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CAN YOU BUILD A BICYCLE WHILE YOU RIDE IT? AN AUTO-ETHNOGRAPHICAL CRITICAL REFLECTION ON LEADERSHIP, VALUES AND DOING DOCTORAL WORK DURING COVID-19

Bonnie Robinson

Think of love as a state of grace not as a means to anything ... but an end in itself
—Gabriel Garcia Marquez, *Love in the Time of Cholera*

VALUES, COVID-19, AND DECISION-MAKING

If there was ever a time for values and for justice in leadership, it is now. If there was ever a time for pragmatism and simply doing the best that you can in leadership, it is now. Perhaps these things are always held in tension, but usually this tension is a backdrop, only held up to the light in erudite discussions. Yet when the Covid-19 crisis began, as the leader of a non-profit organisation that provides aged residential care services, I had to find a way to live within this tension. I had to lead through values, even though I was reacting and deciding things so fast there was no time for conscious thought of them.

Someone said to me that leading through Covid-19 lockdown was like building a bicycle while riding it. That is amusingly apt, because so many of the decisions that had to be made were new to all of us. Thinking beyond such bumper-sticker wisdom, however, as we moved from crisis to management, I reflected that if you were not used to values-based decision-making, if you did not have justice, *aroha*, at the base of who you are as a leader and who your organisation is, then this would not have been the time you could learn them. This was a time for reflex, rather than reflection. What drives me as a leader and what drives my organisation came out, and will come out, in a myriad of big and small decisions. I cannot fake who I am as a leader in this circumstance. Covid-19 strips all things bare, to the base. I am revealed for who I am and what I focus on.

“Begin with a question – what stands at the centre of the work of a particular organisation?” (Jeavons 1992, p. 406). When the Covid-19 crisis first started to appear, and to impact on me, my team, my leadership, our services, I instinctively reflected on the values that stand behind how we would respond. I told the team that these were our priorities, and in this order:

1. Be good 'corporate citizens' and protect public health
2. Continue to care for our residents/clients and protect them and staff
3. If we could *not* go broke in the process of doing 1 and 2, that would be great.

These priorities did not really have to be thought about or debated. It was an 'of course' moment. Of course, also easy for me to do this because as an essential service I knew my organisation was not likely to go broke. We would

take a dent, for sure, but we all had jobs during lockdown and knew we would have them afterwards. As the crisis unfolded, and decisions had to be made, I knew I was not going to have to lay off staff or reduce wages. Compared to many organisations, I was in an emotionally less complex place where the values were perhaps easier to hold.

Yet despite our privileged essential service status, there were many difficult and emotional decisions. People were afraid. They wanted to protect themselves and their families from Covid-19, but I needed staff to continue to work and to care for our very vulnerable clients. Some staff were vulnerable themselves and, for most, their work could not be done from home. Our work is where our clients are. In the beginning there was no financial support for self-isolating essential workers, so I had to decide who to support financially and by how much. You also cannot run a large organisation entirely on exceptions, especially in a crisis. There must be policies, and inevitably there are people who do not fit them. Balancing the needs of clients and staff, and the needs of the one and the many, became a daily leadership task, which was helped, but not resolved, by our simple decision-making values framework (above). It did not make for perfectly consistent decisions, but at the very least the framework meant that we knew why we had reacted as we did to a given question or issue.

To give myself some credit, however – the way I have tried over a lengthy career in social services to be a values-based leader, with a long-held understanding of social justice, of the common good, gave me solid ground to stand on as I led through this time. Although my leadership decisions were incredibly pragmatically based, made quickly (yes/no), behind them was a sense of who I wanted to be, how I want to be viewed and the organisation judged, during and after the crisis. This was no easy matter, and my decisions were not automatic just because I work for a non-profit.

All organisations have a tendency to institutionalisation, and institutions often choose survival over mission (Jeavons, 1992). In a crisis this is especially so. To hold to values, personal and organisational, that go beyond marketing, but are about morality, ethics, justice, humanity, love, is never simple. To lead with such values and to make them real, in both the organisation's goals and the processes we use to achieve these goals, is complex and replete with contradictions (Berkovich, 2014). In normal times, let alone a crisis, I know the temptation to walk away from this complexity and go with what works.

During the lockdown crisis, I was thinking and reacting both as a leader of an organisation and as student researcher working on a Doctor of Professional Practice (DProfPrac). My DProfPrac focus is frameworks for social justice decision-making, and as part of my research I am interviewing leaders of non-profit/social change organisations. Lockdown rather interrupted this, but the two interviews with leaders that I managed to undertake before Covid-19 discussed a decision circle from values to pragmatism and back again, and how any framework or system of decision-making needs to support this.

Wearing both my student researcher and my leader hats during lockdown, I wondered if there is also a step that might be called 'preparation.' You need to prepare yourself as a leader, by critical consciousness and reflective practice, for the pragmatic moments, for the times when you need a social justice reflex and do not have time for reflection. Learning in anticipation. Perhaps this practice results in the ability to create a reflective framework that works in that moment – such as the one I created with my team for this crisis. Building a values-based bicycle in motion is easier if you've practiced the core skills of values reflection.

This preparation might also allow for redundancy. Redundancy is used in this context in the positive sense, to mean a store of values, ethics and humanity for my own leadership and for my organisation. We are comfortable with the concept of positive redundancy when we plan temporal things – plant, stock, systems. Panic buying aside, Covid-19 has probably taught us that a store of essentials is useful. Perhaps more than these temporal backups, as a leader I need moral redundancy. I need to have an internal store cupboard of values, discussed, reflected on, tested and refined operationally in my leadership practice. To have this moral or values redundancy requires continual attention to this sphere of leadership, so that it can be drawn on when a one in one-hundred year crisis hits, when personal or organisational mission drift threatens, or when I am tempted to walk on by from the complex and contradictory.

Arguably, our prime minister has demonstrated during Covid-19 that it is possible to operationalise a value: kindness. The question is whether she could have done this without kindness being inherent to her, and possibly to the majority of New Zealanders? A redundancy of kindness means having enough to have extra when more is needed.

JUSTICE IN A CRISIS

Since Covid-19 hit, as both a leader and a student, I have also been reflecting on the place of social justice in a time of crisis. Does social justice matter or is it only a 'peace-time' thing? To say that it must be put on hold would suggest that it is not a fundamental part of society, or an organisation, but something optional. But does it look different in a time of crisis? As a leader of services for older people, I was horrified by some of the discussion that hinted that maybe we could have sacrificed a few more lives for slightly less economic pain. They would have inevitably been older people's lives, and therefore, the unspoken argument went, not that important.

It was good to hear the prime minister and other commentators say that this was a false dichotomy – between the economy and people's lives. For leaders to name and speak to justice issues is, in my experience of leading and being led, not a given. The field of management, which is the pathway by which I and many others emerge into leadership, tends to promote a kind of "moral muteness" (Bird & Waters, 1989), a reluctance to discuss concepts which might reveal who we are, or challenge our inherent epistemology and spirituality (Fry & Slocum Jr, 2008). Much easier, and usually more rewarded, are discussions of pragmatism and achievement. Especially in a crisis. How easy it would have been during lockdown to pretend that there were no moral or justice decisions, only practical ones. Yet I know that, even amidst the Level 4 seriousness and urgency, there were always moral choices in my leadership. Choices for or against justice.

Perhaps the outing of dialogue that promotes false dichotomies in decision-making, and the need to overcome moral muteness, will be part of my framework to support leaders in social justice-based decision-making. As a leader and student, I need to confront my zero game assumptions and prejudices, dream new possibilities (Bochner, 2000), and enable or encourage other leaders to do the same.

METHODOLOGY AND COVID-19

An interesting reflection as a student–researcher using auto-ethnography as my primary methodology has been how the whole response to Covid-19 is relying on scientific positivist methods. The cure, when it comes, or a vaccine, will need to pass the randomised trial 'gold standard,' albeit probably a shortened form of this. As a practitioner–researcher of many years, trying to find ways to capture, and have taken seriously, community-based stories, I have long railed against the traditional canonical understanding of research. Therefore, I am slightly amazed at how much in this context I want this scientific method to be the truth, and have quickly come down hard on information that comes from any other source.

Perhaps my reaction to Covid-19 is reasonable and not a denial of the validity of and need for other methods and methodologies, but an affirmation that it is important to use the right methodology for the right purpose. A virus, and epidemiology, are problems/disciplines that come with some specific methodologies. This is not to say we cannot use a mix of methodologies, but it is important that we use the ones that take the problem or question we are examining forward. It will be interesting to see whether Covid-19 starts to re-emphasise in people's minds the overarching dominance of the positivistic scientific method. Will other methods survive the crisis? Will my research topic survive the crisis, or will it, like everything else around us, never quite be the same?

WHAT WILL KEEP ME FROM FALLING OFF THE BICYCLE?

So back to the bicycle, speeding downhill, not quite built yet. Like everyone, I guess I have been hanging on for dear life, learning skills I never thought I would need, adapting as I go. On reflection, it helps that I have built a few leadership bicycles before, although never under this pressure. But perhaps the most important thing at this time

is letting go of being certain about the end point of this leadership journey, and having faith in my ability to stay on course, strengthened by the values that have sustained me and others. Some things endure. Aroha, justice. There are signs this is so. Maybe my leadership reflection and my DProfPrac research can in some small way capture what is good out of Covid-19. I hope so.

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MY TRANSFORMATIONAL AND REFLECTIVE JOURNEY THROUGH THE GDTE (ILP) – A JOURNEY OF DISCOVERY

Don Amila Sajeevan Samarasinghe with Jeremy Taylor

INTRODUCTION

The aim of this article is to discuss how the Graduate Diploma in Tertiary Education – Independent Learning Pathway (GDTE ILP) has transformed me as an educator. I completed the ILP pathway, which involved gathering evidence of practice experiences and developing case studies, to show that I had achieved the following goals:

1. Analyse and employ effective learning and teaching strategies using applied, authentic and learner-centred practices informed by relevant educational theories and research.
2. Design and deliver inclusive curriculum to address the diverse needs of learners within the cultural context in which graduates will be practicing.
3. Construct and implement effective assessment practices for assessing learner progress and achievement in a range of contexts.
4. Employ reflective processes to improve practice and maintain professional currency and capability.
5. Evaluate and respond to relevant trends within the tertiary education context – locally, nationally and globally.

It is the skills and knowledge I have gained through experience, supported by my existing qualifications and training and teaching experience, that formed the basis for achieving this qualification.

The article analyses the background to my professional experience as a teacher and presents the evidence of my transformational and reflective learning journey. During this process, theories of behaviourism, Piaget's theories of education, and the ARCS model of motivation (Attention, Relevance, Confidence and Satisfaction) were key to underpinning my strengths as a passionate, empathetic and supportive teacher who is able to influence others' learning and development. My transformation from a teacher-centred pedagogy to my current learner-centred approach was influenced by many educational theories. These include Social Learning Theory, experiential learning theories and media and technology theories. Through completing this qualification, I have become a more confident practitioner. I hope that what I have to say in this paper will motivate teachers to undertake appropriate teaching qualifications and improve their effective learning and teaching strategies.

EARLY LEARNING ATTRIBUTES

As a young learner from the ages of 11 to 16, I was a multitasking, innovative and relaxed person. I did not particularly focus on my school studies; rather, I wanted to participate in sporting and drama activities. I remember that my parents (particularly my father) always encouraged us children to be independent and responsible for our

daily tasks. I started to be proud of accomplishing little things in my life. Reflecting on this experience, I think the key driver behind my self-initiating and driven nature was the influence of my parents. I learnt to multitask by performing in the school's Western band as an accordion player. I improved my creative thinking ability by making fish tanks and aquariums in my spare time. Also, I learnt to tolerate and accept difficult situations that helped strengthen my empathetic personality as a teenager. I would say I was an avid learner, creative, curious and competitive as a child, and sought opportunities to learn.

A significant portion of my childhood was spent in the local Catholic church, where I learnt to be kind, empathetic, giving, cooperative and authentic. Father Rohan played a key role in my life, allowing me to realise that I am a people person. I liked learning from my peers at the church in this way. As I grew up, I continued to be involved in church activities. I believe that the church community provided me with some essential qualities that I would not have otherwise obtained. The educational environment in the school was teacher-centered, systematic, repetitive and not as interesting as what I learnt from church. Church activities by contrast were people-oriented, vibrant, skill-based and very interesting. I loved being part of the church community groups and learnt by doing things rather than taking notes.



Figure 1. Early learning attributes.

My current capabilities in education – such as being able to be cooperative with my colleagues and students, respecting and listening to other people, and being patient with challenging students – have been greatly affected by the church. Thinking back, I feel the reason why I love education is my mother's influence. I was part of her journey since I was little. I supported my mother to prepare her teaching materials, such as posters and game cards. This helped me learn faster at school and be passionate about education.

WHY I BECAME A TEACHER

I found that talking to close friends about my discoveries in my studies was a knowledge-gaining exercise. It helped me enjoy sharing my research and opinions with others. I eventually became a private tutor: I taught Advanced Level (A/L) mathematics papers to high school students. The constructive feedback I received from my students' parents

pushed me to do better and think about becoming a teacher or lecturer in the future. After qualifying to study for a Bachelor of Engineering degree at the University of Moratuwa in Sri Lanka, I started helping a few high school students to prepare for their General Certificate of Education (GCE) A/L examination.

The tuition classes were generally teacher-centered, which means that I conducted the class activities centered on myself. In my classes, students exclusively listened to me, rather than interacting with other students and me. Students were given opportunities to ask questions at any time if they needed more clarity in my explanations. The classes were very focused and disciplined. I believe the way I conducted these tuition classes was greatly influenced by the way I studied in school (teacher-centred classes), where teacher presented the information to the whole class and we were not given many opportunities contribute our ideas to the class (Yuen & Hau, 2006). I found this approach helped me to easily manage the classes. However, I felt that this approach made my class less interesting. The teacher-centred character of my early career has encouraged me to maintain a study-focused environment in my current classes.



Figure 2. My career timeline.

After completing a degree in civil engineering, I was appointed as a temporary lecturer in the department of civil engineering, University of Moratuwa, Sri Lanka. During my time in this role, I learnt to facilitate students in groups. This helped me to develop the skills required to pay attention to individual students' needs and the group's needs at the same time. I sat down with students and discussed the aims, methodology and data collection process required for a given task. This was a group discussion in which students were given opportunities to interact with the instructor and other students so as to clearly understand what they were going to do. As discussed by Yuen & Hau (2006), in building surveying class, my teaching practice was aligned with the constructivist teaching model that allowed a creative process to take place during the interaction through group discussions.

Conducting building surveying fieldwork classes was my favourite task that I performed as a temporary instructor. In contrast to the less interesting and teacher-centred approach I used in my tuition classes, I enjoyed the highly experiential nature of the surveying demonstrations at the university. Thinking back, I enjoyed the way in which open study environments allowed students to work with others, make group decisions, discover opportunities for problem-solving and make meanings out of learnings collaboratively (Cobos & Lewallen, 2009).

Moving to New Zealand to pursue my PhD was the best decision I have ever made. Right away, it allowed me to access a bundle of teaching and consulting opportunities in education. I started to work as a private tutor, teaching NCEA physics and chemistry to a high school student. Through this experience, I gained strong face-to-face communication skills by interacting with the student. These interactions were mainly based on question-and-answer and brainstorming sessions. Gradually I acquired other students to tutor. The regular feedback I received showed that I was playing the dominant role in the class, where students had little opportunity to contribute their own

thoughts. I felt my students were nervous about asking questions or clarifying the questions I put to them during my tutorials. I believe that if I had shown more personal warmth during these private tutorials, it would have helped my students to achieve more freedom to expand their learning (Englehart, 2009).

In 2010, I started work as a part-time lecturer at the UUNZ Institute of Business in Auckland. This was my first formal teaching role in New Zealand. I am still grateful for this work opportunity that exposed me to students of different age groups and cultural backgrounds. This experience helped me to learn how to facilitate my classes, using students' experiences drawn from their respective cultures as a strategy to conduct highly engaged classes (Hagay & Tsabari, 2015). In the beginning, I was nervous and my classes were mainly based on pre-designed lecture notes and tutorials. The students' engagement in the classes was poor. Students mainly studied individually. Only a few students were comfortable enough to ask questions and participate in class discussions. Thus it proved very difficult to practice reflection in this environment (Brookfield, 2017; Brookfield, 1995). This experience taught me how to create assessments to meet the appropriate course level, aim, learning outcomes and graduate outcomes (Wyatt-Smith, Klenowski, & Colbert, 2014).

After the completion of my PhD research project, I started work as a lecturer in supply chain management and research methodology at the New Zealand Institute of Studies in Auckland. The key skill I developed during this role was the ability to design and facilitate research-based classes. As these classes were for professional students, student engagement was strong as they studied in small groups, making meaning out of their experiences with others. I visited each of the small groups after setting them a task. However, as suggested by Brookfield (1995), I was very careful to show the students that I trusted them. I took care to communicate my respect and intention to maintain the student-centered teaching environment. Overall, I think this was the point where I started moving towards an experiential learning approach (Brookfield, 1995).

Looking back at my past teaching roles, I would say that my main strengths lay in my ability to be passionate and positive. I mobilised my empathetic and supportive nature to help my students. I was an influential teacher who acknowledged students' capabilities. The attributes I demonstrated during my previous teaching roles were aligned with the ARCS model of motivation, behaviourism learning theory and cognitivism theory (Byram & Dube, 2008; Fitch & Semb, 1993; Tennant, 2006). Usually, my own ideas were the dominant views presented in my classes. I used a conventional teaching approach. In my classes, the student engagement level was poor; with few interactive in-class activities. Students showed a lack of interest in their studies. Often, I failed to effectively communicate with my students. As identified by Brookfield (1995) and Elen, Clarebout, Leonard, & Lowyck (2004), my earlier teaching practice was dominated by a teacher-centered paradigm.

THE TEACHER I AM TODAY

In 2016, I joined Otago Polytechnic's Auckland International Campus as a full-time lecturer in construction management and quantity surveying. The campus includes both international and domestic students. The primary pedagogical aim of my current role is to develop and deliver a learning experience known as "experiential learning" that engages students and fosters the best possible learning outcomes (Brookfield, 1995). I believe that this opportunity has reinforced the student-centred approach and reflective practices evident in my early career and transformed them into reflective experiential learning practices. Thus, I was eventually able to transform my classroom environment into a more student-centered environment (Elen, Clarebout, Leonard, & Lowyck, 2014).

MY VALUES AND SKILLS

The values and beliefs held by a teacher determine their pedagogical philosophy (Schönell et al., 2016). As discussed above, the values I hold have been influenced by the church and by the community-based activities that I have experienced. I have developed good relationships with my students, which have been nurtured over time and have

resulted in an environment conducive to learning (Hamre & Pianta, 2006). The organisational and planning skills I have developed help me to plan my classes carefully so as to maximise learning. I plan class activities aligned to the learning outcomes for the course and the lesson objectives for the session.

Over the past ten years of teaching experience, together with the various roles in the Toastmasters organisation that I have performed, I have become an effective communicator: I use my communication skills to identify and convey the right information to my students. In my teaching role, I am passionate about what I do because the success of my students brings me great satisfaction (Rashidi & Moghadam, 2014). I keep myself up-to-date through professional development activities such as learning about construction-related tools and producing research outputs. Moreover, I acknowledge and respect the principles of the Treaty of Waitangi and the multicultural educational environment in New Zealand.

LEARNING EXPERIENCES FOR STUDENTS

Construction management courses can be delivered either online or in a physical environment. It is essential to have a wide range of delivery methods personalised to meet the needs of a diverse learning environment (Su, Tseng, Lin, & Chen, 2011). The course content should be designed to include contextualised, work-ready learning activities to help students to become employable (Litchfield, Frawley, & Nettleton, 2010). At the same time, course content should be exciting and challenging, so as to promote a sustainable learning culture. Following Robert's (2006) model, the construction curriculum delivery strategies I use are based on advanced technologies such as Auto CAD, BIM, CostX and other technologies. The use of advanced technologies in teaching enables students to maintain up-to-date technical knowledge (Shanbari, Blinn, & Issa, 2015).

My primary delivery strategy is continuous use of visual learning, both as a useful tool for lesson contextualisation and for effective teaching activities (Bligh, Wiesemes, & Murphy, 2010). Using my whiteboard, I provide the class with a 'hit list,' which consists of the topics to be covered for the day, so that students can see a visual breakdown of the intended learning. The visual tools used in learning activities include students' recording their work on the whiteboard, to be seen and discussed by their peers.

Students are made aware of the relevant learning outcomes, and these are referred to at key points in the session, with the aim of helping the students to contextualise the lesson. I believe that the visual course content in my classes increases student engagement (Yousuf & Conlan, 2018). It helps them contextualise the materials and assists those students who have language issues. Also, the variety of class activities I use helps my students to stay active and curious in their learning journey. In addition, I have promoted active student engagement in construction studies with the use of VR models. This VR-based teaching and learning experience is based on a VR project exhibited at the Auckland Build Expo 2018. Working together on this project allowed the students to develop broader transferable skills and to evaluate their learning process relating to sustainable building features.

ASSESSMENTS

The assessment methods used in construction management classes include reports, oral presentations, computer software-based projects and exams. Having a variety of clear and transparent assessments encourages all students to utilise their specific strengths in different assessment options (Sambell, McDowell, & Montgomery, 2014). In my classes, a portion of the lesson is devoted to looking at draft submissions by the students. My feedback on these drafts guides students towards improving their final submissions. The marking and feedback provided by the lecturer should be fair, consistent and transparent. Following Sulton (1995), I provide prompt feedback on students' assessments, and this is used as a teaching tool for the class. This process provides many opportunities for students to ask questions and gain clarity about marking and feedback. Their assessments are subjected to frequent quality checks, including pre- and post-moderation, to ensure their alignment with the learning outcomes.

For example, I conducted an innovative summative assessment for the construction technology small buildings paper. In the assessment process, I created videos based on a construction site visit. My process included the building of teams with group activities, and preparing students by demonstrating linkages between the assessment questions and the site visit. I encouraged an active learning style from students who were more used to passive learning, with the video process assisting in their communication and their engagement in their learning following the site visit. Reflection was a learning tool I used with the students throughout the assessment process.

FRAMEWORK OF PRACTICE

Through completing the GDTE (ILP), I was able to reflect on my early life and past career roles in order to better understand my values, influences, strengths and weaknesses. With this in mind, I have developed my teaching framework to suit my teaching role. I believe that experiential learning combined with reflective practices is the most appropriate way to deliver an effective curriculum to students. Following Brookfield's four-lens reflective model (Brookfield, 1995), I have included self-reflection, literature reviews and students' and colleagues' views in developing my framework of teaching practice. I will consider using the pedagogical model of critically reflective practice introduced by Kamardeen (2015) to ensure that my teaching produces quality student learning. In line with this, I am keen to continually improve my teaching practice, combined with using the experiential learning model introduced by Roberts (2015), to deliver an effective curriculum for students.

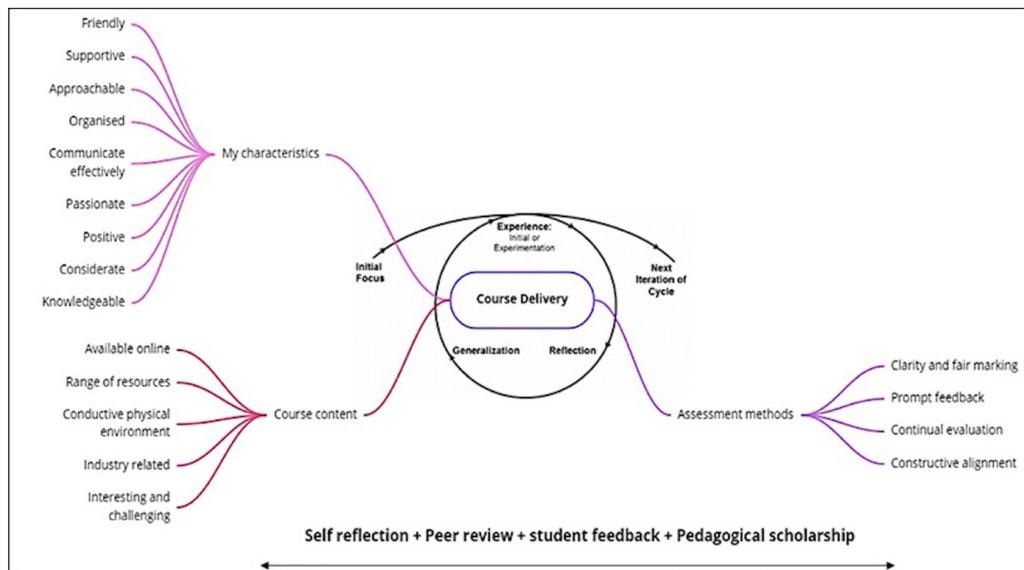


Figure 3. My model of practice. Source: Kamardeen, 2015; Roberts, 2006.

My new framework of practice has been developed based on critical reflective practice and experiential learning models. This new model of practice reflects my current values, beliefs, assumptions, teaching philosophy and vision for education.

WHAT HAVE I LEARNED FROM THIS EXPERIENCE?

I discovered that I have been transformed into a class facilitator who is very different from the educator I was before completing the GDTE (ILP). I think that my presence in the class is now warmer and much more relaxed.

I acknowledge each student and they, in turn, support my teaching. I use experiential learning activities that are integrated into my teaching style to bring greater levels of student engagement. Students are given greater opportunities to ask questions and to clarify their understanding. In my current teaching role, I have become a person who regularly reflects on feedback received from my students. I believe that making students feel comfortable, safe and inclusive promotes more effective learning (Moon, 2004). I am confident that students learn better through experiential learning. Through this qualification, I am now confident of providing better quality service to my students and OPAIC.

ENLARGING MY FRAMEWORK OF PRACTICE

My vision of the way forward in teaching incorporates a focus on experiential learning, reflective practice, sustainable practices, inclusiveness, twenty-first-century assessment practices and community and social learning – all of which I believe are effective learning and teaching practices.

In my future teaching practice, I would like to include the experiential learning model introduced by Roberts (2006) into the pedagogical model discussed above and use it as my teaching framework (see Figure 3). I believe that the pedagogical model of reflective practice for construction educators developed by Kamardeen (2015) can be modified using experiential learning and contemplative exercises to suit my teaching approach. Thus, the course delivery pillar of the pedagogical model will be based on the experiential learning model. As a natural model, experiential learning mimics what happens to us unconsciously and makes that process conscious to us (Moon, 2004).

In my future teaching practice, I want the students to be even more at the centre of the learning experience. I will facilitate the classes to achieve the prescribed outcomes. I hope that the course delivery strategies and the reflection process utilised in my classes will help solidify the new knowledge gained and new skills learned. This approach will also help students to measure themselves. The newly acquired insights gained through the reflection process will then help students to use their learning in similar situations and to apply the principles they have learned to new or similar situations. However, I foresee that teaching the effective reflection process could be a major challenge, as reflection may be a new practice for some students.

My vision in my teaching career is to become an educator who is knowledge-driven, research-active, creative, personable and supportive. I hope to incorporate current industry practices into the curriculum by becoming a construction industry consultant in the near future.

GDTE (ILP) FACILITATOR'S REFLECTIONS (JEREMY TAYLOR)

The following analysis represents some of my reflections on Don's development as an educator and on my privileged position as his facilitator on a learning journey that lasted ten months.

Brookfield (2017) mentions that the purpose of critical reflection is to challenge our assumptions and to be open to adapting our beliefs through ongoing evaluation. This was an approach that Don seized on early on when completing the GDTE (ILP). In addition, having seen Don adapt his approach, it is clear that critical reflection has the power to help educators and to provide powerful new insights to assist with transformational learning. As Don's facilitator on his learning journey, it has been pleasing to see Don develop a highly reflective approach; as a result, the changes in his approach have been profound. For example, Don now places the student at the heart of his classroom, and the class materials he uses are constructed with the intent of allowing students to take greater ownership of their learning.

I do not doubt that Don's teaching approach has improved through completing the GDTE (ILP) and will only continue to evolve through the measurable actions he is taking with his ongoing professional development. Larrivee

(2000) discusses the need for educators to evaluate their assumptions in order to deliver a more meaningful learning experience. Through seeing Don complete the requirements for the GDTE (ILP) and through the subsequent discussions we regularly share, it is clear to me that Don's students have benefited from these changes and his classes now embody a greater sense of energy and independent learning. It has also been especially pleasing to note that Don has continued to challenge himself, as he has pursued a process of reviewing how his teaching approach can adapt to the changing conditions in which all educators find themselves in the post-Covid learning environment.

Reflecting on the beginnings of Don's learning journey with Capable NZ, it was clear how accomplished he was at the outset, with his industry experience and academic record. What was missing from Don's skill set, however, was a more analytical approach to self-evaluation. Schön (1983) argues that reflective practitioners need to review the limits of their expertise through some type of reflective discussion with the client. In this context, the client should be viewed as Don's students; through his efforts to share control and to garner the student voice it has become evident to me that Don will continue to develop his practice and deliver a richer learning environment as a result of being open to having these ongoing discussions.

In an ever-changing education environment, the power of reflection to transform should never be underestimated and, wherever possible, should be further encouraged. Keep up the good work, Don, and be mindful of the need to disseminate your successful approach with your colleagues.

Don Samarasinghe is very excited and passionate about teaching and researching in the built environment, with a strong desire for developing tertiary students and unleashing their potential. He has ten years of experiential learning and reflective practice based teaching experience in New Zealand tertiary education. His qualifications include a PhD in construction management, a graduate diploma in tertiary education, and a bachelor of civil engineering degree with first class honours.

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ON SECOND CHANCES, EPISTEMOLOGICAL SHIFTS AND BECOMING HYDRA

Oonagh McGirr

INTRODUCTION

This paper outlines the impact of a personal decision to make a geographical shift on my field of study and framework of practice. A benign career move in 2017 directly affected the professional doctoral study (Ed.D) I had been conducting while employed in the Middle East. This bumpy career moment required an agile response to a wicked professional problem (Head, 2015). This article focuses on the challenge we, as researchers, often seek to mitigate and truly hope never to encounter – the withdrawal of ethical approval to complete a study in a specific place or space. In recounting the multiple problems faced, I address the solutions-focused approach, the discussions held and resolution of the problem of the apparent loss of time, effort and funds invested over a period of four years. I share philosophical shifts in thinking and practice which emerged during a period of recasting of the framework and planning for the Doctor of Professional Practice (DPP). I detail a repositioning rooted in reflexivity, drawing on the experiential and reflective nature of lived experience of professional practice. I identify the key learnings and provide an overview of the original study contrasted with the paradigmatically evolved positionality for the reworked study. In brief, how not to lose it when you think you are losing it, doctorally speaking.

At the time of writing, I observe that the moment of paradoxically certain unpredictability we are living is particularly meaningful in terms of my personal and professional narrative. In the midst of a global pandemic and looming economic recession, our futures seem subject to stress, volatility and continuous recalibration. My journey of doctoral practice is illustrative of the bumpy moment roadblock (Romano, 2006), bestowing an opportunity for development and growth. Here I present an exploration and summary of the change effected by a specific jarring moment in my personal study trajectory.

FROM HERE TO THERE

As I tapped the phone screen to end the call, a feeling of palpable dread began to rise steadily. Stuck in more ways than one, the realisation hit me – four years of work had just been abruptly closed down with the words, “*We are kindly informing you that you are no longer permitted to conduct research here.*” So ended the possibility and probability of being able to close out on the final stage of data analysis and re-presentation for the doctoral research project I had begun in 2012. This, for sure, was the most critical of incidents (Tripp, 1993, 2012) in my professional life to date.

In 2012, after completing a Master’s degree in Higher Education practice, I embarked upon the next logical step – a professional doctorate, the focus of which was to be an exploration of practice and identity of higher educators in the Middle East. The choice of locus for the research project was informed by my physical location and site of professional practice; I was employed at a higher education institution in the Arabian Gulf, leading learning and teaching development activity for a centre of vocational education and training (VET).

Working alongside fellow educators to upskill and share opportunities for enhancement of practice, I had become increasingly curious about the benchmark concept of 'good practice' (for teaching and learning). The ubiquitous usage of the term, which peppers our discussions, provides food for research thought, (apparently) informs our teaching endeavours, and appeared to hold different meanings for the different academic 'tribes' (Becher & Trowler, 2001) I encountered. Understanding that context is often critical to our research, I was keen to discover if the local ethno-religious cultural mores (Rieder, 2018) informed the practice of the multinational group of colleague-educators I was associating with. I wondered, too, if the dominant religious practice of the Arab-nation location influenced the practitioners' perceptions and experience of good (teaching) practice.

As I scoped the research project, it became clear to me that the focus of investigation would be two-fold – getting to the essence of the concept and uncovering what this meant for the educators in terms of daily practice. In summary, I decided upon a phenomenological study (van Manen, 1997) of the identity in practice of fellow teachers, conducted through a series of group and individual interviews and to be recounted, ultimately, as a series of short narrated vignettes of practice. The purpose of this co-constructed endeavour was to document then current accounts of educators' professional practice. By invoking the constructivist, I would voice these shared stories of identity in practice. An underpinning aim of the project, as outlined in the original proposal, was "to make the voices of those teachers audible ... to represent them in some way through their stories of ... the ordinary and the extraordinary, the quotidian and the exotic, the routine and the surprising, the dull and the ecstatic" (McGirr, 2019a).

Hoops and Hurdles

By 2016, key milestones had been met and much progress made. The data generated from the research conversations had been collected, collated and analysed. The last stage entailed presenting draft narratives to the participants for feedback, to inform the subsequent honing of these voiced practitioner stories for the final thesis.

No is for 'Nomad'

Three days before Christmas in 2016, I received a formal offer of employment on the other side of the world – in Aotearoa-New Zealand. I had worked carefully throughout the six-month employment recruitment process to progress as much of the doctorate as I could. I was keen to ensure that, in the unlikely event (or so it seemed at the time of writing the proposal 18 months earlier) that I was to change employment (and the locus of the study); all data would be safely and securely collected and stored. By the time the offer was made, the initial write-up of the study was in train. As I left the Middle Eastern summer for the southern hemisphere winter, I felt confident that the remaining milestones were achievable and submission of the final artefact would occur, by 2018 as planned.

The 'Sucker Punch'

Once relocated, I worked to identify a time to meet the participants (virtually) and share the draft vignettes I had begun to construct. The intention was to provide an opportunity to review and share feedback on the drafts I had created – with a particular focus on the authenticity of the fictional personae – to ascertain if I had been able to highlight aspects of meaning and identity within the community of those researched. The feedback provided by the educators would also indicate whether I had been able to protect their identity (a key ethical consideration, given the political context in which the study had been conducted).

By mid-2017, after a series of seemingly ordinary exchanges about unresolved contractual matters, I received a parallel communication about my research project. In effect, with a change of leadership and governance at my former place of employment, a directive was issued to suspend any research projects involving staff of the entity; and the rationale was simple – recalibration of focus and expectations. There was no commentary or reference to the research per se, nor to the findings generated (these had only been shared confidentially with the participants at the

very early stages of analysis). The rationale for the suspension of permission to conduct research was communicated as linked to a change in institutional policy. It was intimated that updates regarding the work should have been shared with the senior administrators of the college (although this was not explicitly stated, nor previously required). Ironically, the findings and emerging narratives in my study spoke of the institution in glowing terms – as a site of caring and creativity in which learners were able to grow their skills and knowledge precisely because of the college's expectation of holistic support for the student body.

The sucker punch (McGirr, 2019a, p. 14) had been landed suddenly, squarely and firmly.

The 'Black Swan' of Covid-19

The irruption of Covid-19 in early 2020 may be the pan-global *Black Swan* (Taleb, 2007) of our decade. Like its predecessors, it has placed into sharp relief a confluence of contexts – personal, professional and geopolitical. The combination of a disruptive sector reform (ROVE),¹ the unrelenting global pandemic (Covid-19) and a need to recalibrate professional attention have provided me with an opportunity to reflect on how all of these factors affect my exploration of professional practice.

The combined challenge of the Reform of Vocational Education and Covid-19 – 'ROV(E)ID-19'² – highlights the interconnected nature of the narrow intrinsic and broader extrinsic forces at play in the professional milieu. This inseparability of the past and present, the professional and personal, is evidenced by the need to recast the work, reflecting on a range of phenomena which inform the here and now of my practice, so crucial to the identification of a worthwhile research project.

Problem-solving

In pondering a solution to my doctoral dilemma, I had imagined initially that I might join the Doctor of Professional Practice (DPP) at Otago Polytechnic in the latter stages, effectively transferring the project over from one institution to another, based on an approximate recognition of the phase and stage of progress. However, as discussions unfolded with my academic mentors and reporting line manager, it became evident that there was more value in taking all I had already explored and recasting the study – the more so, given the differences in context and programme.

Case Study and self

The benefit of this (renewed) approach lies in undertaking a project which is meaningful to my current role, and which speaks to the "retrospective and prospective benefits of my work and practice" (Lester, 2004, p. 761). By drawing on past and present experiences to inform a framework for future professional practice, I am able to engage with a documented process of self-managed development. Recommencement acknowledges that the previous work also informs the undertaking which is the DPP. Completing a comprehensive review of learning, compiling notes and continuous commentary in a reflective journal have proved to be valuable in terms of activating schemata and fully recognising the epistemological shift experienced in the intervening period.

Professional Shifts and Changes in Practice

The change of project focus echoes the change of role and professional context. This has involved moving from an operational management role as a tier-four leader, working with fellow academic teaching and development practitioners and leading a single portfolio unit, to my current role as a tier-two leader, responsible for a portfolio of seven discrete directorates whose focus is on work-based, practically engaged capability-building for tertiary education. The evolving nature of role and practice underlines the inherent complexity of professional practice; positions are here today and gone tomorrow, reinforcing the need to consider carefully the focus and value of the project.

Paradigm	Ontology/epistemology	Professional practice context	Research focus
Proposal for Doctorate of Education Research Project			
Qualitative	Constructivist Narrative inquiry Interpretative lens Fictional narrative Assumptions about knowledge, self and power Theories of agency and construction of identity	Tier four leader at a Middle Eastern HEI Operational lead for single directorate Interest in teacher identity in practice, professional development frameworks and versions of teacher self	Exploration of the practice and philosophies of teachers on undergraduate programmes at a higher education institution Presented as a narrated commentary of the multiple identities encountered
Proposal for Doctor of Professional Practice Research Project			
Post qualitative	Post structural Relativist Subjectivist Feminist standpoint Narrative inquiry Assumptions about leadership Theories of agency, discourse and construction of identity	Tier two leader Strategic lead for six operational directorates Interest in academic leadership, women in leadership, identity in practice	Exploration of the practice of strategic leadership at a time of supercomplexity Leadership for an unknown future Leadership as resilience in action Wicked problems Presented in novella format (narrated identities)

Figure 2. Overview of the paradigm shift enacted in my professional practice

The research project is rooted in narrative, as an outcome (the artefact) and analytic practice and process (the collection, collation and re-presentation of the data as stories). A focus on the creation of personae and vignettes sits firmly in my academic discipline of languages and applied linguistics while honouring my whakapapa of Gaelic storytelling – my paternal grandfather was a *seannachi*.³ I remain, in this sense, true to my ethnic heritage and enact it as a cultural practice within the doctoral project. I am speaking as the *imigrée blanche* (Braidotti, 2014), in transit with (my) mother tongue, deploying (my) first language in a variety of genres as a monolingual polyglot, and (operating) in multiple languages in multiple contexts (nomadic polyglot), as identified during the earlier stages of the programme in the Review of Learning (McGirr; 2019a).

Articulation and movement

The shift regarding my own role has logically informed my research. The move from a previous management role to a current leadership position has informed a change in paradigm, methodology and methods for the project.

I have moved from seeking to understand the essence of a specific phenomenon through a co-constructed dialogue to an exploration beyond the unitary model of qualitative study. There are commonalities in both proposals – a wish to document and recount lived experience of educators within a particular locus, the intention to conduct analysis by and in writing, and the presentation of hybrid narrative vignettes as a part of the final project thesis.

The lens through which I view my professional self, space and place informs the recalibration of the work. I am keen to investigate the domain of leadership in practice as viewed through a feminist lens, drawing on my condition of female leadership in the VET sector. The notion of our unprecedented national context brings added complexity, and places greater value on effective leadership at a time of transition and transformation, as the government of Aotearoa-New Zealand seeks to create a unified, world-class vocational education entity, the New Zealand Institute for Skills and Technology (NZIST) (Ministry of Education, 2020).

Reflections

In the era of the so-called “new normal,” volatility, unpredictability and continuous recalibration *are* normal. In hindsight, and knowing that the professional journey is not linear, I might have couched the initial doctoral study differently; I could have given more consideration to how leaving one employer for another may have played out in the banal terrain of termination discussions. Searching through the original proposal, I noted a confident comment regarding mitigation of a risk relating to geopolitical instability and its impact on tenure:

The choice of the study has been based on the ... consideration (of) access to the study participants and materials – this is contingent upon my continuance in post at MENA U, where the research study will take place. In order to conduct the primary research, I need to be in situ to undertake the interviews, focus groups and observations. Equally, physical presence on site will enable me to access the secondary (documentation) data sourced from the MENA U. This this will be feasible as I am currently contracted until August 2018. (McGirr, 2019a, p. 16).

I have learned valuable lessons about agency and power (Billett, 2011) and the perils of geopolitical factors and professional stability:

I would have done well to consider more the professional curveball of opportunity – a once-in-a-lifetime chance which might eventuate (or not) – and the effect the choice to move roles far from the original place of investigation would have.

If, as I have claimed, I am “a multicultural individual, a migrant turned nomad” (Braidotti, 2011, p. 12), an *imigrée blanche* (Braidotti, 2014), my identity is bound up in continuous (re)assimilation – always re-thinking entry into the academic game.

Taleb (2012) might suggest that I have merely worked with the volatility (the sudden change in approval), absorbed the stressor (the effective end of my right to continue with my doctoral research) and made meaning from the disorder (geographical, professional and practice shifts). I may attest to the deployment of intrinsic pedagogic approaches to manage these multiple “ever changing futures” (Trede & McEwen, 2013) which I have lived and experienced as part of my experiential learning through work.

CONCLUSION (or, on becoming Hydra)

In the realm of critical reflection, this bumpy moment roadblock has served me well. Viewing the experience through the lens of Antifragility (Taleb, 2012), I have gained from the disorder of the consequences of my professional choices and that which I cannot control, landing in a place of positivity. In some small way, I became *Hydra* – I grew another doctoral head when the one I had was effectively excised by the disruption of the *irruptive* communication which now seems a million miles and years away.

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- 1 The New Zealand national Reform of Vocational Education, enacted on 1 April, 2020. This involved the creation of a single national lead body, The New Zealand Institute of Skills and Technology, and the creation of a network of 16 subsidiary institutes of technology and polytechnics as limited companies.
- 2 The amalgamation of two irruptive forces to create a single term – the national Reform of Vocational Education in New Zealand and Covid-19, the global pandemic which emerged in March 2020 and at the time of writing continues to undermine global health and economic stability.
- 3 *Seannachí*: Gaelic elder who presents stories through song and prose, exponent of an ancient practice prevalent in the coastal communities of Ireland. The practice is believed to be gifted as heritage in families, and usually passes from grandparent to grandchild.

DEVELOPING EVIDENCE-BASED TEACHING PRACTICE

David Woodward, Shannon Booth, Sarah Redfearn, Elise Allen,
Don Samarasinghe and Alexa Forbes

INTRODUCTION

A small group of Graduate Diploma in Tertiary Education (Level 7) (GDTE) students and recent graduates, representing both the taught, Recognition of Prior Learning (RPL) and Independent Learning Pathway (ILP) programmes at Otago Polytechnic, collaborated as a Community of Practice (CoP) to write this research article.

The catalyst for this original research was a 2018 Capable NZ professional practice symposium discussion which presented examples of teaching philosophy statements and the process of preparing them (Woodward et al., 2018). The audience was introduced to the use of metaphor and established frameworks, such as those developed by Chism (1998) and Schönwetter et al. (2002), for structuring teaching philosophy statements. “Developing a Teaching Philosophy for a Teaching Credential: Enablers, Challenges and Use of Metaphor” was presented at the 2019 Praxis Symposium (Woodward et al., 2019a) and later published in *Scope* (Woodward et al., 2019b).

The current research aims to preserve the use of the CoP as a powerful resource that can determine key theories and models that inform pedagogical practice. This research explores the models and theories that underpin the teaching practices examined; what drew the practitioners to particular models and theories; and how those theories link to teaching practice in the teachers’ own areas of specialisation.

Unbeknown to us at the onset of this research, a major disruption to teaching practice was just around the corner. When the Covid-19 lockdown occurred, all teaching was moved to an online forum. Coping with this event was to prove a major challenge for both teachers and learners.

Several themes and common theoretical underpinnings emerged from the study. It is acknowledged that the participants were self-selected and were already working in CoPs, so are not necessarily representative.

KEY MODELS AND THEORIES WHICH HELP TO INFORM TEACHING PRACTICE

All participants (Shannon, Sarah, Elise, Don, Alexa) have practices grounded in constructivist theory, where learners construct knowledge based on experience and reflection. Humanism, proximal development and critical reflection also commonly feature in their practices. All the participants found that knowledge construction happened most efficiently in social settings where experiences, reflection and critical analysis could be shared with others and provide foundations for new learning. Biculturalism and Māori models were also consistent themes, with the concepts of *ako* (to teach and to learn) and *tuakana/teina* (relationship; older expert guides a younger novice) informing practice.

Humanism and Māori models

Shannon, working in the areas of physical education, health and parenting education, bases her practice in humanist theories. Fundamental to her personal views on teaching and learning is that she values her class members *first* as

human beings and *then* as learners. This aligns with humanist theory and underpins much of what she does in an educational setting. The goal of humanistic education is to contribute to the development of energetic, positive, self-respecting, caring human beings who can meet all challenges encountered (Chand, 2017). Humanism emphasises the importance of the inner world of the learner and places the individual's thoughts, feelings and emotions at the forefront of all human development. Humanistic education is therefore interested in educating the *whole* person, including their intellectual and emotional dimensions.

Shannon was also influenced by Te Whare Tapa Whā, a Māori model of health developed by Mason Durie in the early 1980s, that considers the *whole* person and their interrelationships. The model utilises an image of a strong, stable four-sided wharenui (Figure 3), where each of the four walls represents an equally valuable interrelated dimension of a person's overall wellbeing (Durie, 1998). The four dimensions are:

- Taha Tinana (physical wellbeing)
- Taha Wairua (spiritual wellbeing)
- Taha Hinengaro (mental/emotional wellbeing)
- Taha Whānau (social wellbeing).

Should one of the four walls or dimensions be missing or in some way damaged, a person may become unbalanced and subsequently unwell. Thus, for someone to have total wellbeing, all four areas of their wellbeing need to be in balance.

The fluidity and reciprocity of the Māori concepts of *ako* and *tuakana-teina* relational learning also resonate strongly with Alexa. For her, these concepts inform a bicultural approach that considers Te Whare Tapa Whā (Ministry of Health, 2011) and its extended Whare Taha Rima frameworks (2011). Te Whare Tapa Rima adds the *taha whenua* (symbolised by the *Ātea*) as a safe learning environment to Durie's Taha Whā model. Alexa uses these approaches to include *mātauranga Māori* as foundational. Alexa works on change-focused courses, the Bachelor of Leadership for Change and Graduate Diplomas in Sustainable Practice and Professional Practice. She adopts Appreciative Inquiry methods (Cooperrider & Whitney, 2005) to build on individuals' strengths, rather than trying to fix problems. These frameworks are further theoretically unpinned by the work of Jarvis (2010) and by Blaschke's (2012) *heutagogy*. Learner-designed learning is key to this broad foundation and positions the learner at the centre of the learning process.

Alexa's guiding concept is the relational connection of all things. This could be pictured as mycelium – the fungi that connects trees and plants, providing the foundation for forests or bush. The mycelium recycles all nutrients and enables plants to communicate and support each other. Her underpinning mesh of frameworks, and the way they work together, is rounded out through humanist theories and the power of critical reflection.

Constructivism

Sarah, teaching in occupational therapy, is informed by constructivism theory, the approach set out in Knowles et al. (1998) and Kolb's (1984) experiential learning

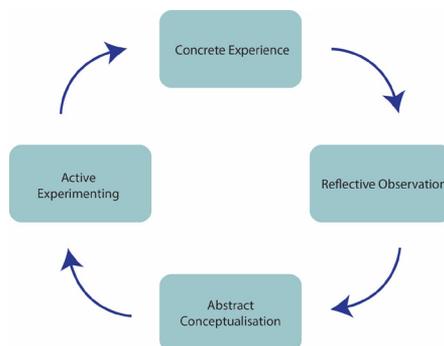


Figure 1: Kolb's Experiential Learning Cycle (created by Elise Allen, 2020).

cycle for reflective learning (Figure 1). Don, teaching construction technology, has a practice similarly informed by constructivism, including experiential learning theory (Beard & Wilson, 2015; Brookfield, 1995; Moon, 2004; Thorpe, 2000).

Shannon's practice is also based in constructivism and she shares the overall philosophy that learning is an active, constructive process, where students construct their understanding and knowledge of the world based on their own unique experiences and by reflecting on those experiences. Learners build on their prior knowledge by comparing new ideas to the ones they already have, and learn through the similarities and differences they find (Bruner, 1966).

Constructivism therefore embraces the student as an active participant in the learning process, and the teacher's role moves towards that of a facilitator – encouraging learners to question, challenge and formulate their own ideas, opinions and conclusions through student interaction, discussion, collaboration, problem-solving and experiential learning activities. This all happens most effectively in groups, specifically communities of practice.

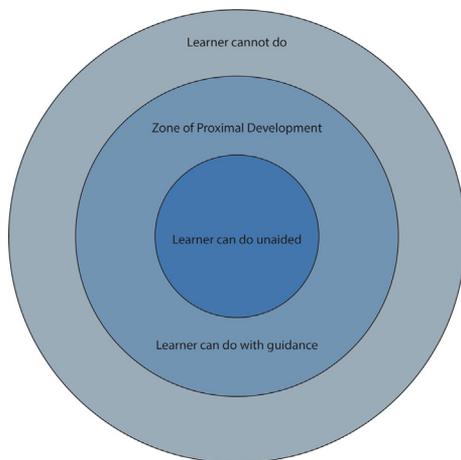


Figure 2. Vygotsky's Zone of Proximal Development (created by Elise Allen, 2020).

Elise, teaching in information technology, uses Vygotsky's (1978) social constructivism theory, allowing learning to come from learners via discussion and peer problem-solving. Student discussion becomes the focus of generating knowledge and ideas. For Vygotsky, the role of the teacher also includes prompting and coaxing learners into their "Zone of Proximal Development" (ZPD) (Figure 2), which can also be achieved by working with peers with differing levels of skill or knowledge. Pushing them into the ZPD can help learners to solve problems at a higher level than they would otherwise be capable of.

This theory can be used in conjunction with Kolb's (2015) experiential learning cycle, whereby learners iterate through cycles of active experimentation, concrete experience, reflective observation and abstract conceptualisation. With both theories, learning is active and reflective, involving doing and discussing rather than the traditional, passive model of assimilating and regurgitating passed-on knowledge from a single authoritative source.

For Alexa, Vygotsky's (1978) ZPD underpins the CoP established across all the courses she works in. By giving learners practice in talking with others about their projects, they identify the framework for their own critical thinking. In the process, they become clearer and more capable of critical analysis of their own work and that of others. This supports community-building and builds confidence in taking work to a wider audience or platform.

Alexa facilitates learners almost entirely online, which poses certain challenges for her constructivist/post-constructivist approach where learners work to build reality together. However, she finds Vygotsky's theory lends itself to online learning as long as new protocols, such as specific design for the online environment, are introduced. Humanism and experiential learning theory encourage learners to connect with their values and recognise the formative culture and experiences within. Bill Reed's "three lines of work" (2014) and "law of three" (2016) provide simple frameworks that support learners to work simultaneously on self, on a CoP and on taking their work, through scaffolding, into the world. Reed's three lines of work shows three nested circles – self, community, world

– that work concurrently in a spiral as a place to progress learning. The law of three offers a critical thinking framework. Reflection is a key learning tool for Alexa, and her practice is underpinned by Jennifer Moon's practical handbook of reflective and experiential learning (2004).

Don's practice, too, considers social constructivism theory, which holds that learning through social activities help learners to clarify ideas, gain skills and develop better understanding (Bonner et al., 2017). This is something that Don practices in his teaching. He engages his students with social and community activities, such as construction expos, to increase student engagement and effectiveness of learning (Samarasinghe et al., 2019). Don is also informed by the ARCS Model of Motivation which includes attention, relevance, confidence and satisfaction (Byram & Dube, 2008).

Social cognitive theory

Don adds social cognitive theory to his practice, using observation (construction site visits), imitation (being a role model to learners) and modelling (practicing with building models in class) (Bonner et al., 2017; Camicia, 2017; Moon, 2004).

WHAT DREW YOU TO THESE MODELS/THEORIES IN THE FIRST PLACE?

Shannon was introduced to Durie's Te Whare Tapa Whā model in 2001, while studying a paper at Otago University that analysed the newly released New Zealand Physical Education Curriculum document (Ministry of Education, 1999). This document was underpinned by the concept of hauora or 'total wellbeing.' In traditional Western culture, people are often seen as healthy, functioning individuals if they have their physical health and avoid disease and injury. However, Te Whare Tapa Whā encouraged Shannon to think about the overall wellbeing of a person. While the model acknowledges that physical health is indeed an important aspect of one's wellbeing, elements such as mental and emotional health, spiritual wellbeing and the social connections one enjoys through family and community support are equally important in determining wellness.

This approach opened Shannon's eyes to a new, more holistic way of looking at health and wellbeing, and of looking at education too.

It really resonated with me, because when I applied this to an educational setting, it highlighted the importance of how the bigger picture affects someone's ability to engage in the learning process. For example, factors such as family break-ups, self-esteem issues, having a roof over your head, food on the table, social connection with family and friends, a general sense of purpose – anything that impacts any of the four walls of a person's wellbeing – is going to affect the ability to learn, share, grow, live their life to the full and develop to their potential, be it in a classroom setting or in life in general. As an educator, I saw how crucial it was to build relationships and learn about the lives of those I was going to teach, in order to connect with them and attend to all four dimensions of their wellbeing, if I really wanted to give them every opportunity to learn and develop to their potential.

By contrast, Sarah was drawn to the writings of Knowles et al. (1998) on adult education, which echo many of her own experiences and observations. Knowles draws on theoretical approaches Sarah is familiar with and has used in a clinical context. Underpinning Knowles's work is the belief that learning is a developmental and creative process. For a learning environment to be effective, the learner needs the opportunity to link previous experience to new knowledge, play with ideas and concepts and ultimately contribute to their knowledge of self and self-actualisation (Maslow, 1954).

Sarah found Kolb's (1984) experiential learning cycle to be a simple reflective tool that she has used in developing her own clinical practice over the years: "I really relate to it because it uses a real, concrete experience as a starting point." She has since found that students also find the model useful to help them reflect on their experiences during fieldwork.

Don did not attend pre-school; he experienced the primary learning and teaching environment in his mother's classroom, observing from age four. Sometimes he sat down with students and participated in class activities facilitated by his mother. He observed how his mother and her students behaved. He started to imagine that one day he would be a student. Maybe one day he would even be a teacher; he found it fun to be surrounded by many students and teachers. He experienced the class environment, staff meetings, staff activities and sports events at his mother's school. As a result, his passion for education was enhanced. On reflection, he felt the reason why he loved education was due to his mother's influence.

Don has been promoting learning through experience over the past ten years. He did not know that his teaching practices were in fact based in experiential learning theory until he undertook his GDTE. Throughout the process, he recognised the connections between his practice and learning and teaching theories. As he studied, he found that constructivism, social constructivism and social cognitive theories were closely aligned with his intuitive teaching practice. In recent years, he has seen that learner engagement and motivation significantly increases when students learn through experiences and social activities (Samarasinghe et al., 2019).

Elise observed that students were struggling to apply their technical knowledge outside of a lab-work context. Students learn technical skills by solving small problems and starting over again and again with progressively harder, but still small, problems. In the real world those same skills are more often used to contribute to a larger body of work – often in a team, and in the context of an ongoing project made up of smaller problems, rather than the small, stand-alone tasks required in the classroom. In the IT industry, people are often called upon to combine their existing knowledge in new ways to solve novel problems. This takes a lot of practice, so the more experienced practitioners are highly valued. Elise asks: Why does the experience of this way of working not start on day one of learning? We gain on-the-job experience by making mistakes and reflecting on them, and by working with people more experienced than ourselves. If we model the process of on-the-job learning, such as 'work-based' learning in the classroom, then learners can start gaining work experience from the day they start studying.

Alexa has recently explored the theoretical underpinnings of her learning and teaching approach through her GDTE. Prior to this, her approach was that modelled by the facilitators of a Graduate Diploma Sustainable Practice which she undertook in 2012 – 38 years after her first foray into tertiary education.

The experience of teaching and learning in 2012 was utterly and entirely different from that which I experienced in 1980/81. The pedagogy was unusual and wonderful in its inclusivity of the whole person and the idea of community scaffolding to support learners. I was struck by how much I learned when it appeared that little was taught and by how frameworks could hold complex issues and encourage positivity rather than overwhelm.

This introduced her to the concept of learning about learning and to the power of reflection, which she explored through writing a blog. Like Don, it was not until Alexa began the GDTE journey that she began to make the connections between her intuitive teaching practice and theory.

HOW DO THESE MODELS AND THEORIES LINK TO TEACHING PRACTICE?

Using a Māori model of health, Shannon demonstrates how she applied Te Whare Tapa Whā in the context of teaching antenatal classes for expecting parents (Figure 3). The examples show how she catered to all four dimensions of her class participants' wellbeing.

By contrast, Don believes that experiential learning, combined with reflective practice, is the most appropriate way to develop effective curriculum for his learners. Following Brookfield's (1995) four-lens reflective model, Don has considered his own and his learners' autobiography, educational literature and his learners' and colleagues' views, to develop his framework of teaching practice. His experiential learning practice is based on the model introduced by Roberts (2006), combined with the pedagogical model of critically reflective practice introduced by Kamardeen (2015), to ensure that his teaching is continually improving and delivers an effective curriculum for learners (Samarasinghe, 2019).

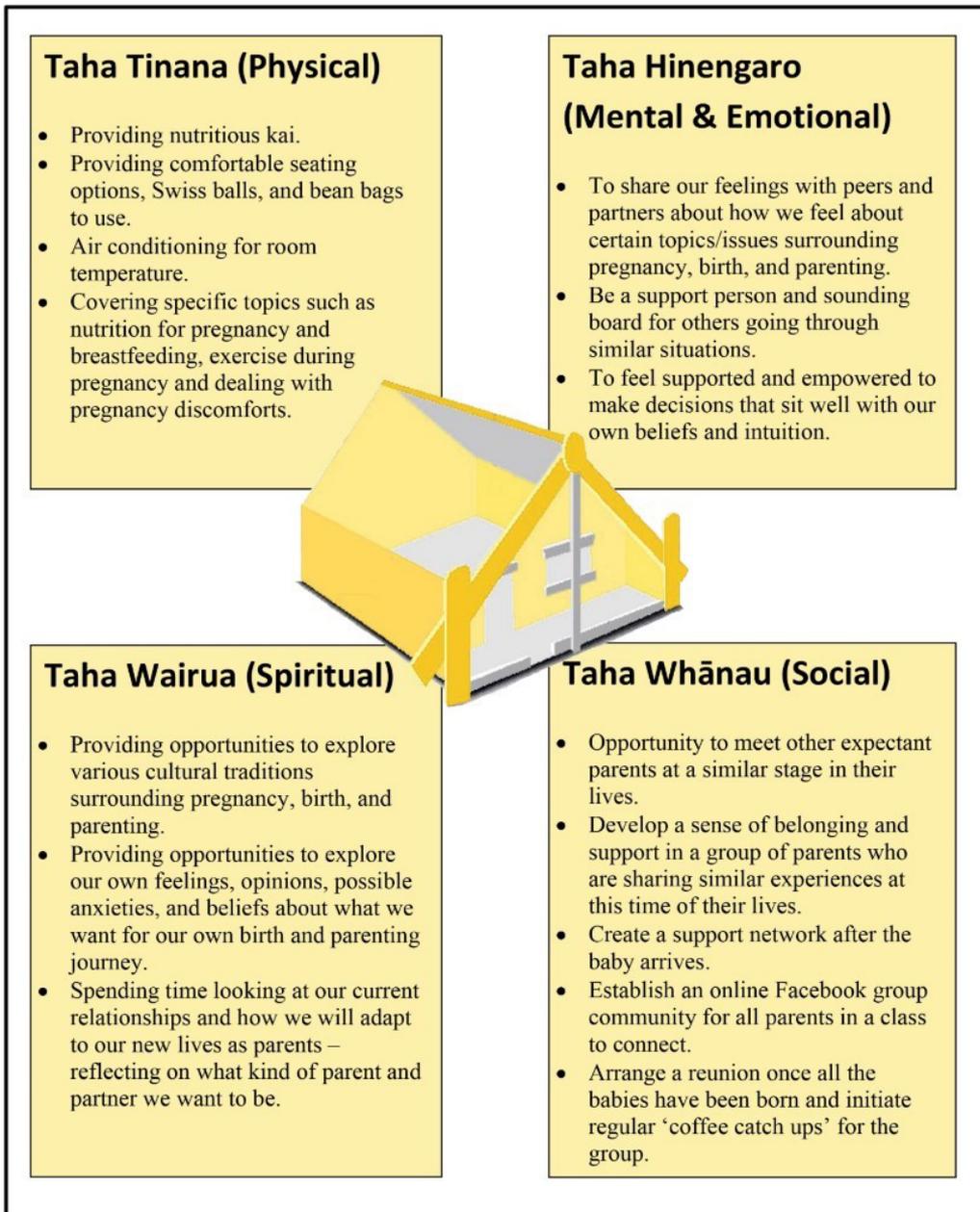


Figure 3. The Te Whare Tapa Whā model applied to teaching antenatal classes (Booth, 2018).

Ninety percent of Don's students come from overseas, which provides challenges in conducting class discussions in a New Zealand context. For example, international students are often unable to understand how to apply assessment questions in a case study context. As a solution, Don often matches international students with domestic students, enabling them to learn about issues like the Treaty of Waitangi and the Resource Management Act from experienced domestic students. Another challenge is that many international students come from passive learning environments where assessment is based on examinations rather than learner-centred assessments, such as case study presentations. Don approaches this issue, following Elen et al. (2007), by discussing with students the difference between their former passive learning style and the active learning style that suits the learner-centred class environment in New Zealand (Nistor & Samarasinghe, 2019).

Likewise, Sarah used Knowles's et al. (1998) and Kolb's (1984) experiential learning theories to organise information and practice for students before they went on an 8-week clinical fieldwork placement.

My hope is to bridge the gap between theory and practice by using class time to teach not only content, but provide space to practice reflection and communication skills. For example, one week we have the topic of inpatient assessment. During the full class session, we discuss different types of assessment, why and how they are important to the occupational therapy process and the theory that connects with this. I am careful to give clinical examples that they will discover when they are on placement and relate it to the assessment for both this course and their fieldwork placement at the end of the year:

For Sarah, the tutorial is more experiential than the full class session, using artwork to develop observational skills, improve students' ability to interpret what they see and then articulate it. At the end of the session they are asked to carry out a practice observation assessment at home and bring it to the workshop. Students peer review each other's assessments using a check list and give feedback to each other. They are then asked to fill out a structured reflection on their own performance, using an adapted version of the model in Rolfe et al. (2001).

The Kolb experiential cycle is completed by providing a concrete experience (carrying out the assessment tool), providing learners with the opportunity for verbal and written reflection on their experience, allowing time for them to think about their own development in relation to this skill and then providing another opportunity to practice. This cycle repeats each week, coming back to and building on essential transferable skills needed in clinical practice, including giving and receiving feedback and using reflection to take responsibility for their own learning.

For her part, Elise uses 'curated' social constructivism (Vygotsky, 1978), combined with experiential learning (Kolb, 2015), with learners working in teams to produce an artefact that has been designed and 'curated' by the teacher to promote specific learning within the team. The learning itself comes from within the team, not from the teacher. The team discussion becomes the focus of generating knowledge and ideas. The role of the teacher ties in with Elise's teaching philosophy (Woodward et al., 2019b), which utilises the metaphor of a coach, prompting and coaxing rather than imparting knowledge. The coach designs the training session and the learners follow it, with guidance, to develop the relevant skills themselves. In this case, the project or artefact is chosen to make best use of the Zone of Proximal Development (ZPD) (Vygotsky, 1978), where help from teammates, plus coaching from teachers, pushes learners outside their comfort zone to solve problems at a higher level than they would normally be capable of. This kind of learning echoes the way in which, in the IT workplace, teamwork is used to generate ideas and solve problems that an individual might not be able to solve on their own.

By contrast, many of Alexa's learners are on independent learning pathway, with interaction through classes and one-to-one sessions held in virtual Zoom rooms. This makes establishing and working in a ZPD a little trickier than in a face-to-face taught programme. This challenge has required Alexa to engage in deep consideration of how to create spaces that support a social constructivist, humanist learning environment when people are physically separated but encouraged to bring their whole selves as they are. Alexa manages and mitigates the challenges by ensuring Zoom meetings are held regularly, both as a cohort and individually, and carefully structured

to enable collective, ako-based learning within a CoP. Learners are encouraged to share their learning journeys, often breaking into small groups to discuss aspects of projects, and to critically examine each other's and their own work. These discussions are always rich, inclusive and deep, and the format serves to create zones of proximal development, encourage critical thinking and self-reflection and build from learners' strengths while creating opportunities to test and create ideas.

Tools such as the "world café" method (Brown, 2005) translate well to the online environment and ensure that even the quietest voices are heard. Alexa seeks to develop biculturalism through encouraging the exploration of axiology without judgement – Why do you think that? Does that thinking come from your place of cultural knowledge or other values? As a CoP, participants are encouraged to reflect on and acknowledge their individual privileges and biases.

DISCUSSION

Constructivism theory, including the use of experiential learning (Knowles et al., 1998; Kolb, 2015) and scaffolding (Bruner, 1966), and social constructivism, using Vygotsky's (1978) zone of proximal development, are the key theories that inform these teaching practitioners. Humanism theory, supported by Te Whare Tapa Whā (Durie, 1998), informed teachers of health and the online Leadership for Change course. Social cognitive theory informed teaching in construction technology, using observation, imitation and modelling (Bonner et al., 2017). Each teacher was drawn to pedagogical theories and models depending on the 'fit' with their individual specialist areas. For example, Sarah was drawn to andragogy and the experiential learning cycle because it could be applied to clinical practice learners in occupational therapy.

During the Covid-19 lockdown, teaching practice pivoted significantly to an online environment. However, resilient pedagogical frameworks including constructivism were still employed, using reflective practice and interactive online discussions where learners were actively engaged through digital platforms. Social constructivism was employed by dividing learners into groups where they could teach and learn from each other; as was humanism, where learners suffering from the challenges of disruption and job loss had their personal wellbeing considered. The use of these pedagogical theories continued for work-based learners on the independent learning pathway, where the impact on learning was minimal because these learners were already working in this online space.

Our CoP practitioners believe teaching practice needs to be flexible, given the diversity of learners and the diversity of learning environments. The disruptive Covid-19 lockdown period tested the resilience of these practices and allowed new skills to develop.

For example, Elise, 'coaching' in a 'curated' work-based, experiential learning environment, found online delivery more challenging, but the use of collaborative group activities, such as whiteboard, allowed students to make mistakes but still achieve. Working remotely was a highly valued learning experience for IT students. For his part, Don used a class notebook; students made short presentations and gave continuous formative and summative feedback which confirmed the effectiveness of synchronous learning. Sarah confirmed that the quality of assessments was high during lockdown; the challenge was to provide concrete experience and treat students as adults. Sarah indicated that online facilitation worked well if she kept to the Knowles principles and created the expectation that learners would arrive at online sessions prepared.

Shannon used a wide range of physical, mental, emotional, social and spiritual practices to cater for the total wellbeing of her learners. During lockdown she built on previously established relationships and, as a reflective practitioner, sought regular feedback to maintain connections. Alexa, working in an online, independent learning pathway CoP, had regular group and individual meetings, breaking students into groups and using world café (Brown, 2005). She pushed students out of their comfort zone to undertake critical self-reflection, using a heutagogical, ako-based approach to develop transferable skills for learners, rather than train for a job.

In conclusion, our teaching CoP identified a range of evidence-based pedagogy. Teachers employed a constructivist approach, where learners construct knowledge based on experience and reflection. Learners are scaffolded in their learning, in a social constructivist, contextualised environment, and are eventually pushed out of their comfort zone into the zone of proximal development (Vygotsky, 1978) – all the while supported in an inclusive, humanistic, bicultural, Te Whare Tapa Whā learning environment, enabling learners to move towards self-actualisation (Maslow, 1943).

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SELF-DETERMINED LEARNING AS A RESPONSE TO DISRUPTION IN POST-SECONDARY FORMAL EDUCATION

Steve Henry

INTRODUCTION

As the institutions of higher education strive to meet the challenges of a profoundly changing world (Friday & Halloran, 2020), questions about *shape* and *purpose* gain increasing urgency. The speed at which many institutions adjusted to the coronavirus pandemic sweeping the world in early 2020 illustrates that quick change is possible (Eisenstein, 2020; Hess, 2020). We have entered a new transformative age and, much like the industrial revolution before it, we can expect fundamental shifts in how we live, work and play (Friday & Halloran, 2020).

While many of the apparent certainties of twentieth-century life have been disrupted over the past decade or two – from banking to travel, communication to accommodation, and in many other spheres¹ – education and health care have been largely immune (Christensen et al., 2017; Walsh, 2020). This paper examines the prospects for a transformation in self-determined vocational post-secondary learning in Aotearoa-New Zealand.²

HIGHER EDUCATION IS CHANGING

Recent research into the drivers of change in vocational institutions and universities – from interviews of 45 chief executive officers from across Australasia by Friday and Halloran (2020) – indicates that current models are no longer fit for purpose (see Figure 1).

The funnel metaphor in Figure 1 illustrates key factors contributing to the looming crisis. In Aotearoa-New Zealand, those same factors have precipitated a thoroughgoing structural reform of the vocational education sector (Ministry of Education, 2019). In the consultation contributing to the reform proposal, 74 percent of the 745 submissions agreed there needs to be change. This raises the question of the purpose of such education – expressed in the Tertiary Education Commission's strategy (Tertiary Education Commission, 2019) as:

- Delivering skills for industry
- Getting at-risk young people into a career
- Boosting achievement for Pasifika

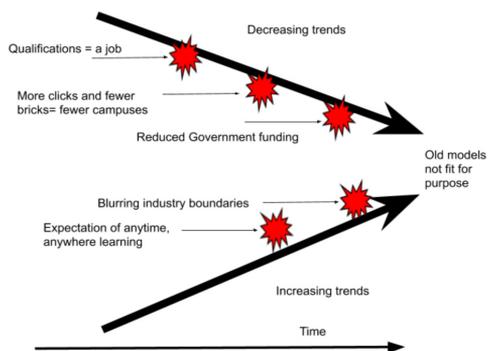


Figure 1. Drivers of change in higher education.

- Boosting achievement for Māori
- Improving adult numeracy and literacy
- Strengthening research-based institutions
- Growing international linkages.

This strategy defines success, yet it is not clear that there is agreement on how best to achieve it (Education Central, 2019).

While the importance of workplace learning has been identified by New Zealand's Productivity Commission (2019), because of the need for a flexible training system that can accommodate both provider-led and workplace-led approaches, and the need to widen access to work-based education and training, a respected leader in vocational education has called the current approach "a woefully inadequate funding system that has been failing New Zealand for at least a decade" (P. Ker, quoted in Anon, 2020).

Elsewhere – in The Netherlands, South Africa and England, for example – young people have negative perceptions about the value of vocational education (Atkins & Flint, 2015). Yet ironically, in the US there is a lack of work-ready graduates, with universities criticised by leaders in commerce and industry (Smith, 2020). Employers such as Google, Apple, IBM and Ernst & Young no longer require new recruits to have traditional university degrees, even for highly skilled positions (Smith, 2020).

Annual Streaming Price	
	\$108
	\$72
	\$120
	\$132
	\$84
	\$50,420

Figure 2. Annual streaming prices for selected entertainment providers compared with Harvard University's online course fee (from Tabarrok, 2020).

Smith (2020) claims that education delivery has been unchanged for so long that the *model* has been conflated with the *mission*. Universities comprise 70 of the 85 institutions in the West that have endured in recognisable form since the 1520s (Kerr, 2001). That stability has bred overconfidence, overpricing and an overreliance on business models tailored to a physical world (Smith, 2020). Figure 2 illustrates the disparity between the costs of a selection of streamed entertainment offerings in the US and the costs Harvard University charge for online courses (Anderson, 2020). Querying the sustainability of such fees, the *Wall Street Journal* (2020) has asked: "Would you pay \$75,000 for front-row seats to a Beyoncé concert and be satisfied with a livestream instead?"

Transformation is inevitable if higher education institutions are to preserve their relevance, or the services they offer will be sought elsewhere. There are mature and respected online offerings already available: Coursera (at www.coursera.org) and the Khan Academy (at www.khanacademy.org), to cite just two of many. Originally dismissed as a threat to higher education (Smith, 2020), these platforms provide customisable content, something that the campus-based institutions have failed to accomplish. Olsson et al. (2004) argue that what is needed is nothing short of major transformation – not only in policies and technologies, but in modes of innovation – to enable users to navigate turbulence. According to Lyngsø (2017), the rules have

already changed: whereas the old rules focussed on *more* – more growth, speed, profit, processes and the fear of systematic breakdowns – the new rules are about *better*: better value creation, people, positive impact and the need to break the rules.

THE CHANGING EDUCATION SYSTEM

	Education 1.0	Education 2.0	Education 3.0
Meaning is...	Dictated	Socially constructed	Socially constructed and contextually reinvented
Technology is...	Confiscated at the classroom door (digital refugees)	Cautiously adopted (digital immigrants)	Everywhere (digital universe)
Teaching is done ...	Teacher to student	Teacher to student and student to student (progressivism)	Teacher to student, student to student, student to teacher, people-technology-people (co-constructivism)
Schools are located...	In a building (brick)	In a building or online (brick and click)	Everywhere (thoroughly infused into society: cafes, bowling alleys, bars, workplaces, etc.)
Parents view schools as...	Daycare	Daycare	A place for them to learn, too
Teachers are...	Licensed professionals	Licensed professionals	Everybody, everywhere
Hardware and software in schools...	Are purchased at great cost and ignored	Are open source and available at lower cost	Are available at low cost and are used purposively
Industry views graduates as...	Assembly line workers	As ill-prepared assembly line workers in a knowledge economy	As co-workers or entrepreneurs

Figure 3. New paradigm model education, from 1.0 to 3.0 (after Moravec, 2008).

Horn (2014) describes a continuum from Education 1.0 to Education 3.0: moving beyond mass education to mass-customised education through blended learning, using the flexibility of technology to help students of varying backgrounds and skills. Education 1.0 is deeply embedded in the way higher education has and continues to operate. The significance of this change is summarised in Figure 3, with major shifts such as the clear role of teaching experts in Education 1.0 and 2.0 changing, and the place of a physical space being less important in Education 3.0.

Education 1.0 is the default position of traditional pedagogy, where the learner is dependent on the educator/teacher who controls the setting, content and process of learning, usually with prescribed curricula – where knowledge transfer is the purpose of learning for defined roles in society. The motivation for such learning is usually external to the learner; with formal structures such as classes, examinations and social validation for completion.

Education 1.0's pedagogy is limited by the investment in deconstructing meaning and aligning its relevance directly to the uniqueness of the learner – and is problematic when transferred from children to adult learners. The advantage of this pedagogical approach is that experienced educators can support learners to develop desired behaviours and develop skills through defined, regulated stages, as occurs with high-risk professions (BoardShare, n.d.).

In self-determined learning (heutagogy), content and process emerge through enquiry, as suggested by Wade and Kenyon (2013). The desire for relevance is essential in adult learning, when increased choice is present. Learners become self-directed in the shift to intrinsic motivation (ibid.), seeking guidance and mentorship. Other stakeholders may influence learning destinations – employers, quality-control councils and teachers, as they guide and facilitate learning – but the learner is the central character. Educators enable a range of approaches for the learner to reach their agreed destination, while learners rely on subject-area experts to deliver knowledge and scaffolding. Aspects of this approach may occur in some post-secondary formal learning where learners have choice as to the focus of investigations, yet pedagogy remains firmly behind such structures and the power lies with the educator who determines this (ibid). According to Mann et al. (2017), the desire to learn has several implications or variations: humility over wilful ignorance; curiosity over fixed cognitive maps; and challenging assumptions over accepting a status quo.

Self-determined learning can also be a vehicle for making sense of uncertainty (Bhoryrub et al., 2010) or, to summarise Anderson (2020, p. 40), enabling learners to *surf at the edge of chaos* as a response to disruption. Bhoryrub et al. (2010) describe nursing practice as themed with complexity and unpredictability, and hence uncertainty, and argue that the learner, from a heutagogical perspective, is the only relative constant within an environment of unpredictable variables, and hence is best placed to direct and embed learning as it arises. This approach is relevant to other professionals, especially in a time of disruption. Pferdt (2020) recommends three mindsets to help navigate the future in these times of crisis and change:

1. Embrace empathy
2. Ask the question, "How can we ...?"
3. Cultivate your experimental mindset.

Self-determined learners control the content and process of their learning through enquiry and, perhaps more importantly, through their mindset. Self-determined learning enables a fully inclusive education which responds to disruption, based on the potential of the human capacity to create (Robinson, 2006), and which honours each person's unique talent and potential. The questions being asked by a teacher and learner give a clear indication of how much self-education occurs, and where the power in the relationship between learner and teacher lies (Figure 4).

TRANSFORMATION IN THE HIGHER EDUCATION CONTEXT

Researching how best higher education could operate in 2030, Friday and Halloran (2020, p. 30) recommended that institutions should consider their potential to:

1. Embark on transformation to optimise and grow
2. Make the shift from being faculty-focused to learner-centric
3. Integrate with industry to collaborate
4. Re-imagine the physical campus for the digital world
5. Unbundle degree programs and the university value chain.

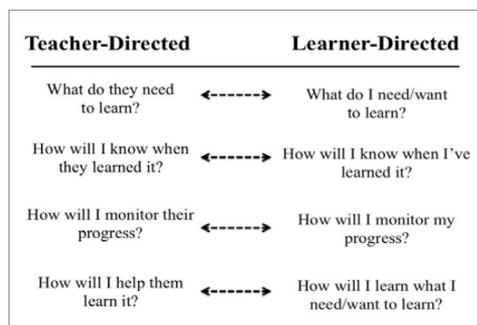


Figure 4. Teacher- vs learner-directed questions (after Bull, 2014).

According to Mezirow (2003, pp. 58-63), a pioneer of transformation literature, perspective transformation is achieved through:

1. disorienting dilemmas,
2. critical reflection,
3. rational dialogue and
4. action.

Transformation is an uncomfortable fit for risk-averse institutions, which have changed little over centuries, so disorientation is not welcomed. The coronavirus pandemic has shown how patterns of disruption can lead to innovation, with a rapid shift from campus-based learning to online, with learners and staff working from home. This disruption provides an opportunity to re-think how formal education is delivered and customised for the individual. The ability to offer programmes away from campuses in a work-based setting offers much resilience. Alden-Rivers et al. (2014) call for this movement of change, social innovation and impact to be embedded within all facets of society, especially within education.

EDUCATION THAT IS INCLUSIVE OF EVERY CULTURE

The culture and place of the individual can be overlooked when educators presume that all learners identify with the same or similar culture, despite recognising the detrimental effects of this disassociation (Hook, 2007). Inherent in the Education 1.0 paradigm is the entrenchment (conscious or otherwise) of neocolonial attitudes and approaches (Smith, 2008).

Spiller et al. (2011) describe a solution, a meeting place between cultures called a *wisdom position*. Taking this approach forward, Huitt (2004) suggests moving beyond Maslow's conventional hierarchy of needs (Maslow, 1943) to a perspective where community actualisation is achieved through self-actualisation or self-transcendence. This is a large step from the individual achievement focus of Education 1.0 and 2.0.

There are increasingly clear pathways to change the impacts of colonisation. Durie (2004) has suggested that Aotearoa-New Zealand has three significant advantages favouring equitable outcomes for Māori:

1. The Māori population is a large minority (15 percent, predicted to rise to 20 percent by 2050)
2. The Treaty of Waitangi's partnership between Māori and the Crown
3. Effective Māori leadership for more than a century.

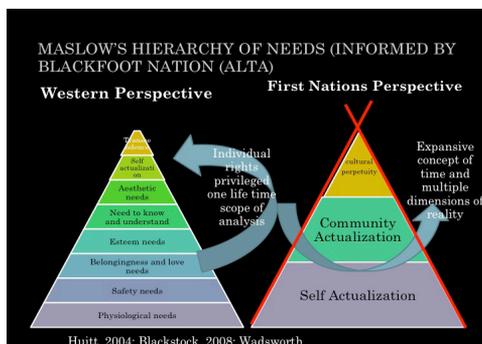


Figure 5. Maslow's hierarchy of needs informed by an indigenous (first nation) perspective (Huitt, 2004).

Increasingly, Pakāhā (for our purposes, non-Maori New Zealanders) are becoming aware of the need to honour the partnership in the Treaty of Waitangi in education. Decolonising research methodologies are being articulated (Smith, 2008). Institutions such as Otago Polytechnic have Māori strategic plans which mandate the inclusion of a Māori world view in every learning programme (Otago Polytechnic, 2016). The New Zealand government is actively prioritising an increase in historically poor education outcomes for Māori (Tertiary Education Commission, 2019). There is much learning to come, as Hunt (2020, p. 13) has bluntly summarised: "[W]e need to open our eyes to where we have benefited from colonisation but never truly acknowledged it, as Pākehā must do a better job of recognising the grief and trauma that have been passed down to today's Māori."

Self-determined learning customised by the learner, such as the design of Capable NZ's independent learning pathways (ILPs; see Ker, 2017), offers a possible solution – to invite every learner to bring their culture to their learning. This has potential to enable significant change, and the nature of such transformation will be further explored in the next section.

TRANSFORMATION FOR IMPACT

In a pioneering work, Meadows (1999) argued that leverage points are the key to impactful change. This has relevance when designing fit-for-purpose learning for a disrupted future. Abson et al. (2017) suggest that there is an urgent need to focus on less obvious, but potentially far more powerful areas of intervention, with three leverage points having the potential to act as a boundary object for genuinely transformational sustainability:

1. Reconnecting people to nature
2. Restructuring institutions
3. Rethinking how knowledge is created and used in pursuit of sustainability.

Such leverage points do not happen for individuals in isolation from others, but rather *with* others. In learning contexts, a community of practice (CoP) functions as a space of situated learning characterised by three main features – mutual engagement, joint enterprise and a shared repertoire (Wenger, 1998). Members' senses of belonging and wanting to belong come from their abilities to engage in activities beneficial to the group, and also from the shared nature of their objectives and the discourse (repertoire) of the community. This means that everyone can make a contribution which might help others; at the same time, the shared experiences and wisdoms of group members can increase expertise across the group (Henry et al., 2020).

In successful CoPs, there is a balance of benefit for both the community and the individuals who make it up (Andrew, 2014), and a sense of the more novice members reaching learning goals through legitimate peripheral participation (Lave & Wenger, 1991). Lave and Wenger envisage a CoP as a series of concentric circles, with the target knowledge and repertoire situated in an innermost circle – that of the experts. Participating peripherally are the learners, who learn by a process of observation that becomes increasingly participative with time and the building of trust. (Henry et al., 2020).

While designing learning CoPs for transformational impact has long been at the heart of activism, most activism fails to transform complex issues because it has a single-issue focus, rather than a 'root cause' approach which requires learning (Narberhaus & Sheppard, 2015). Attempting to motivate people with messages of urgency and scenarios of threat doesn't work – the peril becomes normality and the effect vanishes (*ibid*). In organisations willing to learn, there is increased trust and ability to collaborate. Designing organisations where people can bring themselves more fully to work will result in more elegant solutions to complex challenges. This increasing trust in a time of disruption brings into question the place of people's wellbeing as a measure of response (Laloux, 2014).

By focusing on meeting human needs, we can navigate ambiguity through empathy, expansive thinking and experimentation. As Robinson (2006) stated in a landmark TED talk (view at TED2006, "Do schools kill creativity?," with 66 million views at 12 August 2020), education design should be based on the richness of human capacity. Self-determined learning is a way to customise learning for each individual, if capability development is used as the measure of success.

Capable people are more likely to deal effectively with the turbulent environment in which they live by possessing an all-round capacity centred on self-efficacy, knowing how to learn, creativity, the ability to use competencies in novel as well as familiar situations, and by working with others (Wade & Kenyon, 2013). Educating for capability rather than knowledge can be the common language of success, as suggested by the twenty-first century skills summarised in Figure 6.

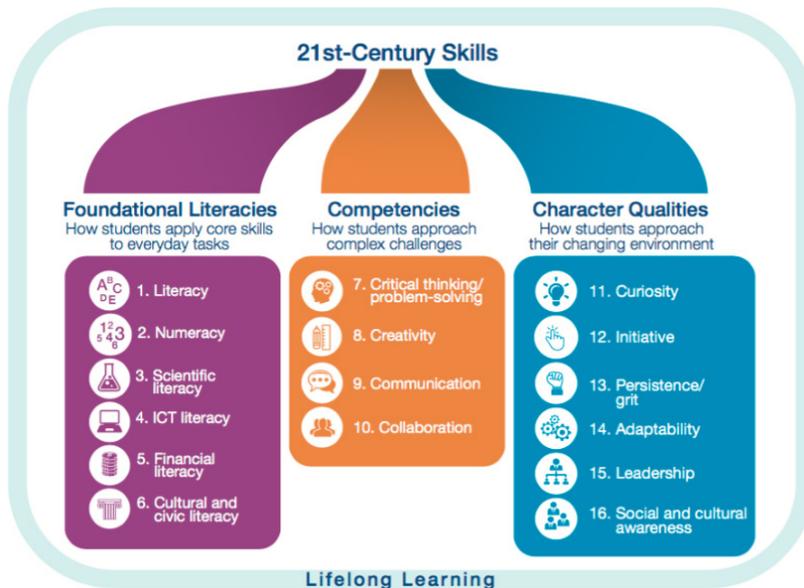


Figure 6. 21st-Century Skills (World Economic Forum, 2015).

The only capability-based, self-determined bachelor's degree in Aotearoa-New Zealand – the Bachelor of Leadership for Change at Capable NZ, Otago Polytechnic – has the following learning outcomes (Otago Polytechnic, 2018, p. 15):

1. Apply competencies and capabilities to enable transformational change in communities, enterprises and environments.
2. Integrate an appreciation of the bicultural context of Aotearoa New Zealand and the Treaty of Waitangi within an emergent professional framework.
3. Articulate ethical and sustainability frameworks such that they [learners] act as sustainable practitioners.
4. Recognise and incorporate one's own values, mindsets and biases within a grounded theoretical framework.
5. Create and maintain healthy relationships and collaborations in communities and organisations.
6. Synthesise experiences, capabilities and competencies to create an emergent professional framework of practice.

These learning outcomes invoke a sense of opportunity rather than prescriptive reductionism. Learners determine how they achieve them with the support of learning infrastructure and facilitators. During the coronavirus pandemic, this programme was not disrupted.

Changing one's mindset from what is wrong to what is possible is the essence of capability building and the role of learning programmes. The squeeze in a disrupted higher education future, as portrayed in Figure 3, focuses on the drivers of change that are problematic rather than what opportunities this invokes. Reed and Mang (2012) have articulated what regenerative futures look like, compared to conventional futures. In their trajectory of ecological design (Figure 7), they introduced a language for articulating what is possible and a mindset of trajectory from a mechanistic to an ecological world view.

The Regenes Group (2020) began articulating theoretical and practical foundations for regenerative development in the mid-1990s, providing a useful lens for understanding how a practice can emerge from and be shaped by a world view that includes both theory and praxis, with its continuing development drawing explicitly on the scientific and philosophical bases of the ecological world view and a regenerative paradigm (Mang & Reed, 2012).

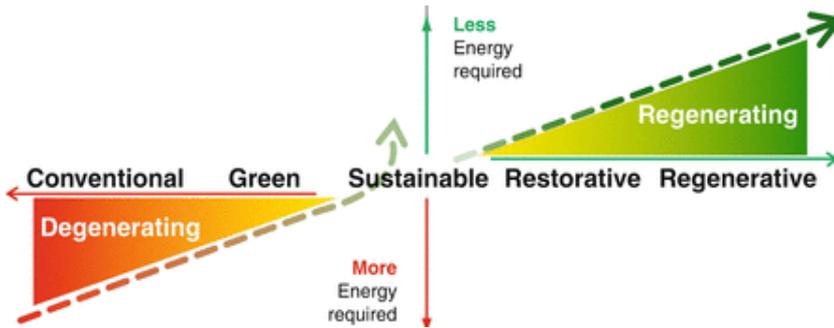


Figure 7. Trajectory of ecological design (Mang & Reed, 2012).

Robinson (2016) took these ideas and presented them visually in Figure 8, where conventions are seen as unsustainable and the way to enable regenerative practice is to pass through the squeeze of the constraints to enable flourishing in regenerative practice (Wahl, 2016). The linear conventional system of Education 1.0 evolves into the cyclic system of Education 3.0, where the success of one learner spirals outwardly, with no set limit of learning. Put another way, there are three lines of work to the development of regenerative practice (Mang & Reed, 2012):

1. The practice of development of the self
2. the practice of development of the community encountering the change; and
3. the practice of development of the wider system. Such simultaneous practice creates regenerative cultures (Wahl, 2016).

An education system can be regenerative by design if it designs for these practices. Self-determined learning is a design which is better suited to enable such practice, providing a language of what is possible in regenerative design. The conventional learning systems of Education 1.0 and 2.0 are mechanistic, with conventions that prescribe curricula in a setting determined by experts, requiring a lot of energy to operate. Self-determined education, anywhere, anytime – Education 3.0 – is regenerative. This is because it is customised for each individual and learners are enquiring of themselves, rather than attempting to fit into someone else’s idea of success for them.

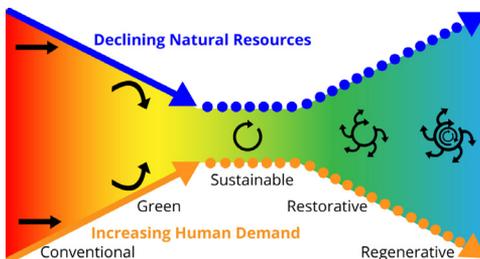


Figure 8. From conventional to regenerative design (after Robinson, 2016).

LOOKING FORWARD

The rate of change in higher education is accelerating. The perfect storm³ of a system under capacity pressure and economic stress (Oosterman et al., 2017) from a looming transformation (Filho et al., 2017) and a worldwide pandemic indicates that education is surely set to follow other industries which have faced disruption and experienced major change.

Self-determined Education 3.0 learning is a possible – perhaps inevitable – response to this disruption.

Inclusive, accessible, affordable and based on the creative potential of human capacity, with a shared understanding of the object and nature of transformation, the education systems of the future will share little with traditional, campus-bound pedagogy.

Determining suitable responses from institutions, facilitators and their learners is emerging as a key component of the author's doctoral enquiry. It is becoming evident that the future of learning could be modelled around individual enquiry based in a community of practice such as a workplace, where each individual – initially a peripheral participant – with time and confidence will enhance and benefit from collective learning. We can have an education system drawing on all of the richness of human capacity.

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1 For a contemporary introduction to the transformation/disruption literature, especially the landmark articles and books by Christensen, go to <https://hbr.org/2012/12/surviving-disruption>; <https://hbr.org/2020/01/the-essential-clayton-christensen-articles>; and especially, https://sloanreview.mit.edu/article/an-interview-with-clayton-m-christensen/?gclid=EAlalQobChM17taoqu6P6wIVj9VWVCh2VUAcGEAMYAiAAEgJIF_D_BwE.

2 For a contemporary definition, see <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7268589>.

3 <https://www.collinsdictionary.com/dictionary/english/perfect-storm>.

VOCATIONAL WORKPLACE LEARNING: WHO IS IN THE DRIVER'S SEAT?

Anne Alkema

This article is based on research undertaken for the Commonwealth of Learning on the combination of open and distance learning and vocational workplace-based learning in Aotearoa New Zealand (Alkema & Neal, 2020). Drawing on this research, my article describes workplace learning, considers three models of delivery, and assesses the value of these approaches to learners/trainees/apprentices, employers, and tertiary education providers.

The findings and opinions expressed in this article are offered to inform views of on-job learning that the New Zealand Institute of Skills and Technology (NZIST) might consider as it broadens its scope of work to incorporate more vocational workplace-based learning. As the system proposed under the Reform of Vocational Education (Ministry of Education, n.d.) grows to incorporate its new acronyms – Workforce Development Councils (WDCs), Te Taumata Aronui, Regional Skills Leadership Groups (RSLGs) and Centres of Vocational Excellence (CoVES) – it is imperative, not only that there is understanding of how this system functions at the strategic level, but also how it operates at the tactical, operational level. This means having a common understanding of vocational workplace learning, the models of operation that suit industry and employers, and approaches to learning (theoretical and practical) that suit trainees and apprentices.

RESEARCH APPROACH

The research, conducted in the first half of 2019, started with a rapid literature review followed by three explanatory case studies (Yin, 2014): the Open Polytechnic of New Zealand (OPNZ); Careerforce; and the Building and Construction Industry Training Organisation (BCITO). Given the Commonwealth of Learning's knowledge needs, a purposive sampling approach (Cohen, Manion, & Morrison, 2000; Bamberger, Rugh, & Mabry, 2006) was used in order to obtain three different approaches to workplace learning. Seventeen interviews were conducted, which included programme development managers, resource developers, workplace advisors, employers and learners/apprentices. In relation to the 10-Level New Zealand Qualifications Framework, the programmes of study investigated included a Level 5 qualification in adult tertiary teaching; a Level 4 qualification in carpentry; and Level 2 and 3 qualifications in health and wellbeing.

WHAT IS WORKPLACE LEARNING?

Formal workplace learning for qualifications is learning employees undertake on the job while working. It is formal and deliberate (Billett, 2004); "moment-by-moment learning ... occurring through everyday engagement at work is shaped by the activities individuals engage in, the direct guidance they access and the indirect contributions provided by the physical and social environment of the workplace" (Billett, 2001, p. 210).

In this context, theoretical aspects are generally covered off through learning materials from education providers, then transferred and integrated into practice through activities at work. Workplace learning is experiential and participatory (Billett, 2004; Vaughan, O'Neil, & Cameron, 2011). This process happens through what Ako Aotearoa

(2014) call a three-way partnership; what Alkema and McDonald (2014) refer to as collaboration and a structured partnership between the learner, the education provider and the workplace; and what the Workplace-based Learning Working Group (2020) call a tripartite approach. "Work-based learning describes learning that takes place at work, through work, for the purpose of work. It comprises varying proportions of on and off-job learning developed via a tripartite employer-learner-provider partnership" (Workplace-based Learning Working Group, 2020, p. 5).

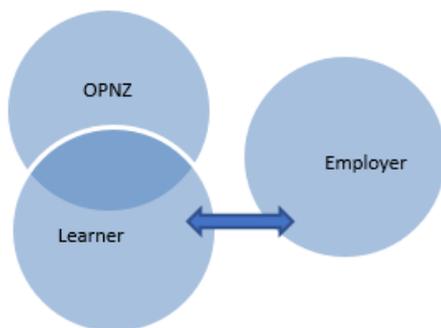
Each of the players has a role in the system. Alkema and McDonald (2014) point out that learners bring their potential to the job – their aspirations, motivations, persistence and sense of self-efficacy, qualities that grow and develop as they acquire new knowledge and skills. Education providers develop and deliver learning materials and assessment opportunities along with organising, planning and supporting learners and employers. Workplaces afford opportunities (Billett, 2015) for learning and practice that enable learners to become and be, for example, care-givers, builders, teachers (Chan, 2011). When everything comes together, the learning, transfer and practice align with experiential learning (Kolb, 1984), situated learning (Lave & Wenger, 1991) and transformative learning (Mezirow, 1997).

Notable in these various descriptions of workplace-based learning is the sense of equity in the system. However, it is probably fair to say that this has not always been the case with provider-based education. Here, in a provider-led model, education organisations have put themselves in the driving seat by determining what is taught and assessed, along with where, when and how this is done. While course material has been developed in consultation with the industry, including employers, the latter have been left pretty much at the receiving end of delivery in what has historically been a low-touch and, sometimes, low-engagement model. But in the new vocational education environment there is acknowledgement of the need to change this situation:

We must move the employer from being seen as simply a 'player' in work-based learning to that of an equal partner with the learner at the heart of work-based learning. With a business to run, the employer also wears the hats of teacher, mentor, counsellor and assessor, often with little or no formal skills in these areas, and little support. Success requires we understand the needs of and provide tangible support for the employer (technical; educational; financial) from day 1 of the new NZIST (Workplace-based Learning Working Group, 2020, p. 7).

Putting others in the driver's seat requires direct interface and engagement with employers. Models for these approaches exist in Aotearoa New Zealand – Transitional Industry Training Organisations (TITOs), previously Industry Training Organisations (ITOs), have engaged directly with employers around programme content and delivery, and actively worked in workplaces to support employers and trainees/apprentices. These models are included in the descriptions below.

Figure 1: Provider-led learning



Source: Alkema and Neal, 2020, p. 37.

MODELS OF DELIVERY

Institutes of Technology and Polytechnics (ITPs) utilise a range of approaches to workplace learning, including fully-integrated learning, practicums, work-integrated learning and simulated learning (Alkema & McDonald, 2014).

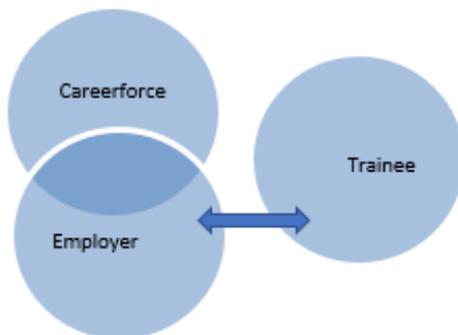
In 2019 OPNZ engaged with over 26,000 learners. It works from the premise that its teaching and learning approach provides flexible learning opportunities and access to learning that people might not otherwise have. Seventy-three percent of its learners are in employment (OPNZ, n.d.). In the OPNZ case study

of a Level 5 qualification in adult teaching, the ITP uses a distance learning approach whereby learners use materials and assessments for qualifications.

The OPNZ approach is a form of fully integrated, workplace-based learning. This form of provision is significant as it offers access to those who may not be able to get to a physical campus, allows people to undertake study in their own time, to study while they work, and to study what is relevant for their current or future work. The learner at the centre of the polytechnic case study found considerable value in the opportunity provided through distance learning and the subsequent outcomes for her: "Study is relevant and timely. I can prepare myself ahead of time for possible other jobs – preparing myself for the future. There are always new courses. The cool thing is that [while] my manager doesn't support PD on the [work] website as there is no money for it, I can do what I want to do. (Learner)" (Alkema & Neal, 2020, p. 36).

The provider-led approach is also of value to employers who gain from having more knowledgeable and skilled employees whose practice is theory-informed. The qualifications offered are sector-informed and the provider is in the driver's seat in terms of determining the programme that is delivered and the assessment timing and mechanisms. Learners choose to enrol and have a range of motivations for this, but have little say over the direction of learning. The extent to which employers are involved varies, but in this case study the employer was only required to sign off on observations of teaching practice and had no connection with OPNZ.

Figure 2: Employer-led learning



Source: Alkema and Neal, 2020, p. 27.

The employer-led model is also a fully integrated approach. It is used by Careerforce, which arranges training for around 19,000 trainees in the health and wellbeing sector (Careerforce, 2019). The organisation takes both a top-down and bottom-up approach to programme development. Sector engagement happens at the industry level and day-to-day engagement happens with employers who are directly supported by Careerforce front-line staff who are workplace advisors.

With Level 2 and 3 qualifications there is no interaction between Careerforce staff and trainees. Instead, Careerforce provides learning and assessment resources and supports employers to run what is essentially an employer-led model

of learning and development. Here, employers are responsible for the training infrastructure and the mechanisms that support and enable trainees to learn and complete qualifications. Learning resources are provided online, with larger healthcare providers being in a position to contextualise these to the needs of their workplaces and ways of working. "We look to make the qualification align to work. [Level 2] is aligned to our induction programme – put it into our own language, documents, policies and procedures" (Employer) (Alkema & Neal, 2020, p. 31).

Employers are also responsible for deciding the model of support that helps trainees through the learning and the qualification. Alkema and Neal (2020) show two ways this is done – through learning mentors and nurse educators. Both employers in this case study – a community-based home care provider and an aged-care facility – provide trainees time to meet in groups, usually during paid work time.

The learning mentor in the community-based sector and the nurse-educator in the aged care facility both operate what can be deemed communities of practice. Here they run sessions with trainee practitioners – community support workers and care-givers – and help them make connections between the learning materials and their work. "There is real value in the face-to-face sessions with trainees every two weeks. ... I try to keep everyone on the

same page so we can have discussions, but they have different learning needs ... the advantages of the approach are that you can check in with people and they are kept up to pace ... (Nurse educator)" (Alkema & Neal, 2020, p. 30).

This socio-constructivist approach enables trainees to make connections between theory and practice. It also supports them to develop as reflective practitioners as they think about what they are doing with their clients on a daily basis. This and other research shows that operating with a community of practice model and using reflective practice are a real strength in the work of health practitioners (Eyre, 2011; Murray, 2015).

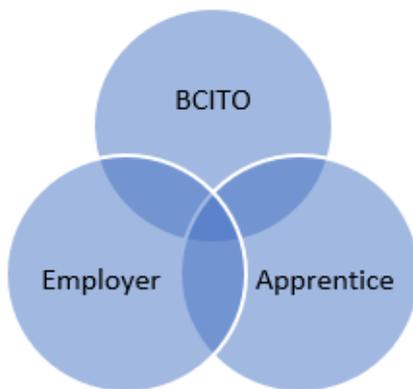
"[I'm] Constantly checking in with trainees and getting examples of what they are doing. It helps them not to get complacent and keeps them fresh. It's a good way of having conversations and analysing what could be done better" (Learning Mentor) (Alkema & Neal, 2020, p. 35).

"Matt and Wendy ... support the idea that ODL is not an individual journey, rather it is a collective and constructivist journey that enables staff to complete qualifications and become practitioners who are able to support clients to develop to their full potential" (Alkema & Neal, 2020, p. 36).

While the learning mentor and the nurse educator are dedicated support roles, the everyday responsibility for supporting trainees sits with their supervisors, who guide them through the practical learning at work – the application of the theory to practice. These supervisors determine when trainees are ready for their practical assessments and they, or another expert observer, verify the trainees' practice while an in-house assessor marks the theoretical aspects of the qualifications. Combined, this real-world assessment undertaken by employers means that they are in the driver's seat when it comes to determining decisions about the capability of practitioners.

The value for employers being in the driver's seat in the healthcare sector derives from the provision of theory from Careerforce; the underpinning this then provides for the practice of their staff; the ability they have to contextualise it for their workplace; and the ownership they have of the assessment processes. Having a national organisation provide the qualifications also means consistency of training across the country. For the trainees, value derives from being credentialled for what they are doing at work and while working. However, this model is reliant on workplaces having a training infrastructure in place that supports trainees through their qualifications. "The overall benefit is that the approach creates consistency in and across workplaces in New Zealand. We get industry feedback so can adapt. We can make things happen really quickly. It gives mobility [for trainees] between workplaces – and the same level of service to all (Workplace Advisor)" (Alkema & Neal, 2020, p. 33).

Figure 3: A partnership approach



Source: Alkema and Neal, 2020, p. 27.

The third model, based on partnership, is also a fully integrated one. The BCITO arranges training for around 12,000 apprentices across 15 building sectors and does this by engaging with over 6000 employers (BCITO, 2019). The BCITO uses sector engagement and also takes a research-informed approach to its work. In the carpentry sector, research has been used to inform the delivery and assessment model (Vaughan, Gardiner, & Eyre, 2012). While the usual process of industry setting standards and programme design take place, the coal-face delivery sees the driving being shared.

While the theoretical aspects are covered off in the learning materials, it is not compulsory for apprentices to use them and there is no bookwork or written assessment for the Level 4 carpentry qualification.

Nevertheless, there is strong sense of the need to engage with these materials, and this usually happens in apprentices' own time (Alkema & McDonald, 2016; Alkema & Neal, 2020).

Showing knowledge of theory is covered off through professional conversations that apprentices have with their training advisors during site visits. Theoretical requirements are also covered off in conversations that training advisors have with employers around what apprentices need to know for their current and future work. Here, BCITO training advisors need to walk the fine line between provider provision, in relation to the need for theory to underpin practice, and what employers and apprentices see as being needed for the real world. "Employers think that it is about getting practice on the job, and in terms of specific theories, 'haven't used that s*** in years.' In relation to problem-solving and calculations around, for example, areas, volumes, quantities, the newly qualified builder talked about, 'There are apps [on my phone] that can do that for you.'" (Alkema & Neal, 2020, p. 17).

Each training advisor works with round 90 apprentices whom they visit, on site, every three months. It is a high-touch model that allows them to guide and support the apprentice's learning and directly engage with employers about progress and the 'where to next' for the apprentice's learning. These visits with apprentices are professional conversations (formative or summative) that tease out what apprentices know and have done. As the high-energy comment below shows, this process allows information to pour out of apprentices and puts them in the driver's seat in terms of determining what it is they are reporting on.

In response to a general question about what he had done since the last visit, building apprentice T responded that he had "done heaps," before going into further detail. "Done heap of straps – but the plywood came braced. Did the ecoply, taped joints, nails every 150. Used an old coil gun. I was on the nails ... then I moved on to cladding. Did it with colorside [coloured steel cladding]. Had to get the vermin strips level. The first time I've done palisading [weatherboard cladding]. Measured off the line [level line set by employer], two nails on each cavity baton as it was a high wind zone. Then flashings, clad up to the window. I helped chuck the window in – I just held them up. ... Cut the packers for the windows. Cut the flashings" (Alkema & McDonald, 2016, p. 12).

The conversation is supported by evidence gathered from a walk around the site, photos of work that has been done, the apprentice's diary entries and a conversation with the employer: Here the employer not only confirms what has been done and the standard to which it has been done, but also sets the direction for learning on the basis of the work that is coming on stream.

This model, with its shared driving approach, is of considerable value to all those involved. It is built off interaction and engagement that acts as partnership. BCITO training advisors have direct and frequent interaction with employers to ascertain industry demands and employers' needs. Employers are exposed to conversations around learning and development, and set the direction for learning based on their requirements. For apprentices, being central to the partnership means that their direction for learning is set on a needs basis and in a timely way.

DISCUSSION

In light of the structures imposed as a result of the government's Reform of Vocational Education or RoVE (Ministry of Education, n.d.), there is an opportunity for discussion, a rethink and reworking of how workplace-based learning operates. RoVE envisages "[a] new future for work skills training in New Zealand" (Hipkins, 2019). The new system is seeking to impose a sense of order on the things that were seen to be problematic in the 'old' system – a skills shortage, a dual vocational education system, challenges faced by the Institute of Technology and Polytechnics, and the lack of input into off-job learning by industry (Ministry of Education, n.d.). However, what a difference a year makes, as Covid-19 brings new challenges into the teaching and employment environments. As a consequence, enrolments are increasing in provider-based settings (Gerritsen, 2020) and the hoped-for increase in the numbers of apprentices in work through the Apprenticeship Boost and extension to Mana in Mahi schemes is eventuating (Hipkins, Sepuloni, & Jackson, 2020).

A restructure of the vocational education system through the establishment of NZIST, along with the introduction of Te Taumata Aronui, WDCs, RSLGs and CoVEs, does not ensure that delivery and operating models for workplace-based training will change. The latter groups have roles that commit them to ensure that the reforms reflect the government's commitment to Māori–Crown partnerships (Te Taumata Aronui); to give industry a stronger leadership role (WDCs); to provide advice about regional skills needs (RSLGs); and to inform good practice (CoVEs).

While these goals are all important at the system level, it is at the ground level – the interface between the learner/trainee/apprentice, the employer and NZIST – that the real work happens. The three models described in this article all have a place in supporting workforce development. Here it is not just a question of structure and roles, it is also about the practice within the models and who is allowed to own and drive what is done.

The importance of workplace-based learning is not in doubt. New Zealand's Productivity Commission (2019) acknowledges the need for a flexible training system that can accommodate both provider-led and workplace-led approaches, and has identified a need to widen access to work-based education and training. So, if learners/trainees/apprentices are getting the knowledge, skills and qualifications they need; if industry and employers see these as the 'right' skills; and if Aotearoa New Zealand has an efficient and productive workforce, does it matter who is in the driver's seat? If we argue according to this premise, then it doesn't matter, as this approach takes the view that education is a product – skills delivered for individuals, employers and industry.

But education is a process, not merely a product, and it is this process that needs to provide the opportunity for everyone to have a turn at driving. There will always be a place for education providers to bring their knowledge and expertise to the teaching and learning process. But with workplace-based, on-job learning, education providers should recognise the expertise of employers, the role they have in teaching and learning, and the affordances they offer for practice, reflection and assessment.

This may be a big ask for some employers. They can be the first to admit that education is not their prime purpose, that they are there to make things or deliver services, but they will also say that they are willing to partner in the learning process and take responsibility for it. They also want qualifications to be integral to the work they do, reflect the work they do. They want to take a role in determining the readiness of trainees and apprentices for assessment and the awarding of qualifications and subsequent entry into a vocation or profession. "It wasn't just about our staff receiving a certificate and hanging it on the wall; it was about real time learning that could be applied right away in the workplace. This was an exciting development for us. It opened up several opportunities for our staff and great outcomes for the business" (Alkema & McDonald, 2016, p. 8).

Vocational workplace-based learning is not straightforward. Trainees and apprentices do not come through an education provider's gate on a daily basis. They are dispersed across thousands of workplaces and are reliant on the capability and capacity of thousands of employers to support them and provide them with opportunities to learn and practise. The traditional model of open and distance learning in provider-based settings sees providers in the driver's seat. This is not a negative factor, and has the advantage of reach and opportunity for learners who wish to undertake this form of learning and have the capability and capacity to do so.

However, the Careerforce and BCITO models show that workplace-based learning provides the scope for trainees/apprentices and employers to play a direct and authentic role when they are given ownership of and responsibility for what is learnt and assessed. Direction-setting by employers means that they get the skills they need when they need them, and that they are developed in the way that suits workplaces.

The NZIST Establishment Board's working group recognises the need for employers to be partners in the process. This implies a sense of equality and working together, but the question remains – how willing are education providers to allow employers to steer, while they sit in the passenger seat? Over the next few years as WDCs,

in addition to their other roles, “set standards, develop qualifications and help shape the curriculum” (Tertiary Education Commission, 2020), NZIST will need to negotiate flexible and empowering delivery models in which the driving responsibilities can be shared.

Anne Alkema is an independent researcher who has been researching vocational education and workplace-based learning for over 10 years. In this article, she examines the practices of education providers, industry training and workplaces.

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WALK BOLDLY IN THE NEW LIGHT

Jeremy Hanshaw

INTRODUCTION

To blindly fall in love with Narrative Inquiry before collecting data, to attempt to legitimate its usefulness, is an assertion often made of the Narrative Researcher (Kim, 2016). This is exactly what I aim to do in this paper: the stories are the data. In this article I will be exploring the trajectory of my professional practice journey through Critical Incident Analyses Narrative Inquiry in order to discover and uncover my Frame of Practice. I hope that, in so doing, I will contribute to an understanding of how Narrative Inquiry can be a useful tool to describe the journey of the learner and the practitioner.

I make no attempt to hide my love for Narrative Inquiry; the freedom it has afforded me to explore critical incidents and instances – stories which, though individual, form part of a whole. As well as to uncover my Frame of Practice, I aim in this paper to make a contribution to presenting Narrative Inquiry as a useful and, indeed, serious means of revealing verisimilarities of possibilities. The “complexity of some lived moments” are not conveyed with theories. “You don’t do that with a system of ideas. You do it with a story” (Coles, 1989, p. 128). Narrative Inquiry will enable these stories that might otherwise have fallen between the cracks.

Research “cannot be parcelled-up into neat little chunks, each phase done and stored away” (Trahar, 2011, p. 38). Nor can the critical incidents recorded in this paper or the landing places that they bring me, inevitably, to arrive at they will be in many ways inseparable from themselves and from each other.

The stories may be polemic and evocative: “A critical event as told in a story reveals a change of understanding or worldview by the storyteller” (Webster & Mertova, 2007, p. 73).

It may be that only the penultimate or the ultimate incident provides a reflexive view of the ultimate (or penultimate) learnings and landing places – the “denouement of the episode and understanding of the new action can draw upon previous understanding,” new world views that are “different from all that have gone before” (Polkinghorne, 1995, p. 8).

That will be for you, the reader, to decide.

This work is based on my reflection on action (Boud and Walker, 1998) in the mode of this narrative.

METHODOLOGY

In this paper I use Critical Incident Analyses Narrative Inquiry, whereby I explore critical incidents in my life in the form of stories. These stories aim to uncover landing places in my professional practice, arrived at through the professional and personal learning that emerges from the narrative. My paper attempts to contribute to the “effort to remove the distance between theorizing and reality” (Kim, 2016, p. 41). Only then can we learn from the empathy generated from the human experience, and have a greater impact on social justice in our striving for human advancement.

STORY 1 – NO PASSENGERS

LONDON. It was quite extraordinary that I should ever go to university. When I was 15, my parents considered opening a shop, so that when I left school at 16 with no qualifications, I would have a vocation: a means of making a living. Not enthralled at this prospect, I 'knuckled down,' 'put my head down,' 'got on with it.' I arrived at university in possession of some very mediocre qualifications, and wholly unaware that I was embarking on an intellectual quest following some of the greatest names in history. TS Eliot and JRR Tolkien were two of them, neither of whom had been to my institution; but they had both taught Michael, my theology tutor. I was, therefore, touched by their words through his.

Michael told me that he once asked Professor Tolkien (pronounced *Tolkein*), what the Hobbit represented, to which Professor Tolkien succinctly replied, "Michael, the Hobbit is the Hobbit."

At the college inaugural dinner my personal tutor did not show; we sat together as a tutorial group wondering who David was. David was not someone who liked inaugural dinners. However; David liked well-written essays and he gave me my first 'aha moment' in tertiary education, and one of the most important.

I was reading David my essay on "The Phenomenology of Religion" standing, just, in his office overcrowded with books – towers of books, for there was not enough space on the shelves. David was looking out the sash window at the London grey.

"Stop there," he said. "That's clumsily expressed."

"Perhaps so," I replied. "But you know what I'm saying."

"Jeremy," he said, "how you say it is what you say."

How you say it is what you say. It's only ever what you say. There is no, "I mean this but I said that." What you say is what you say. It's as simple as that. From that point onwards, I not only said what I meant, for that is what you say, but I took *pride* in my words; I no longer separated what you say and what you mean. They are inseparable: one and the same.

I later reinforced this critical incident when writing my final-year dissertation on "Orwell and New Journalism." I critiqued Orwell's journalism for *The Manchester Evening News* and *The Herald and Tribune*, among other 'rags,' through (what I now realise one terms) the interpretive lens of Harold Evans' tome, *Newsman's English*. In it, he remarks that in journalism, "Every word is a vehicle for precise communication: there is room for no passengers" (Evans, 1972).

This statement has become one of my frames of practice: I am a scribe, a man of words who takes pride in the words I choose, and the way I convey my thoughts. This is important to my practice because as a practitioner–researcher, I word my world – and how I do that is what I do.

STORY 2 – SINGLE TO W W W W W WATERLOO PLEASE

The City Literary Institute, The City Lit, levels whoever walks through the door. You might be a chartered surveyor attending a pottery class thirsty for a coffee, a special-needs learner determined to give the right money and count the change, or a person with a stammer with a mission to maintain eye contact when ordering: the canteen queue at The City Lit is a leveller.

I attended The City Lit because, under pressure, my stammer produced speech at about the rate of three words per minute. So I learned to speak again. I became consciously aware of every sound I made, and I developed a thick skin: I became desensitised to my stammer.

It is unusual to wait for a bus you have no expectation of catching. I waited for the 188 bus to Euston, with the intention of asking the driver if he was going to Waterloo, the opposite direction. Knowing he wasn't, I also knew I need not catch the bus. My mission, which I had chosen to accept: to look him, or her; in the eye, to maintain unswerving eye contact, and to ask, "Are you going to W W W W W W W Waterloo?" knowing they didn't. This I did. The driver was really patient. There was no drama. I felt triumphant and waited for the next bus to ask the same. This was a desensitisation exercise and an exercise in voluntary stammering.

Voluntary stammering is the art of stammering on purpose. It increases fluency because it increases openness about stammering (Fry, 2005): stammering happens most when I try to not stammer; and least when I do so on purpose. As a practitioner in the classroom, assuming the role of teacher; my stammer is hardly apparent. When a learner catches me off guard in the corridor and asks me to deliver fluent speech to order, I am strangled in my words.

This relates to my professional practice because I am an imposter: a person with a stammer who masquerades as fluent. Perhaps it is because of the importance of the word – spoken and written – to my frame of practice, that I have a stammer at all. If I was a footballer; it would be my left leg that pained me.

My stammer is one of my frames of practice. It has taught me much: not least, that appearances can be deceptive – an appreciation of which I strive to show to others. It has also taught me that I will not encounter Laistrygonians, Cyclops and wild Poseidon as long as you "keep your thoughts raised high" (Cavafy, 1911, v. 1).

It's also the only reason I am not prime minister. What other reason can there be?

STORY 3 – RAG DOLLS AND PLASTIC BAGS

NANCHANG. Warm; warm; warm; warm and clammy; warm; warm; ice cold. Someone had not made it through the night, as the morning hand on foreheads revealed. Wrapped tightly in a blanket with everything to keep her warm, except love, and a mother; and a reason to live. Eyes milky and unstarling. A room with 50 cots in rows, the contents wrapped in pink and lemon and abandoned. China's daughters – not wanted. Sons look after parents better than their female siblings – or such was the perception in one-child-policy China (Leung, 1997).

We used to visit the orphanage weekly and play with the fitter ones; the ones up for adoption. The less fit, or the disabled, or the albino, or the crippled, or the old, or the insane were housed in Dickensian quarters across the yard. The fit ones were in a colourful playroom with toys they never played with, except when we were there. At other times they were tied to their chairs, or would die in their cots. Crying out for "Mama, Mama, Mama." But Mama was not there. Mama had abandoned the unwanted daughter of China. Mama had travelled to the city to have her baby, desperate for a son, for her family would never let her keep a little girl. That little girl now tied to a chair; crying to her Mama, in a misty paddy field, in south-east China, where Mao had declared her people had stood up – where were her people now? Maybe she will be one of the lucky ones, snapped up by a family from Europe or North America. One of China's wanted daughters. The story eventually broke in *The Atlantic* with a piece titled, "In a Chinese Orphanage" (Thurston, 1996).

The little empress I had encountered that morning was lifted up like a rag doll by her upper garment, put in a plastic bag like a piece of rubbish and taken down to the incinerator. A future, a life, a daughter. Incinerated with the garbage.

This critical incident impressed upon me how cheap life had become in this part of the world. I, to the contrary, was loved into this world. Wanted by parents who cared for me deeply until their dying breaths. What kindnesses had occurred between my first breath and their last. I sleep soundly for knowing I was wanted, loved and cherished by two great people. By three. By more. I could not hold back the tears as I sobbed for this daughter of China, and for her mother, who must have wanted, whatever she had been forced to do, much more for her daughter than this. No doubt she would think of her often, wonder where she might be, muse whether the woman who walked past her

at the market was her. The girl on the train. The factory worker. A lifetime of cruel separation. At least the daughter's pain was short; like her life. The mother's sentence will last until her own dying breath.

My first experience in China (1993–96) built resilience. It demonstrated to me that I have a skin colour – being white is not no colour – and the bricks that were thrown at me on the street reflected that skin colour, as they bounced off it. I built resilience to the shouts and the slurs, if not to the bricks, learned to walk around the fights and the riots, and developed my own *transcultural competence*, a *third culture* (Browaeyns & Price, 2008) – which was not the culture I was from, nor the culture where I now was, but the culture of me in that culture. And I developed a healthy tolerance for ambiguity, which is critical to achieving *transcultural competence* (Browaeyns & Price, 2008). Not knowing what on earth is going on for much of the time is the natural domain of the transculturally literate.

I am, therefore, a practitioner who has experienced agony at the suffering of others; developed resilience, enabling me to continue practising despite horror; and nurtured cultural competence to be able to work across cultures – a cultural worker (Giroux, 1992).

STORY 4 – REST PEACEFULLY IN OUR HEARTS

HAYLING ISLAND. When my mother gave her last breath, my sister thanked Mum for giving her me: her little brother. A few weeks later, that little brother spoke at Mum's funeral of how we had received a card from a friend that simply said, "May she rest peacefully in your hearts." For that is what she does. And I said that it is our greatest wish that she should rest peacefully in yours. And so she does.

PORTSMOUTH. When my father gave his last breath, I was not there. I received the call. Some weeks later, at his service, I made the important observation that there had been two children with very different childhoods: the one who was planned, and the one who was not; the one whose parents sat with them outside the pub, and the one whose parents left them sitting out alone; the one who went to university, and the one who left school at 14; the one who was cherished, and the one who was not. This treatment left a shadow on my father's heart, which was evident in his later years, which were not very happy ones. However, he made possible for me everything that was impossible for him.

A very central part of my frame of practice is that I am grateful for the opportunities I have had in life; that those that pass before us rest peacefully in our hearts; that no one is self-made; that there are always reasons to be grateful; that every day I wake up alive is a good day.

STORY 5 – SUPER-COMPLEXITIES OF THE MODERN INSTITUTION

LONDON. University Academic Board: it is decided to lower the entrance requirements to increase overseas recruitment. The result is not as planned: fewer students are recruited over the next 18 months than during the previous period. Therefore, the decision is taken to lower them further: a similar result – recruitment drops.

Senge (1990) argues that time is the most insidious cause of non-systems thinking, and the greatest evidence of it is ever greater and greater need for the same solution. Here was a clear example and consequence of non-systems thinking: a greater and greater need to reduce the entry requirements to programmes had the antithetical result to the one desired. In a world where cause and effect are very subtle and occur over time (Senge, 1990), it is easy to fail to understand the true causes and effects of actions, of non-systems thinking. However, if Senge's premise is to be believed, it is likely that non-systems thinking was what we were engaged in.

Investigations led us to believe that by lowering the entrance requirements, an increase in programme failures had resulted in the institution gaining the spurious reputation of a place that was easy to enter, but impossible to graduate from. This resulted in the drop in student recruitment.

When I was chief executive of a new UK university exam board, we experienced huge problems in getting our ESOL qualifications accredited by the regulator. As CEO, I led on understanding the pedagogic issues we faced and the political will behind them, in order to change the outcome for the betterment of the business. Schön (1983, p. 134) reflects on this: “When the practitioner tries to solve the problem he has set, he seeks both to understand the situation and to change it.” This I did, with success: the qualifications were accredited.

An important component of my frame of practice is my ability to take a theory of action to a problem, to detect crucial errors (Schön, 1983), and engage in organisational learning (Senge, 1990) to develop a solution, which in turn will contribute to the learning of the organisation. My healthy tolerance of ambiguity serves this, enabling me to identify patterns of reflection, where doing and thinking are complementary (Schön, 1983); and just as the “practitioner becomes aware of the possibility of alternative ways of framing the reality of his practice” (Schön, 1993, p. 310), so do I, in my reflective practice. This takes courage, to “make a slit in the umbrella ... [to] tear open the firmament itself, to let in a bit of free and windy chaos and to frame in a sudden light a vision that appears through the rent ...” (Deleuze & Guattari, 1994, pp. 203–204). Such “windy chaos” is an inevitability in this super-complex world. However, my willingness to engage in such tempestuous strategic meteorology resulted in the examinations board becoming a fully accredited and regulated awarding body in the UK, exceeding its targets in the first few years.

These anecdotes demonstrate that systems thinking is one of my frames of practice, as it enables me to attempt to understand the super-complexities of the modern institution and its place in a global context. Many subtle causes and effects interplay with many internal and external sources to result in a super-complex phenomenon that I strive to understand. An understanding of the ‘early signs’ of non-systems thinking, we can call them – the ever-enhanced need for the same solution – enables me to identify non-systems practice before it continues for very long; and courage provides the capacity to correct it, to take action and implement the corrective measure, if required.

STORY 6 – A ONE-PAGER

BANGKOK. Managing the training of more than 15,000 secondary and primary teachers in Thailand over two years resulted in some concise framing of my pedagogic and andragogic practice. Having to convey complex learning and teaching concepts to those who often had limited English, and support trainers in doing the same, resulted in the ability to produce ‘one-pagers’ of teaching practice and methodology that were easily digested by Thai teachers. Even minefields such as learner and teacher interaction and classroom management were simplified into areas of concise consideration such as the Activity Cycle (British Council, 2016). I used the tacit knowledge of the classroom practitioner to *re-frame* my practice into *patterns of reflection* (Schön, 1983) that were relatable to Thai teachers in their context. I used my *transcultural competence* to convey the messages, often employing my *third culture* (Browaeys & Price, 2008) to express these pedagogic learnings to the trainers, as I operated as manager and trainer within the ambiguous space of the ‘foreign’ classroom. During this time, I crafted my skills at being a manager who engaged in the pastoral as well as professional care of my colleagues, with managers, trainers (some of whom were also managers) and teachers: learning from complementary doing *and* thinking (Schön, 1983), which was no more apparent than when demonstrating good and best practice, managing and teaching by example.

This episode demonstrates how I can operate as manager and trainer within the intervention space, use my tacit knowledge and build new skills to re-frame my practice according to the needs of the training audience, whether fellow manager, native speaker trainer or second language teacher, and practice by example for a variety of audiences.

HERE AND NOW, NOW AND THEN – THE LAND, THE SEA AND THE SKY

DUNEDIN. The bird with the aluminium wings brought me to this land: the Land of the Waters of the Green Stone; to these shores of emerald hills and chaotic seas. What a pleasure it is as “you enter harbors you’re seeing for the first time” (Cavafy, 1911, v. 2).

As a nomadic subject practitioner, I have the opportunity to capstone all that I have learned over more than 25 years; "But don't hurry the journey at all. Better if it lasts for years" (Cavafy, 1911, v. 3) in the context of learning, teaching and assessment, global engagements and micro-credentialing at Otago Polytechnic. The opportunity is not only as practitioner, but also as researcher, undertaking the Doctor of Professional Practice at Otago Polytechnic. I will need to use my frame of practice, especially my tolerance for ambiguity, to complete this journey.

Uncovering and considering such ambiguity is something Narrative Inquiry can do so well as, hopefully, these stories have told us.

As I walk through the clouds of Mount Cargill, though I know there is a mountain there, I cannot see it yet. I hope the cloak will one day reveal that which it obscures. On the walk up the mountain, I cross many streams; I change my frames of practice. However, it is important I let such now redundant frames go. "I shall show you how the Dhamma is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping ..." (Edelglass & Garfield, 2009, p. 83).

Some of what has served me so well on the journey I no longer need: the frameworks of the language teacher, the phonologist, the grammarian, even the manager. Compared with advanced andragogic practice, some of these frames can seem poor; simplistic in comparison. However, Ithaka reminds us:

Ithaka gave you the marvelous journey.
Without her you wouldn't have set out.
She has nothing left to give you now.
And if you find her poor, Ithaka won't have fooled you.
Wise as you will have become, so full of experience,
you'll have understood by then what these Ithakas mean
(Cavafy, 1911, vv. 4 and 5).

And I thank them.

It is only at this moment, this denouement, do I see my stories so uniquely: tidy and yet untidy, masquerading as fluent.

So where have we landed in this penultimate and possibly ultimate moment?

FRAME OF PRACTICE

The foregoing leads me to this new understanding of all that has gone on before. I am an educator and a learner; a pedagogue / andragogue subject practitioner nomad; a man of words, who masquerades as fluent; I stammer; I am resilient, despite challenges in speech and circumstance; I am transculturally competent, with a healthy tolerance for ambiguity; I strive to practice by example, as teacher, trainer, tutor or mentor; I am grateful for family, friends, opportunities, education and this opportunity; I am grateful right now; I can be a systems thinker who attempts to understand the complexities of the modern world, though these days I prefer to use stories to uncover the unique human experience of people's encounter with, and memories of, them, so that looking backwards, we may go forwards; I have the courage to do what needs to be done, when it needs to be done, by whom it needs to be done; I am a practitioner-researcher; I am researched.

I now have an image in my mind of the view from the mountain: how the clouds might pass. The tools that I will need for that climb will be the subject of the next chapter of this journey.

"We shall not cease from exploration, and the end of all our exploring will be to arrive where we started and know the place for the first time" (Eliot, 1942).

I am grateful for this opportunity. And I will be again.

Walk boldly in the new light.

CONCLUSION

A Frame of Practice has emerged through the stories told in this paper: It is hoped that as well as producing a clear professional practice framework, this paper contributes to the appreciation of Narrative Inquiry as a means of doing so, and of uncovering verisimilarities of subtle phenomena through the lens of human experience and story.

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MAI TE KORE KITE AO MĀRAMA: A JOURNEY FROM THE DARKNESS TOWARD THE LIGHT

Na Vicki Rangitautehanga Murray

INTRODUCTION

He kai kei aku ringa, engari anō te kai mo te tinana, he kai tēnei o te rangatira; ara, he kōrero, he kōrero, he kōrero. Ahakoa he iti, he paku whakarāpopoto i tētahi tirohanga atu ki ētahi o ngā mohotanga, ngā hua oranga ake i aku wāhi mahi i roto i te hāpori. He rahi ake ngā rauemi o ngāi tāua kia hangai tonu atu ki te whakaaro a o tātou tipuna, erangi ka whai atu aku whakaaroake i ngā momo rerenga kupu e rua; ko te tauparapara me te whakataukī. Kua tukuna atu ahau he kīanga hou mo te whakaakoranga o te tangata ki a ia anō¹ kia; he wheku mataara² i te tuhinga e whai ake nei.

As we are concerned with innovation in professional practice in the age of disruption, I want to preface my remarks by signaling the relationship between the title of this submission and the theme of transformation. In my situation, innovation arises in the developmental journey of my professional practice. As a new practitioner, darkness is a place of unknowing: I find myself gradually moving toward the light with the gaining and application of knowledge over time. After years of practice and reflection on practice and the refinement of practice, the journey to enlightenment is continuous.

Colonisation continues to be the primary disruption for Māori. Subjected to almost two hundred years of marginalisation, discrimination and white privilege, it is no wonder Māori moulder at the bottom of the heap. Born Māori, this inheritance is not my legacy of choice. I opt instead to explore the possible boundaries of change through my professional practices in social work, supervision and in teaching.

This article profiles verse in the shape of an ancient chant (he tauparapara) as a prism for an autoethnographic discovery of professional practice through professional epochs of my life. It also uses footnotes as a way of bringing my bilingual scope into this narrative, at the same time considering the needs of non-bilingual and international readers. Metaphors (whakataukī) feature as a lens through which to accentuate learnings gained from my professional journey from darkness or uncertainty toward elucidation. Metaphorical sayings are also expressions that 'restory' elements of my practice in parallel with ancestral genres in the Māori world.

ME HOKI WHAKAMURI KIA ANGA WHAKAMUA THE FUTURE IS INFORMED BY THE PAST

Looking back now over an eight-year period, I can discern a clear but gradual shift away from mainstream statutory social work roles (although it had not been a conscious decision) to positions in tribal governance, and then into the Māori provider education, social and health sectors. On a day no different than any other, as a tutor on the social work programme, I overheard several students on the Māori language course cheerfully chatting away to each other

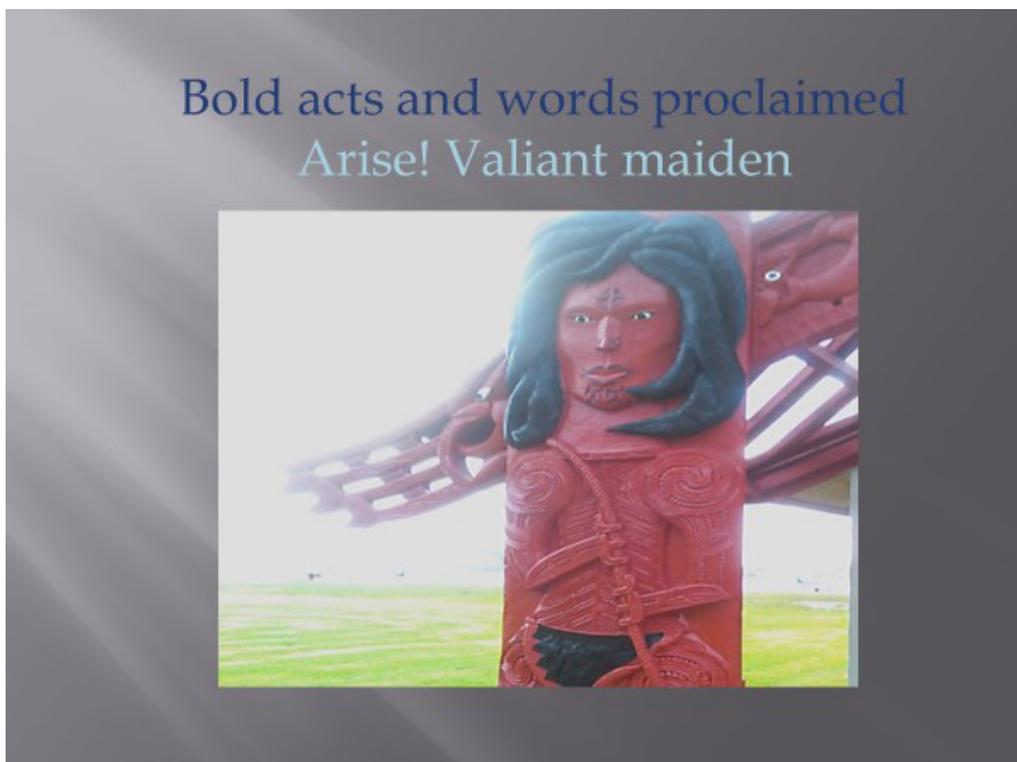
1 That is, autoethnography.

2 He wheku mataara offers a perspective perhaps best described as an omniscient alertness (a renaming of autoethnography).

in Māori. Turning to a colleague, I asked if she knew what they were saying. She said no, but that she really wished she could. Right then and there I decided I would like to understand them, too, and enrolled in the next available course.

“E! Kia whakatāne ake au i ahau!”

My ancestor Wairaka’s famous exclamation, translated as “Let me now be as a man,” is a call to take responsibility and also to take action. The following six years would find me totally immersed in wānanga³ mātauranga Māori.⁴ Comparable to Tāne’s ascension to the heavens to receive the baskets of knowledge,⁵ I would need to overcome some obstacles. The first was humbling myself by stepping into the unknown,⁶ a place where I knew next to nothing about the Māori language or the multiple relational layers marking the pathway to Māori learning. In order to receive new knowledge I had to undergo cleansing, set aside my ‘educatedness’ and fully engage in the process of decolonisation. I had to disrupt and reset my autopilot by embracing the gifts held in the sacred basket, Aronui, which supports the embodiment of love and peace as well as literature, philosophy and humanities.



KIA ARO KITE HĀ O TĒTANGATA PAY HEED TO THE PERSON

The wisdom and patience of the wānanga tutors in the presence of my self-doubt and uncertainty got me through each tenuous stage of learning. Gradually I began to think, view and articulate attitudes from a Māori perspective more distinctly. Work and study went hand in hand; as I learnt more, I applied more of the learnings as samplers into

3 An environment or learning institution which caters for Māori learners and their needs.

4 Māori knowledge – the body of knowledge originating from Māori ancestors, including Māori creativity and cultural practices.

5 Ko Te Kete Tuāuri, ko Te Kete Tūātea, ko Te Kete Aronui, ko Te Kete Aroiti (Karetu, 2008).

6 Te kore – the first state of being, of chaos, almost nothingness and the stirring of potential.

my own teaching practice and my confidence grew. It was during a critical reflection interchange that I realised a new version of me had morphed – the changes were noticeable in my practice. Implementing te reo me ōna tikanga⁷ into my life was analogous to passing through huaki pōuri,⁸ a portal to illumination, an organic way of seeing, being and expressing myself as a Māori working with and for Māori, inside organisations delivering services to improve outcomes for Māori. Deeply grateful for my learnings, I felt it was time to share the potency of karakia, mōteatea, waiata, pūrākau, whakapapa (recitation, chanting, song, storytelling, genealogy) and other cultural instruments with my communities of practice.

A Chant to Ancestral Landscapes

My journey begins at Pōhaturoa

There spirits of ancestors repose

Deliberation at Wharaurangi

Ascend to Pāpaka and Puketapu

O'er yonder to sky palisade

To thee progeny of Toi eternal keepers of the land

Wairere gushing forth liquid sustenance

Navigators' signposts

Turn inward there Hine's pouted lips

Bold acts and words proclaimed

Arise! Valiant maiden

O'er, under, never more seen

Guardians, custodians

Sentinels, denizens

Lift mine eyes yon sandy estuary

Neither burial track n'er kith nor kin

Soar out beyond inshore currents

To volcanic isle quietly smouldering

Cast landward to thee

Oh, mountain who walked

Pūtauaki – the caverns of Rēhua

To Mataatua carved house where altared mānuka stands

For those of Awa,

Of Pūkeko

It is there, it is there!

7 The inherent connection between language and culture.

8 The research methodology relating to Te Tohu o Te Reo Māori with Te Pū Wānanga o Anamata. This approach is also found in the Maui stories recorded by Wiremu Maihi Te Rangikāheke (Thornton, 1999).

“A Chant to Ancestral Landscapes”⁹ was composed while studying for the Bachelor of Te Reo Māori. The chant is a collection of vignettes of Ngāti Awa ancestors told in poetry and traditional sayings. Each parable is grounded in wisdoms of foremothers and forefathers and together serve as character and performance blueprints for ensuing generations. A selection of photoscapes (photographed landscape portraits) feature as an elaboration of the artistic and poetic imagery presented here in order to convey my distinctive ancestral essence to my *Scope* audience.

Ā, KA OHO AKETŌKU MAURI MY LIFE FORCE IS FULLY AROUSED

My research into and the composition of “A Chant to Ancestral Landscapes” was a magical experience, as during that juncture of life my mind, heart and spirit were awakened to the immeasurable treasures of the Māori world. Although at the outset I had known that the chant was more than an excursion from land, river and ocean bases, over time, in the recitation and particularly in the incantation of these verses, a deep sense of having found my place in the world unfolded.

Influenced by an aroused life force, I navigated seamlessly into a Masters degree to gather evidence for Hoki ki tou maunga kia purea ai e koe ki ngā hau o Tāwhirimātea¹⁰ – a tangata whenua (people of the land) model of supervision. This model of supervision is an extension of “A Chant to Ancestral Landscapes.” In the beginning, I would go to specific locations with a supervisee, opening our kōrero with a thematic dialogue on the ancestor associated with that place as a preamble to matters they wanted to reflect on.

I was then asked to take a collective of educators from an organisation for cultural supervision on these visits. These folk were all specialists in their field, employed to intergrate children excluded from schools back into the education system. All the educators and the children they worked with identified as Māori. In order to bring about long-term change for each child, appropriate supports were provided for the whānau, too. While the kaimahi were achieving positive results by implementing cultural strategies and processes, they were receiving scant recognition, support or resources to fulfil the demands of their role. They felt undervalued and isolated. To help find resolutions to the situation they requested cultural supervision, which I was to provide.

Over the next year the cluster came together bimonthly for gatherings, and by consensus they renamed the process “tangata whenua supervision.” The site for each session was chosen by a different member of the group who became the lead facilitator. The team supported the facilitator in their preparations, as several of the visits were ‘noho wānanga,’ beyond the official sites of learning. As tangata whenua, the lead facilitator played host to the group and delivered (or facilitated the delivery of) the protocols relevant to their ancestry and ancestral domain. As participants were unable to access further funding, the sessions ended. However, as a consequence, the team had developed a strong cohesion over time, which led them to meet regularly, helping to counter the disadvantages of working in isolation and providing them with a forum which valued cultural competencies.

After receiving particularly favourable responses from all involved in the group sessions, I decided to submit “Hoki ki tou maunga – A tangata whenua model of supervision” as my research project.

In the pursuit of knowledge, one is able to see the world from another vantage point – such as the vista offered from Pāpaka and Puketapu, looking out over the Moana-a-Toi, Motu Tohorā and Te Puia o Whakaari glimmering on the distant horizon. In the maxim “Kimihiā te kahurangi” (see below), kahurangi refers to a Māori epistemological and ontological position of seeking knowledge. Five years on, the research project completed and the hoki ki tou maunga – tangata whenua model of supervision firmly established, I am positioned to ascend to the next summit.

9 He Tauparapara Toka Tipua – this is an abridged English-language version provided for *Scope*. See Murray, 2017, pp. 39–42 for the original text.

10 “Return to your mountain to be cleansed by the winds of Tāwhirimātea” (the Māori god of winds and storms).

Ascend to Pāpaka and Puketapu Out posts o'er distant horizons



KIMIHIA TE KAHURANGI
SEEK THAT WHICH IS OF THE HIGHEST VALUE

KIA MAU KITO UKAIPO
HOLD FAST TO THAT WHICH NOURISHES YOU AND BRINGS YOU SUSTENANCE

A constant in my relational learning continuum, "A Chant to Ancestral Landscapes" has literally become my rock standing firm in the ocean (he toka tu moana), and as such is the perfect conduit to reflect on my professional practice and to situate the learning gained from those experiences in a socio-genealogical geographical continuum. It has been a quest, an exploration of the self in practice (Arnold, 2011). For this reason, "A Chant to Ancestral Landscapes" has in effect become a declaration of me as a Māori woman, as a decendent of Ngāti Awa, but also as a professional in practice who is has Ngāti Awa ancestry. Most notably, though, it has not only provided a kaupapa Māori framework, but a specifically Ngāti Awa professional practice framework.

Autoethnography descriptors include phrases such as "the self as data," "analytic observation through the prism of self" (Arnold, 2011) and, as Chang (2008) puts it, the self as a window into cultural experience. However, in order to align with "A Chant to Ancestral Landscapes," my framework of professional practice, and to provide a culturally fitting alternative, I propose the phrase "he wheku mataara." Wheku are the slanted designs around the eyes seen on the koruru, the carved figure standing above the apex of the carved house on the marae. From this vantage point, the koruru has a 180-degree view beyond the marae, his senses ever on the alert.

Māori philosophy is central to my practice. Thanks to the efforts of cultural protagonist Linda Tūhiwai Smith (1996) and the numerous advocates of Kaupapa Māori Theory, Māori values, principles, processes and traditions are now

established and accepted as normal. To suggest he *wheku mataara* as a more appropriate expression of the self seen as a window onto cultural experience is also an assertion of Māori cultural positioning in a field which, on the whole, still privileges the dominant other. However, just as ancestors Toi, Toroa and Awa-nui-ā-rangi explored land and sea territories in a process of discovery,¹¹ I have adopted a pluralist, broadly inclusive approach in order to cultivate my imagination, to allow me to soar out beyond my current horizons.

In *The Healing Power of Stories* (1996), Taylor insists everyone has a story to tell. As an expression of the truths of my experiences, he *wheku mataara* means that I am my story and my story has meaning. The value of being and becoming through learning, as much as knowing and doing, is at the heart of my personal and professional journey. The two are intimately entwined. My experiences as a learner became the foundational standard for my teaching



practice. For these reasons, I make sure that I pay heed to the learner or supervisee, seeking to nurture them so that their *mauri* remains intact. He *wheku mataara* assumes the duplexity of the familiarity of phenomena as a method of inquiry. In the end, he *wheku mataara* allows me to tell my story within the collective narratives of "A Chant to Ancestral Landscapes" as an emic or intimate subjective insider. Although contrary to traditional (Western) research practices, where the researcher seeks to remain at a distance and be objective, the notion of the self as a window onto cultural experiences mirrors the connection that indigenous researchers have with their people and culture.

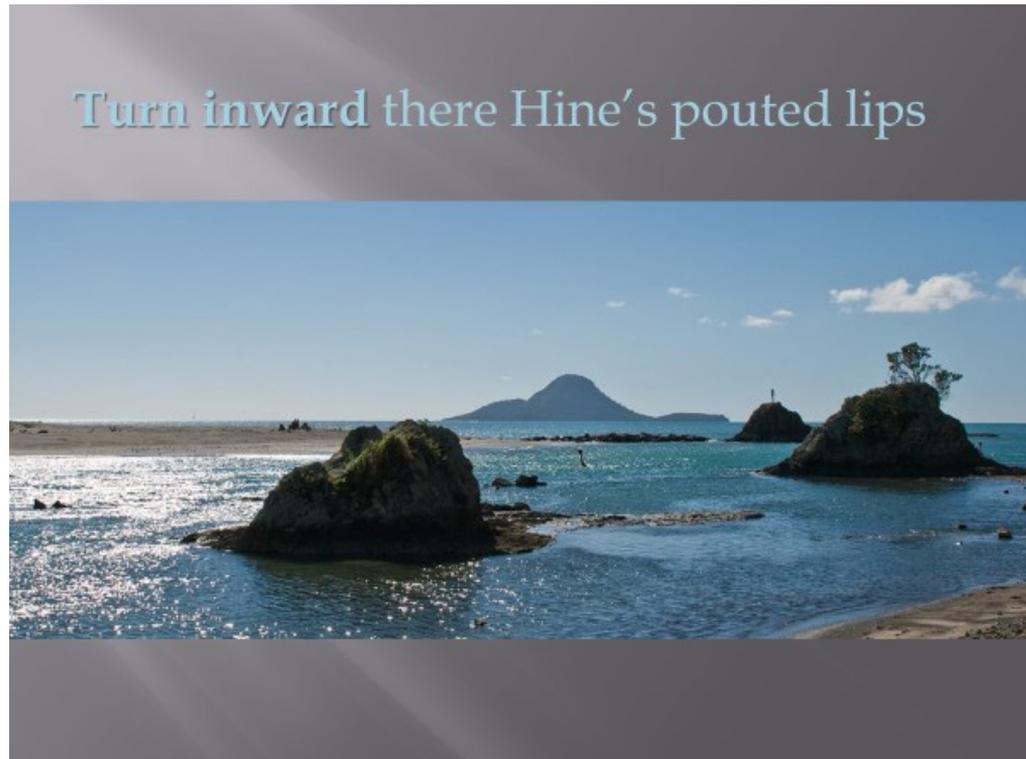
He *wheku mataara* has fashioned cornerstone moments that have been influential in my development in professional practice. When considering Arnold's (2011) concept of "the self as data," my first insight was the strong desire to work with my own people in ways that would lead them through the state of *mauri mate* to *mauri ora*.¹² I then had to acquire the skills to work most effectively to achieve these outcomes. Furthermore, resources were required to support these practice intentions. In hindsight, it should have been a straightforward venture, as ancestral templates and wise mentors (*tuākana*) have always been here to guide us, to guide me. I had to walk the path into the Māori

11 During the early migration voyages from Hawaiki to Aotearoa.

12 "From a languishing to a flourishing disposition."

world to see them. That pathway for me was learning the language of my ancestors, te reo Māori. In my application of he wheku mataara, I realised that even in the early days, although I was blinded or blinkered by the insidious colonial condition both culturally and academically, critical reflection had always been integral to my practice. This insight is substantiated in the multiple transformations gained from each learning trajectory associated with my professional practice.

CONCLUSION



Te kete Aronui – one of the three baskets of knowledge – refers to the methodology of consequential processes of inquiry that I have adopted in the pursuit of knowledge on my journey from the darkness toward the light. Residing within it is he wheku mataara, an analytic observation through the prism of self. Thus I am able to expand on what is working at any given time and to identify components of practice that I can improve upon. Angel Arrien's wisdom of the teacher reminds me to be flexible and open to possibilities not yet considered. In this context, he wheku mataara is a prompt that encourages an omniscient approach to any learning, practice or research opportunities that may come my way. Exercising vigilance even in times of disruption, a light can always be found to create a brighter future for my communities of practice.

Reaching the light is not a landing place. Like the water surging through Ōhinemataroa (Hine's lips), the mouth of the Whakatāne River; out to the ocean of Toi, this elusive goal is in perpetual motion. As the river ebbs and flows, the rocks (my professional practices) are cleansed and restored by the sharing of my cultural self in professional practice with you.

Otirā, tēna koe, tēna tātou katoa.

Although **Vicki Rangitautehanga Murray** writes here about her Ngāti Pukeko and Ngāti Awa ancestry, she also has links to Te Whānau-ā-Apanui and Ngāpuhi. She is a tutor, providing mentoring, cultural training and tangata whenua supervision to clinicians working with therapeutic communities of practice in rehabilitation facilities. Vicki is also a director, board member, trustee and committee member for her iwi, ahu whenua trusts and marae. Her doctoral research will consider Māori instruments of practice as guides to inspire Māori leadership to thrive in times of dynamic change.

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COMMUNITIES OF PRACTICE FOR INDEPENDENT LEARNING PRACTITIONERS AT CAPABLE NZ, OTAGO POLYTECHNIC

Steve Henry, Kelli Te Maihāroa, John Gualter, David Woodward,
Robyn Hogan and Martin Andrew

CONTEXT AND BACKGROUND

This paper explores a range of face-to-face and online communities of practice (CoP) that are used to support groups of learners or mentors at degree and diploma levels using Independent Learning Programmes at Otago Polytechnic's Capable NZ. The six writers each create a narrative linking the purpose of specific CoPs to their observable outcomes. The narratives demonstrate such CoP features as mutual engagement, joint enterprise and shared repertoire. The value of the CoPs, over and above uniting colleagues in times of disruption, is outlined in each narrative of practice.

Ahi kā ki uta, ahi kā ki tai, kia horahorahia, purapura o ahi kā | Let your home fires be seen inland, let your home fires be seen along the coast, and may the sparks from your fires rise up and be seen throughout the world.

Capable NZ is a college of work based-learning within Otago Polytechnic, New Zealand. Established as the Centre of Recognition of Prior Learning, one key focus is to work with experienced candidates who gain qualifications through an Independent Learning Pathway (ILP) which uses prior experiences to frame new learning through reflection. Ker (2017) interviewed graduates, concluding that many Capable NZ learners benefit from engagement in communities of practice in their professional contexts (Ker, 2017). It is logical, then, for community of practice pedagogies, with their capacity to embed resilience in times of disruption (Andrew, 2020, forthcoming), to inform the learner experience. Malcolm (2020, this issue) describes their value in one such programme, the Bachelor of Leadership for Change. In such contexts of work-based learning, where learning from reflecting on, in and for practice is key (Schön, 1987), CoPs become valuable sites for the exploration of facets of learning and teaching from practice for both learners and for their mentors.

This enquiry unites six narratives of practice, using the method of storytelling as narrative practice to explore the meaningfulness and value of CoPs to learners completing their independent learning programmes and mentors engaged in sharing their experiences of practice in action, aiming to maximise learner socialisation and contribution and provide cushioning for reflection-led pivoting in response to the unpredictable. The stories were collected in response to the question "How do programmes in which you teach utilise communities of practice?," and curated as an anthology of separate stories of practice.

Communities of practice function as spaces of situated learning – that is, learning in context and in practice – characterised by three main features which Wenger (1998) defined as mutual engagement, joint enterprise and shared repertoire. Members' senses of belonging come from their abilities to engage in activities for their own benefit and for the benefit of the group at its broadest level, and also from the shared nature of their objectives

and the discourse (repertoire) of the community. This means that everyone can make a contribution which might help others; at the same time, the shared experiences and wisdoms of group members can increase expertise across the group.

In successful CoPs, there is a balance of benefit for both the community and its individuals (Andrew, 2014) and a sense of the more novice members reaching learning goals through legitimate peripheral participation (Lave & Wenger, 1991). Lave and Wenger envisage a CoP as a series of concentric circles, with the target knowledge and repertoire situated in an innermost circle, those considered to be the 'experts.' Participating peripherally are the learners, who learn by a process of observation that becomes increasingly participative with time and the building of trust. CoPs in contexts involving stakeholders in independent pathways, then, are places that value the trajectories of both novice and experienced learner. The joint enterprise of all members becomes shared capital through the act of sharing repertoire, which, in this article, take the form of narratives of practice.

The first narrative, contributed by Kelli Te Maihāroa, examines the value of an iwi-led CoP approach at Te Kāhui Whetū (Capable Māori) within a Bachelor of Applied Management. Next, John Gualter unfurls the value of CoPs to the story of cohorts within the National Diploma in Building Control Surveying and Bachelor of Applied Management (or BAM) in a defence force context and demonstrates the capacity for response to the unexpected. Thirdly, Robyn Hogan describes the emergent community activity of the Bachelor of Social Services CoP. The final three stories are situated within postgraduate programmes: David Woodward explores the work of the learning community within the Graduate Diploma in Tertiary Education; Steve Henry opens out the practices of the graduate programmes in which he operates; and Martin Andrew enters the shared mentoring community spaces of the Doctorate in Professional Practice.

NARRATIVE 1: IWI-LED COMMUNITIES OF PRACTICE

Te Kāhui Whetū | Capable Iwi Māori is a kaupapa Māori whānau, aligned with the principles of the CoP, within Capable NZ, tailored for those who live and practice tikaka Māori and the hapū, iwi and Māori organisations that support them. It offers a suite of programmes from bachelor degrees to postgraduate qualifications, made accessible for Iwi Māori and offering a kaupapa Māori learning environment.

The iwi-led CoP offers a range of affordances, as observed in the repertoire of our community. There is a culture of learning collectively, working with whānau who share a Māori world view and whānau-based values. Further, learners report feeling safe within a culturally responsive, strength-based learning environment. This safety is a function of the building of trust, a characteristic of effective CoPs, and also stems from the fact that learners use their knowledge of Māori models, values, beliefs, community, whānau, hapū, iwi and hāpori, honouring their tohu. Hence, the repertoire they share is valuable for its community-building effect, and also for affirming individuals' journeys. Led by iwi, community members learn with the support and encouragement of iwi leaders, unique and distinct to learners' rohe. This identity-affirmative pedagogy enables learners to take part, when appropriate, in collective presentations and assessments and, ultimately, to celebrate collectively with a Māori pre-graduation ceremony. The collectivity of this iwi-led approach, emphasising the ako inherent in CoPs, mirrors the strengths of the CoP.

This narrative has at its heart a success story. This success is the result of learners' efforts, along with those of the initial kaupapa Māori team. Te Kāhui Whetū is now able to offer Kāi Tahu facilitators delivering this innovative programme to, with and for Kāi Tahu whānui: for Kāi Tahu, with Kāi Tahu, by Kāi Tahu. A partnership between Te Rūnanga o Ngāi Tahu and Otago Polytechnic has supported three Te Hōkai Nui whānau cohorts in 2014, 2016 and 2018.

The iwi-led CoP has proven invaluable. Between 2014 and 2018, Te Hōkai Nui had a 96 percent success rate in the Bachelor of Applied Management, with 59 graduates, 31 distinctions and 17 learners expressing an interest in studying for a Masters of Professional Practice. In 2020, Te Kāhui Whetū had the largest iwi cohort to date, with 28 Kāi Tahu whānui learners expected to graduate in May 2021. Te Kāhui Whetū has its own Community of Practice

with Iwi Māori across Aotearoa, with a determined focus on unleashing and realising Māori potential through the leveraging of learners' mutual engagements and shared enterprise and repertoire.

NARRATIVE 2: CHALLENGES TO MAINTAINING COMMUNITY IN THE NATIONAL DIPLOMA IN BUILDING CONTROL SURVEYING AND THE BACHELOR OF APPLIED MANAGEMENT

The first part of this narrative outlines the challenges to maintaining the unity of geographically scattered cohorts as communities of practice within the National Diploma in Building Control Surveying. Although most learners are male, the learner cohort comprises a challenging demographic: learners are aged from 21 to 69 and are at different career stages.

The first challenge was the need to move to cloud-based submissions via google drive. Taking a CoP approach to cohort management mitigated the problem, as late or resistant adopters of technology were mentored by confident participants. This enabled otherwise peripheral participants access to the shared discourse and practice of the cohort.

Geographical spread afforded the second challenge. The groups were spread throughout New Zealand, and Capable NZ agreed to ensure consistency of shared repertoire by enabling facilitators to travel to the learners. For each of these cohorts, based on the various councils they worked for, facilitators met learners face-to-face for an initial two-day workshop, followed up by another workshops six months later. The sharing of the repertoire of the CoP moved to e-modes: phone, skype and email consultation with individuals. The fact that the discourse was shared in a single cloud-based site, representative of the CoP, ensured consistency of messaging and sharing of repertoire. This model also allowed the sharing of portfolios with assessors prior to assessment without the need for couriering portfolios nationally. Clearly, agility and flexibility were essential to messaging and sharing in this CoP.

The narrative now moves to how CoP pedagogy mitigates challenges for cohorts in the Bachelor of Applied Management for the Royal New Zealand Air Force, where a unique 18-month programme, revolving around an in-depth work-based project, has been delivered since 2004. Traditionally facilitated by a two-day initial workshop, with two more workshops over the following 18 months, the programme is completed using a unifying cloud-based site of sharing repertoire. This resource system facilitates monitoring and mitigates any issues in advance. It comprises a google resource repository of a life's experience of learnings and information, shared with each learner. Other tools of the online CoP, a private Facebook group page and messenger group, allowed group discussion and the sharing of repertoire during the period of the qualification.

This CoP-based methodology has been implemented with all individual learners and cohorts over the past eight years: approximately 400 learners with the NZ Defence Force and Navy and the Building Control Industry Training Organisation. In essence, it is a framework that can be adjusted to suit the varying composition and needs of each cohort and the needs of individuals within them.

NARRATIVE 3: COMMUNITY IN THE BACHELOR OF SOCIAL SERVICES

This community was a very loosely defined group of practitioners who worked in supervisory roles and in training and policy development in a government organisation charged with social responsibility. The CoP has been self-organising since 2010: after an initial five-day intensive with learners and mentors, learners are invited to join the CoP.

The various professional roles within the group and the nature of those roles meant that the day-to-day professional lives of many of the members was not routine: members could be called away from their desk at a moment's notice. Stress levels were high. Membership changes erratically and regularly. For these reasons, routine meetings were not an option.

Community-building, with the experienced supporting the novice, grew out of a desire to enable understanding of what those at the coalface are experiencing; what they need; what needs to change at national level. It developed as a collaborative model rather than an ego-driven, competitive one. It came together informally and in response to the desire of individuals to develop their understanding through other practitioners' unique knowing. The CoP developed organically over time; it was not an entity that was intentionally set up from the get-go. Within the developing CoP, some members have taken on the role of non-judgemental peer-mentors. Here we see Lave and Wenger's (1991) legitimate peripheral participation leveraged to maximise interaction and learning opportunities.

Group membership has changed over time, but also expanded in numbers. Although there are still no collective formal meetings, smaller groups and individuals within the larger group meet and communicate intermittently, then share their experiences and any new understanding and thinking with others. It has the voice of the expert, the practitioner and the learner. The community is held together by the common purpose of thinking together and indirectly sharing tacit knowledge. Once more, the concepts of mutual engagement, joint enterprise and shared repertoire underpin the creation and development of the CoP.

NARRATIVE 4: BUILDING COMMUNITY IN THE GRADUATE DIPLOMA IN TERTIARY EDUCATION

In 2019, a group of recent Graduate Diploma in Tertiary Education graduates, representing both the taught Recognition of Prior Learning (RPL) and Independent Learning Pathway (ILP) programmes at Otago Polytechnic (OP), was brought together as a CoP to collaborate on producing a paper in April 2019. The catalyst for this article was the 2018 Capable NZ Professional Practice Symposium, where examples of Teaching Philosophy Statements and the process utilised to prepare them was discussed (Woodward, Hegarty, Allen, & Redfearn, 2018). The audience was introduced to the use of metaphor and established frameworks, such as those developed by Chism (1998) and Schönwetter, Sokal, Friesen and Taylor (2002), for structuring Teaching Philosophy Statements. The aim of the CoP, established by Woodward and Hegarty, was to articulate the process of developing a model of professional teaching practice expressed through the Teaching Philosophy Statement, illustrating how this can provide evidence for a tertiary teaching credential. Eight lecturers met regularly on skype. The CoP developed a research paper (Woodward et al., 2019) and presented symposia. These works represent the shared repertoire of the community.

The value of the CoP was, through critical reflection, to provide a rich environment for teaching practitioners to discuss and share ideas about teaching philosophies, helping them to develop a meaningful statement of teaching practice (Woodward et al., 2019). As a result, the CoP has continued in 2020, with six Otago Polytechnic lecturers, as a forum for exchange of ideas between like-minded tertiary teaching professionals on teaching pedagogy and to examine the importance of developing evidence-based teaching practice.

The aim is to determine some of the key theories and models that inform pedagogical practice and to look at how these theories link to teaching practice in teachers' own areas of specialisation, culminating in further sharing of the community's output, which has the added value of bringing multiple members into researcher identities. The future potential value of the CoP is to continue to mine information from like-minded teaching practitioners who may not normally be involved in research, providing outputs of research papers and presentations at future symposiums. Building individual identities grounded in joint enterprise through the sharing of activity and repertoire is core capital of successful CoPs (Andrew, 2014).

NARRATIVE 5: EXPERIENCES OF GRADUATE COMMUNITIES

The Graduate Diploma in Sustainable Practice and Graduate Diploma in Professional Practice–Sustainable Practice mix taught and independent learners in a Community of Practice that meets weekly in an online class to share their learning. There are usually eight to ten learners in a meeting. Learners come from a range of disciplines and share

using frameworks which become a common language – the Wengerian “shared repertoire.” As learners become skilled in a shared language of success in social, economic and ecological terms, this success enables access to technical perspectives that might otherwise have excluded them because of jargon. Learning to collaborate is a key capability in sustainable practice, so a community of practice is an enabler of this.

In 2019, embedded in the emerging CoP within the Masters of Professional Practice, five 90-minute video conference sessions were held for groups of current learners and alumni to share their learning experiences in and since the programme. Nineteen individuals attended the sessions.

The value for those attending was discussed at the end of each session, and the single theme that emerged was the value of unexpected insights gained by sharing with peers what is otherwise an independent learning journey. Engaging with others who have limited understanding of each other’s professions means that the use of jargon to describe practice has to be avoided. The true sharing of repertoire requires clarity of discourse, and the language of the CoP marks it as a discourse community. The desire to draw the community together through a common language to articulate their work not only benefits both the community and individuals within it, but also fosters belonging and builds trust by reducing the threat posed by jargonese. One current learner said: “Describing my work to others who knew nothing of it made me realise I was not able to be clear. As a result of this insight, I radically changed the focus of my work.”

NARRATIVE 6: THE WORK OF THE DOCTORATE IN PROFESSIONAL PRACTICE COP

The Community of Practice of mentors in the Doctorate of Professional Practice (DPP) was created in 2020 to enable all experienced and less experienced mentors to share a space of mutual engagement, joint enterprise and shared repertoire. It arose from the fact that the activities and practices of mentoring in the transdisciplinary spaces of a professional doctorate differed from those of traditional doctorate models, where research is seen as a linear process, almost independent of its writer, fostered by a process of supervision, with the expert sagely leading the student. The locus of power in this community of practice is distributed, and all participants bring their experiences and perceptions to the community. The practices of DPP mentors are discussed, analysed and shared. Meetings happen approximately three times every two months, with sufficient regularity to sustain the energy of the group.

The CoP comprises all people registered as mentors of one or more learner on the DPP, and the membership on paper is as high as 40. As a person experienced in mentoring across all doctorate models, and as a contractor with 14 DPP learners, Martin Andrew was appointed to create and lead the group. The first task was to negotiate a programme of learning based on needs identified by the group and implied by the demands of the programme and data collected by Capable NZ, who run the programme. Amongst the shared repertoire to date have been stories of coping with data collection in an age of Covid-19; shared stories of developing practice; and clarification of how a DPP journey differs from that of other doctorate forms.

Through this CoP, mentors share knowledge, experience, practice, hopes and expectations. It is a space of learning and aims for a distributive power structure with a facilitative leadership. It aims to build trust and desire for membership by drawing on individuals’ shared goals and values and overlapping life histories. Its particular value is for the novice, but all members benefit from participating in a site of belonging. We can all learn from the stories and expertise of others. Ultimately, the DPP CoP is a place where ‘novices’ come closer to the ‘core’ by understanding and participating in the mutual engagement and shared repertoire of the group.

CONCLUSIONS: THE VALUE OF COPS

While the short narratives collected above do not constitute case studies, it is clear that the adoption and maintenance of CoPs within an organisation characterised by Independent Learning Programmes brings added value for learners, as well as providing a context for resilient teaching and learning. Although the study did not explicitly

investigate the link between CoP pedagogy and independent learning pathways, there is evidence that learning in CoPs results in better sharing of enterprise and enhances the reflectivity that is a precursor of independent learning.

In addition to fostering individuals' trajectories of learning and hence identities, CoPs build trust, belonging and afford the sharing of repertoire, as in repositories, online discussions or shared reflections. Importantly, they draw on whānau-based values and align with kaupapa Māori methodologies of both teaching and research practice.

These stories suggest that mutual engagement can result in unexpected value and that learners who prefer social settings are encouraged in communities of practice. The narratives show, too, that there is value for both the novice and the experienced community members in sharing learning, and that a common mutually agreed language, free of jargon, can build group membership and facilitate communication and interaction. Appropriate power relations unify and encourage members within a CoP; and when it is optional to attend, then a measure of value is that the community operates organically of its own accord. Lastly, having a flexible approach to each individual learner/cohort that utilises the affordances of technology and the wide range of tools available enhances the learner experience and reduces inefficiencies for facilitators or mentors. Effectively, CoPs have the capacity to keep everyone on the same page. As Hung and Der-Thanh (2001) wrote: "People, forming a community, come together because they are able to identify with something – a need, a common shared goal and identity" (p. 3). Leveraging these needs and goals, our narratives begin to suggest, can foster valuable group and individual identities.

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