

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

**“Everyone learns and everyone
teaches everyone else”:**

Family learning and teaching

A thesis presented in partial fulfillment
of the requirements for the degree of
Master of Education (Adult Education),
Massey University,
Palmerston North,
New Zealand

Kay Tracey

2008

Abstract

This thesis explores family learning and teaching by constructing a picture of families as learning communities. Making visible family learning and teaching is necessary as the everyday practices of families are seldom recognized, acknowledged and valued for their role in developing people's ability as learners and teachers. Families and parents are named the 'first educators' of children without significant attention being paid to the nature of family learning and teaching. How family learning and teaching contributes to the growth and development of the adults in the family also receives little attention, possibly because of a focus for adult learning on the gaining of qualifications and credentials for employment. Within Aotearoa/New Zealand's the growth and development of citizens is divided into the public domain of institutions and the private domain of families. Learning and teaching development is assigned to educational institutions and the role of families is considered to be mainly about care and socialization.

Study and research of family learning and teaching can compliment the body of work on learning and teaching within Aotearoa/New Zealand which is dominated by interest in formal institutional education. There is a growing emphasis on the need for collaboration between school, family and community to ensure educational achievement. A greater understanding of family learning and teaching capability and potential can enhance the quality of the relationship with families as they come to be seen as more than assistants to schools. Recognizing the uniqueness of families as a place of learning can enable a shift towards a strengths based view of families and valuing their contribution to building our societies ability to progress in a world focused on knowledge and information.

Initial information gifted and gathered for the first phase of the research project, Learning and teaching within families with children: conversations with some Playcentre families, is used to make visible family learning and teaching. This information provides evidence of how families describe their engagement in learning and teaching. Identification of families as learning communities is made using Etienne Wenger's work on communities

of practice. I show how these families are groups of people who share a passion for learning and teaching. Relationships, interactions and experiences within their families intentionally support their growth as learners and teachers.

Thanks

This thesis is a compilation of ideas and beliefs, some discovered and some remembered. Some can be tracked to the work and vision of extraordinary people such as John Dewey and Lex Grey, others came from extraordinary conversations with ordinary people. Some of my beliefs came from my families both of origin and creation, others from my experiences with Playcentre, and others from all the people I have met from different perspectives and walks of life. If no man is an island then no thought has its origin and ownership with a single individual. My hope is to be a link in the many chains of thought and exploration from the past, present and future. Many have helped me be this to the best of my current ability.

In particular I would like to thank those from Massey University. Nick Zepke, Marg Gilling, Linda Leach and Alison Visovic who questioned, affirmed and channeled my intellectual curiosity. Thanks to the administration and library staff who provided an amazing service to me as an extramural student. The Human Ethics Committee provided advice and support to negotiate approval for a research project that met Massey University requirements while enabling me to pursue my area of interest with integrity.

Special thanks to Bill, William, Gillian, Nicola, Veronika, Rosemary, Nathan, Annaliese, and Cayley, my family, who have shared in our families learning and teaching journey.

Table of contents

Abstract.....	2
Thanks.....	4
CHAPTER ONE	
INTRODUCTION.....	8
Introducing the thesis.....	9
Background information.....	11
Introducing the researcher.....	13
Introducing the research.....	21
Why research family learning and teaching.....	21
Deciding where to start researching.....	23
Description of the research project.....	24
Structure of the thesis.....	27
CHAPTER TWO	
LITERATURE REVIEW.....	29
Introduction.....	30
Families and communities.....	31
Intergenerational learning.....	34
Patterns of interactions and activities.....	34
Politics around family choices.....	36
The role of families in supporting school achievement.....	37
Learning communities.....	40
Learning dispositions.....	42
Educational leadership.....	45

CHAPTER THREE

RESEARCH DESIGN.....	48
Introduction.....	48
Methodology.....	51
Learning and teaching within families with children: conversations with some Playcentre families.....	54
A constructive approach.....	54
The interpretative nature of narratives.....	55
Ethical engagement.....	57
Personal ethics.....	57
Being ethical within family learning and teaching.....	59
Specific ethics for the research project FLT1.....	61
Involvement in the research project – researcher’s perspective.....	67
Preparation.....	67
Introducing myself as a researcher.....	68

CHAPTER FOUR

FINDINGS FROM THE RESEARCH.....	71
Initial findings from phase on of the research project FLT1.....	72
Intergenerational learning.....	73
Families as learning communities.....	74
Families as places where learning dispositions are developed.....	76
Family educational leadership.....	78

CHAPTER FIVE

DISCUSSION OF THE FINDINGS.....	83
Intergenerational learning.....	84
Families as learning communities.....	84
Families as places where learning dispositions are developed.....	87
Family educational leadership.....	88

CHAPTER SIX

CLOSING COMMENTS.....	90
-----------------------	----

APPENDICES.....	100
-----------------	-----

Learning and teaching within families with children: conversations with some Playcentre families Information Sheet.....	101
Participant consent form.....	104
Participant family consent form.....	105
Young child information sheet and consent form.....	107
Older child information sheet and consent form.....	108

REFERENCES.....	109
-----------------	-----

Introduction

“Seeing through engagement with mind, body, and spirit has helped me develop a different consciousness. Our world is asking us to view old problems in new ways.”

Manulani Aluli-Meyer (2006)

CHAPTER ONE

INTRODUCTION

This chapter provides an introduction and builds a picture of the context for this thesis. The thesis is introduced and some background information is given. An introduction to the researcher is given using the lens of; self as family of origin and creation, self as ako, self as Te Tiriti o Waitangi and self as the world of early childhood. To introduce the research why research family learning and teaching and deciding where to start researching are discussed followed by a description of the research project. The chapter concludes with a section on the structure of the thesis document.

Introducing the thesis

My beliefs and experiences lead me to assume that; learning and teaching occurs in all families and that families can be described as learning communities. This thesis seeks to find evidence to support this assumption. Families as learning communities is explored through a review of some of the relevant literature and the initial findings from the research project Learning and teaching within families with children: conversations with some Playcentre¹ families (FLTP) started in 2007.

While our society acknowledges the role of families as custodians of children, the learning and teaching that occurs between family members and the way that families create individual and collective learner identities is not often considered in a formal sense. Families are usually seen as the place where children's physical and emotional needs are supported and outside of the family the place where intellectual needs are catered for. Adults in families are thought of as the providers of physical and emotional needs for each other and children, with their intellectual needs either having been met before adulthood (through the schooling system) or by formal education outside the home.

¹ Playcentre is a parent-led early childhood education service

In Aotearoa/New Zealand there is currently an emphasis on the collaboration or partnership of educational institutions with families. One of the central aims of this is to increase the educational outcomes for children. This can be seen in government initiatives such as the Team-Up programme, which encourages parental involvement and support of children's learning at early childhood and compulsory schooling levels and the Early Childhood Education (ECE) strategic plan with the goals of increasing participation in quality ECE service, improving quality and collaborative relationships. Government initiatives such as 20hrs free ECE for 3 and 4 year olds, increasing the requirement for qualified staff in ECE services and the reduction of class size for the beginning years of primary schooling aim to improve the quality of the educational institution side of the partnership.

While some of these initiatives seek to increase parental involvement and participation in children's learning the underlying assumption is for the retention of the status quo that government decided, centre or school based education is best. This thesis seeks to reposition families as places where effective learning and teaching occurs individually and collectively. Repositioning families in this way may cause effective collaboration and partnership to take on a different design. This would necessitate a different distribution of power, decision-making, resources and leadership.

Western society now views learning and teaching as more than the transfer of information and skills. The recognition of the importance of relationships and contexts brings into question the effectiveness of educational institutions with their current structural limitations. Family learning and teaching holds potential to enable individuals, families and communities in significantly different ways for educational institutions. Families are lifelong relationships and contexts.

Background

Family learning and teaching has been so central to my life that it is difficult to understand why any study or research is needed, doesn't everyone just know about and value families as places of learning and teaching. On the other hand I am aware, on a daily basis, of the legacy of education as the emancipation of individuals from the constraints of their existing way of life. Western society may have needed educational institutions to redistribute knowledge and resources, yet statistics on educational achievement show that the distribution has by no means been equal or equitable. Much time, energy, and resources have been used to improve the effectiveness of our education system. To study and research family learning and teaching provides an alternative or additional way.

It was the importance placed within my family on our role in the learning and teaching of children that brought me to Playcentre. Playcentre has enriched my experience of being a mother and contributed to my family's well-being in a holistic way. It was here that I experienced being treated as an expert when it came to my children's learning, a beginning expert who would be supported to gain greater understanding and confidence. The opportunities to grow into a wide variety of roles including parent, group member, educator, manager, librarian, adult education facilitator, and convention organizer, showed me that belief in your own and others potential opens doors and creates the possibility of realizing potential. The term used is 'emergent leadership'. The expectation that I was a competent and confident learner and the respect for my learning journey was enabling and empowering. For many Playcentre conveys only early childhood education. For me the greatest gift was the adult education.

It was the adult education I received and gave within Playcentre that brought me to adult education at Massey University. Here I found many similar beliefs and practices. It is for this reason that I have continued within adult education for my masters studies. Family learning and teaching, even when the family includes children, is largely the result of

adult action and allocation of resources. The beliefs of the adults determine the opportunities prioritized.

As a beginning researcher this thesis is part of the story of my becoming a researcher within the context of family learning and teaching. Although I had been able to clearly describe what I was *doing* for my research it was not until I was engaged in the doing that it became clear that what was involved was more than doing. Engaging in the research project was, is and will continue to be a transformation of identity, a state of *being*. Being a researcher requires a sense of congruence with the other aspects of my being. This new aspect of my being had to be integrated with my identity as known by my self, my family and my home community (Playcentre). Choosing to be a member of a research community requires finding a place and a voice. My hope is that while each of these parts of my identity has wholeness within itself integrating them may create synergy: “the combined effect of parts that exceed their individual effects” (Dale Hunter, Anne Bailey, Bill Taylor, 1992, p.18). Choosing Playcentre families as participants for my first research project has come from this need to create congruence.

While working on the project (FLT1) it became clear that one of the challenges is to work in a way that fosters a feeling of being part of the project for participant families and diminishes any feelings of having research done on us. This included looking at how the project was presented to others in a thesis or publication, retaining the integrity of working in a way that enables families to continue to be part of the journey while engaging the academic and research communities needed to be considered. This has been resolved in this thesis by the inclusion of some material that I believe may be of importance to the families involved in the project which is not necessarily desired or required by the academic community. I have included an introduction to myself, the researcher, and shared some of my context that I bring to the research within family learning and teaching. There is some general discussion about ethical engagement, in Chapter Three, while not necessarily being of academic interest may assist participant families to understand the context of the project.

Introducing the researcher

I have included this information as by choosing to work outside of the boundaries of objective enquiry I believe I have a responsibility to make known the nature of the subjectiveness I bring to research. It is more than disclosure of interests in relation to a specific research project; it is sharing of information integral to self identity.

Who are you is a question that promotes different responses when asked in different times and places and by different people. Who am I, as a self reflexive question, requires an exploration of mind, body and spirit. Here I have used the word reflexive to integrate reflection and response. I am choosing to be able to answer both questions with “a researcher within family learning and teaching”. This response needs to ring true in itself and to resonant with sufficient harmony with the other possible answers. For me other possible answers include; child, daughter, mother, learner, adult education facilitator, Playcentre person, woman, Bill’s partner, Pakeha, and friend. Self as family of origin and creation, self as ako, self as Te Tiriti o Waitangi and self as the world of early childhood provide a broad grouping of these answers. Here the word ‘as’ denotes a place in the continuum of emphasis on the relevance of socio-cultural context, where identity is entirely embedded in the context. My identity can only be complete when these contexts are included.

Self as family of origin and creation

Welcome. My name is Kay Tracey, my parents Norma and Vince Forman were Mainlanders (born in the South Island), and I was born in Tamaki-makaurau (Auckland) where I have lived all my life, for the past thirty years with my husband and partner Bill (William). Together we are parents to William, Gillian, Nicola, Veronika, Rosemary, Nathan and Annaliese and have the privilege of being Cayley Lam-Tracey’s grandparents.

My family gave me a belief in possibilities and the courage to believe in the potential of the unknown. As a researcher within family learning and teaching I advocate for change, a refocusing of the role of families in education, teaching and learning. Values and beliefs handed onto to me, taught to and caught by my family have given me faith in the possibility of this change. At the heart of these is the belief in the intrinsic goodness of people, that people want to be in community with others, and that they want things to be better for themselves and others in their community. Despite all the many, many variations on what this may mean in practice and the differences we often encounter between what people believe in and the outcome of their actions, for me this does not detract from everyone's ability to create wholeness and well-being for themselves while contributing to the wholeness and well-being of their communities. Hopefulness and the motivation to actively contribute to the creation of a better place and space could be seen as naive, I see them as choices. This thesis provides an opportunity to contribute to the choices available to families and educational institutions.

I question the idea of original thought and worry about processes which claim individualized ownership of ideas such as the western academic tradition of referencing. I do believe and wish to acknowledge that this thesis represents a sample of the collective knowledge for which I am both receiver and sender. This sample comes from many different places and people, some more easily named than others. All contributed to the discoveries and rememberings that are described here. My thanks to all, I am who I am because you are who you are.

Self as ako

The Māori concept of ako combines learning and teaching in a collective context where access to knowledge carries responsibilities to the past, present and future. I have chosen to use the concept of ako as this is the way of knowing and being grown in this land by tangata whenua. Māori is the commonly used term for the iwi which are the indigenous people of Aotearoa/ New Zealand. Using first knowledge acknowledges the strength of the connection of the tangata whenua with the land, more than settlers on the land, grown

from this place. I am mindful of the power that words hold for Māori and wish to be respectful and cautious. The words I use are ones that I feel confident that I have been gifted to use within this context. I believe that first peoples hold, remember and use knowledge that retains the connection between us and the world around us. For me our future depends on remaking a connection with the world that is based on more than the previous western, scientific model. As tangata whenua Māori are the guardians of knowledge that I believe can help guide us to a state of living in connection with this land. Much of the knowledge is held in the language and by using the word ako I hope to build a connection.

Language conveys and creates meanings. As a researcher within family learning and teaching I wish to join with others to work out ways of conveying the concept of family learning and teaching. Western society has separated learning and teaching using the word ako has potential to reconnect learning with teaching and identifies the place where I am as a researcher exploring this issue. Here I offer an explanation of how I see learning and teaching connected to the concept conveyed by ako. As my understanding is just beginning I will use the words learning and teaching hoping that when you as reader see these words some of the concept you see represented is aligned and connected to ako.

As a learner I have experienced many years of learning environments where one or more of my differences have been important. I see both my challenge and my salvation as relearning to simply be authentically me and genuinely present with other learners. The connections I then make are not on the level of activator, visual learner, feminist, Pakeha but as a person linked to all others and the natural world. This being authentically and genuinely present is how I want to be as a researcher.

Teaching changed from something that someone else did to me when I was at school to something that a child could do and then moved to something that could be seen as a collective action by a community. Children have taught me many things from a sense of wonderment to the names of dinosaurs. Playcentre gave me the opportunity to see teaching as part of the role of every member of this community. My contact with those

who teach adult learning at Massey University gave me an experience of institutional teaching that encompassed learning by all.

For all to be leaders we need to be; working with unknowns, expecting to create new ideas, and choosing to follow each other, believing that we will learn something new. This requires trusting people to be responsible, respectful and responsive. As a researcher I wish to develop this type of relationship with those who participate in research projects with me. Learning, teaching, facilitating and researching are all intentional. They are ways of being that I wish to be so ingrained that even when I am officially off-duty I am still a learner, teacher, facilitator and researcher.

Self as Te Tiriti o Waitangi

I believe that all who call Aotearoa/ New Zealand home have a responsibility to know where they stand fit with Te Tiriti o Waitangi. Naming myself Pakeha is declaring myself to be someone who lives as a consequence of the British settlement made possible and envisioned by Te Tiriti o Waitangi. For me te Tiriti o Waitangi provides a statement of expectation of peaceful living in Aotearoa/ New Zealand by both iwi and British settlers. This peaceful living was to be achieved by kāwanatanga or governance by the Crown, the retention of tino rangatiratanga by iwi, and both Māori and settlers having the protection and rights of British subjects. There continues to be discussion on the meaning and boundaries of kāwanatanga and tino rangatiratanga. For me kāwanatanga is defined by the existence of tino rangatiratanga. Iwi hold the treasures, taonga, of Aotearoa/ New Zealand and protect them through self-determination and guardianship of the land.

When I think about the protection and rights of British subjects I think about the systems put in place such as a legal system and also the expected outcome of having the systems. In order for both Māori and settlers to have the protection and rights of British subjects there needs to be equality of outcome from the systems we have in place in Aotearoa/ New Zealand. My responsibility as a researcher within family learning and teaching

involves both the opportunity to contribute and the impact of the outcome of a research project for both signatories to Te Tiriti o Waitangi.

Self as the world of early childhood

The world of early childhood for me is strongly connected to Playcentre. Playcentre's philosophies and practices of; parents and children learning together, the centrality of family, fostering emergent leadership, the value of mixed age early childhood education environments, creating community and respecting Te Tiriti o Waitangi, gave me a sense of belonging and an avenue to contribute to creating a learning community of wholeness and well-being.

It was at Playcentre that I was introduced to the learning cycle by another parent who was really excited by the idea that learning was not just pass/fail. For years this just made sense to me, common sense, long before I associated this learning cycle with Kolb or read anything academic about theories of learning. The theory of; something happens, an observation of what happened occurs, some thought goes into what does it mean, you then plan what you will do next time and begin the cycle again with something happens, was something I could use to make sense of my life. This experience and others like it, where there are connections between personal theory, public theory and academic theories raise questions for me about intellectual property and the truth of research findings. Having these questions influences; the connections I choose to make with public, peer-reviewed writings, prompts the search for more interpretations of facts, and gives confidence in people's ability to generate theory from examination of their experiences and practices.

My world of early childhood also involves Te Whāriki. My memory of Te Whāriki is about groups of people who were involved in early childhood education, in its many varied forms, gathering together and writing lists to describe what we considered to be early childhood education when we were doing our best. These lists were molded into the document called Te Whāriki – He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa/

Early Childhood Curriculum. Te Whāriki is a conceptually bi-cultural. It is more than a document written in two languages, English and te Reo Māori, it is a record of a bi-cultural development of a shared meaning around early childhood education in Aotearoa/New Zealand. It is theory generated from reflection and discussion and it belongs to the sector. This model of theory generation is one that strongly influences how I choose to be as a researcher within family learning and teaching.

Te Whāriki, the early childhood curriculum, has a set of four central principles:

- Empowerment/ Whakamana

The early childhood curriculum empowers the child to learn and grow

- Holistic Development/ Kotahitanga

The early childhood curriculum reflects the holistic way children learn and grow

- Family and Community/ Whānau Tangata

The wider world of family and community is an integral part of the early childhood curriculum

- Relationships/ Ngā Hononga

Children learn through responsive and reciprocal relationships with people, places and things

Woven through the central principles are five strands:

- Well-being/ Mana Atua

The health and well-being of the child are protected and nurtured

- Belonging/ Mana Whenua

Children and their families feel a sense of belonging

- Contribution/ Mana Tanagata

Opportunities for learning are equitable and each child's contribution is valued

- Communication/ Mana Reo

The languages and symbols of their own and other cultures are promoted and protected

- Exploration/ Mana Aotūroa

The child learns through active exploration of the environment

With the four central principles forming a stable core and the five strands woven through a mat is made to support learning and teaching within early childhood education in Aotearoa/ New Zealand. The uniqueness of the early childhood experience of every child, family, centres and community can be shown through the different way that the principles and strands are brought to life. They do all share a strong mat or whāriki on which to stand. This gives a place for children to

“grow up to be competent and confident learners and communicators, healthy in mind, body, and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society.”

(Te Whāriki: p.9)

Te Whāriki draws on the work of Bronfenbrenner and a socio-cultural approach where context is recognized and valued as inseparable from learning and teaching. Using Bronfenbrenner’s model of Russian nested dolls Te Whāriki identifies layers of interactive environments that influence the child’s learning. Working from a centre of the child and their immediate learning environment the layers extend to other settings for the child such as family, then onto local communities and finishes with the national environment where values, beliefs and practices relating to young children are developed and promoted.

The whāriki structure developed for and by early childhood in Aotearoa/ New Zealand also provides a suitable structure for being a research within family learning and teaching. The principles and strands can be used to construct wholeness in my identity as a researcher and provide guidance around engagement with participants. Concepts of developing learning dispositions and working theories as a way of learning found in Te Whāriki link with my growing into my identity as a researcher within family learning and teaching. The disposition, willingness or inclination to be a researcher combined with working theories, practicing held theories, translates into a state of being. As with Te Whāriki’s view of children competence and confidence as a researcher are both existing and developing states.

In young children I see a willingness to go into the unknown, in fact they are more than willing, they are eager, and often seem driven to try to do more, explore the boundaries and make new connections. And they invite participation in their journey, many quickly learning how to engage others. As a researcher within family learning and teaching I want the experiences of participation in a research project to conserve and extend these positive dispositions for learning.

Introducing the research

The research project, Learning and teaching within families with children: conversations with some Playcentre families (FLT1), was started as part of study undertaken for a Masters of Education (Adult Education) from Massey University. One of the initial questions asked was how does this fit with adult education? The answer was two fold:

- my Playcentre background had provided an experience of the strong connections between adult learning and early childhood learning. Concepts of adult self direction and motivation link to the concept of child initiated learning. The emphasis on a child's state of being a friend, an interdependent person, a learner, aligns with the attribution of empowerment and transformation to adult education. The ability to be a life long learner is an aspiration developed in early childhood that comes to fruition in adulthood. Within Playcentre the focus is on the learning of the whole family, parents and children.

- my current experience of the academic world outside of adult education has been of a strong emphasis on formal education and educational institutions. Within education academic study and research there seems to be a focus on teaching and learning experiences where those involved are identified by their relationship to the activity of learning and teaching. Their primary identity is that of student, teacher, pupil, facilitator, or learner as distinct and separate from the other aspects of their identity. Adult education has a stronger heritage of integrating identities than other sectors of educational study and research.

Within family learning and teaching the separation of the learning and teaching roles is less useful as they are potentially more fluid. Who is the learner and who is the teacher may change with different activities, interests, within family considerations such as availability and outside influences such as technology.

Why research family learning and teaching?

There is little research available that has a focus on family learning and teaching. This was highlighted when I began gathering related literature for the project (FLT1) and

reinforced by a recent article database search Academic Elite. The search, completed on March 7th 2008, used the Massey University library and required the author supplied key words learn* and teach* (* allows all suffixes to the base word to be included) in articles published from 2000 onwards. This yielded 1944 results. When famil* was added the number was reduced to two results neither of which were actually about families. Starting with famil* gave 4856 results. Refining the search using learn* reduced the number to 46, then the addition of teach* left two results. Neither of these discussed families as a place of learning.

Changing from author supplied keywords to author supplied abstract widened the results of a search for articles containing famil*, 148814 were found. Following the refining process of learn* reduced the number to 4390, then adding the requirement of teach* resulted in 751 documents where the author's abstract included all the words famil*, learn* and teach*. The results were grouped into sub-categories, one of these was teaching methods. It contained 24 results, one of which was of relevance to the process of teaching that occurred within families.

This one example signals the lack of emphasis on combining ideas about families, learning and teaching by many contributors to the various journals easily accessed on a commonly used database. Rather than viewing these results as an indication of the content of articles I suggest that the results reflect a lack of identification of the domain of family learning and teaching. Key words and abstracts act as advertisements to those who are searching for an article connected to their area of interest. The extent of the use of families as an identified key word indicates a strong academic interest. That the number rapidly declines when learning and teaching are required, as additional identifiers, suggests that linking learning and teaching with families happens less frequently.

The lack of research which centralizes the learning capability and capacity of families may be from the predominance, within our western society, of the thought that the important learning occurs within our formal education system. Why this is the case may

include: family learning and teaching is so part of life that it is hidden; the interests of educational researcher and academics are focused on what happens in educational institutions; or family learning and teaching is undervalued.

The research project (FLT1) is the beginning of a journey to make family learning and teaching visible to families, communities and the education sector. It provides an example of the content, processes, and intentions of family learning and teaching within a specific group. I am not advocating that there is one way or a best way for family learning and teaching. Indeed I expect there are many ways that families engage in learning and teaching just as there are many different types of families. What is important is that attention is given to this role of families and that appropriate ways of noticing, recognizing and documenting family learning and teaching are developed. Involving families in true partnerships is important when developing processes for family learning and teaching. Exploration on many levels and perspectives can provide more than functional and technical information. A strong platform of information on family learning and teaching will support families to build their educational capital. It will also provide those engaged with families with a body of theory and evidence to use when generating their responses to issues.

Deciding where to start researching

The decision to start my research within family learning and teaching with the project, Learning and teaching within families with children: conversations with some Playcentre families, comes from my experience of having a family and of being with other families at Playcentre. For me and many other parents the responsibilities and challenges of having children prompted many opportunities for learning. Choosing Playcentre for my family meant that being a parent was extended by learning about; children's learning, working in a group, adult education and leadership within early childhood education. It was being given the chance to understand and experience the incredible process of young children's learning and development, and then being supported to learn how to facilitate this understanding in other parents that lead me to study adult education. Having

Playcentre families involved in this research project meant choosing to work with families that have already started thinking about family learning and teaching.

There have been precedents set for insider research with First Nations or indigenous groups that have implications for all social science research. The notion of social and cultural alignment has enabled greater acceptance of the value of familiarity between researchers and researched. As the importance of contextual understanding has become more acknowledged ways of working within the context rather than being removed from it have been developed. This in turn has stimulated the reconnection of researching with practicing.

Practitioner research within education has provided opportunities for strong connections between research and practice. When teachers and educators engage in research within their own practice there is greater potential for the research to be considered valid by others in the profession and any findings or recommendations to prompt debate about changes to practices. The professionalism of teachers and educators provides a degree of confidence in the integrity of the research. The Playcentre families asked to participate in this research project have a similar professionalism and commitment. Beginning with this group provided a foundation on which to build future research projects.

Description of the research project

“Any research endeavour requires interplay between theory, belief systems and everyday reality.” (Nandita Chaudhary, 2004 p.77) This research brings together my theory that families function as learning communities, my belief in the value of family learning and teaching and my experiences. The research seeks to find evidence to support my theory and belief. I have begun my search for this evidence with the community that I know best, Playcentre. With this community conversations about family learning and teaching have a shared foundation of; experience in taking responsibility for the early childhood education of our families, undertaking adult education to support that responsibility and a common language based on current understandings of early learning and teaching. There

are also challenges to be faced – will this community be able to see me fairly as a researcher, is evidence from such a specific group useful in a wider context, and how well will the evidence reflect reality.

Learning and teaching with families with children: conversations with some Playcentre families, has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 07/45. The project contributes to the knowledge of how family learning and teaching through the exploration of the following questions:

- How do families with children describe learning and teaching amongst their members?
- What do families perceive as being the dispositions/tendencies that encourage learning?
- How do the relationships, interactions and experiences in families support the development of family members' identity as learners/teachers?

The emphasis is on understanding how members of families support each other to develop the skills, knowledge and attitudes needed to be successful learners/teachers.

Participants were recruited from past or present members of the Auckland Playcentres Association and have participated in Course 3 or its equivalent of the Adult Education Programme offered by the Association². Phase one of the project has a focus of family views and experiences. Each participant family was asked to complete a questionnaire designed to develop a description of learning/teaching in their family. Families were able to choose to share their ideas through; recorded discussions with family members including children and extended family, written narratives, notated photos, collage, metaphors. Initial findings from the family views and experiences questionnaire are included in this thesis. These findings will be used to inform the second phase.

The first phase of the research asked families to reflect on family life and make their own interpretation of what constitutes learning and teaching. Using their understanding of

² Auckland Playcentres Association offers the Playcentre Education Diploma in early childhood and adult education, a course registered with the New Zealand Qualifications Authority.

learner and teacher identity they decided which aspects of their relationships, interactions and experiences positively contribute to developing these identities. It is the families understanding of which dispositions or tendencies encourage learning that was sought by the research. By asking families to research themselves this thesis is able to bring together some relevant literature, my perspective and the voice of some families.

Phase one of the FLTP project, the questionnaire discussed in this thesis, provided an opportunity to prepare for future conversations. Qualitative and interpretive approaches reflect the position of researcher and participants as connected and subjective. This will be balanced by a shared development of interpretation, meaning making and theories in the second phase.

The second phase will involve case study discussion groups. Four case studies each comprising of up to three families with children involved in the early childhood, primary or secondary sector of education, or whose oldest child is post compulsory schooling. The discussions will be based on the themes identified by the researcher from the information collected about family views and experiences in phase one. While it is hoped that all phase one participant families would be available to attend families may choose not to be part of this phase of the project.

The use of narrative and conversation in the second phase will support power sharing for researcher and participants. It will provide an opportunity for discussion, challenge and confirmation of the interpretation shared in this thesis. The aim will be to create a dynamic and complex dialogue around family learning and teaching that will attract the contribution of others. A narrative has the “power to hold several plots, even those that may be contradictory” (Ellen A. Herda, 1999, p.4).

Structure of the thesis

Three perspectives on family learning and teaching are brought together in this thesis; the view of family learning and teaching from the literature, the lived experiences of participants in the research project, and researcher's perspective of how those experiences can be interpreted through the lenses of; intergenerational learning, learning communities, learning dispositions and educational leadership.

This chapter has provided an orientation to the topic of family learning and teaching, outlined my focus and approach to research, and given some background information to be transparent about the perspective I bring to this endeavour. Chapter Two reviews some of the available literature. Literature on intergenerational learning, learning communities, learning dispositions and educational leadership provides a connection to current academic knowledge and research. The use of this literature reflects the lack of literature with a specific focus of family learning and teaching as well as the need and desire to explore family learning and teaching in ways that connect with the learning and teaching within educational institutions. As educational institutions have a larger heritage of written work and a greater pool of language in which to capture their concepts creating a shared language for discussion has started with the language used by them. As the body of knowledge, language and written work for family learning and teaching grows additional concepts and language may be required.

Chapter Three discusses the methodology³ used for the FLT1 project, general issues of ethical engagement within family learning and teaching, specific ethics for the FLT1 project, involvement in the research project from the researcher's perspective and how the findings from the project are documented in this thesis. The combination of aligning myself with the concept of *being* a researcher and the desire to work in a way that negates feelings by participants of have research *done on us* has lead to considerable thought being given to ethical engagement. Issues raised in this chapter are considered by many researchers within social sciences. They are included as part of my philosophy of

³ *The theories, values and principles used to guide this research project.*

inclusiveness is to make documentation about research projects accessible to participants. Creating clarity is assisted by stating 'the obvious' to one group. It also contributes to re-balancing the power of the use of specialized language. Having to explain jargon challenges users to be explicit of the meanings they are conveying by the words. With any research involving people's experiences the researcher interprets the participants' world. Being collaborative requires that the researcher interprets their own world for the benefit of participants.

Chapter Four presents the information gifted by participants. In keeping with the literature review this is grouped into: intergenerational learning, learning communities, learning dispositions and educational leadership. They are presented with minimal additional interpretation than that already made by the researcher through the research design.

In Chapter Five I discuss how I have interpreted these findings. For each area of interest the discussion covers what the findings may mean for families, for research within family learning and teaching, and educational institutions as the dominant learning and teaching process.

Concluding comments form Chapter Six.

Literature Review

" HINENGARO

The female who is both known and hidden – the mind

Hine (female) is the conscious part of the mind and ngaro (hidden) is the subconscious. Hinengaro refers to the mental, intuitive and 'feeling', seat of the emotions. Thinking, knowing, perceiving, remembering, recognizing, feeling, abstracting, generalizing, sensing, responding and reacting are all processes of the Hinengaro – the mind.

...The hinengaro is very powerful and definitely influences the way a person acts and feels.

...The hinengaro must be free to move in an infinite direction."

Rangimarie Turuki Pere (undated)

CHAPTER TWO

LITERATURE REVIEW

Introduction

Limited literature is available that centralizes family learning and teaching. Most literature concerns parenting roles in child rearing or studies of behaviour modification within families. Included in this review is some literature that views family learning and teaching through the lens of intergenerational learning. This is grouped into; patterns of interactions and activities, politics around family choices, and the role of families in supporting school achievement. Other literature relevant to family learning and teaching has been included where the topic relates to the analysis of the FLT1 phase one data, learning communities and learning dispositions or to an area of interest for future research, educational leadership. These topics provide an indication of connections between family learning and teaching and other areas of academic interest. They can connect family learning and teaching to other realms of inquiry without the constraints of narrowly defined subject matter such as literacy.

This literature review provides some indication of the potential for research within family learning and teaching. It is expected that as understanding of family learning and teaching develops further reviews may become necessary. The exact nature of these will be determined and guided by both researchers and participants. Connections with other work that support learning and teaching are important for building collaborative relationships. Rather than seeking to definitively answer questions this thesis and the FLT1 research project aim to prompt more questions and curiosity to motivate others to inquire further into the nature of family learning and teaching. Further inquiry into family learning and teaching could prompt others to question what this might mean for their area of interest, a literature review in their area of interest would then be valuable. The information gained from written material can change if the reader starts looking for different things. An open approach to the literature allows us to hear some voices expressing different and connected perspectives.

Discussion of families and communities has been included to promote clarity of the meanings used for these concepts. When adopting interpretative approaches the importance of language as a way of interpreting and creating our worlds can be respected by making visible the interpretation understood by the researcher. This openness can support challenges to the researcher's understandings and alternative interpretations. Being explicit about what meaning is being conveyed by commonly used words is especially important with academic work that is intended for a wider audience.

Families and communities

The word 'family' has a different meaning for different people and contexts. In Aotearoa/ New Zealand two main views of family are the view that tends to be held by Pakeha of a small nuclear family of parents and children and the view of Māori of a larger extended family where children are seen as not only belonging to their parents but to the wider kinship group (Kinloch, 1978; and Metge, 1995, both cited in Smith, 1998). The word whanau is increasingly used in education to describe any family grouping that is extended. Graham Smith (1995, p.23) discusses two definitions of whanau; a traditional one of a "collective concept which embraces all the descendants of a significant marriage, usually over three or more generations" and a more recent one of "a group of Māori who may share an association based on some common interests such as locality, an urban marae, a workplace and so on".

Fred Biddulph, Jeanne Biddulph & Chris Biddulph, (2003) note that some family factors have been characterized as 'static' (ethnicity, socio-economic status, family structure (although this can change), parental education level, and perhaps resources in the home) and others as 'dynamic' (family health and well-being, mobility, parental choice for children, and especially family processes) and in families the influence between children and parents is two-way. Barbara Rogoff (1990) found that children learn from their natural curiosity which is supported by increasing participation in their family and community and by the opportunities organised by families to encourage learning and to

provide new experiences. Stuart McNaughton (2002) describes family activities such as reading stories with a child, singing an alphabet song, providing materials for children to draw and write, and storytelling as activities that both socialise and promote literacy.

Anne Smith (1998) describes families as having a role in providing opportunities which allow children to gradually take the lead in their own learning and work cooperatively with others. This is achieved by giving feedback, having conversations, providing social interactions and building on children's current knowledge and skills. Families are places where children have the opportunity to learn from more experienced and competent members of their culture. We can conceptualize children and families in two different ways: James, A. & Prout, A. (1996) look at socialization "re-inserting" children into families while not giving "any priority" to the impact of families, while Farquhar, S. and Bricknall, J. (2000) advocate for the repositioning of children as central to our society and how this would impact on our expectations and support of parents and families.

A socio-cultural perspective on development places identity in the context of a place and a society. Identification of "who I am" is more than "what I do", to this end understanding community must "by its very nature, rest upon our most fundamental notions of what it is to be and become a person." (Feilding, 2001) Communities are groups and a group can be described as people actively involved in a shared activity, Curzon (2004) cites Jacques: "its members are collectively conscious of their existence as a group; when they believe it satisfies their needs; when they share aims, are interdependent, want to join in group activities and to remain with the group." A group defined this way exists in the here and now, involves a particular situation and people are able to take up or discard membership. Kunstler (2004) observes "Many of our greatest achievements occur precisely because a group of individuals acting in concert *elevated* the ethical, intellectual, creative, and social character of each group member." People are potentially more in a group than on their own, groups can provide opportunities for the whole to be greater than the sum of the parts. Group membership remains optional and a person's identity remains whole regardless of the group.

Families are a particular sort of group where there is limited ability to discard membership and where each individual's identity may not remain whole regardless of the group. Families are understood in this context to be a group whose membership cannot be discarded and that functions as an identifier for their individual members. Each individual's identity is inseparable from family membership which links the concept of family to the concept of community.

A group is not synonymous with community. Layers added to the group in the development of a community include: a past and a future; complexity of situations; the permanent integration of belonging to the group into a person's identity; and the ability of the group to continue to exist despite changes of membership. To develop an understanding of community it may be necessary to distinguish between group membership and shared identity. Perkins (2005) describes the stages of development for a community of practice as starts with potential (recognizing each other), moves through coalescing (making connections and developing shared enterprises) to active (engagement in joint activities). Community membership is integrated into individual identity when a person acknowledges community membership and is recognizable as a member of that community. Individual identities are likely to have a societal expectation associated with membership of the community.

Within the education sector ethnicity, locality, educational level, and role or position in the education structure are all ways in which communities are defined. The strength of association by an individual or family to the community they are identified with by the education sector may vary. This can cause tensions if the difference between how an individual, family or community describes their identity and the identity assigned to them by the education sector is too great. Community identity can change and these changes need to be acknowledged and officially recognized.

Intergenerational learning

Family learning and teaching has been explored through the lens of intergenerational learning. Intergenerational learning literature can be grouped into three themes; patterns of interactions and activities, politics around family choices and the role of families in supporting school achievement.

Patterns of interactions and activities

Two bodies of work separated by more than twenty years illustrate the way in which the patterns of interaction and activities within intergenerational learning have been researched and studied. The first undertaken in the early 1980s looked to explain the links between family's socio-economic status and children's intellectual abilities by reviewing parent teaching practices. More recently Maureen Banbury (2006) investigated family learning programmes to identify the nature of 'this very specific type of collaborative learning has something significant about it' (p.20).

Using a framework of distancing theory Ann V. McGillicuddy-DeLisi (1982) investigated teaching strategies used by parents. She sought to identify the use of 'high-level distancing teaching strategies' deemed to promote the development of children's ability for representational thinking. These are strategies which place demands on the child's attention and require high-level internal representation processes by the child in order to generate a response. Acknowledging naturally occurring differences between parents and the variations in the time and energy parents have to engage in these types of teaching strategies due to family circumstances, the research considered the relationship between parental beliefs and the teaching strategies they used. Concluding that 'parent behaviors are neither random nor automatic responses to the child's behaviors' (p.296) and that their beliefs are both 'a source and an outcome of their parenting experiences' (p.297) constructs are identified as able to provide both descriptions and theoretical rationales for the variations in the affect of parental behaviour on the intellectual

development of children. Constructs are built from personal experiences and are in turn used to define reality.

Maureen Banbury's investigation started with those responsible for the delivery of family learning programmes and then incorporated an action research phase of observation and discussion with 'learners of all ages' on three types of learning previously identified; learning about and developing oneself, learning about others, and learning about learning. Concluding that 'whilst policymakers have sought for several decades to transform us all into open-minded and flexible lifelong learners, it is clear from this study that successful family learning is one of the best ways of ensuring that learning will continue long after the planned programme is over.' (p.22). She raised the points; that within these family learning programmes the providers took a non-traditional teaching role where the focus was more on facilitation with its consequence of requiring more active learner participation and responsibility, and that her study is only a start in the 'discovery of how and why good family learning can have such a powerful impact. (p.22)

Both studies involved the observation of specific, organized learning tasks. Banbury notes that the families 'begin to understand both the value of learning and its very nature – that it is not confined to time or place, but is continuous, encountered in everyday life'. (p.21) Exploration of everyday life is a critical feature of family learning and teaching as is the involvement of families in the research process as more than subjects for observations. When Banbury involved families in the action research phase they were delighted to be able to 'add perceptions and perspectives of their own'. This involvement was viewed as a 'very important by-product of the exercise'.

Family learning and teaching as worthy of greater attention and the lack of progress in building a body of knowledge about family learning and teaching is evident in these studies. They also provide some indication of how attention and progress could be fostered and sustained. By centralizing everyday life and placing families as co-researchers the development of an understanding of family learning and teaching may make greater progress.

Politics around family choices

Within Aotearoa/New Zealand government policies and the lack of a coherent intergenerational learning policy both impact on the choices available to families and the value placed on different choices. Maureen Woodhams (2007) and COMET⁴ (2006) discuss the politics around family choices. Maureen considers how existing government policy privileges the discourse of the education of young children being quality when “group based and ‘teacher-led’” (p.23), she advocates for repositioning families and homes as valuable places for learning. It is valuing the non-regulated and potentially informal learning of everyday life. COMET advocates for a holistic approach to enable intergenerational learning policy to focus on communities. Their approach includes the development of formal programmes characterized by planning for effectiveness and sustainability. These programmes have a planned, outcomes-focused curriculum, are delivered by trained and qualified professionals and have quality assurance measures.

Policies which acknowledge the importance of families while stacking the resources, financial and knowledge base, in favour of out-of-family learning reduce choices for families. Choices are not only limited by financial considerations they are also affected by the tensions between doing what is best for children and doing what is best for adults. Career development is difficult to retain if time is taken out of the workforce for family commitments, this is especially so when government policies promote out-of-home care for children and initiatives focus on the removal of barriers to workplace participation. In order to promote institutional learning for young children and justify government expenditure resources are allocated to providing evidence of the benefits to children. This means that as well as the practice of out-of-home care and education being possible and ‘normal’ for families there is a moral imperative for families who want the best for their children to have them attend an early childhood education service.

Alternatively it is the lack of policy that hinders the development of intergenerational learning opportunities for communities. The lack of ownership of the responsibility for

⁴ COMET is the Community of Manukau Education Trust

policy development comes from the existing policy framework. COMET (p.16) has been able to show significant alignment between their vision of intergenerational family learning policy and key government strategies including; The Agenda for Children, The Early Childhood Strategic Plan, Schooling Strategy, Foundation Learning Policy, Māori aspirations for economic development, Pasifika Strategies, The Human Capability Framework and Social Policy. The policy boundaries for these government strategies provide focus and accountability yet they prevent any of these groups effectively developing an intergenerational learning policy as it cannot be contained within their existing boundaries.

The two different perspectives discussed highlight the influence of a de-constructive approach. Families are separated into children to be educated and adults to be workers. Community issues are divided amongst government departments with separate policy and practice frameworks, who must work within constraints on the allocation of resources. Policies pull away from everyday community life and policy frameworks segregate learning by learner age creating barriers to the development of an integrated approach to learning. Discussions that centralize children, families and communities can be started; the challenge is to retain a sense of wholeness. To resist disintegration into established, compartmentalized, evidence based, and outcome focused strategies new ways of constructing our world and gathering evidence need to be developed. Family learning and teaching could offer an opportunity to engage in different learning and teaching discussion.

The role of families in supporting school achievement

The Complexity of Community and Family Influences on Children's Achievement in New Zealand: Best Evidence Synthesis (Fred Biddulph, Jeanne Biddulph & Chris Biddulph, 2003) summarizes findings into four categories: family attributes, family processes, community factors, and centre/school, family and community partnerships. Referencing Cooksey & Fondell,(1996, cited in Yeung et al, 2000) they conclude that ‘supportive parenting behaviours, such as sharing meals, leisure activities, home

activities, and reading or helping with homework, have been found to correlate positively with children's academic performance' appear to be more significant to children's educational achievement than family structures. A closer look at the family learning and teaching that occurs during these times may result in a greater understanding of the processes and interactions that occur. This information could be used to support more families to engage in ways that contribute to their children's academic performance.

Biddulph et al (2003) declare a key message from research is that 'effective centre/school-home partnerships can strengthen supports for children's learning in both home and centre/school settings'. They view effective partnerships as 'remarkable' due to the 'magnitude of the positive impacts' on children (enhancing well-being, behaviour and achievement) and that these impacts may be sustained throughout life. The potential for effective partnerships to benefit families and communities is also highlighted. This is an area which has received increasing attention as lack of achievement demands new ways of working, in particular ways where ECE centres and schools can be assisted by families. It is important to recognise the roles that families and institutions have separately and how these roles connect and support each other. Research from within family learning and teaching can compliment the research within the framework of educational institutions.

There is increasing evidence of the need to broaden and deepen the discussion of families and education being realized. Dr Janet Clinton, Professor John Hattie and Associate Professor Robyn Dixon (2007) include the views of parents, students, teachers, home school liaison persons and principals in their report on a project to involve parents and communities. Dr. R. Gorinski and C. Fraser (2006) use three paradigms; the dominant monocultural, an alternative based on equity pedagogy and one of relationship based inclusive education to review the effective engagement of Pasifika families and communities.

Clinton et al. evaluated the project designed to improve the current and long-term education outcomes for children and much of their report fore-grounds this lens. Much of

what is reported indicates parents becoming more able to support the educational endeavour of the schools. Reading the report for indicators of family learning and teaching brings forward the way that the computers in homes initiative was a catalyst for intergenerational learning supported by the home school liaison persons. Homework centres also provided opportunities for intergenerational learning. The comment that parents came to believe that the “schools were working hard for the community” (p.23) could indicate a change in the relationship. Modification to the behaviour of both partners and their perceptions of each other indicates a more collaborative approach.

“That home and school work together to support one another in educating children” is paramount for Gorinski & Fraser (p.31). However in their literature review they found that parents seldom have a say in what working together means, schools fail to consult and barriers are created by “discontinuity of values, beliefs, assumptions and experiences” between ethnic and cultural minority groups and schools. These barriers and their subsequent effect on children’s educational achievement have necessitated a “shift in thinking and practice around traditional notions of the locus of power and control in schools.” (p.31) Schools do not have the skills and knowledges necessary to educate and need the assistance and advice of families. While this role could be supplementary and alternative view is to focus on family learning and teaching as complimentary. There are some things that schools contribute and some that families contribute in the education of children.

Learning communities

Exploring family learning and teaching through theory, literature and research attempts to make available a perspective of families which may be used by them and others to change their perceptions and in doing so change their relationships. Included in this exploration is the potential for defining families as learning communities.

Etienne Wenger (2005) defines a community of practice as “groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly.” He identifies three critical factors:

1. ***The domain:*** A community of practice has its identity defined by a shared domain of interest. Membership implies a commitment to the area of interest, and a shared competence or commitment to developing competence.
2. ***The community:*** Members engage in joint activities and discussions, help each other, and share information. Interactions are essential as they build relationships that enable members to learn from each other.
3. ***The practice:*** In a community of practice members are practitioners. They have a shared way in which they practice; developing shared resources, tools and ways of addressing issues. Time and sustained interaction are given by members to share experiences and stories. Shared practice gives rise to; a common history, a vision for the future, and community rituals.

When summarizing the work of Senge around developing workplaces that are learning organizations Fielding (2001) identifies five processes that can be used to distinguish a learning community: clarifying what is most important to us; developing our ability for conversation; developing our ability to make connections and see wholeness; developing reflective practice; and building group commitment to a shared creation. Feilding, while in agreement with the creative energy generated by a community, notes that an organization may be unable to reach the level of functioning as a learning community as organizations lack “a sufficiently developed sense of social and historical placement” (Feilding, 2001). This distinction between organizations and communities in terms their

different social and historical make-up has implications for identity of individuals within a learning community and the identity of the learning community as a whole.

Morrissey (2005) identifies factors influencing the effectiveness of learning communities: supportive and shared leadership; collective creativity; shared values and vision; supportive conditions (physical and people capacities); shared personal practice; and culture of collaboration. Challenges such as; the invisibility of peripheral wisdom, embracing the risks associated with negotiating boundaries, retaining core strength, finding place for identities transformed by reflective practice, and positioning the learning community amongst other communities, are identified by Wenger (1996, 2005). Further noted is the need for recognition of peer-to-peer and informal learning. This type of learning, an apprenticeship perspective, occurs as members of a community move from novice to master in the “authentic, dynamic, and unique swirl of genuine practice.” (Pratt, 1998) In learning communities this movement from novice to master occurs in the planes of personal identity, domain or enterprise expertise, and the development of a role in the functioning of the community.

The working definition of a learning community used for this thesis draws on these ideas from the literature. A learning community is a group of people who share an identity and are engaged in a shared learning activity. There is progression of expertise within the community. For members of the community growth, individual and collective, more than theoretical it is real and experienced.

Learning dispositions

Families and society expect that experiences within a person's family are influential. The influence of family experiences on the development of learning dispositions offers a framework for exploring family learning and teaching independent of subject matter. Using learning dispositions to explore and interpret family learning and teaching provides a shared language with existing education theory and research.

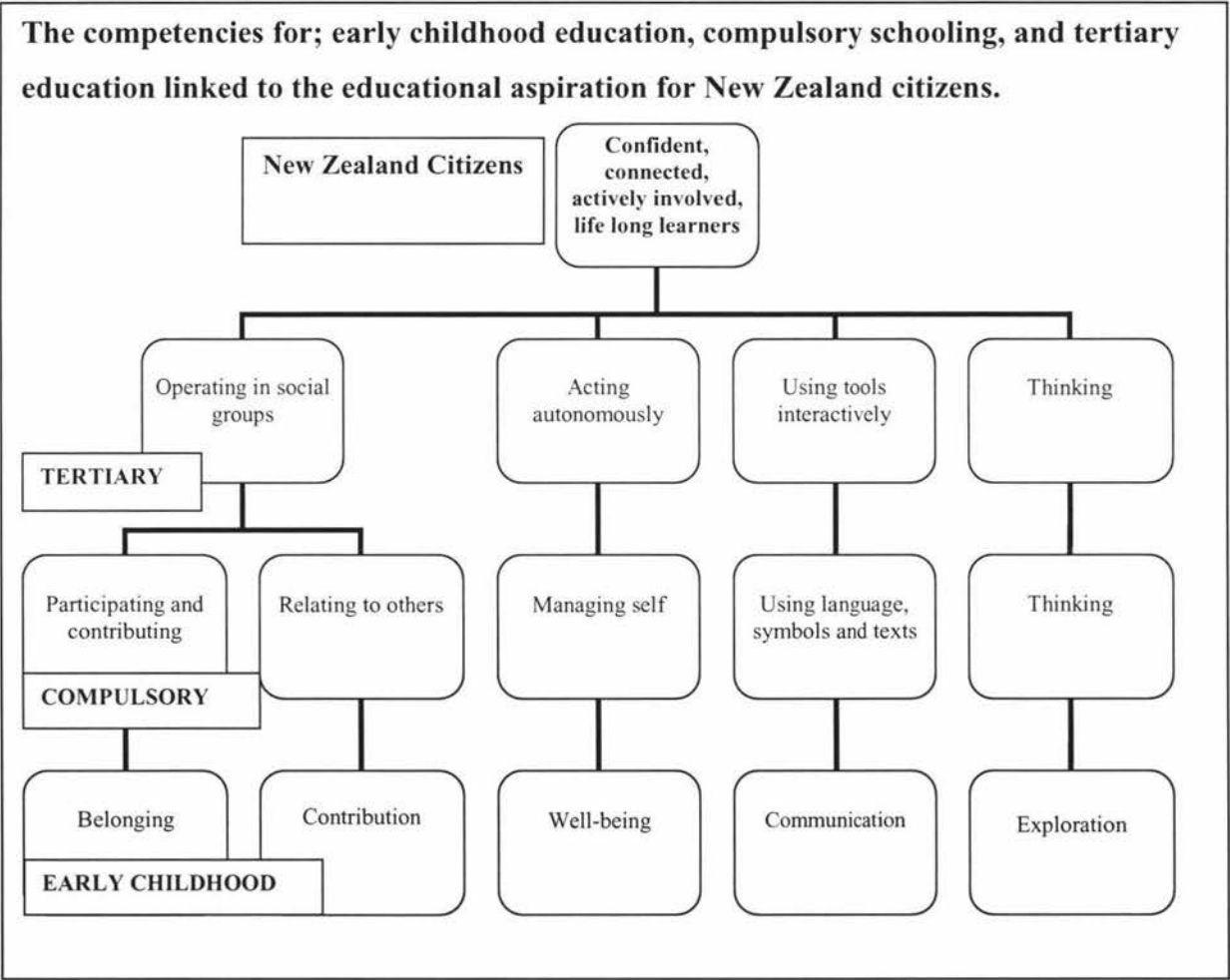
Margaret Carr (2001, p.21) introduces learning dispositions as "situated learning strategies plus motivation" and describes them as "being ready, willing and able to participate in various ways: a combination of inclination, sensitivity to occasion, and the relevant skill and knowledge". Margaret explores five domains of learning dispositions: taking an interest, being involved, persisting with difficulty or uncertainty, communicating with other, and taking responsibility. She acknowledges the early childhood education in Aotearoa/New Zealand, in particular the curriculum Te Whāriki, as the context for her selection of these dispositions from "a particular place at a particular time" (p. 23).

The usefulness, safety, and fit of learning dispositions with current understandings of cognition have been questioned by Jane Bone (2001). Defining learning dispositions as a "mechanistic construct" she discusses their tension with the predominance of a socio-cultural approach in early childhood education. She expresses concern about the potential for adults to be judgmental of children's behaviour may arise from the inability of educationalist to capture dispositions and their openness to interpretation. While appreciating her concern at the possibility of "a lack of theoretical consistency" it is the openness to interpretation that gives potential to consider the perspective of others, for example families.

Margaret Carr and Guy Claxton (2002) identify resilience, playfulness and reciprocity as positive learning dispositions. Resilience could correspond to being prepared to pursue something when it is difficult or outside of the dominant view, playfulness to the

willingness to venture into the unknown and reciprocity to making connections with others. Playfulness could be considered to be linked to thinking where thinking requires the need to venture into the unknown to generate new ideas, theories and ways of interpreting the world. Acting autonomously, thinking and operating in social groups are signaled in Aotearoa/ New Zealand’s tertiary curriculum and clearly link to these learning dispositions. Continuity from early childhood through compulsory schooling and onto tertiary learning is achieved in Aotearoa/New Zealand through the use of competencies that are developed across all learning areas and tasks. Diagram 1, below, adapted from the New Zealand Schools Curriculum (p.42), illustrates the connection between each level of education that is facilitated by this focus on competencies.

Diagram 1



Connections can also be seen between the Aotearoa/New Zealand approach to education and the four pillars of learning identified by the UNESCO report, *Learning: The Treasure Within*, (Delors et al, 1996) “Learning to know” both the acquisition of knowledge and enjoyment of the process, “Learning to do” the ability to function in society through effective communication, competent use of knowledge to generate a quality standard of living, the ability to develop relationships, deal with conflict and manage risks, “Learning to live together” the development of self awareness, an appreciation of others, the ability to work cooperatively towards shared goals and the capacity to be empathic, caring and value diversity, and “Learning to be” realizing human potential in all its dimensions.

Learning dispositions and competencies provide connections across education systems based on segregation by learner-age and a shared language between sectors. They also move discussion beyond educational achievement based acquiring qualifications. This provides potential for families to engage in discussions without being penalized by a lack of traditionally perceived curriculum knowledge. For example learning to be a reader is the sense of wanting to read, enjoying reading and prioritizing time to read is different to be able to read.

Educational leadership

Helen Gunter and Peter Ribbins (2003) attempt to provide a framework for putting together to different ways that leadership has been studied in the form of a map. Viewing the study of leadership as knowledge production and the analogy of the mappers, mapping and maps they present six typologies: Producers, Positions, Provinces, Practices, Processes and Perspectives. In choosing the typologies they have chosen not to work within the definition of typologies that are discrete from each other or necessarily all encompassing. They stake a claim for their chosen typologies as providing a framework that is “useful without being too elaborate” while respecting the complexity of the field of educational leadership.

For provinces they identify six groups based on claims to truth regarding how power is conceptualized and engaged with: Conceptual, Descriptive, Humanistic, Critical, Evaluative and Instrumental. The provinces all have an established place in the knowledge legitimated by the current education structure. Conceptual is concerned with issues of ontology and epistemology, and with conceptual clarification. This can be seen in the works of Deetz, S. (2001), Sackney, L. & Mitchell, C. (2002), Warren, B. (1998) and Gunter, H. (2001). Descriptive seeks to provide a factual report, often in some detail, of one or more aspects of, or factors relating to leaders, leading and leadership. The works of Thomas, D. (2002), Reay, D., Ball, S. (2000) take this approach. In the Humanistic province studies look to gather and theorise from the experiences and biographies of those who are leaders and managers, and those who are managed and led. Walker, R. (1996), Poutney, C. (2000), Shor, I. (1996) and Ribbins, P. (1997) works demonstrate this. For the Critical province the concern is to reveal and emancipate practitioners from the injustice and oppression of established power structures. This is addressed by Orange, C. (1987), Yates, B. (1996), Corson, D. (2000), Lykes, M. in collaboration with Mateo, A., Anay, J., Caba, A., Ruiz, U., Williams, J. (1999) and McLaren, P. (1999). Evaluative aims to measure the impact of leadership and its effectiveness of micro, meso, and macro levels, see Zepke, N. (2001), New Zealand Government, (1989 & 2002). Within the Instrumental province the work is to provide

leaders and others with effective strategies and tactics to deliver organisational and system level goals. Bolman, L., Deal, T. (2001), Krishnan, V. (2001), Yates, B. Isaacs, P. (2000) and Collis, B. (2001) contribute to this work.

Their typology of: practices, (the practice in real time, real life contexts of leaders, leading and leadership), processes (the research processes used to generate and legitimate what is known), positions (the places where knowers use and produce what is known), producers (the people and their roles, who are knowers through using and producing what is known) and perspectives (descriptions and understandings we reveal and create as processes and products through the inter play between producers, positions, provinces, practices, and processes) can be used to include families in educational leadership. Generating questions to further our understanding of current practices and possibly indicating future practices. Enabling the analysis of knowledge production to be enriched through discussion of the how and why of what we know and the choices we make. Understanding the processes of knowledge production within a practice and providing evidence to support best practice.

Commenting on how political positioning is used to privilege knowledge, they advocate for exploration beyond the context of educational leadership to include: looking at how power is placed in the removal of education from the community into institutions; how institutions use the power that they have, in particular in the perpetuation of the status of education with its economic and social implications for peoples lives; and how research is used to secure the position of researchers. In developing the concept of 'educational leadership', our understanding and our practice, they desire to show knowledge in a way the removes the ability of their work to be used in a way that "enables political positioning to privilege one type of knowing from another."

While their framework does not seem to challenge the right of educational leadership to exist outside of educational organizations, there is potential to use their map to generate a map of family educational leadership. If educational leadership is broadened to include

family educational leadership family learning and teaching may have a place in all the provinces.

The exploration by educational institutions of distributive leadership may also be useful for developing knowledges of family learning and teaching. Drawing on the activity theory work of Engestrom and Wenger, Nick Zepke (2007, p.305) constructs distributive leadership as “concertive action” where desired outcomes are achieved through the recognition and use of the different skills of community members. The emergence of new leadership roles results in power flows aligned to Foucault’s concept of power as neutral and arising everywhere. Distributive leadership may be useful for understanding the dynamics of family learning and teaching. If there is flexibility of learning and teaching roles within families there may also be the fluidity of leadership and power attributed to distributive leadership.

The areas of literature reviewed; intergenerational learning, learning communities, learning dispositions and educational leadership provide an indication of how family learning and teaching can be connected with several topics of educational study. Once learning and teaching are viewed outside of the framework of educational institutions it is possible to see learning and teaching in many places. Linking learning and teaching has the greatest potential for continuity across many places and times.

Research design

“beyond intellectual, technical exercises to more philosophical and practical projects”

Ellen A. Herda (1999)

CHAPTER THREE

RESEARCH DESIGN

Introduction

Our western history of emancipation through education provided outside of the home for the common good has overshadowed family learning and teaching. The majority of what we understand of learning and teaching comes from the study and research of schooling and more recently early childhood and adult education. Adult and early childhood learning and teaching have much of their identity defined by how they contrast with compulsory schooling. This has restricted the study and research in these areas. In order to avoid such restriction for family learning and teaching it is important to expand the horizon and look for questions as well as answers.

As a beginning researcher working from an 'insider' perspective designing the research was as much about what I knew about myself and the participants as it was about theories of research. In the struggle to navigate the field of research and to keep myself from being split into facilitator, researcher, mother, student it was useful to remember that one of the critical factors in family learning and teaching is the influence of the western tendency to compartmentalize. The influence of the modern scientific world view permeates through all that we do. While defining the one truth and reducing everything to distinctive components may have changed to a post modern view that accepts many truths there remains an imperative to create order. Within research order is created by alignment with methodologies, reliance on referencing as a measure of truth and validity, and the ethical justification of actions.

It is interesting to wonder what the field of research will be like when we identify that we have moved beyond a post modern viewpoint. In the mean time placing this research amongst existing theories creates connections. A connection implies the possibility of unknown spaces between and I suggest that this compliments the notion of convergence

(Harris & Jimenez, 2001) which is concerned with the overlapping areas of interpretative inquiry.

This chapter discusses the methodology⁵ used for the FLT1 project, general issues of ethical engagement within family learning and teaching, specific ethics for the FLT1 project, involvement in the research project from the researcher's perspective and how the findings from the project are documented in this thesis.

⁵ *The theories, values and principles used to guide this research project.*

Methodology:

Methodology whether qualitative or quantitative, descriptive or interpretive, can assume a journey towards answers. This confines inquiry to the realm of what we know we don't know. An alternative is to search for the realm of what we don't know we don't know. Inquiry then aims to generate more questions and create different possibilities. It is this methodology that supports these aims that is suggested for research within family learning and teaching.

My experiences strongly influence my approach to research. Reviews of practices that arise from major paradigms and perspectives provide a useful tool for reflection on research within family learning and teaching. Guba & Lincoln (1998) offer a framework of considering practices using inquiry aim, nature of knowledge, knowledge accumulation, goodness or quality criteria, values, ethics, voice, training, accommodation and hegemony. This defines my approach as a blend of critical theory and constructivism. Of importance is the intrinsic nature of ethics, the inclusion of values and voice that is passionate, reconstructive and transformative. It is this blend that places my research approach within a critical hermeneutic framework.

"Today, more than ever in the face of social and political challenges, researchers need to heed moral imperatives about how they collect data; how they interpret and use data; and how they, as researchers and members of social and organizational communities, need to act." (Ellen A. Herda, 1999 p.2) A critical hermeneutic framework for research requires that interpretation is subject to a process of "speaking out on its legitimacy". This framework shifts social science research "beyond intellectual, technical exercises to more philosophical and practical projects" (p.3). A one-, two-, three-step methodology moves to a "directional process". (p.132)

Collaborative participatory research enables both research and researched to interpret data gathered to make sense or meaning. Together they address the significance of this outcome and develop a response. In essence this is the development of a

researcher/participant relationship that extends beyond the traditional collection of data. Both contribute to the analysis and retain an interest and responsibility for action post presentation of findings. Researcher responsibility does not end with the distribution of a summary of the research project to the researched. For Ellen Herda (1999) validity is concerned with “the ways personal, social and organizational relationships change among people” (p.6). This is the approach that I advocate for research within family learning and teaching. The ability for researcher and researched to develop this relationship and to have this on-going commitment are central to the integrity of the research. From this relationship knowledge grows from interpretation and is “continually constructed and reconstructed in social settings”. (Harris & Jimenez, 2001 p.82)

Many of the lessons learnt from research with first peoples are applicable to family learning and teaching. Nandita Chaudhary (2004) using her experiences as a researcher in India with an interest in the indigenisation of research advocates for the evaluation of research for “fairness and applicability” (p.77). Methodology as the “active interaction between a researcher’s intention and ideological assumptions” (p.81) requires the confrontation of the inclusion of novelty, elusive variables, insider/outsider perspectives and interactive, co-constructive methods. Fairness requires recognition of the “essential equality” between researchers and researched. This would include researchers; only using those techniques they are prepared to use on themselves or their families, being willing to have themselves and their practices open to scrutiny, accepting the realities of participants when selecting methods, using tools which allow “unprecedented expressions” which are then respected in analysis and interpretation. Research becomes “coloured with the multivoicedness of people”. There is clarity and transparency of how the research conclusions will and could be used. Both real and potential conclusions and suggestions are linked to “humanistic values”. Her reflection as a member of a community whose experience of research has largely been of the ‘done to’ variety provides sound guidance for research within family learning and teaching. Both share the experience of research being from the outside through researcher identity or perspective. Adopting these guiding principles can support research as an ‘alongside’ process.

Shared development of interpretation, meaning making and theories may help alter the path of the consensus developed from research findings that results in generalizations that are “really only about the *literature*, not about the *real world*” (Clark-Stewart 1977 p.71 quoted in Wallat (2002)). Cynthia Wallat (2002) extends this thought to suggest that “Bringing together parents’ and practitioners’ comparisons of research generalizations and their own *real world* behaviors and tasks that are constantly in a state of flux can lead to new policy ideas.” (p.12) She advocates the use of available researcher reflections on moving beyond standard interview formats to conceive family-institution interactions as “two persons speaking to each other” (p.102). This act of conversation can be used to create shared knowledges of “how individuals perceive, organize, give meaning to, and express their understanding of themselves, their experiences, and their worlds” (Mishler 1986, p.vii quoted in Wallat (2002)).

The underlying assumptions that influence research need to be explored and made visible. Within scientific research “solution” finding, new discoveries, and testing effects has prominence. For social science research finding causative relationships are more difficult maybe even impossible. There are many variables to consider along with how they can be controlled or illuminated. Researcher perspectives are a variable that is frequently discussed. What are less often discussed are the researchers and participants notions of ‘ideal’. Whether it is research into chemists’ communication with customers with an underlying view of the ideal chemist customer relationship or research into effective professional development for in-home early childhood educators where a view is held about what constitutes a high quality in-home educator, the research is influenced by the underlying views held by researchers and participants. Researchers’ views create a direction for desired progress in society, for individuals or groups, and a filter for research design, data analysis and presentation of findings

Learning and teaching within families with children: conversations with some Playcentre families

The project (FLT1) used a qualitative and interpretive approach and was guided by critical hermeneutic inquiry. In keeping with the philosophy of working from a credit-based model the project was designed to construct a comprehensive picture of family learning and teaching. The focus is on what families view as being productive and useful.

A constructive approach

For family learning and teaching research the underlying assumption is that learning and teaching happens within all families. For some families this aligns with the dominant view of success and supports achievement in educational institutions. For others the learning and teaching is equally effective and results in behaviour that is deemed anti-social accompanied by membership in the group of people who are represented in the negative indicators of successful participation in our society. A focus on understanding the processes of family learning and teaching separate from the impact of what is learnt enables a constructive approach that works from a credit model rather than the more commonly used deficit one.

When thinking of questions that would guide the project there needed to be a balance between the benefits of open ended questions to promote possibilities and being able to give a satisfactory level of assurance that potential risks were both identified and managed. This balance between the known and the unknown was necessary for; obtaining the relevant ethics approval, giving participants the chance to share what they wanted to share rather than simply enter into my framework and answer my questions, joint development of meaning through shared influence on depth of answers and direction of questions, being responsible in the eyes of both participants and the research community, and being able to feel confident that I could explain the project in ways that made sense to different groups of people.

Complex questions require time to answer and processes that focus on both truthful documentation of the physical, for example having participants verify what they said, and truthful documentation of intent, for example the chance to revisit and clarify for meaning. Recognizing knowledge and theory generation as a collective endeavour requires opportunities for participants to have conversations with each other and the researcher clarify their thinking. While this poses challenges for tracking and documenting it offers opportunities for relationship building which may strengthen the group and continue beyond the duration of the research project. This thesis presents the researchers analysis. It will also provide participants with information to use for their own analysis of the first phase. This supports preparation for the second phase for both researcher and participants.

The interpretative nature of narratives

With narratives or stories the teller has the choice of what to include and what to exclude, this can indicate the “significance of specific aspects of reality” (Nandita Chaudhary, 2004 p.58). She suggests that this selection process results in social sciences designating narratives as anecdotal and “opposed to the formal discourse of academics”. The challenge identified is of “making use of narratives in all the rich available variety” rather than prioritizing particular stories for telling and retaining the historical context of the power and status attached to certain world views. The increasing value placed on narratives offers the opportunity for developing our ability to use narratives to gather information for research and to enable researchers to be story tellers. While there maybe different tasks and responsibilities for researchers and participants, they both are story tellers.

Phase one of the research project FLT1 used a questionnaire as an entry point for families to begin the process of telling their stories. The concepts of learning, teaching, learning dispositions, learners and teachers are in a way characters in the stories. The questionnaire served as a way to develop these characters and this thesis provides a venue

for individual families' characterizations to stand together. Knowing the characters and sharing an understanding of them brings greater depth to story telling.

Phase two of the research project will enable collective story telling, a time to collectively communicate the meaning of family learning and teaching that we have perceived and conceptualized through our beliefs, values and experiences.

Ethical engagement

Ethical engagement concerns my personal ethics, specific ethics for the research project Learning and teaching within families with children: conversations with some Playcentre families and being ethical within family learning and teaching. Within all of these realms relationships need to be considered particularly as we move towards accepting and respecting multiple perspectives. Advocating for co-construction and collaboration requires reevaluating all processes and procedures for a balance of power and decision-making between researchers and researched. Blindly conforming to “the rules” does not seem ethical.

Ethics is a very complex issue where it is hard to balance the different needs and values of the people and organizations involved. Some of things that have needed to be weighed up are: wanting participants to be part of the analysis and wanting to complete the research, wanting to counter the predominance of an ‘individualistic’ world view with a more collective way of being, wanting to give full explanations and not wanting the quantity of words to be overwhelming, wanting a quality relationship with shared ownership and knowing there may be limited time to develop those relationships. Ethics feels a bit like drawing a line in the sand, one that needs to be both negotiable and defensible.

Personal ethics

For me self identity as a researcher within family learning and teaching provides a way of being with integrity and of establishing a point of balance with the other ways I identify as being and am named. A thorough, open and honest exploration of self identity provides a strong foundation to build transparent processes of engagement. In working with any organized ethics committee and with members of the other communities that I am part of I need to be prepared to work with transparency and disclosure. Consideration of the impact of sharing of knowledge and information is needed, as is being willing and

prepared to be responsible for the impact on myself and others including organizations that I am affiliated with.

Professing to be a researcher within family learning and teaching brings reciprocal rights and responsibilities for me and those I connect with. It invites interactions that are instigated by others and that have negotiated boundaries. Rather than seeking to isolate the role of researcher and set aside other possible ways of being identified being a researcher seeks to present a whole complex person. This means that even when the focus of interaction is a research project there is potential for other areas of shared interest to be introduced. Part of my responsibility is to expect and plan for interactions that participants may initiate or expect of me. I also need to consider how I will respond when a research project is brought up in another setting or outside of the official timeframe.

Self identity as a researcher creates the possibility of all connected communities recognizing and responding to my offerings from research projects. As a person I carry the responsibility of accepting and respecting any knowledge shared with me. Being open to possibilities creates opportunities, being a researcher within family learning and teaching requires accepting challenges. It is insufficient to hide behind protocols and approvals. The state of being means there is potential for opportunities beyond any current engagement in research projects. It means advancing this field of research and advocating for the wishes of connected communities. While there may be tensions between the wishes of different communities in order to retain my wholeness and integrity a way forward needs to be searched for and action taken. I have a responsibility to carry out a project, learn from the experience and apply that learning in the future.

Personal ethics also asked “would I be able to answer the questions I want to ask participants?” While it could be argued that this influences research projects the role of the researcher is not considered to be independent or objective. The aim is to be knowingly and transparently subjective. Making visible the researcher’s perspective helps make it possible for others to draw their own conclusions about the researcher’s impact on the analysis, interpretation and representation. The focus is on making connections

visible, and expressing difference as adding richness and complexity. Placing the researcher in the position of participant facilitates; clarity of the researcher's own position, knowledge for the researcher to use in the creation of shared understandings with other involved in the research, and supports the development of research tools.

The purpose of the research project FLT1 is to increase understanding of the nature of learning in families. What types of learning and teaching occurs within families and what happens in the family that enables learning for individual family members and the family collectively? One of the choices made was to work with a community, Playcentre, that I have been a member of for over twenty five years. I have a long and on-going relationship with this community, they are in a way family, and this meant that being a researcher required a renegotiation of the connection between individual members and myself as well as my role in this community. Starting here felt right, it created the potential for my home community, Playcentre, to benefit from my new way of being as a researcher. It was also choosing a place where the integrity of my identity could be most strongly tested. If anyone was going to be able to challenge the reality of my being a researcher was it was this community.

Being ethical within family learning and teaching

By its nature research within family learning and teaching requests that participants share private information and are prepared to have the information interpreted by an outsider and made public. Research topics and questions are not neutral, they are chosen by a researcher whose interests, passions, perspectives, and experiences influence the direction of the research. What data is gathered is determined by the researcher within constraints such as time, funding, and report audience as well as more personal values and beliefs. Disclosure of the researcher's values and interests supports transparency of the purpose, intention and future use of the research.

The tradition of a critical literature review provides a sense of the position of a research project in relation to other research and related topics. It provides a context for the

research. When researchers' allow themselves the privilege of qualitative, interpretive methods it seems reasonable to be transparent about personal lenses as these may clarify the interpretations of the data that the researcher chooses to explore. The suggestion for research within family learning and teaching is that recognition, development and respect of the relationship between researcher and participants is central to ethical engagement.

Developing a relationship includes an introduction that tries to make a connection with families by sharing the type of information that the researcher may ask of participants. The values and information that have shaped the writer's way of looking at the world and making visible the writer's perspective need to be shared. When constructing the information to be shared, "What information maybe meaningful to families?" is a question that gives a framework in a similar way that a critical literature review responds to the question "What do others in the academic/research community say that is related to the research topic?"

Ethical engagement includes the phase of presentation of any research projects. Making the research and the report accessible for all involved requires careful consideration of jargon and assumptions about knowledge and shared understanding. Of particular interest is the way names are used. The academic tradition of using family names only for referencing may be useful for preventing readers from being distracted by the people, particularly if they are known personally or professionally. Yet the inclusion of first names can enable participants to connect with the people whose work the researcher has chosen to include alongside the participants contributions. The work of academics can be treated respectfully as a perspective; everyone's contribution can be valued and owned by a named person. The hierarchy applied by the different ways of naming is strongly supported by the traditional practices of Aotearoa/New Zealand educational institutions. Equality, equity and fairness do not seem to be served by using a system of naming that confers different degrees of familiarity and respect to people with different roles in the same enterprise.

This ethical consideration is linked to the traditional protocols of academic research and writing that may enable standards to be set and maintained. The questions to be asked are who benefits from these standards, do the standards make it difficult for the researched to be part of on-going discussions and debates on the topic of interest, and how possible is it for the researched to become the researchers? Many of the structures researchers work with have their origins in a different time and may no longer contribute effectively to all types of social science research. Questioning the rules and transitioning to a new ways is not easy. I have found with this thesis with something as seemingly simple as naming people it is not always easy to be consistent; some people's given names have proved difficult and time consuming to locate. Perhaps even the idea of consistency need to be investigated, does it matter if at different times I am named Kay, Tracey (2008) or Mrs Tracey. It maybe that the important thing is to remain negotiable on many things, to question, and to include all those involved in the decision-making process of how best to proceed.

If we are to move towards being collaborative it is necessary to shift the position of researched from being anonymous data to being whole and real people, the opportunity to be named is one way to do this, and to shift the position of researchers and academics towards a more human dimension, recognizing who is being quoted promotes this. By giving all the same respect and visibility we can create connections that benefit family learning and teaching. Our written documentation is more than a record or intellectual activity; it is a way of engaging our minds. Within our writings we have the potential to stimulate the power of the mind and an ethical engagement is one which does not limit the mind's potential.

Specific ethics for the research project Learning and teaching within families with children: conversations with some Playcentre families

For the research project Learning and teaching within families with children: conversation with some Playcentre families there were some specific areas of ethical consideration; family recruitment including children, referencing participant families, and

managing multiple relationships between the researcher and participants. While 'insider' research holds challenges meant valuable knowledge was available to support the design of a research protocol that was in keeping with the processes and culture of Playcentre. The challenge was to always be mindful that this 'insider' knowledge may result in participants disclosing information that they may not wish to share with 'outsiders'. Constant reminding and checking was necessary to ensure that participants were clear and confident about the material they were gifting being included in a public document. Adults needed to be particularly respectful of children including considering future impacts for example when a young child or teenager is an adult what might be there reaction to the information shared. The participant information sheet and consent forms are included in the appendices.

managing multiple relationships between the researcher and participants

The ethics of the multiple relationships between researcher and participants was highlighted by the discussion around the scope for harm for the Auckland Playcentres Association. While information/feedback about Auckland Playcentres role in assisting member families with child and adult learning was not an implicit aim of the research it was necessary to anticipate receiving information. Two reasons are possible for why this could happen, first the degree of influence families felt the Auckland Playcentres Association to have on the learning and teaching within their families and second the existing relationship between the Auckland Playcentres Association and the researcher. Making a clear statement at the beginning that any negative evaluation or comparison will not be included provided a clear indication of the scope of the project.

Even without negative evaluation the possibility exists that there might be discomfort for the Auckland Playcentres Association if the project lead to the organisation identifying conflict between its image of member families and the image presented through the project. It was possible that the involvement by participants in the organisation may mean they reveal information about how their participation in Playcentre has influenced the learning and teaching that occurs within their families. This factor, that Playcentre is

named in the project title and the desire of the researcher for the research experience to be respectful and transparent required asking the question of how might the research project effect Playcentres self image and reputation.

When thinking of how to engage with participants for the research I needed to remember that this community knows me and has expectations of how I will interact with them. We have an interactive relationship where emergent leadership is fostered and being able to challenge each others ways of thinking is important and practiced. Having shared the learning and teaching roles on other occasions I anticipated sharing the researcher role. There is also an expectation of post research project responsibility. All research suggests possibilities and the realization or lack of realization of these impacts on research participants. As a researcher suggesting a new reality requires a commitment to supporting the realization of that reality.

Care was taken to try and ensure that the research did not contribute negatively to any families self image. A questionnaire was used to support families to become engaged in the research process. This allows families some time and space to begin to orientate them to a journey that the researcher has been traveling for a considerable period of time. It also provided an opportunity for families to make decisions about what they were prepared to share and have made public.

Families had the opportunity to include additional information when they returned the questionnaire. The balance between a questionnaire and an opening for families to add additional evidence of learning sought to share some of the control of the project's direction. This created an unknown which both gave families the opportunity to decide how to present their learning/teaching information and created a dilemma of needing to plan for how to use this information in an appropriate and ethical way. Treating any additional evidence of learning as a response to one of the questions in the questionnaire and either grouping the evidence with other responses where there are links to a specific question or where there is no identified link with the general information collected as "Any other comments" was the response to this dilemma. Ethically though this can

effectively sideline a direction of inquiry instigated by a participant and privilege the researcher's position. The inclusion of a conversational phase can mitigate some of this effect.

family recruitment including children

The family recruitment process needed to safe-guard the rights of all participants especially vulnerable participants such as children and consideration given to the ethics of the identification of families. Children's rights are protected by a child consent and consent of a parent or guardian for those under the age of 16 years. Two child consent forms were used, one for young children with a recommendation that it is suitable for children under 8 years and one for older children over 8 years. These consent forms include information about the project and opportunities to indicate; willingness for the family to participate, agreement for the child's own participation and how the child wished to be identified either their own name or one of their choice. The consent of a parent or guardian is required for children under the age of 16 years. This is required to ensure that the person responsible for the child is able to understand; what is involved, how the child's rights will be protected and what has been put in place to ensure the child is treated respectfully. The person giving consent is accepting responsibility for making decisions about the child's participation in the best interests of the child. This form included the request to discuss participation with the child in an appropriate way and give the child the opportunity to sign if they would like to in addition to the child completing their own consent form.

While this process offered one mechanism to protect children's rights I have questions both about the responsibility being placed on the child and how the respect for parent rights to make decisions in the best interests of their families. Part of the function of families is to establish and maintain boundaries of rights and responsibilities of individual members and of the family as a whole with the outside world. As a parent I know children are capable of talking about learning and teaching and as a researcher this is of interest to me. I also make decisions about what experiences my children are involved with as a parent and I am protective of my right to do so. With this goes the responsibility

for the impact of those experiences on my children and to consider impacts that are outside of the working knowledge of my children. Children/ students participated at the discretion of their parents/caregivers.

referencing of participant families

Offering participants the opportunity to be named in the research was an offer of public recognition and acknowledgement that the outcomes of the research were not solely the work of the researcher. The project looked to generate the beginnings of a description or theory about family learning and teaching. In research of this type the issue of who owns the work needs careful consideration, the reduction of participants to anonymous people did not seem adequate. Giving participants the opportunity to be named did raise another ethical issue. As the research is based on a collective family data it was necessary to plan for the situation of some family members wishing to be named and others wanting to be anonymous or to use a pseudonym. For the questionnaire phase it was possible for this to happen as only the family group would know who had or had not participated.

Giving families the opportunity to choose not to be specifically referred to, use their own names or chose a pseudonym created choice of disclosure and generated the challenge of how to respond to the different decisions when documenting the project as in this thesis. For the families included in this thesis all of the options offered were acceptable to at least one family. Two ways of documenting were considered and rejected:

- to group all the responses together with no names attached. This would be working against the emphasis in this thesis of making people visible.
- to colour code each family and their responses e.g. Ian and Katherine Winson and their child Joshua written in yellow and all their responses also written in yellow. The frequent use of photocopying would make this method ineffective.

To respect the wishes of all participant families each family is referenced using the children as the focus has been used for this thesis e.g. Joshua's family. This is in keeping with the criteria of having children for families participating in the project. Those families

who did not wish to be specifically identified have been assigned a child's name.

Contributions from five families are included in this thesis. Two of the families did not wish to be specifically referred to, one is part of the case study of families whose oldest child is in primary school referenced as (Petra's family) and the other is part of the case study of families whose oldest child is post compulsory schooling referenced as (Andrea's family). The other families are:

- Sharon, Nick and their two children James and Max, part of the case study of families whose oldest child is in primary school,
- Ian and Katherine Winson and their child Joshua, part of the case study of families whose oldest child is in early childhood, and
- Justine and Mike Reid and their children Felicity and Hamish, part of the case study of families whose oldest child is in early childhood.

Involvement in the research project – researcher’s perspective

Two aspects of involvement in the research project from a researcher’s perspective are discussed; preparation and introducing myself as a researcher. These aspects have been chosen as they demonstrate the ethics discussed in chapter two. They address the need for researcher clarity and transparency and highlight the importance of attending to relationships when researching.

Preparation

Being charged to “disclose a world of our participants and ourselves” (Ellen A. Herda, 1999 p.92) requires greater visibility of researcher, researched and referenced than traditionally thought of for research. Inquiry into a world is not picked up for the duration of a research project along with techniques. It is a way of being, of expressing and creating a lived experience. To facilitate this I completed a researcher participant project prior to the development of the project FLT1. For this the research questions were:

- if families are defined as a community engaged in the shared practice within the domain of learning, what does this look like?
- how are families as learning communities defined and supported?
- what are the learning capabilities and capacities of families?
- how can families as learning communities be positioned within society?

Responses given were analysed by coding for information that linked to Wenger’s (2005) components of a community of practice: domain (commitment to the area of interest), community (engage in joint activities and discussions, help each other and share information) and practice (develop shared resources, a common history, a shared vision for the future and community rituals). It was possible to frame my family as a community of practice with the area of interest being each other and the family. This is more than a biological or living arrangement connection, it is a commitment.

The domain is a commitment to growth and development, to learning more about oneself, others and the world. This was seen in comments like *“there is usually someone else from the family there”*, *“encouraging each other to try new things”*, and *“They also like talking about it.”* Community was seen in the comments *“People tend to ask her lots of questions and she asks lots of questions to.”*, and *“Playing is very important and we like to play.”* There are specific examples of joint activities; bopit, sing star, books, school projects and games. Information sharing was noted as: debates, telling, listening, questioning and checking information. *“Everyone liked to tell each other about the progress they had made”* was one of the comments about helping each other. And practice as a shared; set of resources, history, vision for the future and understood rituals was seen by the stability of the family and in some children attending the same schools.

While the answers given in the questionnaire could be linked to the first research question it was not possible to make useful links with the other three questions. This led to the inclusion of a second phase of case study discussion groups in the FLT1 project. These are opportunities for dialogue, conversation, narrative sharing and the re-telling of events where needed or desired. The ability to build on the findings from the questionnaire phase will enable collaboration between researcher and participants. Ethics approval required a broad outline of the focus of the case study discussions. This allows for the developments from this thesis to be included.

Introducing myself as a researcher

As this research project comes from an insider perspective it was important to create an opportunity to establish the researcher/participant relationship. It was anticipated that I would be known to many of the participants through one of the many ways I have been involved with the Auckland Playcentres Association over the last 25 years. In order to reintroduce myself participant families were asked to attend at an initial meeting to: introduce the researcher, outline the project, discuss ways that the views and experiences of families could be documented, and ethical considerations particularly in relation to identification of families and the involvement of children. Three of the participant

families whose contributions are included in this thesis took the opportunity offered to attend the introductory meeting.

At this meeting I shared the following statements with participants:

Why I am interested?

I believe learning and teaching happens within families with children and would like to make this more visible to families, their communities, educational organizations and the wider society. By exploring learning and teaching within families with children, developing a description of what this looks as practice, and connecting this to educationally theories I hope to provide information to encourage people to acknowledge and value this role of families. In New Zealand there is currently discussion and action around educational institutions and families working collaboratively with each other and forming partnerships. I believe that effective partnerships require each group to value the contribution they each make to their shared endeavour. I hope this project will support this to happen and encourage others to further explore the ways families engage in learning and teaching.

Ethics:

In the process of organizing this research project I have considered ethics from several different perspectives. For me ethics is concerned with care and confidence. It is the care that we take of ourselves, our children and our communities and the confidence we have in our ability to do this. My undertaking is to behave in a way that is ethical for me, you as participants, Playcentre and Massey University. I am doing this by being open and honest about my intentions and the processes I use. It is important that we all take particular care of the ethics around children. The parents and other adults in each family provide the first place that children are protected from harm both during this project and in their futures. During the project children are welcomed as participants while at no time being pressured to contribute. To protect their futures I am relying on the adults in each family to ensure that the material shared as part of this project will not have a negative impact on the children as they grow up and when they are

adults. The information from this project will be used for my thesis which is a public document and may be used for work I do for publication.

Being able to introduce myself as a researcher as well as introduce the project aligns with my perspective of family learning and teaching research requiring *being* as well as *doing*. As an insider a separate time and place to foreground the research project helped to define and embed my new role as a researcher. The interest shown by participants and the clarity provided suggested that a similar process would benefit future projects. It also highlighted the need to engage in familiar rituals of relationship building such as introductions, regular catch-ups, celebration of milestones and the sharing of future plans. These will be included in the second phase of the research project FLT1. Although this approach arose from doing insider research it seems to be an appropriate way to engage in any research within family learning and teaching and will be considered for any further research. The challenge will be to find a way of engagement that both participants and researcher find acceptable and profitable.

Findings from the research

"Following ideas originated by Vygotsky and Dewey, we propose that education, whether formal or informal, should have at its heart the practice of dialogic inquiry."

(Doris Ash and Gordon Wells, 2006 p.35)

CHAPTER FOUR

FINDINGS FROM THE RESEARCH

Findings, results, information, or evidence, the words we use convey and create a message. I started looking for evidence to support my assumption that learning and teaching happens in families. Did I really question whether or not it did or simply my ability to find sufficient evidence to show to others? There is a difference between knowing something and being able to prove it to others, why was/is proof important?

In essence it is a sharing of offerings. I offered some families a way to display their learning and teaching. In this chapter I display their gifts to you the reader. This grouping of the research findings is but one of many possible ways to focus on a facet of the many faceted jewel that is family learning and teaching. They are presented with minimal additional interpretation than that already made by the researcher through the research design. In chapter five I discuss how I have interpreted these findings. By then you will have interpretations of your own.

Initial findings from phase one of the research project: Family learning and teaching: conversations with some Playcentre families

The responses from five families involved in phase one of the research project FLT1 have been included in this thesis. Families gifted information to the following areas of inquiry:

Your family's description of learning and teaching amongst its members; and
What your family considers to be important factors for becoming a learner.

Families were given the option to include any other comments they would like to make about the project topic: "Learning and teaching within families with children: conversations with some Playcentre families." While the information on the questionnaire stated that the questions supplied were a starting point for exploring the learning and

teaching that happens within families and that families could use additional pages and add other information none of the families choose this option.

The section “Your family’s description of learning and teaching amongst its members” included:

- Who is involved in learning and teaching within your family?
- What kinds of things do the members of your family do that you consider to be learning and teaching?
- Where does the learning and teaching within your family happen?

For “What your family considers to be important factors for becoming a learner” the questions asked were:

- What does your family believe are important dispositions or tendencies for a person to have in order to be a confident and competent learner?
- How do the relationships in your family support the members of your family to be learners/teachers?
- How do the interactions in your family support the members of your family to be learners/teachers?
- How do the experiences in your family support the members of your family to be learners/teachers?

Findings have been grouped in connection to the topics discussed in the literature review: intergenerational learning, learning communities, learning dispositions and educational leadership.

Intergenerational learning

The ability of families to respond to the questionnaire in itself indicates intergenerational learning. All of the responses to the questions are taken as evidence of intergenerational learning. Of particular note is the response which indicates an understanding that learning is happening conveyed by both adults and children.

- everyone is involved in both, Felicity said *"I am learning, Hamish, Mum, Dad, Talia, Edward, the whole world"* (Felicity and Hamish's family)

Families as learning communities

Community and group identity are self defined, the group identifies as a family, and visible in the responses to the question, who is involved in learning and teaching within your family? For these families there is evidence that as well as being a family, in the western traditional sense, they are a community of learners and teachers.

- All of us are involved- we all learn from and teach each other. Joshua told me today even, *"come Mummy I'll teach you how it goes"*, there is teaching and learning from extended family; (Joshua's family)

- everyone is involved in learning and teaching – which means everyone learns and everyone teaches everyone else. (James and Max's family)

The domain is learning and teaching, the shared learning activity that of learning how to be a learner and a teacher. In the examples above there are children who use the words "learning" and "teach". While there is not enough information to gauge their understanding of the concepts conveyed by the use of the words indicates awareness and some understanding that this is what people do. There is an example of learning and teaching as specific and task focused, *"I'll teach you how it goes"* says Joshua. That learning is also an activity for all people is expressed as *"everyone is involved in learning and teaching"* from James and Max's family or as Felicity says *"the whole world."*

Further information of the nature of the shared learning activity can be seen in the responses to the question, what kinds of things do the members of your family do that you consider to be learning and teaching?

- *doing things together that gives us the chance to try new things and learn new skills, telling each other about things we know, finding out information together, looking at things other family members have done and then doing our own version, talking to each other about what we think about things, watching and showing each other things, and encouraging,* (James and Max's family)

- *as parents we are teaching life skills to our children which includes things like basic domestic chores, how to act wisely with money, how to relate appropriately to other people, social responsibility, Our children teach each other particularly in the area of how to use technology, one tutors the other in subjects such as English for school, the children teach us as parents about technology, they also teach us about issues facing teenagers today, they update us on the latest trends in thinking they are taught at school and uni, as parents we teach our children about how our childhood and adult years have shaped our lives;* (Andrea's family)

- *playing, answering questions that arise from living, researching together, reading, talking, noticing things of interest in our environment, stopping to look at the world,* (Felicity and Hamish's family)

There are examples of specific things that are taught; *the children teach us as parents about technology* and of intentional learning and teaching within everyday experiences; *doing things together that gives us the chance to try new things and learn new skills.* Family learning is more than the reproduction of the skills of living it is a creative process; *doing our own version.*

These families have been readily able to identify how they are practitioners. There is recognition of who is engaged in the practice. What experiences they share and their 'community rituals' are evident in the responses; where does the learning and teaching within your family happen?

- *whenever and wherever there is interest;* (Petra's family)

- *It happens in day to day life, it happens while talking over dinner, it happens watching TV and when we discuss issues raised in programs, Church plays a large part in our lives and so we have spiritual learning there, we also all use the computer for research;* (Andrea's family)

- *We learn and teach everywhere we are together – in the house, in the garden, driving in the car, in the office (home office/work office), and sometimes over the phone, in the garage;* (Joshua's family)

- *The learning and teaching happens wherever we as a family happen to be, it happens at home, in the garden, at the beach, when we are shopping, when we are at the rock climbing wall, just to mention a few of the possibilities, I think we are all learning and teaching each other all the time in how we conduct ourselves, talk, respond to situations and think about things, so the learning and teaching never ends.* (James and Max's family)

The time given to 'sustained interaction' by these families is during specific task focused activities, *we also use the computer for research and watching TV and when we discuss issues raised in programs.* There is evidence of time being given when opportunities arise *everywhere we are together, wherever there is an interest and the learning and teaching never ends.*

When asked to consider their family's learning and teaching these families were able to describe themselves as a community engaged within the domain of being learners and teachers and give details of their shared practice.

Families as places where learning dispositions are developed

In order to pursue co-construction of the description of family learning and teaching participant families were directly asked about learning dispositions. In this way the ideas from the research, the literature and the participants were gathered using the same

terminology. This allows for consideration of the concept of learning dispositions from three perspectives. As the researcher I have answered why learning dispositions are an important concept for family learning and teaching. Literature that answers what are learning dispositions and how this concept is valuable within education has been identified. Participants were asked “What does your family believe are important dispositions or tendencies for a person to have in order to be a confident and competent learner?”

Families responded:

- Perseverance- being willing to keep trying even when something is hard. Being willing to keep practicing and trying to improve. Being willing to keep trying to improve your own performance even when you realize you are not going to ever be better than someone else (like the kid who is the fastest swimmer at school) but you keep trying to swim faster yourself anyway. Curiosity – wondering about things and exploring the answers. Open to new ideas – a willingness to accept there are things we don't know, that we don't understand and we are open to explore and find about more about them. Being open to things other people think and the things they believe and the way they do things. Willingness to try new things – being willing to give new things a go. They may end up being things that you really enjoy and/or you are really good at. (James and Max's family)

- A hunger to learn – to be good at something, to explore a new area of life/world. An inquisitive mind. Parents are required to be role models for Joshua. (Joshua's family)

- You need to be able to concentrate to learn. You need to like/love the subject you are learning. You need to get satisfaction from the learning. Good time management is also valuable. You need to be willing to be taught. Good listening skills. Good organization skills. (Andrea's family)

- *Passion and excitement about the world. An enquiring mind. The ability to question the “norm” and think of alternatives. The ability to be creative. Willingness to try new things.* (Petra’s family)

- *An interest in what is happening. Be inquisitive. Persistent, happy to try again, practice. Open to knowledge from others. Friends, rugby guys, weetbix, cereal.* (Hamish and Felicity’s family)

Willingness is seen as *willing to be taught* and *willingness to try new things* and openness as *Open to new ideas..... open to explore and find about more about feature* for the families. These ideas of willingness and openness support Carr’s ideas of taking an interest and being involved. *Being willing to give new things a go, curiosity – wondering about things* and *ability to be creative* align with Carr and Claxton’s playfulness. Whether the words used are taking an interest, being involved, playfulness, willingness or open to explore they all convey the concept that being prepared to be engaged is a disposition that positively supports competence and confidence as a learner.

Family educational leadership

The questions on how the relationships, interactions and experiences in families support the development of family members’ identity as learners/teachers provide information on the nature of family educational leadership. Within families the Humanistic province which looks to gather and theorise from the experiences and biographies of those who are leaders and managers, and those who are managed and led may be useful. Alternatively responses could be reviewed for evidence of “concertive action” as an indication of distributive leadership.

Disclosure of the nature of the learning/teaching relationships in families shows that families identify the importance of relationships and can articulate factors which contribute to effective relationships.

- *We communicate openly with each other, we trust each other with our safety, we support each other in our own choices. (Hamish and Felicity's family)*

- *All opinions/ideas are listened to and discussed, supportive and caring environment, offering lots of experiences, time. (Petra's family)*

- *I believe we all want to learn because we want to achieve, we try our best to support the learning going on in the family, at times we battle over who is doing the teaching in a particular area but this leads to lots of discussion which we enjoy, I believe we do our very best to be supportive of our learning/teaching roles, but at times frustration comes in when not everyone is learning at the level others may want to see. (Andrea's family)*

- *I believe that the best learning and teaching happens when relationships between the participants have a strong level of trust and respect, so people can feel safe to ask questions, to admit they don't know the answers, to explore together, in this environment real meaningful learning – not just one person telling another about content – can take place, I think the relationships in our family have this strong level of trust and respect. (James and Max's family)*

- *Relationships are a very important part of our learning, without each others support and acceptance (and understanding where possible) some of the learning would not occur. (Joshua's family)*

Between family members, children and adults, leadership is shared and negotiated.

- *As Katherine is the primary caregiver I take Katherine's lead in how we learn I the family so that there is a common standard for Joshua, work as a unit, share experiences and gain confidence; (Joshua's family)*

- *We have quite strong mother/daughter and father/son interactions and so this supports what could be called “gender specific” learning/teaching, overall we interact a lot all around and spend a lot of time together. (Andrea’s family)*

- *I think that both Nick and I understand that pretty much every interaction is an opportunity for learning and teaching to take place, there is always a role modeling happening about what is the respectful and appropriate way to interact with other people, (I am not saying we always get this right, but we are aware that it happens!), this also means that a trip to the supermarket can be an opportunity to learn about improving numeracy skills – when I ask James to get me four apples – as well as responsibility when I give Max his own list and he goes off to make the selections himself and return to me, and all the time this interaction is an opportunity to role model other learning like how to behave in this social situation and how to deal with frustration (when the queue is too long or the wine is too expensive!). (James and Max’s family)*

- *No idea is ‘silly’, try to be positive, try to be fair with time allocations and turn taking, try to extend and support activities, learning together; the same response as the question on relationships. (Petra’s family)*

Families situate learning and teaching in specific activities:

- *Wide variety, repetition of activities (e.g. baking, beach trips) – opportunity to see again and notice changes or different things, inside and outside, doing it together. (Petra’s family)*

- *Probably travel has been a large learning experience for our family as we have experienced many different cultures together as a family, as parents we have acted as teachers to our children in showing them different ways to live, food to eat etc, I think it has opened our minds to taking on new things. (Andrea’s family)*

And as an ongoing process:

- Past experiences reinforce the importance of continually learning – particularly to gain skills to be a confident teacher of our son, understanding and communicating about what each other is doing/is involved in helps/enables us to support/learn from each other.

(Joshua's family)

Educational leadership can be seen in families expressions of the importance of learning and teaching as a philosophy for life.

- I think I have covered some of this in the answer to 'interactions' as a don't see how you can separate interaction and experiences, but I think it was clear right from the initial mind map that I completed with Max that we recognize that new experiences are always an important opportunity for learning, and being encouraging of each other in these new experiences is important. (James and Max's family)

- We encourage each other to learn from all experiences good and bad. (Hamish and Felicity's family)

Included in the questionnaire was any other comments with the information that this is a space for any comments you would like to make about the project topic "learning and teaching within families with children: conversations with some Playcentre families". Families' responses show an interest in learning and teaching beyond their own family grouping. This interest is both in how their own families learning and teaching can be influenced by other families and a more general interest in how family learning and teaching occurs within the greater community.

- We also observe other families and their interactions so we can learn from them and their experiences, this sometimes gives us confidence to continue doing various things, it highlights our need to work together and the importance of communication, caring and support. (Joshua's family)

- I think one thing I would like to add is that some of my own understanding and approach to learning and teaching has changed as a result of being involved with Playcentre, for example my approach to behaviour management has changed significantly so I now look to try and get the children to come up with their own solutions to disputes rather than supplying the answer, this is because I now see this as providing them with life-long skills in negotiation and dealing with other people, rather than just a situation where I needed to impose an answer, I think that while, even before Playcentre, I would have recognized that learning and teaching is happening in our family all the time, I would have probably felt more like I needed to supply all the content answers until they got to school and someone more qualified in say maths, could take over, now my approach is much more open – acknowledging the interesting question they have asked and exploring their own thoughts, then encouraging them to explore the answers further, and one more thing – in terms of role modeling, I think one of the most useful things we do as parents, is read a lot ourselves, my casual observations have been that in families where the parents don't read much, the children don't (no matter how many beautiful books they are bought or how much those books are read to them when they are young), in the long run where reading is seen as a normal part of life, something that happens every day and is given time and priority, then children take that on as well. (James and Max's family)

Discussion of the findings

*“Actual learning occurs when we change and fuse our horizons with something different
and in the process become different.”*

Ellen A. Herda (1999, p.135)

CHAPTER FIVE

DISCUSSION OF THE RESEARCH FINDINGS

As with the findings from the research this discussion is grouped into; intergenerational learning, families as learning communities, the development of learning dispositions within families and family educational leadership. For each area of interest the discussion covers what the findings mean for families, for research within family learning and teaching, and educational institutions as the dominant learning and teaching process.

Intergenerational learning

The findings show that these families engage in all of the three types of learning previously identified; learning about and developing oneself, learning about others, and learning about learning identified by Maureen Banbury. For the participant families this might be self-evident for other families this may re-construct their everyday lives. Additional information about family learning and teaching from the research is the specific subject matter taught and that the learning and teaching occurred outside of the formal programmes previously studied. This can broaden the scope of research within family learning and teaching. For educational institutions these findings provide the potential to engage with families in the home on a deeper level than the supervision of homework

Families as learning communities

Alignment of participant families with the working definition of a learning community, developed from the literature, for this thesis of a group of people who share an identity and are engaged in a shared learning activity is evident in the research findings. There is evidence of the progression of expertise and of individual and collective growth that is real and experienced. For families this offers the potential to grow learners and teachers independently or in collaboration with educational institutions.

Research within family learning and teaching provide information and leadership within the field of parent child interactions. For example Dr Joy Goodfellow (2004) with reference to Dahlberg, et al, (1999), Rinaldi, (1993), Lockwood & Fleet, (1999), Keating & Miller, (1999) examines new ways of thinking and acting in early childhood education that incorporate what parents value for their children. The picture developed is one where adults and children are co-constructors of knowledge. Co-construction is enabled by strength based images of the child as full of potential, curious and desiring relationships. Families as mobile places of learning and teaching have extensive potential for co-construction of knowledge beyond that traditionally assigned to them within a western framework or described in educational curricula. Imagine a world where this potential was supported, where opportunities were enhanced and there is an expectation that learning and teaching would be happening *wherever and whenever there is an interest*.

Parents are recognized by Joy Goodfellow (2004) as having an intuitive sense of the relationship between early experiences and later competence. She quotes Keating & Miller's (1999) description of development for competence that results in 'habits of mind' and 'habits of learning'.

"The quality of interpersonal relationships experienced early in life, therefore, form the foundation for the way in which we behave, learn, think, interact, and perceive ourselves in relation with others - a foundation for life."

Joy Goodfellow (2004, p.15)

Research within family learning and teaching could shift the current focus on how family has impacted on individual participation in educational settings, the effectiveness of different educational settings on socio-economic status or the interactions within education settings. Considering the family as a learning community provides another viewpoint and supports recognition of families as places of learning and teaching.

Families' resources seem to make a difference for children. Adams, Clark, Codd, O'Neill, Openshaw and Waitere-Ang, (2000), examine Family Resource Theories and suggest that, in western societies, these theories can explain social structures and the ability of people to move between and within social structures. The link between family resources and educational achievement is demonstrated by the Ministry of Education (2001) report on the compulsory schooling sector and the Competent Children at Six Project which found that family resources were the strongest influence on children's academic-related competencies at ages five and six. Access to family resources is identified as enabling achievement in the education system, and weakness in one area of resources (e.g. economic) can be compensated by another (e.g. literacy) to achieve educational success. Family learning and teaching research could go beyond what family resources to how families use their resources; this would offer an avenue to explore effective use of resources and effective provision of resources for families.

For educational institutions an identity for families as learning communities may create environments with different positioning of families and teachers such, as that provided by Cameron, C., Moss, P. and Owen, C. (1999) who consider a relationship where teachers are respected as experts in their field and parents are respected in theirs which results in a relationship based on co-construction of meaning. Dettmer, P., Dyck, N. & Thurston, L. (1999) also look at this positioning, this time within the context of those involved in the care and education of children with special needs. A different setting in which the question of relationships between families and professionals as respected equals, both experts, is addressed.

Etienne Wenger (1996) talks of community boundaries as a way of maintaining a strong core, a way of deciding on the integration of new ideas and a framework for developing new ways of being. Boundaries are developed both within the community and between the community and others. Establishing and renegotiating boundaries assists with identity formation. Families' interactions with educational institutions require establishing boundaries. Repositioning families as learning communities will require the renegotiation of boundaries this can strengthen families.

Developing learning dispositions within family learning and teaching

In the research families identified perseverance, willingness, curiosity, passion, excitement, creativity and interest, as dispositions important for being a competent and confident learner. They recognised the stimulation of new things and the need for skills to benefit from learning opportunities. The importance of community, relationships and role modeling was highlighted. Learning success is talked of as being the rewards of satisfaction and achievement. For families this can counteract the perception that being an effective learner is something taught in schools, it can be caught at home.

Research within family learning and teaching can add another dimension to discussion such as the one Dale (2000) presents about the assumptions about the “ideal pupil” and the “ideal pupil-teacher relationship” made in schools. The ability of students to gain educational capital is linked to these “ideals”, with greater alignment between schools and middle class dispositions than those found in working classes. This is not technical discussion limited to educational professionals. Family learning and teaching could make visible a range of “ideals” and require changes in schools to increase their capacity to have greater alignment with the ideals of different families. Clarity and shared understanding of the ideal between families, schools and the wider community would seem to be a requirement for building collaborative relationships.

For educational institutions the research findings validate the The New Zealand Curriculum for English medium schools which states its vision as “Young people who will be confident, connected, actively involved, lifelong learners” (p.7). A vision supported by the principles of; high expectations, acknowledgment of Treaty of Waitangi, respect for cultural diversity, support of inclusion, learning to learn, community engagement, coherence and future focus, and “students at the centre of teaching and learning”. The curriculum values: excellence; innovation, inquiry and curiosity; diversity; equity; community and participation; ecological sustainability; integrity; and respect. These values are to be visible in the day to day experiences in schools, “encouraged, modeled and explored.” The learning dispositions identified by

participant families indicate that families could be strong allies for schools aspiring to the curriculum standards.

Family educational leadership

The research findings make educational leadership visible as a shared endeavour. Leadership is a family function rather than assigned to an individual. Factors that contribute to this are identified as; open communication, a supportive interactive environment, time, trust and respect, shared and articulated expectations, and reflexive practice. For families this functioning together can be used to support family resilience.

The factors identified by families align with the list given by Gunter and Ribbens of the components of educational leadership: involving others, frequent personal monitoring and tensions with being firm and purposeful and exhibiting instructional leadership maybe added to by families to include a balance with flexibility and being fluid. Being a role-model and an emphasis on future ability as well as current ability may also be visible in families. For families the role that values and culture play in how or what knowledge is legitimated is very complex. Pragmatic, easy to measure indicators are often favoured in our time pressed lives, yet these can only ever be some of the knowledge that should be considered legitimate. Expanding the field of educational leadership to include families may compel exploration of different measures.

Research within family learning and teaching can readily align with educational leadership using Gunter & Ribbins provinces. Clarifying the distinctive nature of family educational leadership (conceptual), understanding in a descriptive way provides opportunities for families to learn from each other (descriptive), using stories to connect people and provide information in a multi dimensional way (humanistic), exploring issues of power for families where the personal and the political are linked (critical), measuring the impact of family educational leadership (evaluative) and the development of effective strategies to enhance family learning (instrumental).

Family educational leadership can also offer explanations or further pieces of the puzzle of why some children from some families profit from our education system more than others. Understanding family educational leadership can give insights that have not been found in other studies. The Competent Children Study found that while high quality experiences at home make a difference to children's achievement there is no magic list of experiences which will guarantee that every child will be competent in all, or any, aspect of their life.

What we learn from the children's progress and the roles played by different parts of their experience and support at different ages is that rather than look for a specific solution, such as a given amount of homework, or sport, or art, or a particular activity, what matters is how children interact with adults and others, and how they engage in activities, particularly those that use symbols and language.

(Wylie, 2001 p.33)

Families' educational leadership may determine the foundation for the interactions and engagement identified by Wylie as being significant to children's progress. Educational institutions may find that an approach that incorporates the development of family educational leadership is more effective and sustainable than approaches that only focus on specific engagement in activities.

Closing comments

“the interpretative process continues beyond the production of a research text as we believe each reader re-interprets and brings new meaning to a text.”

Harris & Jimenez (2001, p.83)

CHAPTER SIX

CLOSING COMMENTS

Family learning and teaching is something that is at the same time obvious and illusive. This thesis with the associated research has provided a way of capturing some of the concept. My assumption that learning and teaching happens within families now has the backing of some research. The research was also able to show how the lenses of intergenerational learning, learning communities, learning dispositions and educational leadership can be used to see different aspects of family learning and teaching. Engaging in research within family learning and teaching has enabled discussion of topics traditionally considered to be the domain of educational institutions and professionals. Three of these are discussed in the closing comments; learning and teaching, educational institutions and the way we perceive and create our society. The discussion generates many questions, questions do not indicate uncertainty, rather they indicate the potential for other ways.

How does family learning and teaching influence the concepts of learning and teaching?

The research has shown that within family learning and teaching the roles of learner and teacher are fluid. Both children and adults can take on these roles. Young children can identify themselves as teaching. The questions now are; do all children hold this growing concept of teaching? should they? if they do begin by believing they are teaching does this change as they interact with educational institutions? should it? And of course the large question of has the western separation of learning and teaching been useful, if not how can the situation be rectified?

The challenge to our concept of teaching also comes from research into young children's teaching practices. Sidney Strauss, Margalit Ziv and Adi Stein (2002) explore teaching from a cognitive-developmental perspective. They propose that teaching may be a natural

cognition that is learned at an early age. This “social transformation of knowledge” is for them one of the “most remarkable of human enterprises.” This human enterprise of teaching is “fundamental to what it is to be human” and it is a skill able to be learned early without instructional teaching. This is more than children learning together this is a purposeful activity.

The children in the study intentionally transferred knowledge to others and had even evaluated their effectiveness, they were able to answer the question of how do you know the other learnt the game. The combination of their responses “because I showed him” and “because he beat me”, could be viewed as indicating both the theory that the experience of knowledge automatically promotes change or learning and the theory that in order for learning to have happened change needs to have occurred. All of this is happening with children less than six years old.

Exploring family learning and teaching may connect to this example of young children’s teaching. If we increase our capacity to see teaching outside of the work of teachers we increase our potential for learning in more diverse places and from a wider range of people. Notions such as being a knowledge society take on a different perspective if the experiences of people shift from one where a minor percentage of people are acknowledged as knowledge rich to one where the everyday expectation of the majority of people is that knowledge is for sharing.

There are examples of the teaching role of young children. In Playcentre the practice of mixed aged sessions with children from birth to school age provides opportunities for children to learn both caring and teaching. Exploring teaching in young children could stretch the traditional thinking of teaching and teacher. When the gap between more knowledgeable expert (teacher) and less knowledgeable learner (pupil) is viewed as transitional and the roles are interchangeable, learning and education could become a co-constructive experience. As teaching and learning become decentralized from institution based education room is made for considering other times, places and people.

This finding of new times, places and people has begun. Doris Ash and Gordon Wells (2006) considered two educational settings one informal (a museum) and one formal (a classroom) and found similarities in the characteristics of 'productive learning activities.' The characteristics included "collaborative knowledge building, mediated by artifacts and dialogue, where the "answer" is not determined in advance, and where expertise is distributed." (p.52) They found in both settings people "actively engaged with important content and attempted to progress toward the mutually agreed outcome" and "negotiation of meaning occurred in relation to interesting and important disciplinary content, influenced by the learners as well as the "teacher." In both settings the development of understanding occurred "cumulatively, over time, and involved a number of related activities. As one activity finished, another began, based, at least in part, on the outcome of the first activity."

What can family learning and teaching mean for formal education?

If understanding family learning and teaching has the potential to reposition families as integral to society's learning and teaching endeavours then it is important to understand the potential impact on educational institutions. Educational institutions establish boundaries with families on the learning and teaching role of each site. They are the recognized, acknowledged and researched experts of learning and teaching. In our society they hold the authority, resources and power over the majority of what counts as learning and teaching. For many, most, how they view themselves as learners and teachers reflects the view they have been given by educational institutions. Families do not operate in isolation from educational institutions; they are not autonomous, or able to avoid the inclusion or intrusion of institutions.

Our formal education system receives government funding and research is frequently undertaken and funded for the purpose of contributing to accountability of government expenditure. Those involved in research have usually been required to 'win' contestable funding and have the scope of their research driven, to a greater or lesser extent, by the funding body. It can be difficult for independent or alternative view research to be

undertaken within this framework. Families tend to be the subject of research within a deficit model, as in how can families be support to adopt positive guidance methods of discipline, or how do we stop family violence. When the family is considered within education the perspective of their role is usually as one of providing supplementary ‘novice’ support for the ‘expert’ educator.

Within early childhood education families are identified in; Te Whāriki (p. 42) “Children’s learning and development are fostered if the well-being of their family and community is supported; if their family, culture, knowledge and community are respected; if there is a strong connection and consistency among all aspects of the child’s world” and the Early childhood strategic plan; “A child’s learning and development depend not only on the ECE environment they experience, but also on their home and wider social environment.” Serious consideration of family learning and teaching may redistribute educational leadership in the early years, redefine families as professionals and require the re-allocation of resources currently held by early childhood services.

For compulsory schooling educational achievement is closely linked to socio-economic status and the main approach to this is attempts to have schools compensate for a lack of family resources. Major positive impacts on achievement in primary and secondary schooling identified by Biddulph et al, (2003) include: active support by parents and programmes that empower parents to provide this support, home-school partnerships that are genuine, constructive and based on true collaboration, a stable and caring home life, and experiences in the community that are high quality and cover a range of opportunities. There are several New Zealand programmes designed to promote collaboration between home and school including: The Strengthening Education in Mangere and Otara project (Timperley et al, 1999), The Wellington Project (McKinley, 2000), The Rotorua Home and School Literacy Project (Glynn et al, 2000), The Whaia Te Iti Kahurangi (Strive for the Ultimate) – Strengthening Education (Ministry of Education, 2001) and The Hei Awhina Matua project (Glynn, 1997).

Families and schools agree that it is important for families to understand school and that building a high quality relationship between them is valuable for students. They both want to have cultural understanding of each other. This thesis on family learning and teaching offers a picture of families as a site of learning and suggests that it is an important enough site to warrant the attention of families and schools. Schools could find out what teaching and learning happens in their students' families. And ask themselves what can we do to support the families?

This shift in focus can be seen in the work of Shelley Goldman with PRIMES (Parents Rediscovering and Interacting with Math and Engaging Schools). She has approached family learning and teaching from within educational institutions and reached many of the same conclusions as the insider research documented in this thesis. Finding that 'daily life mathematics' is so integrated into everyday activity that families are unaware of the maths they are doing she advocates for the repositioning of families to "give parents an honoured place at the table of stakeholders and require reciprocity of ideas that could open up new opportunities." (p.73). To do this there would need to be a reduction in "the exclusivity of the school as the only legitimate mathematics learning setting" (p.73). Benefits identified include improved partnerships and greater mathematical productivity. Parents and teachers would see parents as competent and everyone would have increased access to quality maths materials and learning opportunities. Importantly this could change schools from "a deprivation model of families to a model that eventually legitimizes and actually values family life and activity".

Research and study of family learning and teaching could stimulate a more wholesale review of how family life and activity can be valued. Isolated changes such as the PRIMES example are likely to be less effective and sustainable than an approach that changes the foundational premise of schools as the primary site of learning and teaching. The questions are is there political will to do this? what other forces need to be considered? do families want this?

The pressures of living in a changing world may cause adult learning and teaching to focus on gaining qualifications and credentials necessary for employment. Privileging certain knowledge can focus our society's resources. When our society values formal adult education for status and remuneration purposes tertiary education providers become subject to a particular type of scrutiny including; accountability for outcomes and external funding, research production requirements for academic staff, and student selection processes. This can cause a lack of acknowledgment and recognition of the place of informal learning as education in the lives of adults.

While formal adult education can be viewed as a way of correcting any deficiencies and improving our standard of living by increasing job prospects, informal education is often seen as just part of living. Family learning and teaching is just part of living and as such links to informal education and suffers from the same lack of concentrated attention. Even though the practice of adult education is strongly focused on the aspect of qualifications it is possible to see how family learning and teaching can provide a place for adult development. For example Pratt's (1998) five perspectives on teaching for adult learning; transmission (effective delivery of content), apprenticeship (modeling ways of being), developmental (cultivating ways of thinking), nurturing (facilitating self-efficacy), and social reform (seeking a better society) could also apply to family learning and teaching.

How family learning and teaching could alter our perception and creation of our society...

Centralising families in learning and teaching is an alternative view, as even in a philosophy which regards families as important it is the teacher who has the job of educating and is required to prove either that learning has occurred or every reasonable attempt has been made. Research within family learning and teaching provides opportunities families to engage in the analysis and presentation of their capabilities and capacities as places where learning occurs and is fostered. Families can be viewed as experts and the focus is on illuminating the opportunities and possibilities.

Theoretical perspectives which acknowledge the complexity of families and their interface with the wider education community are not always visible in the daily practice of relationships between family members and educators. One way of changing the way that relationships develop is by changing the perception those involved have of each other. Research into family learning and teaching may make available a perspective of families which can be used by them and others to change their perceptions and in doing so change their relationships. New relationships may stimulate changes in practices and the allocation of resources. Developing a place for families as learning communities within Aotearoa/New Zealand society may require ethics and courage” as Loveridge, J. (2002) advocated.

One of the most important issues for our society is the changing cultural landscape of Aotearoa/New Zealand. Achievement within the compulsory schooling sector varies markedly and these variations often correlate with factors such ethnicity and socio-economic status. While socio-economic factors can be mediated by improving conditions for families factors that relate to ethnicity require changes to by teachers and schools. Adams, Clark, O’Neill, Openshaw & Waitere-Ang, (2000) assert that “in relation to class, ethnicity and gender, that for the most part educational success and failure lies *not* primarily within the control of the individual student, but in the politics of difference.” Students’ have very limited control over the allocation of resources, their relationship with teachers or their options for learning.

Bevan-Brown (2003) presents the option of believing that the acquisition of cultural knowledge by teachers will benefit children. Underneath the approach of developing teachers understanding of cultural differences is the expectation that minority cultures will share their knowledge in order to up skill teachers. There is no exploration of the power issues around the dominant group increasing its knowledge base without considering the role that their holding of power has in the experiences of children.

Education is often advocated as the key to breaking the cycle of 'disadvantage'. This sites the problem with the individual and when the desired outcome is not achieved the difference of being 'disadvantaged' minimizes the problem to the 'disadvantaged group' avoiding the need to examine what is not working for all. If similarities were explored the need for greater change may be identified and there may be greater potential to achieve change due to the desire, will and effort of more people. Searching for similarities encourages the facing of uncomfortable questions, reality and challenges to ourselves. It offers us opportunities for understanding and connection. The assertion that, "we have no notion of difference without a sense of 'same'" (Adams, Clark, O'Neill, Openshaw & Waitere-Ang, 2000), may mean that where we believe there to be recognizable difference that there may be sameness waiting to be found. Family learning and teaching is the similarity waiting to be found.

Challenging dominant practice would be served by exploring family learning and teaching. Rather than identifying and understanding differences learning and teaching could be viewed as something everyone does and agreed and shared best practice could be developed. Family learning and teaching can challenge the dominance of educational institutions. The challenge can however reduce the tensions experienced when schools are expected to be all things to all people. Regarding families as providing complementary education rather than being supplementary to the "real" education provided by schools may be more possible if there is greater understanding of the learning and teaching that occurs within families. Identifying the learning and teaching capabilities and capacity of families could support increased engagement by families in both family learning and teaching and school based learning and teaching.

While this may seem to be an eclectic selection of issues and information it represents the way that when family learning and teaching is brought to the foreground all existing information and knowledge about learning and teaching needs to be re-interpreted. The change required is one of philosophy. Philosophy of education is identified by Elias and Merriam (1995) as being at its best when it "presents visions of what persons and society are capable of becoming through involvement in education." (1995, p207) Given the

history of western education and the current climate of education as a commodity with attached accountabilities, it may be that a new philosophy of education needs to centralise people and develop a vision of what education could become if there is different involvement. Rather than continue with the idea that education is the way to build a better society, begin with communities of beneficial or influential relationships and then look for learning and education that will strengthen these communities. Family learning and teaching can provide guidance for this endeavour.

Appendices

Learning and teaching within families with children: Conversations with some Playcentre families

INFORMATION SHEET

Thank you for your response to the invitation to participate in the research project. This information sheet gives you information on the researcher, the project, how participants are recruited and selected, the involvement required and your rights as a participant. If once you have read this information you wish to participate please complete the enclosed agreement to participate form and return it in the envelope provided.

This project is being undertaken by Kay Tracey a life member of the Auckland Playcentres Association. The project is part of the thesis component of a Masters of Education (Adult Education) Kay is studying for as an extramural student with Massey University. Nick Zepke and marg gilling are the Massey staff who are supervising Kay's work and the project has been through the Massey University Human Ethics Committee. Contact details for Kay, her supervisors Nick and marg, and the Ethics committee are included at the end of this information sheet. Should you have queries, concerns or need additional information please contact them.

This project explores learning and teaching within families with children by gathering information about families' perceptions of learning and learners. The emphasis will be on understanding how members of families support each other to develop the skills, knowledge and attitudes needed to be successful learners/teachers. The following questions will be addressed:

How do families with children describe learning and teaching amongst their members?

What do families perceive as being the dispositions/tendencies that encourage learning?

How do the relationships, interactions and experiences in families support the development of family members' identity as learners/teachers?

Four case studies will be used each comprising of 2-4 families. Each case will be a cluster of families with children involved in either the early childhood, primary, secondary sector of education or with a child who has left school. The information gathered will be analysed for themes relating to relationships, interactions and experiences. Participants will be selected on a first come basis into each of the four case studies until the maximum number of four participant families is reached.

As a participant you will be asked to attend at an initial meeting for up to 2 hours. This meeting will introduce the researcher, outline the project, discuss ways that the views and experiences of families could be documented, and ethical considerations particularly in relation to identification of families and the involvement of children.

It is important that the children's involvement is voluntary and respectful. I have included two information and consent forms for children, one designed for young children (eight years and younger) and one for older children (sixteen years and younger). Please use these to explain the project to your children and wherever possible give them the opportunity to complete the consent form for themselves. Even when children are not actively involved please share with them the information about them that you are giving to the project and make sure that there is nothing included that makes them uncomfortable. As you will see on their consent form there is a space for them to indicate that they are happy for the information about them and their family to be included.

The project involves two phases of data collection and your family can choose which family members are involved in each phase, for example your children may be choose to be part of the family only phase or they may wish to be part of both the family only phase and the case study discussion group phase.

The two phases of data collection are:

1. Family views and experiences –

Each participant family will development a description of learning/teaching in their family. You will be asked to gather evidence of your family's views and experiences by completing a questionnaire, this is the minimum asked of families. It is expected that this would be able to be completed in one hour using either a written or taped question/answer format. Your family may also choose to share your ideas through; recorded discussions with family members including children and extended family, written narratives, notated photos, collage, metaphors. Consent forms for all family members who are involved will need to be returned with this data.

2. Case study discussion groups -

Discussion groups of up to 2 hours will be held with each case study group. While it is hoped that all participant families would be available to attend families may choose not to be part of this phase of the project. These discussions will be based on the themes identified from the information collected about family views and experiences. It is likely that those attending the discussion group will work in buzz groups (3-5 people) and record their answers to some questions prepared by the researcher. There will be the opportunity for people to share their ideas and experiences. Some of the areas that questions may be asked include: what makes a good time and place for learning/teaching, comment on a description what it is about relationships that supports learning/teaching, are there family routines or rituals that support learning/teaching, who are the learners and teachers in families, what happens in families that helps people believe they are capable learners. These are the types of questions that I will be considering when looking at the information shared by the families in each case study. At the discussion group I will share the answers I see emerging and get feedback. Participant families will be given the information from their case study group for comments and/or editing of their own contributions.

The final report will be written by the researcher using the data gathered and searches of relevant literature. A summary of the research will be made available to all participants and the Auckland Playcentres Association.

Meetings will be held in the central Auckland area. The researcher is grateful for the voluntary contribution made to this project by those who have chosen to participate. In recognition of the costs involved the researcher will contribute a \$20 petrol voucher to each participant family attending meetings for this project.

Consent forms are of particular importance in this project because of information being gathered about a group of people, a family, and the involvement of children. There are three consent forms involved:

1. A Participant consent form- this is for the adult in the family who has requested the information sheet to complete. It covers understanding this information sheet, agreeing to participate and agreeing to be responsible for obtaining the consent any family members who wish to be involved.
2. Participant family consent form- this is for all family members over sixteen to complete. It covers understanding what is involved, the rights of participants and agreement to participate.
3. Child participant consent form- this is for all family members under sixteen to complete wherever possible or to have completed by a parent or guardian. It covers understanding what is involved, the rights of participants and agreement to participate.

You or any of your family who have signed a consent form agreeing to participate are able to choose what information is shared and to be involved in a way that is appropriate for you. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study at any time;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- identify and ask for particular information discussed or disclosed at any time during meetings with other participants to not be included in the project;
- be given access to a summary of the project findings when it is concluded.

Confidentiality of participants will be protected by:

- consent forms which include the option of choosing a pseudonym or to not be specifically mentioned;
- group agreements that include confidentiality and a form to sign at meetings with others;
- the right of participants to ask for any identifying information to be removed;
- ensuring that participants receive only their information or the information from the discussion group they attended for review/editing.

Consent forms will remain private and will be destroyed after five years. The information contributed by families and gathered at meetings of participants will be stored in a secure filing cabinet in my home. All electronic data will be stored on my home computer in files that require a password to access. Additional protection will be used for any digital images contributed by prohibiting their transfer by email. All information contributed by participants will be destroyed after five years unless the family has requested that the information is returned.

You are under no obligation to accept this invitation. Your participation or non-participation in this project does not in any way influence any other relationship you have with the researcher or the Auckland Playcentres Association.

Project Support and Contacts

If you or any member of your family who has chosen to be involved has any questions about the project or matters they wish to discuss please contact myself, my Massey University supervisors or the Massey University Human Ethics Committee.

Researcher: Kay Tracey [redacted] [redacted] [redacted] z
[redacted] [redacted] [redacted] Auckland 1230

Supervisors:	Nick Zepke School of Educational Studies Massey University College of Education Private Bag 11035 Palmerston North, New Zealand Phone: +64 6 356 9099, ext 8663 Email: N.Zepke@massey.ac.nz	marg gilling: School of Educational Studies Massey University College of Education Private Box 756 Wellington, New Zealand Phone: +64 6 356 9099, ext 8851 Fax: +64 6 351 3385 Email: m.gilling@massey.ac.nz
--------------	---	--

Both supervisors can be contacted toll free by phoning the Massey University Albany Campus on (09) 414 0800 followed by the relevant extension.

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 07/45. If you have any concerns about the conduct of this research, please contact Dr Karl Pajo, Chair, Massey University Human Ethics Committee: Southern B, telephone 04 801 5799 x 6929, email humanethicssouthb@massey.ac.nz

Learning and teaching within families with children: Conversations with some Playcentre families

PARTICIPANT CONSENT FORM

This consent form will be held for a period of five (5) years

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree to obtain the consent of any members of my family who wish to be involved in the collection of information for the project.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: _____

Date: _____

Full Name - printed _____

Researcher: Kay Tracey

Phone: (09) 817 1939 Email: kay.tracey@xtra.co.nz

1230

Supervisors: Nick Zepke
School of Educational Studies
Massey University College of Education
Private Bag 11035
Palmerston North, New Zealand
Phone: +64 6 356 9099, ext 8663
Email: N.Zepke@massey.ac.nz

marg gilling:
School of Educational Studies
Massey University College of Education
Private Box 756
Wellington, New Zealand
Phone: +64 6 356 9099, ext 8851 Fax: +64 6 351 3385
Email: m.gilling@massey.ac.nz

Both supervisors can be contacted toll free by phoning the Massey University Albany Campus on (09) 414 0800 followed by the relevant extension.

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 07/45. If you have any concerns about the conduct of this research, please contact Dr Karl Pajo, Chair, Massey University Human Ethics Committee: Southern B, telephone 04 801 5799 x 6929, email humanethicsouthb@massey.ac.nz

Learning and teaching within families with children: Conversations with some Playcentre families

PARTICIPANT FAMILY CONSENT FORM **This consent form will be held for a period of five (5) years**

We have read the Information Sheet and have had the details of the study explained to us. Our questions have been answered to our satisfaction, and we understand that we may ask further questions at any time. We are also aware that we have the right to withdraw at any time and/or decline to answer any question. We agree to participate in this study under the conditions set out in the Information Sheet.

Children under the age of 16 years require the consent of a parent or guardian. This is required to ensure that the person giving the consent is able to understand; what is involved, how the child's rights will be protected and what has been put in place to ensure the child is treated respectfully. The person giving consent is accepting responsibility for making decisions about the child's participation in the best interests of the child. Please discuss participation with the child in an appropriate way and give the child the opportunity to sign if they would like to.

Complete the child participant form for each child under 16 years.

Complete this section for all family members over 16 years capable of giving informed consent.

Full Name - printed

Please circle the ONE that applies:

- * I agree to my name appearing in any of the research materials.
- * I do not agree to my name appearing and wish to be known as
- * I do not wish to be specifically referred to in any of the research materials.

Signature:

Date:

Full Name - printed

Please circle the ONE that applies:

- * I agree to my name appearing in any of the research materials.
- * I do not agree to my name appearing and wish to be known as
- * I do not wish to be specifically referred to in any of the research materials.

Signature: **Date:**

Complete this section for any family members over sixteen years with reduced capacity to give informed consent . Please discuss participation with the person in an appropriate way and give them the opportunity to sign if they would like to.

Full Name - printed

Please circle the ONE that applies:

- * I agree to my name appearing in any of the research materials.
- * I do not agree to my name appearing and wish to be known as _____
- * I do not wish to be specifically referred to in any of the research materials.

Signature

Name and signature of adult giving consent: Relationship: _____

Name: _____ **Signature:** _____ **Date:** _____

Full Name - printed

Please circle the ONE that applies:

- * I agree to my name appearing in any of the research materials.
- * I do not agree to my name appearing and wish to be known as _____
- * I do not wish to be specifically referred to in any of the research materials.

Signature

Name and signature of adult giving consent: Relationship: _____

Name: _____ **Signature:** _____ **Date:** _____

Researcher:	Kay Tracey PO Box 19592	Pho [redacted] Avondale	Email [redacted] Auckland 1230
Supervisors:	Nick Zepke School of Educational Studies Massey University College of Education Private Bag 11035 Palmerston North, NZ Phone: +64 6 356 9099, ext 8663 Email: N.Zepke@massey.ac.nz	marg gilling: School of Educational Studies Massey University College of Education Private Box 756 Wellington Phone: +64 6 356 9099, ext 8851 Fax: +64 6 351 3385 Email: m.gilling@massev.ac.nz	

Both supervisors can be contacted toll free phone Massey University Albany Campus on (09) 414 0800 followed by the relevant extension.

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 07/45. If you have any concerns about the conduct of this research, please contact Dr Karl Pajo, Chair, Massey University Human Ethics Committee: Southern B, telephone 04 801 5799 x 6929, email humanethicsouthb@massey.ac.nz

**Learning and teaching within families with children: Conversations with
some Playcentre families**

YOUNG CHILD INFORMATION SHEET AND CONSENT FORM

This consent form will be held for a period of five (5) years

Hi

My name is Kay Tracey and I used to go to Playcentre with my children. Now I am studying at Massey University. Part of the work I need to do is a research project. This is when I get information from people and books and then write a report. Your family may be giving me some information and I would like to check if this is OK with you.

My research project is about learning and teaching in families. How do families learn things together? Who does the teaching? What kinds of things do families learn together or teach each other? Your family will answer some questions and they may also like to tell me about some of the things you do together. Then there will be a chance for people from different families to get together and talk about learning and teaching. After this I will write a report that people at the university and others who are interested will read.

If your family takes part you will be able to:

- choose whether you help answer the questions or come to the meeting,
- choose what information they give to me and what you are happy for other people to know,
- choose whether your name is in my report or if you have a pretend name.

It is OK at any time to let me know that you do not want to do anything more.

If you would like to talk to me about the research project you can ring me on 8■■■■■■■■■■

If you are happy to take part in the research project please fill in this form or get an adult to do it for you. One of your parents also has to sign the form. This form will be sent back to me by you family with the information they send me so I know it is OK with you.

Name: _____

Please tick the boxes to let me know what you are happy to do:

- ☐ I am happy to help my family answer questions.
- ☐ I am happy to have other people know the information from my family.
- ☐ I am happy to have my name in the report.
- ☐ I would like my name in the report to be _____
- ☐ I would like to come to the meeting with other families.

Signature _____

Name and signature of adult giving consent: Relationship: _____

Name: _____ Signature: _____ Date: _____

**Learning and teaching within families with children: Conversations with some
Playcentre families**

OLDER CHILD INFORMATION SHEET AND CONSENT FORM

This consent form will be held for a period of five (5) years

Hi

My name is Kay Tracey and I used to go to Playcentre with my children. Now I am studying at Massey University and doing a research project. My research project is about learning and teaching in families. Some of the things I am looking at are: How do families learn things together? Who does the teaching? What kinds of things do families learn together or teach each other? I am grouping families into case studies, each case study is 2-4 families who their oldest child at different stages of schooling. There is a case study group for families where the oldest child has not started school yet, one where the oldest child is at primary school, one where the oldest child is at secondary school and one where the oldest child has left school. I am doing this because I want to see what changes and what stays the same about what happens in families as the families become involved with school and to look at learning as something we do all our lives.

Your family will answer a questionnaire and they may also like to tell me about some of the things you do together. There will also be a chance for people from the different families in each case study to get together and talk about learning and teaching. After this I will write a report which will be publicly available.

If your family takes part you have the right to:

- choose whether you help answer the questions or come to the meeting,
- choose what information is given to me and to ask for information about you to be removed from my report,
- choose whether your name is in my report or if you want to have a pseudonym,
- choose to stop being involved at any time.

If you would like to talk to me about the research project you can ring me on 8 [REDACTED] [REDACTED]

If you are happy to take part in the research project please fill in this form, one of your parents also has to sign the form. This form will be sent back to me by your family with the information they send me so I know you have been consented to being involved and have given your permission for the information to be included my report.

Name: _____

Please tick the appropriate boxes:

- ☐ I understand the information about the research project and give my consent to be involved.
- ☐ I agree to have the information from my family included in the research report.
- ☐ I agree to have my name in the report. **OR**
- ☐ I would like my name in the report to be _____
- ☐ I would like to come to the meeting with other families.

Signature _____

Name and signature of adult giving consent: Relationship: _____

Name: _____ Signature: _____ Date: _____

References

REFERENCES

- Adams, P., Clark, J., O'Neill, A-M., Openshaw, R. & Waitere-Ang, H. (2000). Social and political explanations: The politics of difference. *Education and society in Aotearoa New Zealand: An introduction to the social and policy contexts of schooling and education* (pp. 287-303). Palmerston North: Dunmore Press.
- Archer, Louise (2004) Re/theorizing "difference" in feminist research. *Women's Studies International Forum* 27. pp 459-473. London: Elsevier Ltd.
- Banbury, M. (2006). Special relationships. *adults learning*, April 2006. National Institute of Adult Continuing Education.
- Beare, H. & Slaughter, R. (1993). *Education for the Twenty-First Century*. London Routledge.
- bell hooks and Amalia Mesa-Bains. (2006) *homegrown: engaged cultural criticism*. Cambridge: South End Press.
- Bevan-Brown, J. (2003). The Importance of Culture. Chapter One. In *The Culture Self-Review*. pp. 1-7. Lithoprint: Wellington.
- Bolman, L. and Deal, T. (2001). *Leading with Soul. An Uncommon Journey of the Spirit*. San Francisco: Jossey-Bass.
- Bone, Jane (2001). Learning dispositions: Picking up the threads. *Australian Journal of Early Childhood*, 26:2, 25.
- Cameron, C., Moss, P. & Owen, C. (1999). *Men in the nursery: Gender and caring work*. London: Paul Chapman.
- Carr, Margaret (2001) *Assessment in Early Childhood Settings Learning Stories* Sage Publications, London
- Chaudhary, Nandita (2004) *Listening to culture: constructing reality from everyday talk* Sage Publications, India
- Clinton, J., Hattie, J. & Dixon, R. (2007). Evaluation of the Flaxmere Project: *When families learn the language of school*. Ministry of Education.
- Collis, B. (2001). The University of Twente: Leading and managing Change Via a Web-based Course-management System. In (ed) Latchem, C. and Hanna, D. *Leadership for the 21st Century Learning: Global Perspectives from Educational Innovators*. London: Kogan Page.

- Corson, D. (2000). Emancipatory Leadership. *International Journal of Leadership in Education*, 3 (2). 93-120.
- Curzon, L.B. (2004) Teaching in Further Education An Outline of Principles and Practice Continuum, London
- Dale Hunter, Anne Bailey, Bill Taylor: The Zen of Groups. (1992) Tandem Press, Auckland, New Zealand.
- Dale, R. (2000). Social Class and Education in Aotearoa/New Zealand. In J. Marshall; E. Coxton; K. Jenkins & A. Jones (Eds.), *Politics, Policy and Pedagogy: Education in Aotearoa/New Zealand*. Palmerston North: Dunmore Press.
- Dahlberg, G., Moss, P. & Pence, A. (1999). *Beyond quality in early childhood education and care: Postmodern perspectives*. London: Falmer Press.
- Deetz, S. (2001). Conceptual Foundations. In (ed) Jablin, F. and Putnam, L. *The New Handbook of Organisational Communication. Advances in Theory, Research and Methods*. Thousand Oaks: Sage Publications
- Deetz, S. (2006) *Teaching Philosophy*. accessed <http://comm.colorado.edu/deetz/teaching.html> on 20/04/2006
- Delors, Jacques *et al.* (1996). *Learning: The Treasure Within*. Paris: UNESCO
- Dettmer, P., Dyck, N. & Thurston, L. (1999). *Consultation, collaboration and teamwork for students with special needs*. Barton: Allyn and Bacon.
- Ebbeck, M. & Waniganayake, M. (2003). *Early childhood professionals: Leading today and tomorrow*. New South Wales: MacLennan + Petty Pty Limited.
- Elias, J.L. & Merriam, S. (1995). *Philosophical Foundations of Adult Education*. (2nd ed). Malabar, Fl: Krieger Publishing Company.
- Farquhar, S. (1999) Research and the Production on "Worthwhile" Knowledge about "Quality" in Early Years Education. Paper presented at the 1999 AARE-NZARE Conference on Research in Education, Melbourne, Australia
- Farquhar, S. and Brickell, J. (2000) CREATING A CULTURE OF CARING ABOUT CHILDREN. Paper presented at the Children's Rights and Families Social Policy Forum, 2000, Wellington. Published in Birks, S. (2001). *Children's Rights and Families: Proceedings of Social Policy Forum*. Issues Paper No.10. Centre for Public Policy Evaluation, College of Business, Palmerston North: Massey University. accessed from www.childforum.com.nz

Farquhar, S. and Croad, G. (2005) *The Competent Children Research: A Flagship for Public Policy and Spending in Early Childhood Education and Care?* Published by Childforum Research Network. New Zealand.

Fielding, M (2001) Learning Organisation or Learning Community? A Critique of Hall, M P (2005) Bridging the Heart and Mind: Community as a Device For Linking Cognitive and Affective Learning Copyright © 2005, Oxford College of Emory University. 1549-6953/05

<https://www.jcal.emory.edu/viewarticle.php?id=34&layout=html>

accessed 20/09/2005

Flannery, D. & Hayes, E. (2001). Challenging Adult Learning: A Feminist Perspective. In V. Sheared & P. Sissel (Eds.), *Making Space: Merging Theory and Practice in Adult Education*. Westport, Conn.: Bergin & Harvey.

Georgeson, S. (1994). Caregiving – An Alternative View. In R. Munford & M. Sullivan (Eds.), *Thinking Critically About Disability*. Palmerston North, Massey University.

Goodfellow, Joy <http://www.aare.edu.au/01pap/goo01379.htm> 11/30/04,

Gornski, R. & Fraser, C. (2006) Literature Review on the Effective Engagement of Pasifika Parents and Communities in Education. Ministry of Education.

Guba, E. & Lincoln, Y. (1998) Competing paradigms in qualitative research in Denzin, N.K. & Lincoln, Y.S. (Eds) *The Landscape of Qualitative Research: Theories and Issues* (pp. 195-220). Thousand Oaks, California: Sage Publications.

Gunter, H. (2001). *Leaders and Leadership in Education*. London: Paul Chapman Publishing

Gunter, H. and Ribbins, P. (2003) *THE FIELD OF EDUCATIONAL LEADERSHIP: STUDYING MAPS AND MAPPING STUDIES*

British Journal of Educational Studies, ISSN 0007-1005 Vol.51, No.3, September 2003, p254–281

Harris, C. & Jimenez, S. (2001). Exploring ‘Convergence’ within the research process: What informs interpretation? *Change: transformations in Education*, 4 (2), 79-92.

Herda, Ellen A. (1999) Research conversations and narrative: a critical hermeneutic orientation in participatory inquiry. Praeger Publishers United States of America

Honey, P. & Mumford, A. (1992). *The Manual of Learning Styles*. Maidenhead: Peter Honey. Chapter One: Setting the Scene for Learning Styles.

James, A. & Prout, A. (1996). Strategies and structures: Towards a new perspective on children's experiences of family life. In J. Brannen & M. O'Brien (Eds), *Children in families: Research and policy*. London: Falmer Press.

Keating, D.P., & Miller, F.K. (1999). Individual pathways in competence and coping: From regulatory systems to habits of mind. In D.P. Keating & C. Hertzman, *Developmental health and the wealth of nations: Social, biological, and educational dynamics* (pp. 220-233). New York: The Guildford Press.

Knight, P. and Trowler, P. (2001). *Department Leadership in Higher Education*. Buckingham: SRHE and the Open University.

Krishnan, V. (2001). Value Systems 'of Transformational. Leaders. *Leadership and Organisation Development Journal*, 22 (3) 126-132

Kovan, J. & Dirkx, J. (2003). "BEING CALLED AWAKE": THE ROLE OF TRANSFORMATIVE LEARNING IN THE LIVES OF ENVIRONMENTAL ACTIVISTS. *Adult Education Quarterly*, 53(2).

Kunstler, B. (2004) *The Hothouse Effect* AMACOM New York

Lockwood, V., & Fleet, A. (1999). Attitudes towards the notion of preparing children for school. *Australian Journal of Early Childhood*, 24(3), 18-24.

Loveridge, J. (2002). Working with young children and their families in early education settings: The importance of dialogue and shared understanding. *Delta*, 54, 1& 2.

Lykes, M. in collaboration with Mateo, A., Anay, J., Caba, A., Ruiz, U., and Williams, J. (1999). Telling Stories Rethreading Lives: Community Education, Women's Development and Social Change among the Maya Ixil. *International Journal of Leadership in Education*, 2 (3) 207-227

Manulani Aluli-Meyer: Changing the Cutlure of Research: An Introduction to the Traingulation of Meaning in Hûlili: Multidisciplinary Research on Hawaiian Well-Being Vol.3 No.1 (2006)

McLaren, P. (1999). Revolutionary Leadership and Pedagogical Praxis: Revisiting the Legacy of Che Guevara. *International Journal of Leadership in Education*, 2 (3) 269-292
Marshall, S. Adams, M. and Cameron, A. (2000). In Search of Academic Leadership. *Flexible Learning for a Flexible Society*. ASES/HERDSA Joint International Conference

McGillicuddy-DeLis, A. (1982). The relationship between parents' beliefs about development and family constellation, socioeconomic status, and parents' teaching strategies in *Families as learning environments for children*. Plenum Press, New York.

Ministry of Education (2001). New Zealand Schools Nga Kura o Aotearoa: A Report on the Compulsory School Sector in New Zealand 2000. Wellington: Ministry of Education.

Ministry of Education (2007). The New Zealand Curriculum for English-medium teaching and learning in years 1–13. Learning Media, New Zealand.

Mitchell, L. (2003). *Children, staff and parents: Building respectful relationships in Australian and New Zealand early education contexts*. Keynote address to the Eighth Early Childhood Convention, “Making change for children now: Shaping early childhood today”, September 22-25, Palmerston North.

Merriam, S. & Caffarella, R. (1999). *Learning in Adulthood: A Comprehensive Guide*. (2nd ed). San Francisco, Jossey Bass Publishers.

Morrissey, M. (2005) Professional Learning Communities: An Ongoing Exploration by Melanie Morrissey
<http://www.sedl.org/pubs/change45/> accessed 20/09/2005

Myers, I.B. (1991). *Introduction to Type*. Palo Alto: Consulting Psychologists Press, pp.5-6 & 29-30.

Myers, I.B. & Myers, P.B. (1993). *Gifts Differing: Understanding Personality Type*. Palo Alto: Consulting Psychologists Press. Chapter 1: An Orderly Reason for Personality Differences.

New Zealand Government (1989). *Learning for Life (Two)*. Wellington Government Printer, 12-54.

New Zealand Government (2002). *Tertiary Education Strategy 2002-2007*. Ministry of Education: Wellington. www.minedu.govt.nz

Norris, C., Barnett, B., Basom, M., Yerkes, D. (2002). Developing educational leaders. *A working model: The learning community in action*. New York: Teachers College Press. (Chapter 2). pp. 31-47

Orange, C. (1987). The Treaty of Waitangi. Wellington:Unwin.

Perkins, S. (2005) Communities of Practice Learning as a Social System located on <http://www.constellations.co.nz/?ssec+3&ssec=10&r=303> accessed 26/09/2005

Pountney, C. (2000). *Learning Our Living: A Teaching Autobiography*. Auckland: Cape Catley Limited.

Pratt, D. (1998). Five Perspectives on Teaching in Adult and Higher Education. Krieger Publishing, Florida.

Reay, D. and Ball, S. (2000). Essentials of Female Management. Women's Ways of Working in the Education Market Place? *Educational Management and Administration*. 28 (2) 145-159

Ribbins, P. (1997). Leaders and Leadership in the School, College and University. London: Cassell.

Sackney, L. & Mitchell, C. (2002). Post-modern expressions of educational leadership. In Leithwood, L. & Hallinger, P. (ed). *Second International Handbook of educational leadership and administration*. Dordrecht: Kluwer academic Publishers.

Senge *Reason in Practice: Journal of the Philosophy of Management*, 1 (2), 2001.
located on
http://www.leadspace.govt.nz/leadership/leading_learning/learn_communities#reflect.ph
accessed 20/09/2005

Shor, I. (1996). *When Students have Power. Negotiating Authority in a Critical Pedagogy*. Chicago: The University of Chicago Press

Strauss, S. Ziv, M. and Stein, A.(2002) Teaching as a natural cognition and its relations to preschoolers' developing theory of mind. *Cognitive Development* 17 (2002) pp.1473–1787

Swann, J. (1999). What happens when learning takes place? *Interchange*, Vol. 30/3. Netherlands. Kluwer Academic Publishers.

Tennant, M. (1997). *Psychology and Adult Learning*. London: Routledge. Chapter 6: Learning Styles.

Thomas, D. (2001). Leadership Across Cultures: A New Zealand Perspective. In K. Perry, (Ed). *Leadership in the Antipodes: Findings, Implications and a Leader Profile*. Victoria University of Wellington: Wellington.

Vester, B., Houlker, R. & Whaanga, M. (2006) A Tapestry of Understanding: Intergenerational Family Learning. COMET

Volk, D. (1999). "The teaching and the enjoyment of being together.....": Sibling teaching in the family of a Puerto Rican kindergartner. *Early Childhood Research Quarterly*, 14, 1.

Walker, R. (1996). *Nga Pepa a Ranginui. The Walker Papers*. Auckland: Penguin

Wallat Cynthia (2002) Family-institution interactions: new refrains Peter Lang Publishing, Inc. New York

Warren, B. (1998). On the Curious Notion of 'Academic Leadership: Some Philosophical Considerations. *Higher Education Review*, 30 (2) 50-68

Wenger, E. Communities of practice a brief introduction accessed on 10/10/2005 from <http://www.ewenger.com/theory/index.htm>

Wenger, E. (1996) Communities of Practice The Social Fabric of a Learning Organization. accessed on 20/09/07 from <http://www.ewenger.com/theory/index.htm>

Wenger, E. (1998) Communities of Practice Learning, Meaning, and Identity Cambridge University Press United Kingdom

Wenger, E. (2005) Communities of practice a brief introduction located on <http://www.ewenger.com/theory/index.htm> accessed on 20/09/2005

Whalley, M. and the Pen Green Centre Team. (2001) *Involving Parents in their Children's Learning*. London. Paul Chapman Publishing.

Woodhams, M. (2007) Valuing parents as educators: *The politics of 'staying home with young children*. Early Education 42

Yates, B. (1996). Striving for Tino Rangatiratanga, in (ed) J. Benseman, B. Findsen and M. Scott, *The Fourth Sector: Adult and Community Education in Aotearoa/New Zealand*. Palmerston North: The Dunmore Press.

Yates, B. and Isaacs, P. (2000). National Literacy Directions. *New Zealand Journal of Adult Learning*. 28 (2). 29-45.

Zepke, N. (2001). In the Net of Economic Rationalism: Adult Education in Aotearoa/New Zealand. *The New Zealand Journal of Adult Learning* 29 (2). 7-24.

Zepke, N. (2003). Reflecting - Learning - Teaching. In N. Zepke, D. Nugent, L. and Leach, (Eds.) *From reflection to Transformation: A Self Help Book for Teachers*. Dunmore: Palmerston North

Zepke, Nick (2007). 'Leadership, power and activity systems in a higher education context: will distributive leadership serve in an accountability driven world?', *International Journal of Leadership in Education*, 10:3, 301-314

Zhou, Nan-Zhao. Four 'Pillars of Learning' for the Reorientation and Reorganization of Curriculum: *Reflections and Discussions*
accessed 10.03.2008:
<http://www.ibe.unesco.org/cops/Competencies/PillarsLearningZhou.pdf>