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ship: Going beyond personal will and professional skills to
: to Ka Hikitia

nan, Elizabeth Eley, Therese Ford and Margaret Egan
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investigates the Ka Hikitia Māori education policy and its subsequent influence in effecting system ards Māori students' achievement. It discusses how a Request for Proposal to the Ministry of Building on Success was conceptualised to support English-medium secondary schools across New ıddress this policy. The result, Kia Eke Panuku, is a professional learning and development response vith Strategic Change Leadership Teams to create culturally responsive and relational contexts for :used on Māori students enjoying and achieving educational success as Māori. It is argued that litical mandate for change nor a set of learned strategies by school personnel will truly bring about eality for Māori students. Rather the reform must be led by transformative leaders who are driven noral imperative to change and a keen sense of urgency to see this happen in our schools for Māori ! their home communities.

major issues raised in this paper, and the solutions that have been reached thus far, can help inform are trying to raise the participation, inclusion and achievement of students who may currently be l from formal education settings.

Education policy; reducing disparity; transformative leadership; moral imperative; culturally nd relational contexts for learning

aland context

ıchievement disparities between specific groups of students in New Zealand continue over time to be nd of particular concern is the achievement of Māori students. Our national statistics reveal that Māori ot do as well within our schooling system as Pākehā. In 2014, 26 per cent of Māori who left school had ıool qualification compared with 10 per cent of New Zealand European school leavers (Ministry of)16). International measures confirm this picture. The Program for International Student Assessment g across the Organisation for Economic Cooperation and Development (OECD) countries continues / Zealand's education system as one that, in terms of education outcomes, achieves high levels of for many students but not for all. (Organisation for Economic Co-operation and Development, 2004, From the 2012 PISA survey, we saw that overall New Zealand achievement was above the OECD ading, mathematics and science, but the achievement of Māori students was below both the New ıge and the OECD average (May, Cowles & Lamy, 2013).

describes the New Zealand situation, where some students do well but there is a large gap between achievers, as being one of high quality and low equity. Descriptions of high quality and low equity tems, driven by deficit-oriented approaches, are familiar to educators across the world (Sleeter, 2011). disproportionately underserved in New Zealand's secondary schools continue to be Māori and sadly

Despite these groups of students being clearly identified both nationally and within s the focus and concern of educational leaders, little has effectively disrupted this trend or pro positive change for Māori in education (Auditor-General, 2012; Berryman, 2008).

The New Zealand policy response: Ka Hikitia

A number of government initiatives and policies are focused on reducing the ongoing dispa between Māori and non-Māori. Charged with improving Māori student experiences in the e the Ministry of Education launched Ka Hikitia - Managing for Success: Māori Education Str (Ministry of Education, 2008). This strategy challenged educators to collaboratively focu difference by ensuring that Māori students, "in their early years and first years of secondary sc engaged and achieving, and strong relationships with educators, whānau and iwi are supportin (p. 5). The term Ka Hikitia, defined as a means to "'step up', 'lift up', or lengthen one's strid Education, 2008, p. 10), was positioned as "a call to action" (p. 11) in order to step up "the pe education system to ensure Māori [students] are enjoying education success as Māori" (p. 1 strategy was a challenge to schools, education centres, educators, communities and the educatio step up so as to more effectively ensure the potential of its Māori learners. In so doing, the Minis recognised the need for an extensive change in positioning, expectations and practices across the sector, "[i]t is about a shift in thinking and behaviour, a change in attitudes and expectatio Education, 2008, p. 4).

The Ka Hikitia policy goals were set out for four focus areas: foundation years; young in learning; Māori language education; and, organisational success. Together with other init contributing to Ka Hikitia, the intent of this policy was to change the rhetoric and practice of edu system – a huge and necessary undertaking. An American scholar on sabbatical with the Minis drew attention to the difficulty of implementation at a Ministry of Education level and the dange intent to a transactional, compliance checklist:

> The challenge in an organisation like the Ministry is to engage in processes that change a thinking, and behaviours rather than forcing compliance, while adhering to timelines t urgent priorities. (Goren, 2009, p.vi)

While there have been some positive changes at the systemic level, including a refocusing standards for teachers (New Zealand Teachers Council, 2009) and the development of resources su *Cultural Competencies for Teachers of Māori Learners* (Ministry of Education, 2011), the relea did little to prepare schools' Boards of Trustees, principals or teachers to either identify what wa implement the policy. While it was important that schools and communities understood why the established and the importance of engaging with the ideas, there was no real resourcing available development to assist with the implementation. This meant that even though schools might own t their Māori students (establishing the "will"), the vital next step, knowing how to act in order to a (developing the "skill") was not forthcoming. Consequently, while some emerging achievement students had been identified along with 'pockets of success' (Ministry of Education, 2013a), the i of the strategy from 2008 was slower than anticipated and disparity in achievement between M Māori learners persisted at all levels of education.

ed an open consultation process over 2012, with *Ka Hikitia – Accelerating Success 2013–2017* (Ministry ation, 2013a) being released in 2013. In the same year, to accelerate success for Māori learners by g the immediate and sustained change needed across the education sector, the Ministry of Education d proposals for a school-based professional development programme to raise the performance of our n system across the secondary school level (13 to 18 year olds).

tions and responses

working title of *Building on Success*, Ministry of Education's (2013b) Registration of Interest required the ıl contractors to provide a professional learning and development model that created a moral, social and c imperative to ensure priority learners achieved success, and in particular that Māori learners enjoyed eved success as Māori. The focus would be on raising achievement both at the individual school level in and across the system. Through Building on Success, the Ministry sought a response that would equity by building in-school leader and teacher capability to embed *what works* for Māori learners within ns, leadership, school governance and school-wide practices. Central to the Ministry's expected approach ocurement and provision of professional learning and development for schools, were the expectations that actor would:

- provide an urgent focus on developing school and teacher capability to respond more effectively to the learning needs of all Māori learners and thus accelerate Māori achievement;
- be flexible and responsive to the diverse identity, language and culture of learners;
- be based on evidence of learner strengths and needs within a school;
- have clear and measureable outcomes for learners;
- be based on *The New Zealand Curriculum* and *Te Marautanga o Aotearoa;*
- build sustainable school-wide inquiry and practice within schools in collaboration with learners, parents, whānau, iwi, hapū, Māori organisations, communities and businesses.

e contextual landscape of the re-launch of Ka Hikitia and the growing sense of urgency around Māori hievement, the resulting initiative should also bring together the learnings from over a decade of discrete d professional learning and development and research initiatives addressing aspects of school life that on Māori students' school experiences and their achievement (Ministry of Education, 2013b).

'hile the Registration of Interest provided a number of major challenging expectations including the immensity , a consortium led by the University of Waikato and including Te Whare Wānanga o Awanuiārangi and the of Auckland, responded with a proposal. The proposed professional learning and development model would nd strengthen the understandings gained from five previous programmes that, collectively, each of these s had been involved with: Te Kotahitanga; He Kākano; the Starpath Project for Tertiary Participation and nd the Secondary Literacy and Numeracy Projects. The proposal detailed how the consortium would seek to with the leadership, teaching and existing professional learning and development communities across each ng secondary school to develop a tailored, change approach that would coherently and unrelentingly focus student outcomes for Māori students. The proposal undertook to use an inquiry, evidence-based approach l be responsive to each individual school and would aim to accelerate and lift the levels of achievement ion success of Māori students as Māori. It was proposed that the professional learning and development to build leadership, teacher and school-wide capacity and capability with a focus on accelerating results. re, over the three years of the contract, the professional learning and development would also seek to develop

From contract to conceptualisation

A late signing of the contract and a need to begin working in schools before the programr developed resulted in a relatively fluid contractual arrangement between the Ministry and th relationship allowed for the Ministry and the consortium to develop and learn from each oth benefits and challenges in fitting the proposed programme model into a contractual framework

Utilising a collaborative, evidence-based inquiry model, Kia Eke Panuku has focusse Māori students' participation and achievement and thus their potential and future as prod whānau, hapū and iwi level and at the level of New Zealand and the global community. Th what schools' leadership, teachers, and in turn Māori students and whānau can do in respor and/or challenges identified from within the range of contexts and settings in which they e evidence that has and is emerging. As such, our aim is that schools will become inextricably Māori students to their homes and communities (Alton-Lee, Robinson, Hohepa & Lloyd, 20(that working more effectively with Māori communities can enable schools to benefit from th knowledge (Moll, Amanti, Neff & Gonzalez, 1992) and expertise that continue to be margi utilised by many schools. We also understand that Māori focussed and kaupapa Māori method us with more respectful, culturally responsive and appropriate pathways for undertaking this Bishop, 2011). While these methodologies have remained important, what has become increa our use of critical theories to support and accelerate kaupapa Māori theories (Berryman, Nevi 2015) if we are to include Māori and other marginalised students more effectively.

This model, now known as Kia Eke Panuku is explicitly linked to Ka Hikitia, the k Panuku being *secondary schools giving life to Ka Hikitia and addressing the aspirations of M by supporting Māori students to pursue their potential*. Alongside the link to kaupapa Māori, partnerships and critical theories are also very important for they allow us to discuss our Kia Ek under the mandates of the Treaty of Waitangi and social justice. Positioning ourselves as Tr on us to confront and address the major imbalances of power and privilege that exist as a re and positioning within the Treaty either as Māori, or descendants of the colonisers of Aotearo migrants. It also requires us first to acknowledge and reflect *critically* on the historical and contir impact that loss of land, loss of language, loss of *rangatiratanga* (self determination) and loss personal prestige and power), continues to have on the wellbeing and success of Māori today. W

> [f]rom the perspective of critical theory this requires those who have traditionally n power to both critically examine their own participation and privilege, then seek pow relationships rather than perpetuate the more traditional impositional stance that co promote disparities. (Berryman, 2013, p. 9.)

Seeking power-sharing relationships between Treaty partners in the field of educational professi development is therefore essential if we are to avoid imposing yet more inadequate education the Māori epistemologies and world-views at the margins of educational policy and practice rather (L. Smith, 1999).

Kia Eke Panuku: Building on success

Both the Ministry and the

own evidence; builds capacity and expertise within the school; and, invests in local people and their s. A relational approach requires that relationships are developed with the school, within the school, :hools, with whānau, hapū and iwi and with relevant Ministry of Education personnel so that all can .ear and unrelenting focus on the kaupapa or shared agenda.

school begins with an initial profiling process, followed by an intensity discussion based on the ated dimensions that have become the hallmark of Kia Eke Panuku. School leaders are also asked Strategic Change Leadership team. These activities ensure that schools' leaders and the Kia Eke ı can co-construct an entry point that best aligns with the individual school evidence of Māori ɜagement and achievement and other related contextual factors. The five dimensions of Kia Eke

Leadership
Evidence-based inquiry
Culturally responsive and relational contexts for learning
Educationally powerful connections amongst schools, whānau, hapū, iwi and Māori organisations
Literacy, numeracy and te reo across the curriculum.

d that the simultaneous implementation of these dimensions will provide an accelerated focus and ɔwards closing the gaps between Māori and non-Māori students. These dimensions provide the ɔr the individualised action plans developed by the Strategic Change Leadership teams in each Eke Panuku *kaitoro* (facilitators) work with Strategic Change Leadership teams to develop these and work across these dimensions to bring about sustainable change within the school. This work is ɔping and growing the 'skill and the will' within school personnel, to improve outcomes for Māori timately the goal is to provide in-school capability along with tools and resources that are fit for remove the need for external support and facilitation.

nlearning, relearning

ɜoing responsive and relational engagement, school leaders and teachers are supported to explore :al underpinnings of Kia Eke Panuku from within a dynamic and spiralling, *critical* cycle of self- d learning. This cycle was constructed as we have begun to think about what needs to happen within om wherever schools have entered and are now engaging with us through Kia Eke Panuku. We are ı what they/we need to do if we are to address the kaupapa of Kia Eke Panuku in these schools.

e work of the Kia Eke Panuku team with schools, an essential part of the new learning involves us Wink, 2011) or disrupting much of what have become the embedded discourses or status quo (Apple, Māori students and their home communities in order to relearn more emancipatory discourses of d social justice. Teachers and leaders begin to question what it was they are doing and how this ntributing to or resisting the current hegemony in their schools and then into our nation. This has exts where leaders' and teachers' discourses have begun to exemplify the dynamic interplay between ɔrinciples of conscientisation, resistance and transformative praxis (Freire, 1972; G. Smith, 2003).

er the mandate of the Treaty of Waitangi and within bi-cultural partnerships, Māori and non-Māori re invited to take a shared responsibility for leadership. In the activation of this bi-cultural response lers who have said:

There is a clear understanding from many, that changing what is currently happening within tl arrangement can create a better situation for both Māori and non-Māori.

> *We need to dismantle what is not working, and learn new theories, discourses and prac reform our mainstream schools so that they are places where both Treaty partners can e benefits that success in education can offer.*
>
> *That means we all need to step up to that responsibility. It's not something that we can a responsibility for and leave to the politicians, or to Māori, or to Pākehā, or to someone e a responsibility we each have as citizens, as adults and as educators. It's urgent, it's im and it's exciting.*

To enable Māori students to enjoy and achieve educational success as Māori in education c taking collective responsibility for upholding the principles inherent in the Treaty of Waitang outcomes for Māori learners, alongside evidence of current leadership and/or classroom practic new theorising and practices (*conscientisation*) towards the creation of a more socially just counti teachers can then decide what practices may be most effective and therefore need to be sustained; are ineffective and need to be discontinued; and what practices need to change in order to become for Māori learners. These practices are understood within Freire's (1972) concept of *resistanc* teachers then implement and reflect on those changes that will lead to accelerating improved outc *learners as Māori* in order to bring about *transformative praxis*.

Success factors

Adrienne Alton-Lee (2015) identified principles that were essential to the success of Māori students in (Bishop, Berryman & Wearmouth, 2014) that we have built on in Kia Eke Panuku. We are workin Indigenous educational expertise is able to promote a culturally responsive provision for Māori with w relationships driving how these improvements will be understood and implemented. Effecti development and teaching are both understood as incorporating a culturally responsive pedagogy c promoting school-based expertise in classrooms and schools. Together with transformative educationa educationally powerful connections with Māori communities these principles are being applied to dri research and development cycles towards institutionalising deep change and accelerating improvemer

Kaitoro, school leaders and teachers collaboratively build their capacity and capability in cultu and relational practices. Each school selects a Kia Eke Panuku strategic change leadership team to lead learning and development work in their own school. The notion of strategic selection is important, as to represent the range of voices and perspectives from across the staff and leadership structures. Th cross-curriculum composition of the team means the team is more likely to be in a position to criti hierarchical leadership structures and thus may be better placed to accelerate spread and ownership across the school.

With kaitoro support, strategic change leadership teams develop and implement a potential plan across the five inter-related dimensions introduced earlier, building on their existing learning, structures and institutions, and connecting to their individual school context. These five dimensions a accelerated school reform. The action plan provides a frame for the strategic change leadership team they are going to do, how they are going to work and with whom they need to work. This ensures that

o gain evidence of current pedagogical practices linking to shadow coaching support; critical ersations, to identify a focus for inquiry focused on accelerated improvement for Māori learners; oaching partnerships, to provide ongoing support and challenge for teachers and leaders in this

ormed inquiry

idence from a variety of learning contexts informs the work in schools, including the analysis of s, education outcomes and perspectives from learners, teachers, leaders and whānau. This evidence emographic data from the school's student management system; perception data from different in the learning environment; educational outcome data; and information about school processes . Sometimes the evidence arises out of the use of Kia Eke Panuku tools and processes such as the servation tool, subsequent learning conversations and shadow coaching as mentioned above.

nce is used to build a rich profile of the school context and the impact on outcomes for Māori part of the critical analysis of this evidence and making sense of the interplay between different ence in this profile a conversation might explore questions such as:

/hat does the evidence suggest about our current theorising and practices?

/hat has worked and what has not worked for Māori learners?

/hat do we need to stop doing or begin to do differently?

by members of a school's strategic change leadership team, relevant evidence and ongoing critical form the continuing clarification of the focus and development of the school's strategic action plan:

sing evidence as a lens through which people can critically reflect on the influence of their nt practice for Māori learners. The important thing about Kia Eke Panuku action plans is hey are iterative documents, and because people are discovering new things as they progress should be constantly changing. As a new revelation comes up or a new set of data presents , there's a part of this action plan that we didn't know about before, and it's not reflected in we need to change it. The action plans are living documents, quite fluid. They're not being pletely changed all the time but they are being modified and tweaked as new realisations or layers of understanding reveal themselves to the strategic change leadership team.

th individual and group reflection on practice as teachers and/or leaders, evidence of practice is of the learning conversations. Through the process of making links between evidence of practice bserved) and theory (what we understand about this in terms of effective pedagogy) participants are en their own understandings about culturally responsive and relational pedagogy.

date

of the Kia Eke Panuku response, and the intensity of the support provided by the facilitators, across ensions is negotiated with each school. The measure of success becomes schools' perceptions that veloping their own independence and therefore reducing the need for external facilitation. A single each school becomes problematic – each dimension itself is multifaceted and understandings and ikely to vary across a school. An additional complexity comes from the journey of discovery that each s – this may result in a 'the more we learn, the more we realise what we don't know' response from

At the midpoint in the contract, most schools or, in some dimensions, almost all schools, perce required external facilitation in order to bring about sustainable change within their school. The perce refer to the proportion of schools within Kia Eke Panuku who rated themselves as 'developing an in on' or 'requiring an intensive focus' against each dimension:

1. Leadership – 86%
2. Evidence-based inquiry – 86%
3. Culturally responsive and relational contexts for learning – 92%
4. Educationally powerful connections amongst schools, whānau, hapū, iwi and Māori o 88%
5. Literacy, numeracy and te reo – 75%.

Schools' understandings of the kinds of sustainable change required across these dimensions can l voices of three Kia Eke Panuku principals who are reflecting upon their own agency to bring about their own school. Principal 1 understands the reform needs to reach across these dimensions:

> *To manage a change like this you actually need both elements; you need the structural el which is the way the school conceives its goals and its priorities and its leadership and how things, but you also need what happens inside the classrooms.*

Principal 2 talked about how this involves learning and helping others to be learners on this journey

> *If you think that you've got no room to grow, then it's time to quit. There's always ro improvement and fine-tuning. Shadow coaching will provide a really good opportunity for to extend themselves.*

Principal 3 talked about the need to challenge deficit theorising and focus on one's own professional about the reform:

> *I certainly was very upfront about challenging deficit theorising, and repositioning ourselv time; in our heads and in our hearts... to be agentic as professionals.*

This was in line with the first principal who suggested:

> *We have to ensure that the sense of direction of the organisation is very clear and the leader to define it and articulate it. Repeatedly.*
>
> *I would expect if this approach to changing teaching practice has got integrity and we sincerely, it will speak for itself and the teachers who experience it will experience and see themselves and will tell other teachers about it and others will be drawn into this mahi ... goes by we expect more and more people to get involved in it.*

His belief in the integrity of this work to draw others in was very humbling. However, there is incr to suggest that other school leaders are beginning to share similar sentiments.

Impact on student achievement

As with other Ministry of Education initiatives, one of the measures Kia Eke Panuku uses is its in achievement within schools. At this point in time, only one year's NCEA achievement data is avail However, analysis of the 2014 national data set for the 42 schools that had been in the programme for indications of the impact of Kia Eke Panuku through 2014 – the

parison of NCEA Level 2 achievement of 16 year old Māori students in Kia Eke Panuku Tranche non Kia Eke Panuku schools, by decile.

	Schools(n)	2011	2012	2013	2014	1 year % shift	2 year % shift
anuku							
Decile 1-3	21	53.1	51.3	54.3	56.6	2.3	5.4
Decile 4-7	18	56.1	57.6	63.1	67.0	4.8	9.4
Decile 7-10	3	56.3	53.4	60.5	52.5	-8.0	-0.9
ke Panuku							
3	128	51.6	54.7	56.6	59.0	3.2	4.3
	165	53.0	58.4	61.9	64.2	2.3	5.8
)	113	69.6	73.8	74.1	76.4	2.3	2.6

hows, the proportion of Māori students achieving NCEA Level 2 in the 39 low and mid decile Kia schools increased in 2014 at a greater rate than in non-Kia Eke Panuku schools. Compared with the proportion of Māori students in Kia Eke Panuku low decile schools increased by 5.4%, while -Kia Eke Panuku schools increased by 4.3%. For mid-decile schools, the difference for Kia Eke ols between 2012 and 2014 was 9.2% compared to non Kia Eke Panuku schools of 5.8%. This was in the three high decile schools although the very small numbers of Māori students in these schools w for a reliable comparison.

ılly encouraging is the progress demonstrated in schools where Kia Eke Panuku builds on the ɔgrammes within the school - specifically Te Kotahitanga, Starpath or He Kākano. Analysis NCEA achievement data for all Kia Eke Panuku Tranche 1 schools showed a two year shift of ıe 42 schools (compared to 4.94% of schools not in Kia Eke Panuku). For the 33 schools in one ɔious programmes, the two year shift in Māori student achievement of NCEA Level 2 was 7.31%.

skill enough to see sustained reform in schools?

ɔegan by showing that, while the good intentions of policy-makers, school leaders and teachers, ɔer of discrete interventions aimed at *fixing the Māori student problem*, may be necessary ɔr change, they are not in themselves sufficient. Indeed, there has been little truly celebratable terms of system change since Ka Hikitia was introduced. This may not be too surprising, for in f Cummins (1986):

> major reason previous attempts at educational reform have been unsuccessful is that elationships between students and teachers and between schools and communities have ıined essentially unchanged. The required changes involve personal redefinitions of the classroom teachers interact with the children and communities they serve. In other words,

We would argue that a desire and a mandate for there to be a change (the *will* of reform) is prerequisite for change but is not sufficient on its own. We would also argue that effective learning and development programmes in schools that support leaders and teachers to improve tl around Māori student experiences (the *skill* of reform) are also essential but insufficient. Con will make a difference for students lucky enough to be in those schools and in the classrooms of are committed to the kaupapa of Kia Eke Panuku.

However, for sustained systemic change, we believe a further factor is required - ownership of the personal and the public responsibility to use power, privilege, and position w to promote social justice and enlightenment for the benefit, not only of individuals and the but of society as a whole (Quantz, Rogers & Dantley, 1991; Shields, 2010). Fullan (2003, 2(leadership for sustainability as public service with a moral purpose. Deep, sustainable char leads to Māori students enjoying and achieving educational success as Māori requires *will* (s deliberate engagement with the policy mandate), and *skill* (school leaders and teachers learn research and professional learning and development about what works for Māori) underpinned b *moral imperative* for change.

Leadership practice that is underpinned by a moral imperative is cognisant of the dil relations within which we all live. This has been called transformative leadership and seeks tc deliberate change and an explicit challenge of the status quo. Shields (2010, 2013) identifies eight l of transformative leadership:

- the mandate to effect deep and equitable change
- the need to deconstruct and reconstruct knowledge frameworks that perpetuate inequity
- a focus on emancipation, democracy, equity, and justice
- the need to address the inequitable distribution of power
- an emphasis on both individual and collective good
- an emphasis on interdependence, interconnectedness, and global awareness
- the necessity of balancing critique with promise
- the call to exhibit moral courage.

To demonstrate these eight principles, while leading the blooming, buzzing confusion (to misuse William James) that is the daily life in busy New Zealand secondary schools, requires the mc character that goes beyond will and skill. These leaders must also possess the following qualitie 2014) that endure beyond the application of will and skill. These are:

- the courage to persist with a vision for Māori students enjoying and achieving educa as Māori despite what society and history would portray as the 'norm'
- the ability to reframe the situation in order to see new realities and possibilities – th unlearn and relearn all aspects of practices and beliefs within a school
- a sense of urgency – the belief that things must change for the students we have in fro tomorrow and into the future.

Conclusion

We began this paper by investigating the introduction, by the Ministry of Education, in 2008 o *Managing for Success: Māori Education Strategy*. This strategy was a deliberate call to educat

hrough the introduction of Kia Eke Panuku in 94 secondary schools, we have seen some very early results. However, the results cannot be attributed to either the policy mandate to bring change, or to a new set of skills or strategies provided to school personnel. Instead, we see that he will (the mandate to change) and the skills of school personnel, the driver for reform rests with who embrace the moral imperative to be the agents for change and who underpin their leadership fusal to tolerate a status quo that includes disparity for Māori students within their school. This hat the work is led with a real sense of urgency and with courage to persist with the kaupapa ning the situation so that new emancipatory possibilities can be revealed. We contend that in a Eke Panuku schools, transformative leadership such as this has already begun to give life to Ka

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: Going beyond personal will and professional skills to give life to Ka Hikitia

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Authentic school leadership change in New Zealand: rhetoric or reality?

Denis Slowley

Abstract

The purpose of this paper is to suggest that without an educational environmental shift in New Zealar be difficult to achieve authentic school leadership change. The paper is based largely on the results o of the leadership perceptions of 94 secondary school principals in New Zealand (Slowley, 2012) and i is mostly about how difficult it is for secondary school principals in New Zealand to make changes leadership. However, it also points to a dichotomy that exists for principals at all levels and scho between the leadership assumptions that permeate the schools' self-management system in New Zea the new leadership forms being called for by the government and its advisors and by some educational paper argues that dichotomy exists because the current schools' self-management system compels p to be focused on the demands generated by an education market and by the government's expectat principals should be effective administrators. To illustrate this dichotomy, the paper outlines the impa leadership of the individual principal of the accountabilities and leadership assumptions they are subje daily basis. In so doing, the paper raises important questions about the value of providing principals wit of good leadership practice when those leadership models contrast with the inherent leadership ass within the current education environment.

Keywords: *Authentic school leadership change; good leadership practices; inherent school le assumptions; school leadership accountabilities*

Introduction

The education leadership literature provides a wide range of studies that all point to the importance of school leadership in enhancing student learning. Many of those studies have been accompanied by of 'good' school leadership which principals are urged to imitate. From the New Zealand perspecti document in this regard has been *School Leadership and Student Outcomes: Identifying What Works a Best Evidence Synthesis* (Robinson, Hohepa, & Lloyd, 2009), although this document makes it clear t needs to be additional research into the more complex issue of secondary school leadership. Calls for le change however, do not all come from the research on school leadership. In recent times there ha increasing comments by politicians and their advisors about the effectiveness of school leaders and for leadership change. As Louis and Robinson (2012) pointed out, "Educators around the world are li period of almost unprecedented policy activism" (p. 629). In New Zealand this activism has taken the a growing political focus on education and some politicians focusing on the perceived failures of sch school leaders.

This is not to say that research into effective models of school leadership that will enhanc learning outcomes in New Zealand is without merit. The recent Programme for International Student As (PISA, 2013) results suggests that there does need to be on-going discussion about methods to improv