Connecting With the Ngākau: Exploring Social and Emotional Learning Appropriate for the Culturally Diverse Contexts of Primary Schools in Aotearoa New Zealand

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Abstract

Social and Emotional Learning (SEL) is an important area in education that has gained attention in recent years due to an increased focus on student wellbeing, even more so due to Covid-19 and inter-racial issues on the world stage. Current research links wellbeing to both culture and emotional awareness. However, relatively few SEL approaches focus specifically on incorporating diverse ways of knowing, being, and doing in relation to SEL. Researchers often fail to take cultural context into account, or if they do, it is as an 'alternative' view. Indigenous approaches offer valuable insights into this area of education by viewing SEL through a mono-cultural lens. The objective of this study is to conceptualise and explore the potential strengths and limitations of a more culturally-responsive SEL (CSEL) theory for the cross-cultural spaces of Aotearoa New Zealand. To do so, an appropriate methodology was developed after the literature review reflected and refined the CSEL approach through an intentionally interdisciplinary examination. Both the resultant 'Respectful Inquiry' methodology (RI) and the concept of 'Heart-based Emotional Appraisal' (HBEA) for CSEL suggest that new ways of opening co-constructed, cross-cultural spaces to increase wellbeing may be possible. However, this will not occur with prescriptive approaches that fail to create a space for collaborative meaning-making and empathetic understanding of diverse social and emotional ways of knowing and being. RI and HBEA contribute toward such a space and, in this way, aim to contribute to the on-going educational research conversation within the diverse context of Aotearoa New Zealand.

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

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Signature Date

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Chapter 1 Introducing You to the Farm[1]

Social and Emotional Learning (SEL) is a burgeoning area of educational research. Its presence within the online or offline classroom is even more critical when considering student wellbeing in the wake of COVID-19. Marsay states we need SEL interventions "more than ever" to "learn strategies to deal with adversity" (2020, p. 4). Throughout this thesis I draw on a farming metaphor, linked to growing up in the South Waikato, situating the seeing and related learning through my lens (See particularly Chapters 3 & 5). Beginning with 'the farm' as a metaphor for the entire landscape of SEL in Aotearoa New Zealand, this chapter explores the key reasons or requirements for SEL within our schools. It establishes the need for SEL within schools, a call from teachers, and a gap in research relating to our unique cultural and emotional context. Thereafter, the chapter draws on Māori, Indigenous, Pasifika, international psychology and decolonialisation authors to begin to conceptualise an appropriate approach for Aotearoa New Zealand primary schools. Consequently, a clear research aim and question for the thesis is identified, followed by the structure for answering it.

1.1 Introducing You to the Farm: Justifying SEL in Primary Schools in Aotearoa New Zealand

Researchers suggest that, due to the COVID-19 pandemic, the need for SEL is even more pertinent (Gehlbach & Chuter, 2020; Hadar, Ergas, Alpert, & Ariav, 2020; Katzman & Stanton, 2020; Marsay, 2020). Although teachers have taught forms of SEL for years (albeit with neither a focused curriculum nor the catchy acronym), it is now increasingly recognised as an essential part of international educational curriculum development and research. Gehlbach and Chuter's (2020) overview of this area of education suggests the need for "conceptualising the core of Social Emotional Learning" (p. 24). An increasing number of models are promoted, including "The Collaborative for Academic, Social and Emotional Learning (CASEL), Transforming Education, The Aspen Institute, European Commission Network of Experts on Social Aspects of Education (NESET), and many others" (Gehlbach & Chuter, 2020, p. 25). CASEL and the predominantly North American authors influencing this field have produced a plethora of empirical research reporting

[1] Much of chapter 1 has been published in Goodman, K.A. (2021a). Conceptualising SEL in the Cross-Cultural Spaces of Primary Schools in Aotearoa New Zealand. *New Zealand Journal of Educational Studies,* 56, 285–299. https://doi.org/10.1007/s40841-021-00213-4

the many benefits of SEL, such as improving classroom environments, academic success, social and emotional skills, as well as reducing disruptive and harmful behaviours (Brackett, Rivers, Reyes & Salovey, 2012; Durlak, Weissberg, Dymnicki, Taylor, & Schellinger, 2011; Hagelskamp, Brackett, Rivers & Salovey, 2013; Rivers, Brackett, Omori, Sickler, Bertoli & Salovey, 2013; Rivers, Brackett, Reyes, Elbertson & Salovey, 2013).

While SEL models internationally are extensively researched and developed, Aotearoa New Zealand has fewer initiatives in this area. O'Toole, Martin, Fickel and Britt (2019) provide an overview of SEL in Aotearoa New Zealand, justifying it as a response to calls from "Macfarlane et al. (2017), the New Zealand Review Office [ERO] (2015) and the New Zealand Council for Education Research [NZCER] (Boyd 2017)", for students' social emotional wellbeing to be addressed in school contexts (2019, p. 91).

Wellbeing is not just a warm, fuzzy recommendation for schools. It is explicitly included within our curriculum documents and required by ERO (2015, 2016a, b) and NZCER (Boyd, Bonne, & Berg, 2017). Te Whāriki, the Early Childhood Curriculum (MOE, 1996) is renowned for its intentional focus on adopting a more holistic, relational, culturally responsive pedagogy (Arndt, 2012; Jenkins, 2016, 2017; Ritchie, 2012). It incorporates mana atua (wellbeing) as a strand of the woven mat (whāriki), stating the goal that "their emotional wellbeing is nurtured" (MOE, 1996, p. 15). In comparison, the primary and secondary curricula (MOE, 2007) include "wellbeing, conceptualised as hauora" (O'Toole et al., 2019, p. 91). (Hauora is a Māori term encompassing a holistic wellbeing concept that is discussed in the next paragraph.) Soutter, O'Steen and Gilmore (2012) report that this document (MOE, 2007) has a much more narrow, individualistic emphasis than that of the early childhood document (MOE, 1996).

The New Zealand Curriculum for English-medium teaching and learning for years 1–13 (MOE, 2007) also identifies five Key Competencies to be included within school programmes: thinking; relating to others; using language, symbols, and texts; managing self; and, participating and contributing. While these all have some relationship to SEL, it is hard to conceive managing self and relating to others without learning something about emotions and social interaction. Both competencies align with CASEL's model of SEL, which summarises 20 years of SEL research into five competencies: Self management, self awareness, relationship skills, social awareness, and responsible

decision-making (CASEL, 2019). With social and emotional competencies to support wellbeing already integrated across the school curriculum, the framework is set to enable teachers to incorporate these areas of learning into their classroom practices. However, wellbeing and hauora are wide-ranging terms: how might researchers and practitioners conceive translating these broad concepts into pedagogy?

In *Whaiora*, Durie (1998) begins this process of elaborating and exploring the broad terms or directions. His concept of Te Whare Tapa Whā is renowned and well utilised throughout the health sector. Within the section headed "Health and wellbeing," Durie introduces the Whare (Māori house) with four pillars holding up the roof: Taha Wairua (Spiritual Wellbeing), Taha Hinengaro (the holistic capacity for thinking, feeling and communicating that Durie terms "Mental" Wellbeing), Taha Tinana (Physical Wellbeing) and Taha Whānau (Relational wellbeing) (Durie, 1998, p. 69). As noted above, this model is referenced as underpinning the conception of "Hauora" within the New Zealand Curriculum (ERO, 2016; MOE, 2007). While this is a positive step, isolating the model from the more profound understanding of history, place, culture and context, can create tokenism and hinder progress, as Durie's entire volume illuminates (1998). He specifically highlights the contradiction of promoting health and wellbeing while denying aspects of culture and identity (Durie, 1998, p. vii). This issue was elucidated twenty-seven years ago in the first edition of Whaiora and then in its many subsequent editions. Although seated within a long-reaching history of colonising violence, it remains a current issue, generally, and one that must be considered in conceptualising SEL. In the remainder of this thesis, "Whaiora", the title of Durie's (1998) book will be used to not only represent Te Whare Tapa Whā and Hauora but the links to issues regarding the environment, history, equity/power and land, holistically. Whaiora means "who has wellbeing" and relates directly to a holistic view of health, according to the Royal Australian and New Zealand College of Psychiatrists (2000, vii), having consulted with Te Taura Whiri i te Reo Māori.

Malatest International (2016), through the New Zealand Ministry of Health, produced a report evaluating the national Youth Health Service. It notes the need for Tikanga Māori, ('ways of doing' in keeping with Māori values and worldviews), stating, "evidence suggests that for some Māori service users it is important to be able to access a service provider who shares their Māori understanding of health and wellbeing" (Malatest,

2016, p. 37). Taking this evidence from the health sector into education, a need is highlighted for researchers, schools and teachers to better understand Whaiora and the cultural aspects underlying SEL.

However foundational, Durie's (1998) *Whaiora* remains a broad concept, and further research and development are needed to embrace all that it offers. SEL grounded on *Whaiora* acknowledges the historical, political and cultural structures within the Aotearoa New Zealand context. It becomes a potential vehicle to create culturally safer spaces and move on an uncharted road towards decolonisation of the curriculum. In 2012, the *Prime Minister's Youth Mental Health Project* was launched (cited in ERO, 2016a). Subsequently, ERO *Wellbeing for success: A resource for schools* (2016a) links to culture, wellbeing and academic success with SEL, including references to CASEL. In conjunction with the use of the North American organisations, ERO (2016a) chooses to draw heavily on prominent Aotearoa New Zealand Indigenous researchers to inform the implementation of SEL, paving the way for SEL research in Aotearoa New Zealand to do the same.

While literature indicates the unequivocal integration of wellbeing and bicultural practices in early childhood education (Arndt, 2012; Jenkins, 2016, 2017; Ritchie, 2012), these are not as apparent within primary or secondary education research and practices (Soutter, O'Steen, & Gilmore, 2012). This omission of integrating holistic wellbeing practices into primary schools was reinforced in *Wellbeing for success: A resource for primary schools* (ERO, 2015):

> This report identifies that Years 7 and 8 were particularly important years in terms of wellbeing, due to the greater risks faced as children get older and the cumulative effect of how well their wellbeing needs had been met in previous years (p. 3).

Those 'wellbeing needs' are an ethical responsibility of Aotearoa New Zealand teachers, according to their code of ethics and requires teachers to "promote the physical, emotional, social, intellectual and spiritual wellbeing of learners" (New Zealand Teachers' Council, 2004, cited in ERO, 2015). There is much evidence that this standard and the "desired outcomes for student wellbeing" according to ERO (2015) are not being met (O'Toole et al., 2019; MacFarlane, Macfarlane, Graham & Clarke, 2017; Taleni, Macfarlane, Macfarlane, & Fletcher, 2018). This chapter explores the beginnings of

reconceptualising SEL in Aotearoa's Tiriti o Waitangi[2] and multicultural context to enable primary school teachers to better support the wellbeing of students.

1.2 Current Teacher Practice of SEL in Primary Schools in Aotearoa New Zealand

Having established why teachers need to include Cultural, Social and Emotional competencies in a holistic form for student wellbeing in Aotearoa New Zealand schools, it is essential to know whether there is literature clarifying how schools and teachers are currently addressing these requirements. Boyd, Bonne, and Berg (2017) wrote a report outlining this based on the 2016 survey of primary and intermediate schools. They found that there had been an increase in "publications to help schools develop approaches to youth suicide, bullying behaviour, mental health, sexuality education, relationship education, drug education, and physical activity" (Boyd, Bonne, & Berg 2017, p. 8). In addition, there were specific initiatives in schools relating wellbeing to food, nutrition and physical activity, and behaviour management strategies (specifically *Positive Behaviour for Learning* (PB4L) and *The Incredible Years*) (Boyd, Bonne, & Berg, 2017).

PB4L is reported to have caused "enhancements to school culture; learning outcomes such as student engagement and on-task behaviour; and behavioural outcomes such as decreases in classroom disruption and major behaviour incidents" (Boyd, Bonne & Berg 2017, p. 9). Boyd, Bonne and Berg note that although PB4L provided systems for fostering positive behaviour, "schools' main unmet need was for mental and emotional wellbeing support," with the need being felt more pressing by 29% of teachers, up from 18% in 2013 (2017, Key findings, p. 3). Furthermore, only 20% of teachers and 34% of principals noted that training in supporting emotional wellbeing was accessible to teachers. Most significantly, there is a lack of recommended initiatives, theories, or practices regarding culturally appropriate SEL in Aotearoa New Zealand. Boyd, Bonne and Berg (2017) concluded that educators need to find a balance between fostering student wellbeing, positive behaviour, and learning. While P4BL does well to focus on behaviour management, these key findings point to a need for research to explore ways in which Aotearoa New Zealand teachers could be supported through a

[2] Te Tiriti o Waitangi (The Treaty of Waitangi) is the founding document of cross-cultural relations in Aotearoa New Zealand (MOCH, 2020, p.1; TOWN, 2008, p.1). Throughout this thesis, I refer to the agreement signed in good faith in 1840, as its Māori name to acknowledge that it was the Māori understanding of this document that was agreed to by the Chiefs. This is further discussed in Chapter 3.

reconceptualisation of SEL to aid emotional wellbeing, as part of a balanced, holistic approach to education.

1.3 Exploring Different Ways of Viewing SEL

Any approach to SEL in Aotearoa New Zealand will need to be premised on our bicultural Tiriti o Waitangi foundation. Research into a response that incorporates many different cultural ways of knowing, being and doing to support emotional wellbeing may be appropriate. Similarly, this thesis and any research conceptualising this topic benefit from the intersection of multiple viewpoints and disciplines.

1.3.1 An International View of SEL

What might we learn about SEL supporting emotional wellbeing from international research and approaches? A five-year research project which began in 2018 involving 18 countries recently had a conference regarding the first wave of data collected (Social and Emotional Learning International Research Network [SEL-IRN], 2020). This included research from Burkina Faso, China, Finland, Germany, Greece, Guatemala, Israel, Italy, Japan, Korea, Portugal, Romania, Singapore, South Africa, Togo, Turkey, Uganda, and the United States. The finding for the first two years highlighted two significant data themes: empathy and career guidance. However, the outbreak of the COVID-19 pandemic has prompted many countries to now focus on the benefits and changes of SEL within this "new normal" for education (Marsay, 2020; SEL-IRN, 2020).

Although termed 'cross-cultural' and 'international', due to the number of countries involved, much of this work is founded on the North American CASEL Model (2019) and the work on emotions coming out of Yale University. Each researcher noted themes that link to CASEL as part of the study (SEL-IRN, 2020). Mayer, Caruso, and Salovey's (2016) 'Ability Model of Emotional Intelligence' (EI) has become an integral part of legitimising the academising of emotion. Further work out of Yale promotes this model, and the educating of students toward EI, through the creation of a prescriptive SEL program termed the RULER Approach to SEL (Brackett, Caruso, & Stern, 2006, cited in Nathanson, Rivers, Flynn, & Brackett, 2016). This SEL approach is now used across hundreds of American schools. It uses a Feeling Words Curriculum to build a vocabulary to develop students' ability to Recognise, Understand, Label, Express and Regulate (RULER) emotions more effectively (Brackett et al., 2012; Durlak et al., 2011). These appear to

align directly to Self-Awareness and Social-Awareness competencies (MOE, 2007) and acknowledge the call from teachers and principals for assistance in supporting emotional wellbeing (Boyd, Bonne & Berg, 2017). However, alongside the insights gained from this psychology-based research, the one-size-fits-all and empty-vessel theorising view of emotions and communication is not appropriate for Aotearoa New Zealand. Researching approaches that failed to accommodate the holistic, sociocultural constructivist perspective required to address this specific context, led me to caution:

> I am concerned that SEL could become another method that determines not only which epistemology is important but reinforces westernised, hierarchal, homogenising power structures, defining which ontological values are 'correct'. Our emotions are linked by some emotional appraisal theorists to culture, to what we prioritise, what we value, to our very being (Goodman, 2019).

While O'Toole, Martin, Fickel and Britt (2019) focus on overviewing SEL in Aotearoa New Zealand, they discuss international recommendations such as North American Carol Ryff's (1989) Personal Well-Being model. The relevance of American research is debatable in the unique bi-cultural setting of Aotearoa New Zealand, but Taylor, Oberie, Durlak and Weissberg's (2017) meta-analysis of 82 schools with school-wide SEL interventions in place ("38 of which were outside of the USA") is useful in validating the push for SEL (O'Toole et al., 2019, p. 96). The study found fostering SEL skills and positive attitudes provides students with markedly long-term (up to 18 years) improved outcomes in wellbeing and protection against adverse effects (Taylor et al., 2017). As a result, O'Toole et al. recommend "experimental research" into the content and processes of SEL in Aotearoa New Zealand (2019, p. 99).

The most widely accessible (and funded) views of SEL tend to be based on a Westernised psychology view, and this disregards Indigenous and multicultural viewpoints. Social and Emotional Learning International Research Network (2020), specifically academics from Asian and African countries, noted a significant difference in the approach to SEL when it is viewed through the lens of an individualist cultural paradigm versus a collective one. However, this discussion is not proposing that all research out of America fails to consider co-constructed, culturally sensitive SEL. Katzman and Stanton (2020) suggest that the COVID-19 pandemic and increased distance learning require 'cultural learning' to be integrated with SEL; or more pointedly, that curricula includes 'educational

indigenisation' as opposed to the "cultural genocide" reported by various authors (Luke, 2009, Sheer, 2015, Wang & Reeves, 2007, cited in Katzman & Stanton, 2020, p. 1563). Specifically, they use examples in New Mexico to recommend utilising community and cultural input to collaborate on localised curriculum (Katzman & Stanton, 2020). This is a practice already widely recognised and recommended within Aotearoa New Zealand, as consultation and collaboration with whānau, iwi, hapū and community is an essential part of Te Tiriti o Waitangi principles. SEL has the potential to draw on Indigenous psychology in its conceptualisation rather than discounting them as myth and beliefs, as de Sousa Santos' (2014) Abyssal theory highlights. In summary, although international research supports the many benefits of SEL, its sometimes homogenising, 'universal' literacy approach fails to consider the indigenous and multicultural contexts of education in Aotearoa New Zealand.

1.3.2 SEL in a Tiriti o Waitangi and Bi-Cultural Context

The inclusive and respectful way in which the MOE and ERO prioritise wellbeing inspires an opportunity to research SEL free from universalising views to incorporate Māori's position as tangata whenua (Indigenous people of Aotearoa New Zealand). The Teaching Council of New Zealand's *Standards for the teaching profession* require that educators:

> • understand and recognise of the unique status of tangata whenua in Aotearoa New Zealand;
>
> • understand and acknowledge the histories, heritages, languages and cultures of partners to Te Tiriti o Waitangi;
>
> • practise and develop the use of te reo and tikanga Māori (n.d., p .1).

Therefore, all education in Aotearoa New Zealand needs to include Kaupapa Māori (values, principles and goals) and te ao Māori perspectives (the broad holistic Māori worldview), as well as tikanga Māori (Andreotti, 2009; Macfarlane et al., 2017). This thesis proposes that SEL presents a unique, pedagogical opportunity and an ethical responsibility to create culturally safe spaces aligned to tikanga, Kaupapa and te ao Māori.

Macfarlane, Glynn, Cavanagh and Bateman (2007) propose a theoretical framework for creating culturally safe schools for Māori students. Furthermore, Macfarlane et al.

(2017) see a means to bring culture into the classroom using SEL. They present an example of an East Coast tribe collaboratively developing a Māori form of SEL to aid wellbeing and learning (Macfarlane et al., 2017). This and several other "models for Māori" will be important to inform details of SEL theory and implementation (Macfarlane et al., 2017). At the conceptual layer, Indigenous research from Aotearoa New Zealand uses references to empathy, emotions, relational connection, communication, manaakitanga (an honouring concept of care discussed in the next chapter), warmth, aroha, authenticity, and heart all needing to be in the classroom (Bishop & Berryman, 2009; Habib, Densmore-James, & Macfarlane, 2013; Macfarlane, 2010; Macfarlane et al., 2017).

In line with the holistic Māori ontology described earlier, student wellbeing suffers when the academic focus is compartmentalised from emotions. For Māori, thoughts and feelings come from the same place (Durie, 1998). In order for a classroom to be socially, emotionally and culturally safe for Māori students, a more open, connected environment is essential. Consequently, it is not only about incorporating holistic, cultural viewpoints but also emotive, empathetic care and understanding into the classroom that is crucial to Māori student wellbeing.

O'Toole, Martin, Fickel and Britt (2019) determined that "imbuing SEL approaches with te ao Māori perspectives, inclusive of mātauranga Māori (Māori knowledges), experiences and spirituality, should enhance the authenticity of any SEL intervention programme for both teachers and children/students and their whānau, hapū, iwi and community" (2019, p. 97). Māori authors caution that programmes must not be prescriptive, but deeply collaborative ("Kotahitanga" or "Taha Tangata"), not only between teachers and students but within each whānau, hapū and community (Bishop & Berryman, 2009; Habib et al., 2013; Macfarlane et al., 2007; Macfarlane et al., 2017). Otherwise, the theoretical and conceptual basis would do the opposite of enhancing authenticity.

Macfarlane et al. (2017) and O'Toole et al. (2019) both suggest that *Ka Hikitia* (MOE, 2013) sets a challenge for Aotearoa New Zealand education to create a connecting and sensitive approach for Māori student success. O'Toole, Martin, Fickel and Britt (2019) briefly note "significant Māori models" from Macfarlane et al. (2017): "the Hikairo

Rationale (Macfarlane, 1997); Te Whare Tapa Whā (Durie, 1998), Ka Hikitia: Managing for Success (MOE, 2008) Ka Hikitia: Accelerating Success (MOE, 2013) and Whānaungatanga and Whatumanawa within Tomlins-Jahnke and Graham's (2014) 'tribally-based curriculum'" (2019, p. 94). However, rather than consider the "various components of these various models", only international models have been noted in their conclusion (O'Toole et al., 2019, p. 99).

An ethical lens needs to be used to research any SEL conceptualisation in Aotearoa New Zealand, as it examines the philosophical, ontological and epistemological layers of cultural practices to derive conceptual foundations. (I use the word 'lens' to acknowledge that ethical consideration of what is appropriate vary in relation to these subjective layers and our differing consciousness of them.) Research is needed that drastically reimagines the colonially embedded ways of doing education and SEL. In my opinion, Macfarlane et al.'s (2017) message about SEL differs from simple support of the alignment of SEL with Māori educationalists' initiatives for student wellbeing and success. Instead, the Māori models Macfarlane et al. (2017) discuss have fundamentally different philosophical approaches: the holistic versus psychology's compartmentalising; the historically, generationally embedded versus psychology's present, observable measures; the individual student versus the collective relational interaction; the ngākau versus the neurology and physiology of emotions; the deep level of ways of knowing, being and doing versus the external, rational, observable cause and effect. While these are exaggerated binaries, the point is to bring awareness to the spectrum between these differing world views. Unless the fundamental approach to SEL is innovative and attempts to address the different ways of knowing and being under emotions, any attempts to design a "research-informed, developmentally appropriate, and culturally- and linguistically- relevant intervention in NZ" (O'Toole et al., 2019, p .99) will turn into a Western psychology-based SEL model (because it has the most empirical research) with token consultation and te reo use. Therefore, reimagining SEL to incorporate Māori (and other minority cultures) ways of knowing and being is a justified and ethically essential focus for research.

There is an additional practical consideration within any reconceptualisation of SEL within the context of today's classrooms. We must consider the fact that currently the majority of teachers in Aotearoa New Zealand are non-Māori. Although it can be helpful

to read case studies of the best practices of Māori teachers for Māori students (e.g., Macfarlane, 2010; Macfarlane et al., 2017), the call from teachers (and principals) for assistance in supporting students' emotional wellbeing, will most commonly relate to cross-cultural support. Therefore, the incorporating of Māori (and other minority cultures) emotional and social ways of knowing, being and doing means creating spaces where emotions and the unique epistemological and ontological links beneath them are voiced, heard and celebrated cross-culturally. It needs to "challenge the status quo" and be "founded on Māori constructs" but also be a conceptualisation that the many non-Māori teachers of Aotearoa New Zealand can implement in the collaborative, cross-cultural spaces of our classrooms and communities (Macfarlane et al., 2017, p. 286).

Even the term SEL does not appear to align with Māori or Pacifika epistemology and ontology. It is effectively compartmentalising Taha Hinengaro, contrary to Durie's holistic view of Hauora. For Māori the metaphorical 'heart' or ngākau is where both emotions and thoughts come from, and many Māori emotions' words are linked to parts of the physical body (Durie, 1998; Jones, 2017; Macfarlane et al., 2017). Emotional wellbeing, and the teaching and learning thereof, not only relates to thoughts and physical occurrences, but to space, time, relationship to the land, whakapapa (heritage), to values, spiritual beliefs and ways of knowing, being and doing. Durie (1998) states "Understanding occurs less by division … than by synthesis into wider contextual systems" (p. 70) and that wellbeing is "viewed as an interrelated phenomenon rather than an intra-personal one" (p. 71). There are many reasons SEL does not fit with a holistic view of wellbeing. Therefore, I will refer to Cultural, Social and Emotional Learning (CSEL) for the remainder of this thesis, to describe a way of beginning to reconceptualise this interrelated, holistic, culturally embedded view of moving toward greater hauora and wellbeing.

1.3.3 A Multicultural View of the CSEL 'Space'

Along with incorporating a Māori world view, any CSEL approach appropriate for Aotearoa New Zealand primary schools must take into account the increasingly multicultural, multi-lingual context of this country. Intentionally planning educational strategies that encompass cultural difference to produce positive student outcomes is emphasised by Habib, Densmore-James, and Macfarlane (2013). The mono-linguistic and potentially homogenising approaches used in other countries will not meet this brief.

Since emotions link to the epistemological and ontological core of who students are, ignoring this could be even more damaging for students of minority cultural groups. Educational research in Aotearoa New Zealand has an opportunity to utilise an innovative, interdisciplinary approach to operationalise CSEL for our diverse context.

Savaii (2017) explores wellbeing from a 'Pacific youth' perspective and proposes that "the literature on New Zealand youth wellbeing pays little attention to the Pacific holistic understanding of wellbeing, which reflects a harmony in people's spiritual, social and physical relations" (p. 5). She critiques the deficit-theorising behind current models and highlights that Pacific youth "fared better than their New Zealand European counterparts on the spiritual faith dimension" (Savaii, 2017, p. 6). Savaii concludes that this dimension is "often dismissed as unimportant to policy decisions, with youth status on the economic indicators highlighted and prioritised instead" (2017, p. 6). Taleni, Macfarlane, Macfarlane and Fletcher (2018) identify the need to explicitly incorporate Pasifika "Cultural values, principles and languages" as a foundation to the learning environment for student success. *The Fale Model for the Pasifika success Talanoa project framework* incorporates "respect, love, service, relationship, spirituality, reciprocity, family, leadership, integrity, belonging and inclusion" as its crucial foundation (Taleni et al., 2018, p. 184). Similarly, the Ministry of Social Development (MOSD, 2012) identified respect, belonging, reciprocity, spiritual centrality and acknowledgement and identity with Pasifika heritage and languages as key concepts underpinning Pasifika wellbeing. This research demonstrates some of the many concepts linking to Pasifika ways of knowing, being and doing to be included in a reconceptualised, cross-cultural CSEL space that is inclusive and assists in the wellbeing of the Pasifika students of Aotearoa New Zealand.

For the educational space to be appropriate for Māori, Pasifika and the many other cultures, Aotearoa New Zealand classrooms require CSEL to be framed as cross-cultural communication. Authors outline the many misunderstandings and damage that can occur if this cross-cultural context and differing world views are not acknowledged (Hall, 2002; Metge & Kinloch, 1993; Ting-Toomey & Chung, 2005). Devine, Pau'uvale Teisina and Pau'uvale (2012) challenge the metaphorical bicultural education mat of *Te Whāriki*, suggesting that in multicultural reality of Aotearoa New Zealand, different *fala* (woven mats) could represent a new connecting, relational education space.

Literature indicating different viewpoints explored thus far combine to illustrate a pressing need within CSEL research to focus on creating a space that allows the ngākau to be heard and culturally diverse voices to speak about emotions, values and ways of knowing and being in an empathetic way.

1.4 Stepping Back to Identify the Genesis

It is impossible to pinpoint a particular time that I began to conceive what a different concept of CSEL would look like because it has been a protracted process. I had long been interested in emancipatory theories and ways we might connect more deeply with 'the other' (May, 2009; Todd, 2009), when a friend from Bali first mentioned Marshall Rosenburg's (2003a, b) Non-Violent Communication (NVC) in 2010. From there, I began to learn, practice and then teach this SEL to adults, children, families, couples, teens and gifted primary students in either 1:1 or group settings. NVC is described in detail within Chapter 2 and then further in Chapter 3. Many moments over the last decade were catalysts for recognising the strengths and limitations of this method. For example, when a friend (of Samoan and Tongan descent) told me, "I can see the alofa in this, but I don't know how my true North fits in." She was referring to her faith, which was an integral part of her way of being and seeing the world. It seemed inconceivable to us both at that time that her experience of emotions would not be integrally connected to these things. I am grateful for so many moments like this that have assisted me to reflect, adapt and merge NVC with other theories in a continually evolving practice.

Other contributors were the many adults and teens who commented along the vein of "If only I had learnt this at school, my life would have been so much better, easier, happier" or "Why don't they teach this in schools?" Likewise, fellow teachers encouraged me with comments like, "You need to get this out there, teachers will gobble up anything that links culture and emotions with te reo!" So that, in 2018, I re-established my post-graduate studies to explore what current research and literature had to offer this developing theory. A theory born of necessity to fill gaps; born from much reflection, adaptation and merging of diverse theories; born from a quest to better meet the needs of my students, as, I imagine many educational theories and pedagogies are.

I envisaged that this MPhil thesis would be the testing and refining of that CSEL theory. To do so, I needed to go back to the beginning, as if it did not exist and see if the research and antecedents brought me to the same conclusion. I acknowledge the bias that such a background creates.

When I began this thesis journey, I temporarily called this form of CSEL Drives-Based Emotional Appraisal (DBEA). This term had been developed in an unpublished assignment (Goodman, 2019) and has been used in the research question below. Little did I realise how much it would grow and be shaped through the thesis process. While the theory is referred to alongside its antecedents and detailed development in Chapter 2, it became clear that this thesis was the play-ground to explore more appropriate terminology. Chapter 3 is an extensive literature review that teases-out the theory, delving into deep analysis from diverse disciplines. Within Chapter 3 and for the remaining empirical research and chapters, the term Heart-based Emotional Appraisal (HBEA) has been used. To clarify, these represent the same theory, but one which has grown, matured and become more fully defined throughout this thesis process.

1.5 Untapped Potential of SEL in Aotearoa New Zealand

This introduction has established that Cultural, Social and Emotional Learning (CSEL) is essential for meeting students' diverse, holistic, wellbeing needs, as required through the curriculum, ERO's (2015, 2016a, b) Wellbeing for Success initiatives, key competencies and by the Teaching Council of New Zealand. Teachers and principals have specifically expressed a need for more guidance on how to support the mental health and emotional wellbeing needs of their students. The behavioural management focus of PB4L does not meet this need, nor do ready-made, prescriptive methods fit Aotearoa's unique, diverse context.

Research is needed to reconceptualise SEL into CSEL for Aotearoa New Zealand. It will need not only to acknowledge holistic Māori ways of knowing and being but also create a safe cross-cultural space for many different emotions and world views to be heard. While this introduction acknowledges the international research into SEL, te ao Māori viewpoints have also been championed, much in the way that our educational spaces need to respond to the call of Te Tiriti and decolonisation. Listening to culture through

connecting to the diverse ways of knowing and being under emotions within the CSEL space is crucial.

The CSEL that has begun to be conceptualised would need to be collaborative, with the teacher, student, whānau, iwi, hapū, multi-lingual and multicultural resources and communities all being a part of the extended classroom. Within the multicultural context of Aotearoa New Zealand, influenced by Te Tiriti o Waitangi, it is essential that the CSEL model is flexibly co-constructed to celebrate different ways of knowing, being and doing. If research can theorise and conceptualise CSEL on this basis, we may move towards supporting diverse students' emotional needs in revolutionary new ways.

1.6 Research Aim and Structure

To attempt to address the issue and opportunity this introductory research has illuminated, this thesis seeks to answer the question:

> How might drawing teachers' attention to DBEA assist in creating a space for collaborative meaning-making and empathetic understanding of diverse Social and Emotional ways of knowing and being?

As modelled above, the remainder of the thesis continues to take a cross-disciplinary approach. Rather than choosing one lens to study SEL, this thesis seeks to open a theoretical discussion at the intersection of differing viewpoints. It does not seek compromise, or even common ground necessarily, because some work does not stand up to critique when viewed through a different lens, but to seek signs (key research and theories) that direct us to new ways of seeing SEL. The convergence of the various disciplines or fields of knowledge provides different lenses through which to look at the same thing. It is hoped, therefore, that the CSEL approach emerges as more holistic, balanced and equitable from this point of intersection.

Despite attempting this cross-disciplinary approach, my positionality and the lens through which the diverse literature is interpreted must be acknowledged. My personal view as a female, Pākehā, mother, teacher, and SEL facilitator, from the rural Aotearoa New Zealand upbringing (linked to time, place, and experience), all influence this thesis. I discuss many aspects of ethics, the cross-disciplinary approach and ownership of my lens throughout this study. However, for a more in-depth discussion about positionality, power, and other related issues see Chapter 4.

A review of the literature surrounding this topic is separated into two chapters. The first (Chapter 2) builds on the introduction to further develop the conceptualising of CSEL in the cross-cultural spaces of primary schools in Aotearoa New Zealand. Having grown up on a farm in a small rural community, I utilise an agricultural metaphor throughout this thesis. While this introductory chapter could be seen as locating the farm of SEL, Chapter 2 is in-depth surveying of the pasture, the paddock in which the cross-disciplinary calf is to be born. Chapter 3 continues the literature review to explore the details of the calf's whakapapa (genealogy) and whakawhānaungatanga (establishing relationships) as choices for terminology for this theory are considered; likened to a search for the calf's name.

Such a tentative new life, incorporating subjects as sensitive as culture, emotions, and ways of knowing, doing and being, requires a unique methodology. This is developed in Chapter 4.

Chapter 5 then reflects on the findings of both the theoretical work and empirical work. Although Covid-19 restricted the fieldwork that was able to be carried out, the theoretical research into both the SEL approach and the methodology was reflected upon. Both thematic and post-structural analyses are used to discuss and understand the findings of this thesis against a backdrop of ethical, contextual and structural issues. This leads directly into the final chapter (Chapter 6), which summarises the significant findings, linking them to applications for future research. The thesis concludes with reflections, interweaving the methodology and theory.

Chapter 2 Surveying the Pasture and Calving: Developing a Way to Theorise and Approach CSEL in Aotearoa New Zealand

2.1 Surveying the Pasture

The introduction established the need for Cultural, Social and Emotional Learning (CSEL) in primary schools in Aotearoa New Zealand that is not a one-size-fits-all approach, homogenising, prescriptive, or universal literacy-focused; but instead, is co-constructed, contextual and relational with a focus on creating cross-cultural understanding and empathy. Secondly, Māori are acknowledged as tangata whenua and I attempt to respect Te Tiriti o Waitangi principles through the inclusion of te ao Māori, Kaupapa Māori and tikanga Māori, as well as multiple other ontologies, epistemologies and practices. Literature showed CSEL needs to address students' holistic wellbeing and Hauora, including spiritual, relational, physical, mental and emotional needs all being incorporated together, with a particular focus on the mental and emotional wellbeing teachers and principals' report is lacking (Boyd, Bonne, & Berg, 2017). Lastly, the CSEL needs to create an open cross-cultural space where communication is focused on connecting to the ngākau, loto, and heartfelt emotions to better understand diverse ways of knowing, being and doing.

This research gap has created a challenge, a location with boundary fences, somewhat like a farm, for this research to sit within. To face this challenge, Chapter 2 is separated into two parts. The first part is comprised of three sections pursuing different themes or lines of enquiry: Listening and dialogical practices; emotional theory, care, empathy and manaakitanga. Using these initial findings as guides, this part of the thesis is surveying the pasture in detail to find the most appropriate birthing place for the calf. The second part of the chapter pulls all these antecedents together to define a tentative, shaky, little calf taking its first breaths in the academic world.

2.1.1 Listening and Dialogical Practices

The multicultural space of empathy, proposed in the introduction, would need to include listening and dialogue that acknowledges the social, emotional and cultural realities of students. Many commentators on cultural issues are calling for a move within

classrooms to 'listen to culture' (Bishop & Glynn, 1999; Clark, Smith & Pomare, 1996; Hohepa, 1993; Macfarlane, 2000; Penitito, 1996; cited in Habib, Densmore-James, & Macfarlane, 2013, p. 172). Davies (2014) emphasises "listening", which is "experimental openness to engaging with the other" (2014, p.1). Sharon Todd's *Toward Imperfect Education* (2009) sets a scene for the messy, yet healthy, starting place for such a CSEL space, along with many other relevant authors (Andreotti, 2009; Berryman & Eley, 2017; Davies, 1994; de Sousa Santos, 2014; Devine, Pau'uvale Teisina and Pau'uvale, 2012; Jones, 2017; May, 2009).

Freire envisages such a space in *Pedagogy of the oppressed* (1970/2001). He connects social interaction with the ontological and epistemological, noting it is starkly different from everyday conversation (Freire, 2001, p. 170). This is a dialogical space that teacher and students will step into acknowledging the taonga (precious treasures) each brings to it. Freire's (2001) dialogue is linked to the historical past and power-differentials and is about entering that conversation and space knowingly and intentionally. The way in which this concept ties into this reconceptualisation of CSEL is summed up by Freire and Macedo in *A Dialogue: Culture, Language and Race*:

> In order to understand the meaning of dialogical practice we have to put aside the simplistic understanding of dialogue as a mere technique … dialogue characterises an epistemological relationship. Thus, in a sense, dialogue is a way of knowing and should never be viewed as a mere tactic … I engage in dialogue because I recognise the social and not merely the individualistic character of the process of knowing. In this sense, dialogue presents itself as an indispensable component of the process of both learning and knowing (1995, p. 379).

In keeping with holistic and genealogically linked models of "SEL for Māori students" (Macfarlane et al., 2017, p. 278), this CSEL needs to create a space that invites people to make links between their emotions and thoughts (from the ngākau) to cultural ways of knowing, being and doing (listening to culture). Authors researching cross-cultural communication suggest developing an openness to the different ways words and actions can be seen and heard (Hall, 2002; Metge & Kinloch, 1993; Ting-Toomey & Chung, 2005). Māori and Pasifika cultures emphasise discussion and oratory practices, including the hui (or Māori structured meeting), as traditional ways of approaching the cross-cultural space (Bishop, 2012; Puna, 2011; Taleni et al., 2018). This ethical space for discussion evokes to the work of John Shotter (2003, 2008, 2014) and other discursive

psychologists, who deconstruct psychology and its existence in words to bring it into the everyday space of relational interaction (cited in Cresswell & Baerveldt, 2016). Shotter develops discursive psychology to take the structural and contextual aspects of being with another into account, "doing justice to human phenomena") (Cresswell & Baerveldt, 2016, p.104). For similar motivations, critical cultural and decolonial research focuses on discourse that embraces non-consensus, and thus, moves beyond colonial myths of equality toward decolonial future conceptions of equity and justice (Andreotti et al., 2018; Davies, 2014; May, 2009; Todd, 2009). The methodologies to explore open dialogue and listening will be crucial to the success of an empathetic cross-cultural space.

2.1.2 Exploring Emotional Theory

2.1.2.1 A Flexible, Multi-Theoretical Approach

The requirement within Aotearoa New Zealand schools to support students' wellbeing was outlined above (ERO, 2015, 2016a, b; Malatest International, 2016; MOE, 1996, 2007), and more specifically, the need for SEL approaches that support emotional wellbeing (Boyd, Bonne & Berg, 2017). Calls for "heart" (Macfarlane, 2010; Macfarlane et al., 2017; Taleni et al., 2018) and a "culture of care" (Macfarlane et al., 2007) also point to a need to consider the emotions in any SEL approach. This evokes the challenge to explore an emotional theory to find one that will connect with the ngākau, loto or heartfelt emotions to better listen to culture and hear the ways of being, knowing and doing under them. In Aotearoa New Zealand, SEL research is needed that assists students with their emotional wellbeing (O'Toole et al., 2019). However, I found that current research generally mischaracterises the recognition and discussion of emotions as a need to teach a singular emotional literacy (e.g. Mayer, Caruso, & Salovey, 2016; Nathanson, Rivers, Flynn & Brackett; 2016). Though easier to theorise and implement, the resultant emotional-competency-focus homogenises, to the point that Katzman and Stanton (2020) calls the approach to SEL "cultural genocide" (Luke, 2009, Sheer, 2015, Wang & Reeves, 2007, cited in Katzman & Stanton, 2020, p. 1563). More generally, the lack of incorporation of non-Western knowledges into all research is termed "epistemicide" by Boaventura de Sousa Santos (2014).

The strong Western-psychology base underlying most existing SEL models and the significant philosophical differences between these and proposed Māori models cause

inequity and injustice for those whose ways of being, knowing and doing differ from the majority. Therefore, utilising or adapting existing SEL models is not an option. Choosing one or the other creates a Māori-Pākehā binary that is not helpful. Instead, many different ways of seeing emotion must be present within a CSEL approach. In this way, the theoretical analysis represents the space within the classroom that we seek to create. One that allows room for the various ways of being, knowing and doing to be expressed and understood, thus increasing their potential to interact respectfully and empathetically together.

Emotions have been explored through many different lenses. Below, I briefly overview relevant parts of Rosenberg's (2003b) view of emotion, indigenous, and Māori perspectives. But first, this section considers the assumption generally prevalent in Western psychologies that emotions are our response to something important to that person. While starting back as far as Aristotle (345, cited in Keltner, Oatley, & Jenkins, 2014), this view gained momentum through the cognitive movement of the 1970s when the study of emotion took two separate directions; that of Emotional Appraisal (EA) research and Emotional Regulation (ER) research. These are explored in the first two sections below.

2.1.2.2 Emotional Appraisal

Emotional Appraisal (EA) is concerned with the different ways individuals actively evaluate or appraise life's situations against their internal "goal hierarchy and personal beliefs", thus producing emotions (Lazarus, 1993, p.6). Lazarus' cognitive-motivational-relational theory (1991) continues to influence emotional research today. (Ellsworth & Scherer, 2003; Keltner et al., 2014; Yih et al., 2019). More importantly for this thesis, his theories are cited extensively in SEL program research and approaches (e.g. Brackett, Rivers & Salovey, 2011; Brackett, et al., 2019). His research links specific emotions to a "core relational theme"; for example, "sadness" is said to be caused by "having experienced an irrevocable loss" (Lazarus, 1993, p.13).

Beyond Lazarus' theories (1991, 1993), Nico Frijda framed emotions as action-preparation between cognition and behaviour; related directly to an individual's connection of meaning to life's occurrences (1986 & 1993 cited in Ellsworth & Scherer, 2003; Mesquita, 2016; Yih et al., 2019). These theories are significant antecedents to

the research of this thesis, as they rejected Darwin's emotion theories and established appraisal as the process, involving emotion, between cognitive awareness and action (1956, 1986 cited in Mesquita, 2016). Building on from these early pioneers, Scherer and Moors (2019) present the current view of the emotion process diagrammatically and Appendix C indicates where Drives-Based Emotional Appraisal (DBEA) might sit within a current psychology view of emotion.

Goal-Based Emotional Appraisal (GBEA)

Searching emotional appraisal research uncovers a plethora of positivist studies in a modern branch of EA, termed GBEA. Despite the similarity of the acronym, the relationship is more like that of a distant cousin, twice removed, than an antecedent of DBEA. GBEA research attempts to test and predict specific emotions as a result of the perceived goals which cause them. Much of this research centres around computer-aided prediction analytics and is called affective architecture or emotion modelling (Dias, Mascarenhas, & Paiva, 2014). Goals used in such research vary but can be as general as mastery, performance-approach, and performance-avoidance goals researched by Pekrun, Elliot and Maier (2006), or as specific as Bagozzi and Pieters (1998) research into the goal of weight loss. Moors and Fischer (2019) assert that prediction accuracy issues have brought into question the universality of particular appraisal patterns. Consequently, they recommended that future research into emotions consider personal context and cross-cultural studies (Moors and Fischer, 2019).

Linking EA to SEL

Despite the extreme positivist, universalising directions of some appraisal theories, they remain relevant to SEL today. Not only has Lazurus influenced current SEL programs out of Yale University (1991, cited in Nathanson et al., 2016), as mentioned earlier, but also the Collaborative of Academic, Social and Emotional Learning (CASEL). Recent significant papers use CASEL as an international authority for SEL research (ERO, 2016; Macfarlane et al., 2017; O'Toole et al., 2019). However, the introduction proposes that a multi-disciplinary approach is needed to balance this Western Psychology perspective.

It is from Tompkins EA work (1970, p. 101 cited in Keltner et al., 2014, p. 22) that I temporarily utilised the terms Drives-Based Emotional Appraisal and 'drives' for the SEL I

have developed through practice. Teasing out the justification of concept details and terminology will be covered in the next chapter, but for now, *emotion*, *appraisal* and *drive* will be used when referring to these foundational concepts. Detailed development of this theory can be found in my previous work (Goodman, 2019), including consideration of how DBEA deals with primary, secondary & tertiary appraisals and re-appraisals, along with considering non-volitional vs. consciousness of appraisals. This thesis aims to build on previous research, but first, the development of DBEA through its antecedents assist in its justification and defining.

2.1.2.3 Emotional Regulation

Since Lazarus' early work on stress and coping, especially over the past thirty years, emotional regulation (ER) research has developed with a separate focus and hypothesis on emotion. Instead of focusing on the appraisal process and reasons behind feelings, ER researchers look at the mechanisms, strategies and timing within the process of emotion in order to modify the resultant emotion or the behaviour (Keltner, Oatley, & Jenkins, 2014; Yih et al., 2019). Any SEL with behaviour management strategies tends to be linked to emotion regulation research. ER often analyses how selecting or modifying a situation or redirecting attention can alter emotions (Yih et al., 2019). The New Zealand Government supported program, Positive Behaviour for Learning (PB4L), and Angus MacFarlane's Hikairo Rationale (1997, 2007) could both be said to relate strongly to behaviour and emotion regulation research rather than EA. Such approaches to this area can lead research, and the educators informed by it, to see themselves in the role of assisting those labelled as disadvantaged and with behavioural difficulties (as outlined in Positive Behaviour for Learning (PB4L) currently applied by the NZ Ministry of Education (2014)) (Hooper, 2017; Bishop and Berryman, 2009). Such deficit-theorising has been replaced with other theories more relevant to equity and wellbeing in an Aotearoa New Zealand context (Bishop and Berryman, 2009; ERO, 2016a; b; Macfarlane et al., 2017).

However, Yih et al. (2019) suggest that the remaining gaps and questions in both fields point to the need to bring them together flexibly. More ER researchers are concluding that goals, motives and appraisals are critical aspects of emotion intervention (Tamir, 2016; Yih et al., 2019), while EA experimentation concludes that it is difficult to extract appraisal from the situation (Yih et al., 2019). Accordingly, Yih et al. (2019) propose a

new process that places the EA process within the ER process, creating a more complete and useful analysis for future research to build from.

2.1.2.4 Limitations of the Western Lens

The epistemological basis of viewing emotions found in some Western Psychology literature is limited in its applicability in classrooms in Aotearoa New Zealand. Some views voiced in Keltner, Oatley, and Jenkins' (2014) textbook *Understanding Emotions*, for instance, are cause for concern as they discount the ability of minority people-groups to understand their own emotions, preferring interpretations based on western science: "folk theories are ignorant of the real causes of behaviour". (Keltner et al., 2014, p.281).

Not only is there an apparent distrust of peoples own perceptions of emotions and self-reporting, but researchers who present socio-cultural-constructivist theories also are not necessarily respected. Although Keltner, Oatley, and Jenkins (2014) acknowledge cultural differences in elicitation, display rules, naming and grouping emotions, they present cultural perspectives (added to each original chapter) as the divergent view. For example, they propose that a "more radical claim is that emotions derive from human meanings, which are necessarily cultural" (2014, p.60). In contrast, meaning-making is seen as a critical part of Kaupapa Māori research (Bishop, 2012).

However, EA is not entirely oblivious to the accelerating impetus to protect indigenous knowledges and celebrate cultural diversity, emphasised even more in SEL where issues of student wellbeing are linked to diversity, equity and identity issues (ERO, 2016a; Marfarlane et al., 2017). In his analysis of emotional theory development, Roger Giner-Sorolla determines that this field needs "to find methods to study emotional expressions and discourse from other language communities on their own terms, rather than just translating the concerns that arise in an English-dominated research universe" (2018, p.52).

Clore & Ortony (2014) challenge the modularity of emotions and argue that emotional psychology research over the past three decades has merely disproved any of the theories that came before rather than substantiated theories. They argue that emotions and the resultant physical states emerge from schemas and that there are as many emotions as situations we can imagine (Clore & Ortony, 2014). Their alternative constructivist view of emotion makes a strong case for ensuring CSEL is taught with

equity and care because, in their opinion, our bodies are learning schema constantly (for example, through songs, television, books, etc.) (Clore & Ortony, 2014).

One thing that appears to be agreed on is that defining emotion and categorising appraisals are somewhat fruitless research pursuits, despite the convenience they offer positivist approaches (Clore & Ortony, 2014; Keltner, Oatley, & Jenkins, 2014; Moors & Fischer, 2019). Analysing Samoan views of emotion, Mageo (1989) found there was a dominant focus on situations and the external reasons for emotions rather than the internal. Such external reasons are seen through a subjective lens, the lens of a unique heart, mind and spirit. Although emotion, too, is therefore subjective, it is essential that emotional theories explore contextual effects in detail, and research agrees "the biggest context is culture" (Giner-Sorolla, 2018, p.51). DBEA (as developed in 2.2 and throughout Chapter 3) extends that this is a significant part of SEL. Emotions are seen as unique to the individual and their context and not universalised for any guise of prediction or generalisation. DBEA's focus on emotion for deeper understanding ethically opens up the dialogical cross-cultural space between self and other.

2.1.2.5 Indigenous Psychology and Mātauranga Māori Perspectives

In similar ways to decolonial and indigenous research in education, Indigenous psychologies acknowledge and are built from the views of each culture and attempt to be an answer to the systemic influences of dominant institutionalised cultures to change, assimilate or diminish these traditional psychologies (Allwood, & Berry, 2006; Lawson, Graham, & Baker, 2016; Ngata, 2014). Indigenous Psychology links knowledge to ecological, historical and cultural contexts, integrating multiple perspectives through co-constructed, flexible methodologies and focuses on agency and meaning-making (Allwood & Berry, 2006; Lawson, Graham & Baker, 2016). These are all aims which parallel those of a socio-constructivist view of CSEL. Heelas (1996) explains many different ways of talking about emotion and gives a key example regarding the need for indigenous psychology. Depression, for instance, is not relevant to many holistically thinking cultures (Heelas, 1996). Empirical, experimental-based research methodologies dominate Westernised psychology and exclude other methodologies which might allow less heard cultural voices to contribute to the knowledge and direction of psychology and SEL (e.g. Scherer & Moors' analysis of emotion for the Annual Review of Psychology explicitly "privileges" hypothesis-driven studies and excludes ideographic, non-

generalisable approaches (2019, p.720)). Lawson, Graham and Baker (2016) emphasise that it is crucial to focus on and tailor unique psychologies to protect indigenous cultures and also to incorporate these cultural ways of looking at psychology into established knowledge wherever possible. Ron Ngata's (2014) *Understanding matakite: a Kaupapa Māori study on the impact of matakite/intuitive experiences on wellbeing* is just one of many examples of Māori researchers exploring a Māori viewpoint of psychology and mental health. This example examining the misdiagnosis of psychological issues in Māori who have had spiritual/intuitive experiences is particularly significant to me as it was Ron Ngata, in 2010, who first introduced me to Marshall Rosenburg's Non-Violent Communication (NVC). (A form of SEL whose emotion theory is explored in the next section of this chapter.)

Because the indigenous people of Aotearoa New Zealand are Māori, Māori ways of being, knowing and doing should be incorporated in any SEL in this country (see Chapter 1 for further discussion on this point). Central to this is Sir Mason Durie's (1998) work (explored further regarding a decolonial space for SEL in a recent article (see Goodman, 2021b)). One of the aspects so often missed when analysing how SEL might be taught in a classroom is that the term SEL itself is incongruent with a Māori perspective (or a holistic indigenous one). The social and emotional aspects (Taha Hinengaro and Taha Whānau) cannot be separated from the physical and spiritual aspects of learning such things (Durie, 1998, p.69). Any ethical CSEL in Aotearoa New Zealand, cannot take the social and emotional elements and separate them from holistic wellbeing. By ensuring this, DBEA will be flexible enough to align with Te Whare Tapa Whā.

Of the many other Māori SEL models discussed in the introduction, Macfarlane's (1997) Hikairo Rationale is also discussed here to test DBEA's flexibility to sit within an appropriate CSEL for Aotearoa New Zealand. (Manaakitanga is another crucial aspect of a Māori-appropriate CSEL model examined later in the chapter (see also Macfarlane, 2010; Macfarlane et al., 2017, and O'Toole et al., 2019).) According to Macfarlane et al. (2017), the Hikairo Rationale (Macfarlane, 1997) is "closely aligned with CASEL's SEL core competencies: self-management, social awareness, self-awareness relationship skills and responsible decision-making" (p.278). Although Macfarlane's original concept (1997) focused heavily on behaviour management and restorative practice, Macfarlane

et al. (2017) suggest its utilisation in SEL. However, I would argue that the overview is incomplete and once teased out in detail, the Hikairo Rationale does not resemble CSEL.

The Hikairo Rationale essentially offers a structure for "teaching students with emotional and behavioural difficulties" and all the deficit theorising that such a focus entails (Macfarlane 1997, p.153). However, it is the structure itself, the rākau (tree), that is noted by Macfarlane et al. as appropriate for SEL:

- Huakina Mai: the branches (opening doorways);

I Runga i te Manaaki: the tree trunk (caring that pervades);

- Kotahitanga (seeking collaboration – linking home and school);
- Āwhinatia (helping learners- moving towards restorative practice);
- Ihi (being assertive);
- Rangatiratanga (motivating learners); and
- Orangatanga: the foundational roots, the place of standing (nurturing environment) (2017, p.278).

Crucial to this analysis, Macfarlane et al. (2017) state that "It is through the teacher's knowing, being and doing of the values and practices inherent in these elements that their Māori, and indeed all, students are free to grow in their SEL". These seven aspects, taught to me by Macfarlane when I was studying to become a teacher, relate to the teacher. I interpret that they are more about creating the teacher-student relationship, contributing to the space in which pedagogy occurs than about SEL. Understanding these aspects does not alter the way of knowing, being and doing a teacher has, nor does it open discussion to such matters. Chapter 1 established that the majority of teachers in Aotearoa were non-Māori, and so SEL theories and practices must apply to a cross-cultural space. In this way, epistemologies, ontologies, values, ways of doing, all the things that are important to an individual must be an integral part of the CSEL. Instead, I propose that it is through making diverse ways of knowing and being under cultural, social and emotional experiences part of the listening and discursive practices of the classroom that these elements can be utilised to allow students to grow in their CSEL'. By relating diverse ways of knowing, being and doing to emotions, students can authentically integrate them, understand themselves and others better and maximise the manaakitanga and care in the space.

Connecting to the ngākau, the metaphorical heart, seen by Māori as the "the seat of emotion in the body, the place of affection and pain, and the feeling mind", is a crucial aspect of any CSEL appropriate to Aotearoa New Zealand (Jones, 2017, p.108). This is why it is part of the title of this thesis. The introduction chapter noted the push to have more 'heart' in the classroom (Macfarlane, 2010; Taleni et al., 2018). Manaakitanga and heart are, therefore, intertwined with emotion and CSEL. Emotions must be incorporated within a cross-cultural space discussing diverse ways of knowing, being and doing. Metge and Kinloch (1993) warn that without cultural understanding and effective cross-cultural discourse, emotions and their resultant behaviours could be misinterpreted. They use the example of 'whakamā', an emotion that appears to be shame or shyness but can have a complex cultural, psychosocial, behavioural purpose for Māori (Metge & Kinloch, 1993).

Whakamā is one of many topics that emphasise how vital emotional ontologies and epistemologies are alongside "I Runga i te Manaaki" and "Āwhinatia", caring and empowering restorative practices; they underpin the bi-cultural and multi-cultural focus of DBEA (Macfarlane et al., 2017, p.278). Yet, the other aspects of Macfarlane's (1997, 2007) rākau are also noted in brackets within this overview of DBEA. The drives in DBEA can be any value, way of being, knowing, or anything important to the individual. One example of these, to illustrate such integration, is the image below (see Figure 1).

Figure 1.

An image to connect to taha wairua, spirituality, and other related a'a

The title of this Figure fails to capture the non-linguistic

nature of the image to invite co-construction of knowledge
by multi-lingual and multi-cultural contexts.

It represents one option a student might choose to draw relating to their emotion (or an infinite number of other images created by students, whānau, iwi and other stakeholders). They will have had the opportunity to co-construct ("Kotahitanga") various understandings and languaging regarding pictures to understand different ontologies and epistemologies within the classroom. By utilising "karakia and whakapapa narratives" (Heaton, 2018, p. 466), art, waiata, stories, plays, sayings and any other means of expressing "taonga tuku iho" ("treasures handed down") drives are openly discussed. Cross-cultural learning develops ("Huakina Mai") through assertiveness ("Ihi") (Macfarlane et al., 2017, p. 274). This drives-based discourse is a radically, unique new way of combining current inter-disciplinary research to maximise motivation ("Rangatiratanga") and nurturance ("Orangatanga") of diverse students holistic wellbeing. (Bracketed comments refer to components of SEL outlined by Macfarlane et al., 2017, p. 274).

This is merely a little overview of Māori emotion and SEL theorising alongside an indicative overview of the means DBEA flexibly incorporates indigenous perspectives. It is based on "respect for cultural beliefs, knowledge and understandings" (Hudson et al., n.d., p.6) and in this way, both the respectful theorising and operationalising of this research are intertwined. Not being of Māori descent meant that I constantly questioned my positioning and ability to carry out this research (discussed further in Chapter 4). However, as I began to research, I quickly found that CSEL in Aotearoa New Zealand requires multiple and diverse meaning-making in the cross-cultural setting. This assured me that despite my own meaning-making and subjective understanding had a place within this space.

2.1.2.6 NVC Perspective

As I mentioned in the last section, I was introduced to Marshall Rosenberg's Nonviolent Communication (NVC) (2003b) by Ron Ngata in 2010. It has been a significant antecedent to developing the DBEA theory and CSEL approach. Developed and taught through practical delivery beginning in the 1960s, using Martin Luther King's civil rights concept of nonviolence, Rosenburg's NVC (2003b) is often called Compassionate Communication. NVC has a four-step method; observation, feelings, needs and requests

(Rosenberg, 2003b). The simple way that this process enhances critical listening skills and non-judgement is what has led to it being used by hundreds of thousands of people in more than 65 countries around the world (Center for Nonviolent Communication (CNVC), 2020). Despite this, there is minimal empirical research to support the method's effectiveness, making it very difficult to assess NVC's strengths and limitations.

As a psychologist, Rosenberg reports coming to the opinion that traditional Psychology and Psychiatry was not assisting his patients, and so he developed this method with practice in mind (2003b). His second book (Rosenberg, 2003a) focused on utilising NVC within education. In his thesis exploring its use in teacher focus groups, Hooper (2017) details that there is research from schools in Sweden, Denmark, Canada, America, Bosnia, Italy and Serbia schools, but none appears peer-reviewed.

In a similar way to the simple structured method of NVC, Bathe's work in a post-structuralist theory focused on "peaceable speech" (1977, p.192, cited in Peters & Burbules, 2004, p.2) which seeks to "suspend or baffle the violence and authority of language" (Leitch, 1996, p.75, cited in Peters & Burbules, 2004, p.2). According to Rosenberg, "judgements of others are alienated expressions of our own unmet needs" (2003b, p.52). 'Nonviolence' and non-judgement are aspects that will need to be incorporated in any CSEL concept looking to include the ways of knowing, being and doing under emotions.

Rosenberg's theory of emotion is simple. Cognition of something occurring in life (or even the thought, perception or imagining of something happening or not happening) causes an internal appraisal to take place. This appraisal, according to Rosenberg, evaluates whether the occurrence has either met a prioritised "universal need" or not. Consequently, emotions are experienced as a result of this appraisal. Current appraisal theorists could add to NVC's theory by explaining that the appraisal of the occurrence and the prioritisation of needs occurs based on five appraisal dimensions: relevance, valence, likelihood, agency and coping potential (Moors, Ellsworth, Scherer and Frijda, 2013; Yih et al., 2019). Much as discursive psychology focuses on the interaction and context of emotional occurrences, Rosenberg (2003a; b) focused his theory on socially communicating the needs and appraisal in simple ways.

NVC needs are explored further in Chapter 3, but this final clarification is followed by implications of this research in the development of CSEL for Aotearoa New Zealand. All our actions (including dialogue) are attempts to meet needs (Rosenberg, 2003b). Rosenberg created a 'universal' English literacy that has been translated into different languages, although these are not mentioned in his books or not-for-profit organisation website (www.CNVC.org). The English versions of the NVC needs and emotions lists can be found in the Appendices section (see Appendix A & B). While these are a powerful tool to move discourse to speak about what is under emotion (or what psychology terms the "appraisal process"), the singular literacy focus leaves no room for different ways of knowing, being and doing in relation to appraisal. NVC's translation of appraisal theory into communication or SEL is significant to this thesis, but it fails to acknowledge the socio-cultural-historical subjectivity called for by indigenous psychologists and cultural educationalists (Allwood & Berry, 2006; Heaton, 2018; Katzman & Stanton, 2020; Lawson, Graham & Baker, 2016). The co-construction of knowledge that the introduction chapter identified as crucial to CSEL is similarly omitted. These limitations of NVC are an opportunity for development in education research.

2.1.3 Care, Empathy and Manaakitanga

While eager to progress the development details of the DBEA theory, one key aspect of the introductory research has not been explored. While cross-cultural listening and dialogical practices could combine with a culturally respectful emotion theory, it would miss an essential ingredient if it did not include care, empathy and manaakitanga.

Despite care, empathy and manaakitanga being integral CSEL, it is vital to acknowledge the long structural shadow cast by the social reform history of education, where teachers were assigned the task of shaping the inner beings of their students (Davies, 1994, p. 77). One of the first to bring this shadow into view was Foucault, who highlighted the violences of the structures, discourses and technologies of schools. "Foucault (1988) really discovered something very simple (but highly unfamiliar nevertheless) – the centrality of education in the construction of modernity" (Hoskin, 2010, p.29). Post-structural, Indigenous, critical cultural and decolonial researchers develop this theme further to link the effects of colonial modernity as a separation that has violent ramifications (see Andreotti et al. (2018) for a full discussion of this point). Foucault proposes this modern separation is caused by 'dividing practices':

> "those procedures which, through classification and categorisation, distribute, contain, manipulate and control people. Such methods divide people from each other and within themselves giving them an identity which is both social and personal… they became increasingly efficient… widely applied and… were usually applied to dominated groups" (Ball, 2010b, p. 174).

With such a foundation of separation, it is no surprise that authors from many different disciplines point to care, empathy, understanding and manaakitanga as being the way to nurture emotional wellbeing; but very little clarity on the means to achieve this. Davies (2014) explores the knowledge needed to move the primary school students she studied to "look at each other with compassion not driven by social exclusion anxiety, but by a shared sense of social justice" (p. 59). She goes on to ask what teachers could do to help students towards this.

According to Noddings (2010), "empathy is a relatively new word, dating from the late nineteenth century" and was initially seen as more acceptable than the soft (perhaps feminine) sympathy (p. 145). With its prolific use now, she calls for a re-examination of "the concept", "its sources and its component parts" (Noddings, 2010, p.150). In her work 'Caring' in 1984, Noddings expressed concern about using this word. Although somewhat altered in opinion 36 years later, she still cautions regarding its "masculine projection" of emotions rather than "feeling with" and focus on "intellectual understanding of emotions" rather than care (2010, p.146). Noddings prefers the word sympathy as a way of maintaining a focus on care ethics (2010, p.146).

Teaching empathy can be difficult if it is not authentically modelled. Poignant cautions relating to CSEL conceptualisation relate to students losing genuine empathic concern when they are rewarded for compassion (rather than it purely being acknowledged) or when the empathetic actions become about following rules (Noddings, 2010, p. 149). Noddings (2010) emphasises how important authenticity is to modelling within the space, by cautioning "We do not 'care' in order to model caring; we model care by caring" (p. 147). Similarly, Macfarlane and other Māori researchers have found that it is "the teacher's knowing, being and doing of the values and practices" which is impactful for improving wellbeing and ensuring students experience empathy (Macfarlane et al., 2017, p. 278).

Maanakitanga includes the concepts of care and empathy, but it combines a sense of honouring and respect that the other two concepts often do not (Macfarlane, 2010). Traditionally based on how a visitor would be treated when they entered the marae, it includes upholding 'mana' (intrinsic honour) in a reciprocal, hospitable way (Macfarlane, 2010; Macfarlane et al., 2017). Authors see maanakitanga as an essential concept for wellbeing and CSEL in Aotearoa New Zealand (Durie, 1998; ERO, 2016a; Macfarlane, 2010; Macfarlane et al., 2017; O'Toole et al., 2019). Therefore, any conception of CSEL would include manaakitanga underlying the dialogical practices within its pedagogical space in the classroom.

ERO outlines the Māori "concepts" "manaakitanga, whānaungatanga, ako and mahi tahi" to provide a lens to assess wellbeing practices and emphasises the need for monitoring their inclusion (2016a, p.6). Yet, unless a CSEL approach sets up a dialogical space, the concepts are at risk of being approached, as values-based education might, and applied in a blanket, one-size-fits-all approach underpinning curriculum and practice. Contrastingly, DBEA introduces a theory to view such concepts as individually appraised and directly linked to emotion. For example, a student might express feeling hurt because their drive for manaakitanga was not met when a teacher failed to return their greeting. However, if they are instead internally prioritising ako (a holistic drive for reciprocal sharing of power), they might feel excited by the show-and-tell that had already started and so have no notable emotional response to the lack of greeting. This example illustrates that these ways of being are both fixed and fluid, with difference being possible both on a cultural and an individual level.

Saravia-Shore & Arvizu (1991) identified culture as a blueprint of shared values, epistemologies and social behaviours (cited in Habib, Densmore-James, & Macfarlane, 2013). Therefore, manaakitanga in action could be seen as respecting another enough to learn the ways of being that are important enough to trigger an emotion in the student. Empathy occurs when we 'feel with' the other as the prioritisation of epistemological or ontological drives is communicated. In this way, manaakitanga, care and empathy are closely linked within DBEA.

However, some writings suggest there may be limitations or considerations needed in regard to this focus on care. In contrast to Noddings (2010) paper regarding care

(discussed above), Slote (2007) provides an extensive examination of the politics of care and empathy, and considers how a focus on these, alone, may merely perpetuate the status quo. Slote's (2007) approach considers the ethics of empathy in terms of ontological difference, justice and respect. More recently, Amsler, Kerr and Andreotti (2020) highlight another limitation of this care, empathy and manaakitanga focus:

> [It] reflects a notion that multicultural societies are comprised of people who are separated from one another only because they lack personal connection or affective dispositions towards mutual understanding of individual and cultural differences. This analysis lends itself to assumptions that teaching rational, democratic dialogue, new emotional competencies, or the acquisition of intercultural skills will enable these groups to co-exist peacefully while engaging more critically with common problems. The limitation of this approach is that it does not recognise or enable us to develop capabilities to address the root causes of our gravest social divisions, hierarchies, inequalities and injustices, which lie in patterns of systemic, colonial violence (p. 16–17).

CSEL must not attempt to choose peaceable social spaces over genuine care for these inequities and systemic violences that so gravely, yet covertly, affect student wellbeing. "While consistency and total coherence are pleasurable and satisfying, they involve a large degree of selective perception and ignorance: we need to live with contradictory discourses because we live in a profoundly contradictory world with multiple and contradictory positions which go to make up that world" (McGregor, 1994, p.35, cited by Davies, 2014). Durie also emphasises the need to address the effects of colonialisation on health and wellbeing.

A final limitation addressed here relates to empathy. Following on from the need to acknowledge culture in CSEL, Levinas's (1969) philosophical approach adds an awareness of the violence of doing so without viewing the other in their entirety and difference. Levinas (1969) suggests that our gaze fails to see the infinity of another by seeing them through our own lens, our own 'totality' of the ways of being, knowing and doing within which we exist. Davies (2014) summarises that "[t]he capacity and willingness to be open to the other, in all his or her difference, is crucial, not only to the capacity of a community to endure but to the constitution of that community as an ethical place (p.11). Exploring these philosophical ethics generally is an area for future

research (See also Goodman, 2021c), but the way they are addressed in DBEA is explored below.

2.1.4 Summary of the Pasture Awaiting the Birth

The topic of CSEL and holistic wellbeing is a sensitive one. When approached without the considerations above, it could do more damage than good to minority students who do not see through the lens of the adult teaching it. By bringing together all the findings of the introduction and combining the listening, dialogical practices, emotional theory, empathy, manaakitanga and decolonial research included above, a scene or gap has appeared for DBEA to emerge into.

This paddock survey suggests that connecting to the ngākau, loto, and other diverse emotional epistemologies occurs when diverse ways of knowing, being, seeing and doing are appraised under unique emotional experiences. The space of this discussion non-judgementally considers what is important to the student amidst the physical, structural, historical context within which they operate. DBEA is developed in the next half of the chapter to meet this need and to incorporate the flexibility, co-construction, and multilingual conversations which are most appropriate to the context of Aotearoa New Zealand.

2.2 Birthing the Calf: What CSEL Has All The Literature Lead To?

Calving time on a dairy farm in Aotearoa New Zealand is not straw-lined barns and excited isolated moments of anticipation. It is searching muddy paddocks with the lights of the motorbike or an uncooperative torch night after night. It is the most physically exhausting time of the year for farmers, and it is through the highs and lows of a tough calving season that they see whether the previous year's work bears fruit. In these ways, there are parallels with the hard yards pulling together a thesis through the early hours.

Birthing is not always a joyous occasion. There are no guarantees in life for small calves especially. The anxiety before the first breath, the hope of the shaky, tottering steps, are moments likened to putting forth a theory new to the conversation. Concepts have incubated and grown from so many different nourishing antecedents and studies that they have reached the time to face the world and try their first steps no matter what the outcome.

2.2.1 Defining DBEA

The intersection of all of the research outlined through the introduction and this chapter prompts the development of an SEL theory that focuses on the cross-cultural space, emotions and the ways of being, knowing and doing below them. In previous research, I have found this definition of emotion from Campos, Walle, Dahl, and Main (2011) useful in this development:

> Emotions are*:* "1. Registration that an event is important; 2. The attempt by the person to establish, maintain, change or terminate the relation between the self and the environment on those matters that are important to the individual" (cited in Keltner et al., 2014, p. 26).

So, the resultant question is, "what are those matters that our emotions are telling us are important enough to establish, maintain, change or terminate things in our lives?" (Goodman, 2019, p.3). To answer this, I developed a table to explore the different terms theorists use to define these 'matters' (see Appendix D). It may be contended that "some of these terms indicate unrelated theories on emotion but clustering the different theories in this way highlights the similarity of the underlying concepts" (Goodman, 2019, p.3).

From this research, DBEA began to emerge. To explain DBEA simply to the students I teach, I use a picture of a train (see Figure 2). In this figure, the drives are shown as tubes or tanks with varying levels of fullness. I discuss with my students that emotions are like the indicators on the train's dashboard; just like a petrol gauge tells you how much petrol is in your tank, emotions tell us which tank on the train is important to us at that moment. Emotions also indicate if the prioritised tank has been filled or needs filling (loosely relating to the terms 'met' or 'unmet' in NVC (Rosenberg, 2003b)).

Figure 2.

Train image to help explain the DBEA concept

This image is usually an A3 size poster and so the tanks are clearer for students.

As an aside from the children's explanation, this is the point where EA is flexibly combined with ER through a student's consciousness and consideration of drives. A student can determine which path would best fill their tanks (situational or behavioural modifications), or their consideration of the tanks can result in cognitive re-prioritisation of drives. While ER and EA theory stops there, what I have seen in practice is that because many drives are socio-relational, the act of dialogically expressing a drive while someone practices non-judgemental listening and manaakitanga often results in the tank filling within the process. Despite this not being the primary intention of the DBEA space, the focus on drives in CSEL uncovers multiple profound opportunities for increasing wellbeing.

The tanks are visible in the picture, while the indicators (emotions) are not. This helps students understand where the emphasis of this theory is. The focus for children is their drives (their diverse ways of being, knowing and doing), the things the train sees as important at that particular point of the hill. Although one of the concerns the Post-graduate board had with this proposed thesis topic was that the DBEA theory might be too complex for participant-teachers to understand, having seen many children (as

young as three years old) and adults alike understand it, at least superficially, within minutes from this explanation, I intend to utilise it during the empirical work. Because DBEA exists through co-construction and within the space, its deeper understanding grows through use in cross-cultural settings.

In more technical terms, drives are prioritised by an individual's physical, structural, historical, ecological, cultural, psychological, spiritual, relational contexts. When life's circumstance occurs, whereby they appraise that the drive has or has not been met, an emotion is triggered. The higher the drives prioritisation or greater the occurrence was away from fulfilling this drive, the greater the emotional response.

In Chapter 1, ERO's Wellbeing for Success (2016a) was identified as a significant document influencing CSEL in Aotearoa New Zealand. While they use the term "needs" for drives, their importance to wellbeing is evident in the quote below.

> "The ethical responsibility of teachers, leaders and trustees is to consider, promote, balance and respond to all aspects of the student, including their physical, social, emotional, academic and spiritual needs. These considerations require deliberate expression and action across all curriculum areas, pastoral care, strategic priorities and teaching practices." (ERO, 2016a, p.4)

How might a teacher consider and respond to drives such as 'manaakitanga, whānaungatanga, ako and mahi tahi' without creating listening and dialogical practices within a safe cross-cultural CSEL space? Through "deliberate expression" of drives, students and teachers can grow in their cultural, social and emotional understanding, empathy, care and manaakitanga for one another (ERO, 2016a, p.4). Drives represent needs, beliefs, morals, values, goals, ways of knowing, being or doing or anything that is important to the individual. Yet, it must be acknowledged that such terms often are stigmatised. In de Sousa Santos' Abyssal theory, he critiques the discourse that presents scientific knowledge as 'truth' and all other knowledges as "beliefs, opinions, intuitions and subjective understandings" (2014, p.120). DBEA drives are acknowledged as uniquely experienced, prioritised and appraised. Likewise, the resultant emotions are uniquely experienced and contextual. The exploring, acknowledging and expressing of the drive is not about its judgment, but of building cross-cultural understanding and empathy. This develops a means to see through another's eyes. Self-awareness and mutual awareness of drives help better decision-making to assist in holistic wellbeing.

2.2.2 An Example of the Calf in Action

CSEL needs to be flexible enough to fit multiple emotion-based theories and ontologies while also having practical application. An approach to assist wellbeing is of no help if it cannot ultimately reach the student. The following examples assist in showing this flexibility and application, alongside the subtle ways DBEA differs from its many antecedents.

Let us imagine a person is physically hit by their friend. A universalised view such as Lazarus' Core Relational theory (1991) might say that since "a demeaning offence against me and mine" had occurred, anger would result from this appraisal (Lazarus, 1993, p.13). If the threat or danger were appraised as significant enough, anxiety or fear would result. I believe this approach fails to dig into the culturally diverse way in which we prioritise and appraise. There is an opportunity for a new approach to free SEL to the concept that the response to this 'hitting' or any trigger is infinite. The categorising of the drive, the appraisal, and the emotion is seen as less significant than the mutual expressing and hearing of the different epistemologies and ontologies underlying them, to build authentic empathy based on this growing understanding. In our example, perhaps the friend involved had been disconnected for a long time, and the person's cultural lens prioritised concepts such as kotahitanga, interconnection, whakahoanga, or expression. Therefore, the occurrence of 'hitting' may be appraised as filling these particular tanks. Resultant emotions, such as relief or even happiness and gratitude, could be experienced. The emotion depends on those things we esteem, the ways of knowing, being and doing we identify within our ngākau or metaphorical heart.

2.2.3 Co-Construction of Drives and Emotions

One of the strengths of DBEA's approach is that it does not universalise any other part of the social and emotional experience other than that appraisals occur. Consequently, there is significant co-construction of knowledge constantly occurring within the space. With this growing clarity, we can now refer back to the discussion in Section 2.1.2.6, regarding the increase of the need (Rosenberg, 2003) or the relevance, valence, likelihood, agency and coping potential (Moors, Ellsworth, Scherer and Frijda, 2013; Yih et al., 2019). Each of these dimensions can now been seen as wholly subjective. Furthermore, even the three key factors of the process are all unique to the individual,

with social, cultural, environmental, physical, psychological and structural dynamics all influencing their reality.

- Factor A (the drive and its prioritisation),
- Factor B (the life occurrence, how it is viewed and how much it increases or decreased the level of our drive tank), and
- Factor C (the emotion itself, its definition, its display rules, and secondary reactions).

Co-construction of the knowledge of these three factors, maintaining all their diversity is vital to DBEA. Without it, the theory and practice fall into a one-size-fits-all formula that only talks about greater equity "under the guise of rational autonomy" (Marshall, 2010, p.26). This thesis explores one tiny technology and discourse regarding an aspect of SEL. From Foucault, we understand that the power-knowledge nexus will always exist. In Aotearoa New Zealand, especially, careful design to consider power inequities and the implication of power, participation, protection, and partnership is required. To move away from the "cultural genocide" of current SEL, Katzman & Stanton (2020) call for community and cultural stakeholders input into SEL (p. 1563). Co-construction of various factors will aid in DBEA's collaborative understanding of the matters influencing student wellbeing. However, co-construction will need to be planned in multiple open ways that engage students, teachers, whānau, iwi, hapū and communities to provide many opportunities to engage in ako.

SEL is not psychology but rather the teaching of being more socially and emotionally aware and conversant. This cannot occur without taking context into account. Both post-structuralists and discursive psychologists recognise that discourse restricts our access to contextual knowledge. And I propose, consequently, our access to wellbeing. Words are flawed tools within which our experience of reality is communicated, thus simultaneously restricting that reality and becoming it. Drives cannot be simply translated into another language (refer Heaton, 2018). To do so would be to exacerbate the violence of Levinas' 'totality' (1969). Creative practices need to be utilised in the proposed cross-cultural communication of drives to attempt to address this linguistic restriction and to aid understanding. Students, whānau, teachers and cultural stakeholders might explore their drives with art, karakia (prayers or incantations),

whakapapa narratives and story-telling, waiata (songs), acting and role-play, whakataukī (proverbs), and any other means of expressing what contributes to their holistic wellbeing. Images have previously been developed as aids (e.g. Figures 1, 2 & 6). However, each classroom would be a unique setting to cultivate its cross-cultural understandings of drives. Likewise, research methods will need to incorporate this flexible, creative approach.

2.2.4 The Space DBEA Creates

The co-construction described above sets the scene for considering the intercultural space where listening to culture, dialogical practices, care empathy, manaakitanga and acknowledgement of complex contexts takes place.

This space between self and other is said to be the place where justice occurs (Jones, 2017; Levinas, 1969; May, 2009; Todd, 2009). Sharon Todd (2009) described interactions in this cross-cultural space of Māori-Pākehā or Indigenous-Settler as 'working the hyphen'. Hoskins and Jones (2021) develop this further by discounting the focus on binaries proposing that power circulates within the intercultural space. Conceptualising this space within which CSEL might exist has been comprehensively deconstructed previously (Goodman, 2021b), and the resultant diagrammatic interpretation of the space is included in Figure 3 (below). While this "*Home of possibility*" may have been conceived as a space for interculturality and CSEL, the impact of acting within it may make room to challenge the status quo in relation to equity and sustainability issues.

Figure 3.

The Home of Possibility

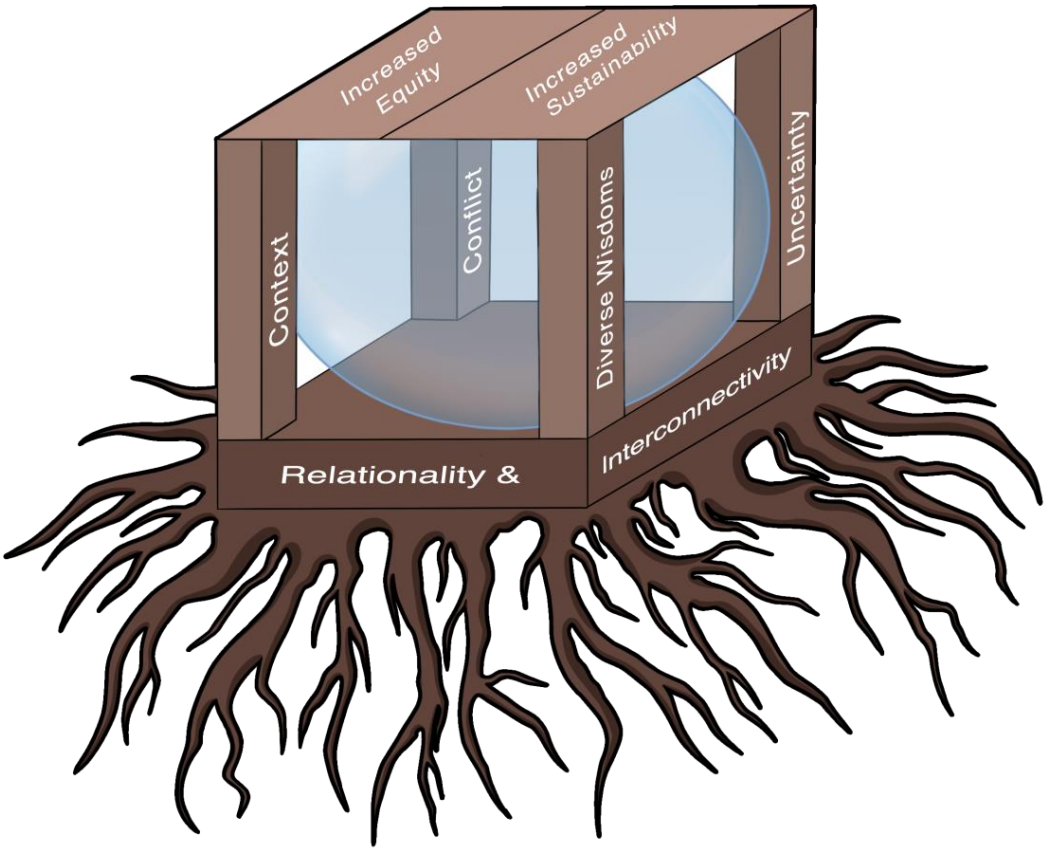


Figure from Goodman, K. A. (2021b). Three houses and what they tell us about beginning the decolonisation of social and emotional learning. In Press.

DBEA's focus is on enhancing this space between self and other. Merely incorporating drive and emotion words, no matter how co-constructed understandings are developed and creatively expressed, does not equate to an effective CSEL programme. DBEA's application only exists at this heart-to-heart level where the gaze, lens, or paradigm shifts to assist in greater understanding and empathy. Davies (2014) describes a relational, emergent way of being in the moment with one another and being transformed by it (p.21-23). "Being open to difference… in all its multiplicity as it emerges in each moment in between oneself and another" (Davies, 2014, p.1). Yet, she cautions that this is not "categorical difference, but a matter of becoming different or differentiation" (2014, p.35). Long before Davies did, Heidegger also considered being and difference. "[T]he unfolding of the ontico-ontological difference" was seen by Heidegger as that "between being and beings" (cited in Peters and Burbules, 2004,

p.69). This is relevant to this attempt to avoid the homogenising effect of a literacy focus in SEL while opening up a discourse that requires literacy emerging at the point of difference. Though seeming contradictory, it is through this acknowledgement of difference that greater understanding and empathy occurs. This opening relates directly to Levinas' (1969) ethical justice achieved when we are open to the infinity of the other. The strength of future CSEL research will be found in how it deals with difference, an issue that the methodology of Chapter 4 will need to address, but first, Chapter 3 will consider the terminology and concept of DBEA in more depth.

Chapter 3 Naming That Calf: Conceptualising DBEA Further by Searching for Appropriate Terminology

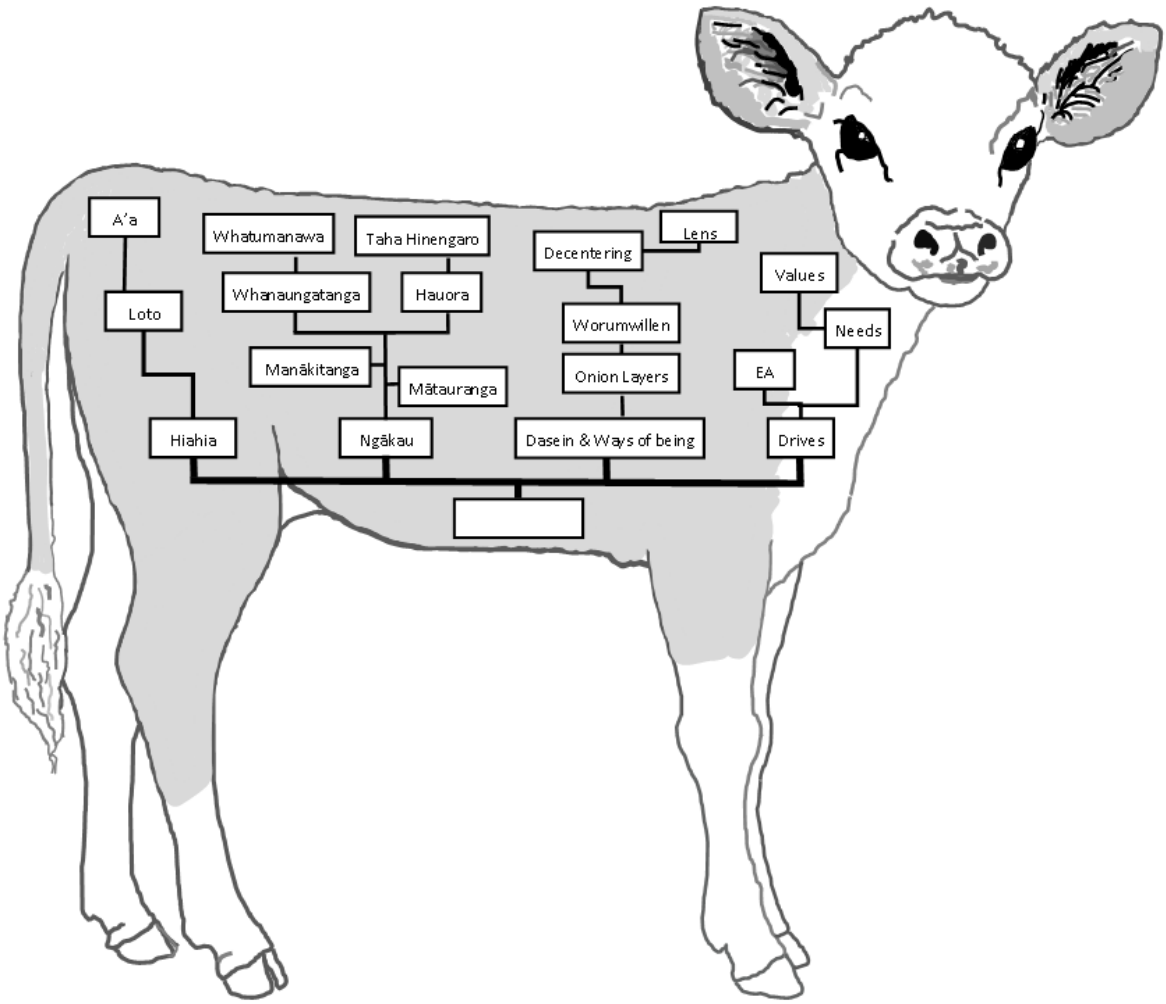
3.1 Introduction: Let the Word Hunt Begin

My parents adore Hereford cows. I nostalgically remember Dad explaining the process of trying to settle on a name for a new-born calf on the stud farm. Apparently, 'Curly' or 'Little' would not do. If I recall correctly, for calves, that meant one name relates to its lineage and year of birth, the other links to the farm of its birth. The name, therefore, contains both links to the genealogy and to the space. As with whakapapa and genealogy research, it is necessary to look at antecedents of words and theories to explore links back from the new to the old. The search for terminology for Drives-Based Emotional Appraisal (DBEA) had fewer set rules. The four pathways of enquiry are not appraised or compared with each other but form a collective search for a greater understanding of the whole in its present context. The importance of whakapapa for this theories identity and place in the world is honoured through this investigation process.

In this chapter, the concept of DBEA is explored further by searching down several different lines of research enquiry centred around the terminology used. Figure 4 (below) pictorially depicts this exploratory research. In no particular order, the first investigation branch includes terms from Western emotion-based theories. I then consider the offerings of philosophy and metaphysics concepts. The next whakapapa line, attempting to name this calf, studies Māori literature and the cultural considerations that doing so requires. The fourth whakapapa branch contemplates culturally diverse wording that may add to the clarification and development of the theory, leading to settling on a name for use in the remainder of the study.

Figure 4.

Whakapapa search: Naming the calf



3.2 Offerings From Emotional Theories

3.2.1 Drives

When I first began researching emotions and conceiving the theory (arrived at in the last chapter), I used the term drives and Drives-Based-Emotional-Appraisal (DBEA) to describe it (also refer to Goodman, 2019). As explained in the previous chapter, I did not use this to represent Tompkins views, who names "drives" such as hunger, thirst and sex (Tompkins, 1962, 1970, cited in Keltner et al., 2014, p. 22). But instead, I felt using drives captured the importance such "ways of being" have to those who prioritise them. In other words, the drive for justice, for instance, might feel as strong as the drive for food when we are experiencing the emotional response to injustice. Likewise, Keltner, Oatley, and Jenkins (2014) use the word "drives" in their analysis of anthropological-based

studies (including Bowlby, 1971; Ekman, 1992; Frank, 1988; Izard, 1977; Oatley 1992; all cited in 2014, p. 54-55). They hypothesised that the earliest societies and hunter-gatherers had three pro-social motivational drives (attachment, assertion and affiliation) and one anti-social drive (hostility). However, they found diverse drives such as motivational drives for progress, discovery, novelty, physical sustenance and safety (self-preservation) from danger or from toxicity which complicated this simplistic generalisation of what is under emotion (Keltner et al., 2014, p. 55). In the last chapter, I have developed a case for flexible theory for Cultural, Social and Emotional Learning (CSEL) that includes the many different ways of knowing, being and doing underlying what we feel.

From the outset, I was cautious about the wording of DBEA, and although I was still using it in my applications to study in 2000, I imagined that through the literature review process, this name would change. A label is necessary to allow clarity, reference, discussion, analysis and improvement to occur. 'Drives' is an ill-fitting term because it links to a base, instinctual response, possibly disregarding underlying epistemological and ontological aspects to appraisals. So, similar to a farmer who has bred a unique Hereford calf, the search for a name begins here.

The term being sought is broad, and its search may be messy. That which is being appraised to create an emotion could be a value, a principle, an ontology, an epistemology, a need, a moral-standing, a belief, a worldview, a motivation, anything historically, culturally, environmentally, relationally, motivationally, ecologically significant to the individual. I am seeking a more concise way of saying 'any way of being or any matter in which an occurrence is appraised against and an emotion results to indicate the prioritised way of being is either met or unmet'. Although this might appear a simple search for terminology, I remember the careful process my father went through to name a calf from a breeding line. Digging through different views, whakapapa (genealogies) and histories, we can uncover the limits and boundaries of that being, to aid its clarification and definition.

3.2.2 Emotional Appraisal Related Terminology

This researched theory has a clear link to EA. As described in the previous chapter, appraisal theories look at the conscious or sub-conscious evaluation of whether a

situation and they conclude that based on this evaluation, certain emotions are triggered. The last chapter discussed Goal-Directed-Emotional-Appraisal (GDEA) and how this was incongruent from the flexible, socio-cultural approach that is appropriate for the Aotearoa New Zealand context. In its past use, the term 'goal' fails to consider culturally diverse ways of knowing, being and doing within the appraisal. Goals are shown in the last chapter to link to a Western Psychology view that is all about universal predictability of emotions. GDEA's foundation in universalising anthropological and Darwinian approaches, alongside its lack of prediction accuracy, have brought the theory into question (Clore & Ortony, 2013; Moors & Fischer, 2019). The need for emotional appraisal theories to take individual contexts and cultures into account clearly suggests that 'goals' is not the term sought here (Giner-Sorolla, 2018; Moors & Fischer, 2019).

3.2.3 Is the Word 'Needs'?

Another antecedent discussed in the previous chapter was Marshall Rosenburg's NVC (2003a, b). In this discussion, I analyse the wording Rosenburg utilises: "needs and thoughts underlying his or her feelings" (2003b, p.66). (For lists of the NVC 'universal' needs, refer to Appendix A & B.) 'Needs' is an easy word to say and has been something I have used in my SEL practice for the last ten years, that millions of people worldwide also use.

However, this use of 'needs' did not originate from Rosenberg; Abraham Maslow's (1943) *A Theory of Human Motivation* is said to have been the inspiration behind the term (Hooper, 2017). Despite being developed using an arguably elitist, racist and exclusionary methodology, Maslow's (1943) hierarchy of needs or self-actualisation is still referenced today in SEL. For example, Chapter 1 discussed how O'Toole, Martin, Fickel and Britt (2019) discusses Ryff's (1989) Personal Well-Being model. This research for SEL in Aotearoa New Zealand, includes Maslow's theories (O'Toole et al., 2019; Ryff, 2014)). Maslow's 'hierarchy of needs' disregards unique and diverse prioritising of needs between and within cultures (e.g. the priority placed on whānau and relationships by Māori and Pasifika is third of the five-level "hierarchy of prepotency") (Maslow, 1943, p.102). Rosenberg chose not to have any hierarchy of needs within NVC; contrastingly, it teaches non-judgement through subjective prioritisation of needs and emotions, despite universalising the terms themselves (Hooper, 2017; Rosenberg, 2003a; b).

In literature unrelated to Rosenberg or Maslow, Noddings (2010) generally uses the word ‘needs’ to describe matters underlying emotion. She discusses her previous (2002 & 2005) components of moral education, always focusing on developing and maintaining the "caring relation" and uses the word "motives" to describe the reason under doing something (e.g. "to please his father" (Noddings, 2010, p. 148)). “Needs” is also a term used by ERO (2015, 2016a, b) to describe what is under emotion and, more generally, wellbeing.

However, the issues with utilising the term 'needs' are many. Foremost, they are presented as universal (Rosenburg, 2003a,b). Additionally, this universalising maintains the concepts at the levels of knowing and doing, rather than tapping into the ontological ways of being that was outlined in the last two chapters as crucial to ‘hear’ culture within this SEL practice (Andreotti and Munn, n.d.; Andreotti et al., 2018, Macfarlane et al., 2017; Habib, Densmore-Jamessan & Macfarlane, 2013). Another critical discussion regarding 'needs' is that for Aotearoa New Zealand's mainstream culture (and possibly for other English-speaking cultures worldwide), stigma is associated with this word. Every time I teach SEL using the word 'needs', I discuss negative framing words within the culture such as "needy" and "neediness". These words have an underlying connotation that it is not acceptable to voice the ways of being by which we prioritise and appraise the happenings in our lives. Below I briefly explore the terms needy and neediness in literature.

Neediness is studied within Western Psychology extensively and is seen as indicating the cognitive/personality trait with the predisposition towards depression (Bacchiochi, Bagby, Cristi, & Watson, 2003; Blatt, Zohar, Quinlan, Zuroff, & Mongrain, 1995; Rude & Burnham, 1995; Zuroff, Moskowitz, & Cote, 1999, cited in Dunkley, Blankstein, Zuroff, Leecce, & Hui, 2006). Neediness is defined academically as 'a generalised, undifferentiated dependence on others and feelings of helplessness and fears of desertion and abandonment' (Blatt et al., 1995, p. 334, cited in Dunkley, Blankstein, Zuroff, Leecce, & Hui). This view, especially relevant to SEL, stems firstly from Freud and then to John Bowlby and Mary Ainsworth's Attachment Theory (Ainsworth & Bowlby, 1991, cited in Bretherton, 1992). Also relevant to this review of the stigma associated with 'needs' (something which may not have existed in the 1940s and 1960s when

Maslow and Rosenburg utilised the wording) is the general information within the public arena when searching these words. For this, I quote a blog from 'Psychology Today':

> "Have you ever felt needy? What comes to mind when you hear the word? Most of us consider it one of the worst possible invectives to hurl at another human being, conjuring stark images of pitiable panic and desperation" (Malkin, 2012).

Although a strong opinion to end this section with, it does allow powerful insight into the loading of this term within society and the reason I seek to find a more appropriate word for the aspects under emotion being appraised within the SEL space.

3.2.4 Is the Word 'Values'?

Clarification is required to separate this SEL from 'Values-based education' currently used in schools. Instead of teaching values students 'should' have, DBEA links directly to emotions. In values-based education, a collective "who are we?" (and what 'should' 'we' do) is taught and explored rather than "who am I?" This can have a detrimental effect on wellbeing when a student finds their minoritised ways of being do not fit the 'collective' ontological norms. Indigenous writers emphasise that terming deep ways of being simply "values" undermines their intrinsic nature (Habib, Densmore-James, & Macfarlane, 2013; Heaton, 2018). Boyd, Bonne & Berg (2017) state that "Spiritual wellbeing was promoted at most schools through shared school values" and promoting students cultures (2017, Key Findings). Who decides on these over-arching 'values' within the diverse context of Aotearoa New Zealand? What is excluded from the discourse within Boyd, Bonne & Berg's (2017) findings regarding "wellbeing" in Primary Schools is just as important as what is stated. Some could say that Macfarlane et al. (2017) similarly prescribes over-arching values, albeit those of a minority group. While it is helpful that these proposed concepts come from the tangata whenua (Indigenous people of Aotearoa New Zealand), values, or any universal, one-size-fits-all imposed cultural ways, can homogenise and impose worldviews that fail to acknowledge the diverse historical-socio-cultural-emotional ways within any educational space. Instead, Andreotti, Stein, Sutherland, Pashby, Suša, and Amsler (2018) propose that desires for consensus, coherence, neutrality and quick resolutions need to be challenged. Accordingly, this theory focuses more on critical analysis than pedagogies. In practice, it

focuses more on creating a space for listening and ako than defining what occurs within the space (refer to Chapter 2 for a detailed explanation of this focus on space).

Long before Vanessa Andreotti was exploring power/knowledge in this modern way, Nietzsche was questioning the power issues with morals and values. He did this not simply because they perpetuate the dominant majority ("master") perspective through offering a singular universalising of what is "good", but more so, to question the benefit for humanity of such over-arching values. Although elaborating on Nietzsche is outside the scope of this thesis, an essential consideration in the development of DBEA theory is brought about by his questioning the benefit or harm of naming some ways as "good" or acceptable and others as "bad". For example, when some students speak of their way of being linked to inter-connectedness and humility, and others view a similar situation with an underlying ontology prioritising individuality, acknowledgement and recognition, is there a chance that teachers might intentionally or unwittingly attach value and subsequent judgement from their own framework? Doing so would mean this CSEL discourse would have an even greater means of assimilating to the dominant (in this case, predominantly Pākehā teachers) ways of being and minimising/isolating those within the classroom from minority cultures.

This assimilating is a significant concern, highlighted further when we look at the history of values teaching and education itself in its current form. Jones' (2010) *Genealogy of the urban school teacher* explores the education system using a Foucauldian approach to elucidate the constitution of the role of teaching and the teacher. He explains the missionary beginnings of the teacher emerging from concern for the squalor and moral degeneration of the slums (Jones, 2010). From the 1840s, education was focused on "the creation of a space in which the teacher would transmit ethical values to the children of the labouring classes"; curriculum content was seen as subordinate to this purpose (Jones, 2010, p.60). Foucault used this method of historical analysis to question how the "'truth' of the teacher became discursively established as both a subject and an object of power-knowledge" (1986, cited in Jones, 2010, p.61). Regret about the humbleness of teachers backgrounds, as they tried to stand in these roles of "irresistible ethical image" created rigour in teacher training (Jones, 2010, p.60). Through time the picture is painted of a perception that the "lesser-class" needed to be morally refined, turned into Foucault's "Docile bodies", "ethical subjects responsive to shame" (Jones,

2010, p.64). Hoskin (2010) notes that the term *docile* is derived from the Latin word "*docilis*, or teachable" (p.31). Students were to be role-modelled into shape by the schoolmistress; failing that, they were literally whipped into shape by the headmaster (Jones, 2010).

This genealogy of education first explored by Foucault (1982, 1986) (but also by Malcure, 1986, Stow, 1971, Tholfsen, 1974, and many more, all as cited by Jones, 2010) is based on schooling systems originating in England, primarily, without mention of other contextual origins as they critique the constitution of “normal” and “purpose” in schools. In a way, Durie (1998) continues the story for Aotearoa New Zealand by historically contextualising the coming of these English/European ways of dominance and assimilation onto these shores. For Māori, that meant stripping away the value, ties and meaning relating to the land and holistic ways of knowing and being (Durie, 1998). It meant being beaten within schools for speaking their native Māori language, and many other examples of how education was a key part of assimilation with the ‘normal’ (Durie, 1998; Jones, 2010). A ‘normal’ created back in the English origins of education, as Foucault and Jones describe.

Such a history, although not the focus of SEL, provides a vital context underlying any attempts to create a space that encourages multi-cultural, multi-lingual discourse which centres on the different ways of knowing and being under emotion, as clearly differentiated from prescribing (let alone institutionalising and disciplining) in relation to them. Generationally, being immersed in such oppression, Freire (2001) posits that the ways of the oppressor become the internalised concept of what 'man' actually is. That without the oppressed (Māori, in the case described by Durie, 1998) finding ways to see the mechanisms of assimilation, expressing their freedom and imagining new ways beyond the oppression, all attempts to assist operate within a deficit theory and perpetuate the power dynamic. While SEL is not commonly linked to equity education, the concepts are integrated and vital to any pedagogical theory seeking to improve the wellbeing of all students in Aotearoa New Zealand. It is clear that the term “values” would not be appropriate for use in this SEL because it is historically loaded with moral judgement, prescription, ‘shoulds’ and an existing education theory un-related to that researched within this thesis.

3.3 Offerings From Philosophy and Metaphysics

Having come up empty-handed from the first line of genealogical enquiry, philosophy and metaphysics are the next studied to find the calf a name. Philosophy is the study of knowledge and issues relating to it, while within this discipline, metaphysics analyses ontology itself. Eager, but equipped with only a limited budget of time and word count, I began to delve into some of the significant works on metaphysics. Terms such as the meaning of 'being', 'care' (through Heidegger), 'morals' and 'values' (Nietzsche and Foucault) all seemed potential considerations in relation to the DBEA theory.

3.3.1 Starting With Post-Structuralism

Some post-structuralist references have already been made throughout the first chapter because, in the conception of a CSEL theory which caters to the holistic wellbeing of all students, will-to-knowledge, will-to-power (Nietzsche and Foucault) and whose knowledge is legitimised are important considerations. Heidegger and Nietzsche are considered precursors to the post-structuralist theory they influenced (Peters & Burbules, 2004). Although Foucault did not like to be fitted into any particular theoretical box, he is often thought of as coming from "the first generation of post-structuralist thinkers" alongside Derrida, Lyotard, and Bathes (whom I reference below from their works through 1970-80) (Ball, 2010a; Besley, 2002; Peters & Burbules, 2004, p.1). To exemplify Foucault's ambiguous stance, the title he chose to teach under was "Professor of the history of systems of thought" (Marshall, 1996; Smart, 1985, cited in Besley, 2002, p.2), a stance born from problematising the restricting and constituting power of discourses, technologies, institutions and structures within Foucault's genealogically embedded approaches.

Around the 1870s, Nietzsche's work was concerned with critiquing "truth" and emphasising pluralities and highlighting binaries (work which Derrida later developed) (Peters & Burbules, 2004). He also "emphasised relations of power and knowledge through the concept of 'the will to power' and its manifestations as will to truth and will to knowledge" (work which Foucault later developed into lines of ascent and descent) (Peters & Burbules, 2004, p.18). Post-structuralism has contributed to advances in feminist and gender studies, queer theory, post-colonial studies, and indigenous education research (Davies, 1994, 2014; Devine, Pau'uvale Teisina and Pau'uvale, 2012;

Peters & Burbules, 2004). Therefore, it appears relevant for CSEL that seeks to assist in the emotional wellbeing of diverse New Zealand students.

Foucault helps us understand that we are all constituted by and dominated by classifications of our self. In education, behavioural management approaches to SEL evaluate whether we are 'docile', useful and easily managed (Foucault, 1991; 1997; Jones, 2010; Marshall, 2010, Peters & Burbules, 2004). Critical cultural theories are not immune to the effects of this economy-view of education, assumedly to be heard and valued in the current educational-political context in which they write (e.g. Macfarlane et al., 2017 and Taleni et al., 2018). Marshall (1998) elaborates on Foucault's view of "docile bodies and the ways we are classified and constituted as certain kinds of learners (slow, gifted, autonomous, independent, etc.)" (cited in Peters & Burbules, 2004, p.67) or as certain kinds of beings ("hyperactive, homosexual, autonomous, rational") (Marshall, 2010, p.16). This constitution of self and the objectification of students is touched on again in the next chapter relating to ethical methodology, but here, it highlights Foucault's interest in subjectivity, education and power. According to Besley (2002), "[Foucault] was above all, concerned to historicise questions of ontology, treating the self as a contingent historical construction rather than an unchanging, eternal essence or human nature" (p. xviii). Educationalists tend to focus on Foucault's power/knowledge nexus, but his work has addressed the constitution of the subject in a way that is relevant to DBEA (Davies, 1995, 2014; Peters & Burbules, 2005).

As the constituting and classifying of the student, the self, and the other is elucidated, we begin to see that there is observable and unobservable power at play within micro-technologies. From this understanding, the binary itself can be brought into question, critiquing both the violences of dichotomisation and subordination. This area of post-structuralist philosophy links directly to the antecedents utilised to define the DBEA concept of the intercultural space at the end of Chapter 2 (Davies, 1995, 2014; Hoskins & Jones, 2021; Jones, 2017; Levinas, 1969; May, 2009; Todd, 2009). Within that hyphen-space between self and other, the constitution of knowledge-to-power, especially knowledge/power connected to concepts as sacred and sensitive as ontologies, must be explored with extreme ethical care. For this reason, not only the theoretical work but the methodology of this thesis also incorporates these theories. Data analysis will look at discourse, paying attention to words, phrases and practices for classification,

generalisation, dichotomisation and subordination and other aspects of the power/knowledge nexus.

The pedagogical, emotionally-socially-culturally safe space conceived in the last chapter may potentially alter focus toward the intercultural hyphen-space and the illumination of structures affecting students. Yet, not with preconceived ideas of the 'right' or 'true' ways of being emotionally. The focus on what is under our emotions brings intent and motivations into question (similar to Luke, 1995, cited in Peters & Burbules, 2004, p.56). Tuhiwai Smith, Maxwell, Puke, and Temara (2016) contend that "[h]ierarchies of knowledge and knowing also re-inscribe false binaries between one form of knowledge and another, and therefore between one kind of indigenous subjectivity and another" (p.133). As analysis is carried out, both Foucault and Derrida's work may assist with finding 'traces' of this, as simple deconstructions of binary and hierarchal relationships and genealogy (whakapapa) of motivations are explored (e.g. the nature/nurture, independence/interdependence binaries). However, this potentiality of the theory requires a particular looseness of terminology and discourse boundaries. This is relevant for not only the CSEL theory being explored here, but the methodology through which its exploration is executed. Otherwise, we are purely proposing another SEL education through a particular lens which will have ingrained power-bias within its conception, and it will perpetuate Aotearoa's inequity in wellbeing. It is only when we question our "natural" tendencies and what we term "normal" that we begin to see the structural inequalities at play (Ball, 2010a, p.2; Peters and Burbules, 2004, p.71).

3.3.2 Where Does Philosophy Lead?

One of the key over-arching learnings of this post-structural research for SEL and the space being researched is that meaning is contextual and always becoming (Besley, 2002; Davies, 1994; Peters & Burbules, 2004). When we conceive context as culture, circumstance, time and place, this learning has a clear link to intercultural and indigenous writers views, described in the last chapter (e.g. Amsler et al., 2020; Andreotti, 2009; Berryman & Eley, 2017; de Sousa Santos, 2014; Devine, Pau'uvale Teisina and Pau'uvale, 2012; Durie, 1998; Habib et al., 2013; Hoskins & Jones, 2021; MacFarlane et al., 2007; Taleni et al., 2018). Our autonomy and agency to act outside of context are debatable (Peters & Burbules, 2004). Therefore, it is critical to explore philosophy underneath CSEL so that human consciousness and observable actions are

not privileged and the structures beneath them negated. Although this may appear too heavily theoretical to underlie primary school CSEL, the justice in the theoretical framework and the language used will set a foundation for the space being explored in the research question.

With this in mind, I first turned to explore Heidegger's terminology relating to *being* and *care*. They not only sounded like they related to the theory, but his foundational influence is also apparent in literature covered within the previous chapters (e.g. Besley, 2002; Davies, 1994; 2014). It also makes sense to start by questioning what 'being' is, when diverse 'ways of being' (ontology) are sought to be better understood and empathised with by the discourse of this CSEL theory. While going into heavy philosophy, the name for the calf needs to be a neutral term that is not steeped in philosophic traditions that restrict its flexibility in the DBEA context.

3.3.3 Dasein and Ways of Being

The scope of this thesis restricts anything even close to an exegesis of Heidegger's work on being, so this is an overview purely to evaluate the appropriateness of his terms. Heidegger proposes "[b]asically, all ontology, no matter how rich and firmly compacted a system of categories it has at its disposal, remains blind and perverted from its ownmost aim, if it has not first adequately clarified the meaning of Being, and conceived this clarification as its fundamental task" (Heidegger, 2002, p.31). Based on this fundamental task, Sarvimäki (2006) produced a very relevant piece of research *Well-being as being well - a Heideggerian look at well-being*. While I disagree with much of Heidegger's views, his exploration of 'being' poses a useful contemplation toward naming this calf.

To explore the meaning of being, Heidegger (2002) establishes the term "Dasein" (translated as Da- there and sein-being). There are differing views and controversy regarding what is meant by this term, with some seeing it as the "mode" of being experienced by human beings (Brandom, 2002, p. 325, cited by Wheeler, 2018), or the more common view of seeing it as the "entity" that human beings are (Haugeland, 2005, cited by Wheeler, 2018, p.1). It can present as a critique of the scientific or biological view of what it is to be a human being (Wheeler, 2018, p.1). Consequently, it appears that our terminology hunt is going in the right direction away from 'drives'.

Further links between CSEL and Heidegger are found in the being of Dasein, its meaning for existing is “Sorge”, translated as “care” (Sarvimäki, 2006; Wheeler, 2018) or that “Dasein” is “a way of life shared by members of a community” (Haugeland, 2005, 423). However, Sarvimäki cautions that this must not be mistaken for aroha or compassion, as it rather defines the involvement with others (e.g. fürsorge/soliciting and besorgen/concern) (2006). Heidegger uses the concept of Dasein to then contemplate being-in-the-world and uses notable equipmental metaphors (the hammer making shelter) to illustrate ‘Bewandtnis’, loosely translated as an inter-relatedness of all beings. This is seen in his totality of involvements, a concept explored by Levinas (1969) discussed in Chapter 2. Further clarification occurs in understanding that the ‘Da’ of Dasein can also be translated to ‘open’ and the ‘sein’ as ‘having-to-be’ (Sheehan, 2001, cited in Wheeler, 2018, p.2); linking to our consciousness of our state and the always developing process of understanding it.

Heidegger's work has been widely criticised as well as widely utilised as a foundation for many areas; influencing post-structuralism, critical theory, education, health and psychology, to name a few areas relevant to this study (Peters & Burbules, 2004; Sarvimäki, 2006). In childhood development, Stephen Langfur's (2014) critique and theorising of the You-I structure is relevant to subjectivity as a background for CSEL in primary schools. Langfur’s understanding of this state-of-being stems from an analysis of the early development of self:

> Hidden from us, and as forgotten as the meaning of being, is the You-I structure of our relations with persons and things. Today I regard a thing and see that it exists—there appears to be nothing remarkable about this fact, and the question of being seems empty, abstract, and artificial. Originally, however, nothing could exist for me without my coming into being for myself in relation to it. Originally, in the You-I event, I explicitly lived the meaning of being. (Langfur, 2014, p. 35).

Although, in Heidegger’s eyes, his view of Dasein is not conceived as “a vicious subjectivising of the totality of entities” (2002, p.36), authors (such as Foucault and Langfur (2014)) have gone on to find more emerging flexible ways of conceiving being. We are all both being and becoming (Davies, 2014). “Socio-cultural roles” play “an important part of forming self-consciousness” (Peters and Burbules, 2004, p.22). Unconscious socio-historical forces link to Freudian theory, where roles are connected to

childhood events. While Peters and Burbules (2004) expresses that “Heidegger ‘s ‘being-in-the world’ (the distinctively human mode of existence) precedes the subjects self knowledge and autonomy” (2004, p.22), a more historically-socially embedded and emerging understanding of “ways of being” is found in more recent views (Davies, 1994, 2014; Foucault, 1995/1997; Langfur, 2014).

Just as Tompkins’s drives (1962, 1970, cited in Keltner et al., 2014, p. 22) are too physiological a term to capture the deep ‘ways of being’ under emotion, using the terms' dasein' or 'ways of being' (aside from being cumbersome) negates the simpler onion layers, the more primal responses, the safety under fear, the rest under tiredness, which are also appraised within this SEL theory. The term must capture all these levels under emotional appraisal. (These ‘onion layers’ and Heidegger’s related worumwillen are explored further below). Just as ‘being’ is something that naturally occurs without our contemplation (and yet Heidegger shows we can study it), so too are primary school students (and teachers) already living and appraising their culturally and historically embedded ways of being. This theory does not envisage primary school students, or even adults, needing to discern whether a particular emotional appraisal has been made against ways of doing, knowing or being. The terminology must be broad enough to encompass all of these. The theory must be flexible and straightforward enough to be applied how those within the space need it to be.

Davies (1994, 2014) and Andreotti et al. (2018) help to clarify the importance of this pursuit to include “ways of being” and extending discourse to enable its practical inclusion. Davies (1994) gives examples that highlight why people often defend their perspectives vehemently. People are invested in their particular discourse because it is essentially “a means of interpreting oneself and the social world” (Davies, 1994, p.18). It is linked not only to our sense-making but to our engagement with life. Many authors have been referenced in the previous chapter as they emphasise the need to include cultural ways of being into education as we develop our lenses to see one another more clearly, more empathetically (Andreotti & Munn, n.d; Andreotti et al., 2018; Durie, 1998; Habib et al., 2013; Heaton, 2018; Macfarlane et al., 2017). Andreotti, Stein, Sutherland, Pashby, Suša, and Amsler (2018) present the challenge of “powerful interruption” to education policy and practice using cartographies which move beyond the methodological layer and “intervene at the layer of epistemological challenges and

gesture toward the limits of existing ontological possibilities" (p. 13). It is a challenge, a call to action which, according to Macfarlane et al. (2017), SEL may have the potential to take up; a call to address "how we exist in relation to one another" (p. 10).

3.3.4 Onion Layers

Before considering the next Heideggerian concept, I ask a question that may have struck the reader from the above examination to precede this new concept relating to the practicalities of CSEL. How can we expect students to understand that there are ways of being, under the ways of knowing, under the ways of doing, under the goal/drive, under the emotion? The answer comes originally from Peer Gynt, a character from a play of the same name, peeling an onion and finding the layers do not stop; they merely get smaller (Ibsen, 1867). This metaphor may have become commonly used since then, but for the last decade, it has assisted in teaching this concept.

I have found in DBEA practice that children hardly ever have trouble verbalising in some way why they feel a certain way, partly because they enjoy talking about themselves with interested adults and partly because the answers seem experientially evident to them. That is to say, (other than concerning 'mood,' which is considered separate from EA and spanning a longer time period than an emotion) the reason or cause of children's emotions tends to be communicated as what Keltner, Oatley and Jenkins (2014) would call the "trigger" or Clore and Ortony (2013) term a "situation". Unaware of the appraisal which has occurred within them, students describe the incident (e.g. "I am mad because she took my toy"). But rather than stopping there (where psychology limits its hypothesis to the observable), we can propose that the incident and what the child wanted to happen are outer layers of what they prioritise. The onion helps to demonstrate the layers, so that (without probing, but instead with exploration) students can begin to connect with their own layers and those of others empathetically.

A more specific example illustrates the theory and its potential to aid empathy with diverse ways of knowing and being. Let us imagine that we have just heard the Civil defence announcement that a volcano is erupting. A child who has been taught to focus on 'emotional literacy' might say they felt scared because they didn't like this happening. A goal-based or situational emotional appraisal theory would observe based on the skins surface response and determine fear was being triggered by the appraisal

that there was a threat that could have a detrimental outcome. An NVC response might be that they felt fear because their need for safety was not met. However, when we open the discourse to empathise and understand more and take diversity into account, multiple onion layers could be appraised under the fear response. Depending on the uniquely prioritised ontologies of the student, the fear may be about separation from loved ones and indicate that their whānau safety and interdependence is really important to them. Alternately, they might be scared for their property because fun and play, or even security gained by place or possessions, is a paramount way of being and seeing their world. Or the student might be afraid for their lives. Their fear might be linked to a spiritual conception of the volcano and what its erupting might mean. These are only a small number of different possible ways of being under a singular trigger experienced by many. Still, they emphasise that a diverse and flexible approach is needed to CSEL to allow students, over many years, to become more conversant with the potential onion layers of their processing, and therefore, wellbeing.

A space allowing open, non-judgemental discourse (Kress, 1985, cited by Davies, 1994) which does not focus on purposes, solutions or certainties (Andreotti et al., 2018) is required to enable SEL that ethically explores the layers which constitute 'being' (and thus impact wellbeing). This search for a name aims to lay the foundation for such discourse through its cross-cultural, cross-disciplinary approach.

3.3.5 Worumwillen

This onion peeling to get down to the ontological layers resembles Heidegger's "Bewandtnisganzheit", translated as "totality of involvement" (Langfur, 2014; Peters & Burbules, 2004; Wheeler, 2018). Heidegger explores being-in-the-world by symbolic examination of a hammer and the things which are 'involved' with it. He uses specific German terms to indicate the drilling-down through layers of meaning at an existential level (e.g. derentwillen, desssentwillen and worumwillen). The English translations of which are italicised in the following:

> "The hammer has its significance together *with* nails and boards, *in order to* build this or that, *for the sake of* certain goals, which are likely to include other people. All these involvements are gathered, focused, in my frustration as I roam the yard. They constitute an involvement-totality" (cited in Langfur, 2014).

Heidegger states, “The primary what-for is a 'for-the-sake-of-which' (*worum-willen*)" (Heidegger, 2002, p. 84). But Langfur questions this certainty in existence and being concerning worumwillen by proposing that it is a construction of culture rather than essential being. “To the toddler, the hammer is not a tool but a toy. As with the You, he need not look beyond it in order that it have integrity as a being” (Langfur, 2014, p.31). Other readings also connect this concept of worumwillen to a socio-culturally defined identity or purpose (Peters & Burbules, 2005; Wheeler, 2018). The onion layers connect as this does with the toddler incessantly asking, “But why?” I propose there is at least one if not many more “but why” to come beyond “worumwillen”. Heidegger’s “further goals, which are likely to include other people” (cited in Langfur, 2014) or “being a writer” (Wheeler, 2018) are examples of these. None of these terms assist the CSEL theory naming, despite the time it has taken to come to this conclusion.

In my brief analysis, I also developed concerns with Heidegger’s concepts of authentic/inauthentic and I-they-self/I-self (Besley, 2002; Langfur, 2014; Wheeler, 2018). These do not seem to be presented transparently as binaries but valorised by Heidegger’s theory surrounding them. The inauthentic they-self, described by Heidegger, de-legitimises the influence of culture that Indigenous writers highlight. He proposes freedom as shaking the shackles of the I-they-self and finding the “authentic I-self”. Through his post-colonial-they lens, we see Heidegger’s bias toward an individualistic way of being. Arndt (2012) discusses freedom for students as the ability to exist equitably in both the Māori or Pākehā worlds, or to use Heidegger's terminology, to be one’s Self in any 'they'. But, freedom and authenticity mean different things depending on our culture and unique ways of knowing, doing and being, reinforcing the need to bring these ways into educational discourse. We all have self-construals, ways of being and knowing which we valorise. Illuminating these through reflexivity is not only crucial for Heidegger but also for researchers and teachers involved with this CSEL.

3.3.6 Decentering

This reflexivity is developed, in part, by decentering. Much as de Sousa Santos (2014) has questioned the Western-centric philosophies (specifically science) in his *Epistemologies of the South*, so too do Nietzsche, Foucault, and Derrida critique the instituting of power, knowledge and subjectivity. “Derrida's work was inspired by Nietzsche, “suspicious of both ‘origin’ and its equation with ‘truth’ and ‘centre’, and seeks to pass beyond

humanism, insofar as it demands a single, unambiguous reading of ‘man’ valid for all time and culture” (Peters & Burbules, 2004, p.68). Derrida focuses on deconstruction and questioning the centre. He “questions at a deep level the metaphorical coding of Western metaphysics and the way in which its history has been determined by a succession of what we might call substitution metaphors, where any number of humanist terms have been substituted for centre (the structurality of centre)” (Peters & Burbules, 2004, p.68). Whether in data analysis of SEL research, teacher-training, or within the space itself, decentring and looking for Derrida’s “traces” of centres will assist in the ethical openness and non-judgement within this space.

Although the term ‘decentring’ is not appropriate to summarise what is under emotion, it does capture the essence of the potential opportunity for CSEL in Aotearoa New Zealand. The theoretical and methodological approaches of this thesis seek to look at CSEL in a way that decenters the Western Science/Indigenous, the observable methodological causes of emotions/unobservable ontological, the societal-cultural nurture/physiological nature and the other binaries relating to emotions. CSEL in Aotearoa New Zealand must not take emotions (or their expression, languaging, triggers, or appraisals) as givens, as certainties. Instead, it must open a discourse allowing teachers and students to see and question "emphasising and valorising particular human traits [emotions and what is under them] as over and above other equally "human" qualities [emotions and what is under them]" (Peters & Burbules, 2004, p.27) (bracketed words have been added to the original to specify the relevance to this study).

3.3.7 An Epistemological/Ontological Lens

A final term to propose from this examination of philosophical terms is ‘lens’. Through this examination of philosophy and power, the need to examine the lens of philosophers, psychologists, and educationalists (including teachers in their practice) is further emphasised beyond (Andreotti et al., 2018; Habib et al., 2013; Macfarlane et al., 2007; Macfarlane et al., 2017). By claiming that the Will to Knowledge and the Will to Power interact perpetually (Nietzsche, 1887), or as Foucault alternately puts it, power dynamics instigate the need for 'techniques of interpretation'. They bring into question their own work and anyone else’s. Rather than affirming their understanding of 'being', 'caring', 'truth' and the various topics they unpack, their very stance regarding power and understanding assertions through the lens of historical, societal, power contexts,

allows us to put their work also into the context of the place and time in which it was conceived and written.

This fact brings me comfort because it allows critique of such notable philosophers and an acceptance that they were not contemplating such concepts as the meaning of our existence within a context of the knowledge of Durie's (1998) Indigenous history of Aotearoa New Zealand. The German (Nietzsche) and French (Foucault) philosophers explored through their lenses just as we all do when researching. In that way, Foucault brought more consideration to the power nexus than Nietzsche ever did (Davies proposes this may have been due to his lens being tinted by the experience of being the 'other' as a homosexual, 1994, p.39). Those philosophers exploring power have often experienced 'minority-being' somehow (not the same as Indigenous writers, but definitely in a way that allows some relevant concepts to be explored). For example, Freire (2001) can be seen to explore power from a different stance due to his having experienced extreme poverty and 'otherness' within South America.

Although these historical-social contexts seem like a detour from CSEL theory, the contemplation of this 'lens' allows the ideas about 'being' contained in this section to be synthesised into relevance. It could be seen as culturally controversial to utilise Nietzsche and Foucault when they so specifically question a singular truth, the existence of higher immortal powers, eternal spiritual life and the very meaning many people find in existence. Likewise, Derrida follows both Heidegger and Nietzsche in suggesting "the determination of being as presence" and that various "humanist terms can be substituted for centre" ("the structurality of structure") (Derrida, 1978, p.279, cited in Peters & Burbules, 2004, p.68). Holistic wellbeing, including spiritual health is an integral part of Māori Health (Durie, 1998; Heaton, 2018) and Pasifika wellbeing for academic success (Taleni et al., 2018). In fact, de Sousa Santos (2014) might term much philosopher's work (despite many attempting to elucidate power dynamics) 'epistemicide' if looked at alone rather than a mere part of a larger conversation across place, time, and history. In this way, when all voices are valued and we accept, if not celebrate, disagreement, this literature review starts to show the qualities we are looking for in the 'radical democracy' which Todd (2009) describes. The intersection of different theories brings about greater equity and freedom. Western Psychology and Emotions Theories, Indigenous Psychology, Philosophy, Global Citizenship, Mātauranga

Māori and Critical Cultural Education theories all vying within the space to be heard. Through this vying, we may become closer to equity. Not pursuing a naive, utopian freedom, where power dynamics do not exist, but an emerging, developing, more equitable and freer space (Freire, 2001; Jones, 2017; May, 2009; Todd, 2009).

Teacher education to assist in understanding this concept of the space and each educator's own lens will significantly contribute to the success of any CSEL in Aotearoa New Zealand. Within the space, there is no one answer, not a singular way, but so many that the CSEL needs to be a constant unpacking and discovery together, with teachers offering information and options and students bringing their own literacies and knowledges (Berryman & Eley, 2017; Macfarlane et al., 2007). The space becomes one of discovery, and of different ways of being, in various languages, emerging into consciousness and then conversation. In this way, the multi-cultural classroom becomes a place of ako, of mutual pedagogy, weaving of a mat of cultures. This concept of weaving together different cultures metaphorically is seen in the Early Childhood Education (ECE) Te Whariki document and developed further by Devine, Pau'uvale Teisina and Pau'uvale (2012).

The philosophical analysis, most especially the valuing of diverse ways of being under layers, has led us to explore and clarify the space and the dispositions and reflections required to facilitate it. It has also uncovered the limits and boundaries of genealogical searches such as these. However, it has not assisted in the terminology search, other than highlighting the need to look beyond Western literature across the de Sousa's (2014) 'abyss' for answers.

3.4 Offerings From Māori Literature

3.4.1 Moving From One Whakapapa Pathway Into Another

Post-structuralism and the consciousness of our lens call us to see the less familiar, to question our own subconscious privileging and excluding of knowledges. The findings of Chapters 1 and 2 leave me excited at the inclusion of Māori writers contributions to this kaupapa. Yet, as a fourth-generation Aotearoa New Zealand citizen of originally British descendent I have trepidation in doing so also. These emotions are indicators of humility and respect being intrinsic drives that I, personally, prioritise. This pathway is where Tolich's (2002) concept of Pākehā paralysis occurs. He suggests, "[A]s Pākehā they

had learned that they had no place researching Māori." (Tolich, 2002, p.165).

Acknowledging Tolich's (2002) term, Hotere-Barnes defines Pākehā Paralysis as:

> Emotional and intellectual difficulties that Pākehā can experience when engaging in social, cultural, economic and political relations with Māori because of: a fear of getting it wrong; concern about perpetuating Māori cultural tokenism; negative previous experiences with Māori; a confusion about what the 'right' course of action may be" (Hotere-Barnes, 2015, p. 3).

However, as Tolich (2002) explains, "protecting Māori from [the] harm [of research may in fact be harmful in terms of Treaty of Waitangi responsibilities" (p.166). He explains researchers can be "oblivious to the complexity of these issues" or "paralysed, recognising it as a potential minefield" (Tolich, 2002, p.167). "Pākehā paralysis can potentially hinder the roles Pākehā can take in positively transforming these monocultural and monological educational systems that reproduce poor learning outcomes for Māori and educational inequity" (Hotere-Barnes (2015, p. 4). While maintaining that any research focused on purely Māori knowledge or participants needs to be carried out by Māori for Māori, there needs to be a pathway to meeting Tiriti obligations by including Māori in the study of the general population (such as, here, within the education system teaching and learning SEL) (Tolich, 2002). "Päkehä seem unable to fully participate in researching the Aotearoa New Zealand population and to have their research fulfil their obligations under the Treaty of Waitangi" (Tolich, 2002, p.176). "Paralysis' does not affect all Pākehā in the same way when working with Māori in education. At the same time, paralysis need not always be 'a bad thing': it can be an important part of the self-reflection and conscientisation processes of individuals and organisations" (Hotere-Barnes, 2015, p. 8). McWilliam (2014) suggests that "non-stupid optimism" is a way to carefully step forward into this sensitive area (cited by Hotere-Barnes, 2015).

It is an area of research where a deep respect, a sense of the taonga and tapu over the Māori (and other minority cultures) exists for me and apparently other researchers. Yet, if we are to allow Pākehā paralysis to grip research, how then can we collectively play a part in the infinitely collaborative conversation that is research? With the respectful care of "tika" and the caution of kia tū pato (to be careful), I have questioned whether any theory developed would merely reflect a Westernised paradigm and perpetuate the

equity issues already affecting the wellbeing of diverse minority populations in Aotearoa New Zealand? As shown above, we all have an epistemological and ontological lens that alter our research. Yet, armed with this knowledge, I conceive a space within the intercultural, interdisciplinary concepts of these pages that contributes to a safer, healthier, more equitable conversation. Similarly, this is the positioning of each student and stakeholder in CSEL. Therefore, I choose to step into the uncomfortable and hope that considering the aptness of words and concepts which originate and represent a Māori worldview is a way to honour the partnership, participation and protection that I esteem within my home country.

3.4.2 Connecting to the Ngākau

A Māori worldview sees all emotions, affections, heart, mind, and soul seated in or derived from the ngākau (Jones, 2017; Māori Dictionary). The holistic Māori way of viewing emotions encompasses the historical, cultural, spiritual, as well as the physical, bodily responses (Durie, 1998). In the first chapter, I explained that during the literature review the term for this theory changed from DBEA to Heart-based Emotional Appraisal (HBEA). In Chapters 1 and 2, research has pointed to the ngākau being an essential aspect of this theory. Te reo uses 'ngākau' as a suffix to change emotions into the embodiment of them, and these can be heavily valorised based on the cultural display rules and Mātauranga. Empathy (Noddings, 2010); intercultural understanding (Habib et al., 2013; Taleni et al., 2018), manaakitanga (Macfarlane, 2010; Macfarlane et al., 2017); and Rosenberg's (2003a; b) NVC all are referred to as moving from the head to the heart.

Although using the term 'ngākau' in the name of this theory potentially moves towards upholding Tiriti obligations and empowering Māori in the space for emotional wellbeing, it also is not appropriate for me to use a Māori taonga in such a way. I have considered this at length, and 'ngākau' and 'Ngākau-based Emotional Appraisal' is written in the appendices as it was used as a name during the empirical work. However, there was no intent for misappropriation of this term and I have concluded that the most respectful name for this theory is Heart-based Emotional Appraisal (HBEA). It acknowledges the ngākau, loto and bringing 'heart' into the classroom including many different ways of knowing and being, without indirectly claiming to be based on Māori epistemologies. I am not proposing that concepts of ngākau, loto, and the metaphorical heart are

interchangeable, as each is understood embedded within its culture of origin. It is crucial that te reo, Kaupapa Māori and Te Ao Māori are an integral part of the CSEL space and both the theorising and operationalizing of any approach to aid wellbeing in Aotearoa New Zealand, however, ngākau is not appropriate for the overall name of this theory. The name HBEA signals a move to combine the contrasting sides of de Sousa Santos's (2014) abyssal theory gap. The EA of this theory occurs within the metaphorical heart (in whichever manner that is specifically understood by the individual or their culture). HBEA is most appropriate because it covers all the different ontological, epistemological, and surface layers of the onion (discussed in the last section).

However, this wording does not complete the research to find the calf's name. While the 'heart' captures the place where EA occurs, it is not the 'heart' against which we appraise. At the beginning of this chapter, I explained that the term we sought represented diverse ontologies, epistemologies, or any matter that we prioritise and appraise against. I still need to review more literature to find a word that captures this. In mathematics, this would possibly be termed "set X", when the HBEA theory states Set X ϵ {x | x = any way of being or any matter which an occurrence is appraised against and an emotion results to indicate the prioritised way of being or matter is either met or unmet}. And if we really wanted to play with set theory here, we could say, any emotional appraisal occurring outside of the heart = ∅. Meaning there is no emotional appraisal occurring outside of the heart. Using yet another language (mathematical) may seem divergent from the purposes of this chapter, but I do so to correlate the study with the studied. It captures the essence of the space in which all languages and ways of being are welcomed, as well as utilising this particular languages symbolic summarisation skill to establish that "X" is the term this hunt is still searching out.

3.4.3 How About Mātauranga?

I wondered if the word Mātauranga encompassed ways of knowing and being to an extent that it would transcend prescription. The Ministry of Education defines Mātauranga in *Ka Hikitia – Accelerating Success (2013-2017)* as "Māori knowledge, norms, principles, and experiences that diverse Māori communities value and practice as part of their world view" (MOSD, 2013, p.3). On the surface, this appeared to be the word I was looking for, as it links ways of being, doing and knowing (the onion layers) together into one word. However, the literature indicates otherwise. Researchers use

Mātauranga to indicate Māori knowledge much in the same way as Indigenous knowledges cover the holistic knowing, being and doing of their culture (Landcare Research, 1996, Māori Dictionary, 2003, Marsden, 2003, Mead, 2003, Waitangi Tribunal, 2011, cited by Hikuroa, 2016). Looking at SEL and emotions from this worldview has been explored in the last chapter. Much in the way de Sousa Santos (2014) references Abyssal theory and Epistemicide, Hikuroa (2016) describes how Mātauranga Māori is discounted as purely "myth and legend" rather than being valued as historical and scientific endeavour (p.5). According to Hikuroa (2016), Mātauranga Māori is presented as "a method for generating knowledge, and all of the knowledge generated according to that method" (p.6). Tuhiwai Smith, Maxwell, Puke and Temara (2016) conceptualise Mātauranga Māori as both knowledge and methodology. However, rather than merely evidencing its legitimacy against discrimination (as Hikuroa does), they emphasise scepticism of "academic attempts to over-determine Indigenous Knowledge mātauranga Māori", and exploit it, as well as attempts to box it as old/traditional knowledge rather than evolving/applicable knowledge linked to current identities of Māori (Tuhiwai Smith et al., 2016, p. 132).

In relation to SEL, Mātauranga Māori may be proposed to underlie Emotional Appraisals for Māori. However, this could be critiqued in the same way the term “values” was. If the term represents a prescribed set of cultural values, knowledge, principles and even ways of knowing, being and doing, the SEL will inevitably be homogenising and marginalise those Māori who do not fit within the generalisations of Mātauranga. Consequently, this exploration has emphasised the need for SEL to focus on a dynamic, open discourse within the 'space' and not emotional or knowledge related literacies. In this search to find a name, mātauranga is not fit for the specific purpose of HBEA.

3.4.4 Exploring Terms Within SEL Models Proposed for Māori Students

3.4.4.1 Manaakitanga and ‘Concepts’

I defined the term ‘manaakitanga’ in the last chapter and discussed how essential it is for DBEA (ERO, 2016, Macfarlane et al., 2007; Macfarlane et al., 2017). It could be called a ‘way of doing and being’, that when met (or unmet) by a particular occurrence, an emotional response would result. Macfarlane et al. (2017) reinforce this view by stating that when manaakitanga is met, so is a student’s “sense of belonging” and security with their identity (p.280).

Therefore, examining how various authors categorise terms such as ‘manaakitanga’ and ‘whānaungatanga’ and other concepts described in *Wellbeing for success* (ERO, 2016a), for example, we might find the term we seek: ERO (2016a) uses the term “concepts”; O’Toole et al. (2019) uses the words “Māori concept” and “Māori values” interchangeably when describing these ways of being and doing.

3.4.4.2 Hauora and Taha Hinengaro

Durie’s (1998) Te Whare Tapa Whā approach is summarised in the previous two chapters as it is included in the Primary and Secondary New Zealand Curriculum (MOE, 2007) and Wellbeing for Success resources (ERO, 2015, 2016). As Professor Sir Mason Durie (1998) developed this model regarding the health of Māori, it provides an understanding of an inter-linking, holistic way to view health and wellbeing. Within this search for a term, Durie’s concept of Hauora is an ontology. Heaton (2018) argues against viewing it as a direct translation to wellbeing and not seated in historical, cultural, and contextual understanding. Such translations often turn Hauora into taxonomies or epistemologies that are the more practical or superficial onion layers. Heaton (2018) argues that Hauora must relate to the deepest onion layers or ontologies. Since the search has already concluded that the term we seek for what is under emotion can be at any layer, Hauora is not an appropriate name. Nor is “Te Hinengaro”, despite it encompassing thoughts and emotions, mind and heart (1998, p.69).

3.4.4.3 Whānaungatanga and Whatumanawa

These two terms are a part of Tomlins-Jahnke and Graham’s (2014) educational work on the East Coast of Aotearoa New Zealand, mentioned in Chapter 1. This “tribally-based curriculum” (2017, p.94) is referred to by both Macfarlane et al. (2017) and O’Toole et al. (2019) as a useful Māori SEL approach to learn from. Tomlins-Jahnke and Graham (2014) view whānaungatanga as a deep relational connection, kinship, or extended family and whatumanawa as an awareness and connection between the spiritual realm and ourselves through the ngākau. Pere’s (2014) *Te Wheke ka maatu: The octopus of great wisdom* suggests that whatumanawa and whānaungatanga are seen as two of the eight tentacles of the octopus - dimensions of Māori health, thus, extending Durie’s (1998) four holistic dimensions.

All of the dimensions of *Te Wheke* represent significant ontologies and taxonomies that need to be incorporated, understood and enacted within the CSEL space. Yet, no one term summarises or represents them all collectively. For example, a student might experience happiness at their 'muti-dimensional drive-tank' (for want of a better word) for whānaungatanga being filled when their whānau arrived and took her to a place of family significance. Whānaungatanga is a specific subjective ontology and taxonomy in this case, not the collective calf name.

However, whatumanawa requires further consideration as Pere interprets it as "Ranga Whatumanawa / Relating to the Emotions and Senses" (Pere, 2014, p.3). Combining Tomlins-Jahnke and Graham's (2014) and Pere's (2014) views on whatumanawa make it clear that the expression of emotions linking to culture, history and spirituality are significant to Māori wellbeing. Therefore, whatumanawa describes one of the aims of Heart-based Emotional Appraisal. Potentially, HBEA, and the CSEL space aimed to be created by it, will assist in facilitating the occurrence of whatumanawa in the classrooms of Aotearoa New Zealand.

3.5 Offerings From Diverse Cultural Literature

Savaii explores "Pacific notions of wellbeing" (2017, p. 10), and The Ministry of Social Development outlines "Pacific concepts underpinning relationships" (2012, p.80); however, 'notions' and 'concepts' are just broad English words which fail to capture the meaning of this terminology search. Although I recognise that there is a rich and extensive number of cultures applicable to the Aotearoa New Zealand Educational landscape, the limits of this research meant that I have focused on only Māori and Pasifika terminology here. I acknowledge that this marginalises other cultures and the methodology and field research will hopefully establish issues and potential ways to address this in the future.

By researching waiata and folksongs of the Pacific, terms that are used by both Māori and Pasifika are uncovered, and the different meanings are then explored.

3.5.1 Hiahia

An ancient 'tuki' (song and dance) from the Takū Atoll in Papua New Guinea uses the word "hiahia" for 'happiness' (in this case, the happiness which comes from being in the

afterworld or 'Pākeva's house' (Macgregor, 1937, cited in Moyle, 2007). "Ta Hoe", a canoe paddle song/dance from the Tokelau Islands, uses hiahia as 'rejoices' or 'desires'. From a more contemporary Māori perspective of the word, *Taka Hiahia* (My Desire) is a song composed by an Auckland Māori missioner, Kingi Ihaka (Auckland Star, 1968), that describes the hiahia as a desire or a goal. Aware of different countries, regions, tribes and iwi use of language, a tentative, holistic view of the word needs to be conceived. Nevertheless, it appears to indicate a potential link to HBEA theory, in that meeting desires brings about happiness (i.e. the word is potentially something both under emotion and the word for an emotion).

Currently, the Māori dictionary defines hiahia as able to be used both as a verb and as a noun to mean "desire, wish, need, want, aspiration, hope." Its use in Māori literature appears to be used in line with this (Hapeta & Palmer, 2014). But, a more controversial analysis is found in Te Tiriti o Waitangi (the founding treaty document of Aotearoa New Zealand). With the encouragement of Hotere-Barnes (2015) non-stupid optimism to counter my Pākehā paralysis (Tolich's (2012) term described above), I venture to follow this whakapapa of hiahia.

While Te Tiriti o Waitangi clearly has the word "hiahia" written twice, much controversy remains around what the correct Māori translation to be used is (MOCH, 2020, p.1; TOWN, 2008, p.1). As mentioned in Chapter 1, whenever I refer to the agreement signed in good faith in 1840, I refer to it as the Tiriti to acknowledge that it was the Māori understanding of this document that was agreed to by them. Here, I use two different translations to derive the Māori meaning of the word hiahia in the Tiriti. Firstly, Kawharu's (2020) translation utilised and cited by Ministry of Culture and Heritage (2020). Kawharu translates "…and *anxious* to protect their Rights and Property…" and further "…being *desirous* to establish a settled form of Civil Government…" (see MOCH, 2020, p.1). The second translation is T.E. Young's (1869) version that states "and her *desire* to preserve to them their chieftainship" and further "…the Queen is desirous to establish the Government…." (cited by TOWN, 2008, p.1).

It is somewhere in the navigation of the translations above, especially the mention of 'Government' and 'chieftainship, that this Pākehā respectfully bows her head and retraces her steps carefully and quickly out of the sacred ground that she did not intend

to disturb. Including a Māori worldview, Mātauranga and te reo into the educational SEL space has been established as crucial within the last chapter for equity and student wellbeing, and further that the violences and injustices of the past must be acknowledged for true manaakitanga within the space (Amsler et al., 2021; Durie, 1998). Yet, this must be worked towards with the utmost sensitivity and for this reason, and the fact that the word indicates more of a 'goal' mindset than a heartfelt appraisal under emotion, hiahia is not the term sought to describe the concept under emotions.

3.5.2 Loto

Returning to exploring a diverse cultural view up this fourth whakapapa pathway, research led to the word 'loto'. In Niuean, 'loto' is translated as 'heart', as Pointer (2000) uses it in her book *Tagi tote e loto haaku, My heart is crying a little*: *Niue Island involvement in the Great War 1914-1918.* To support this definition, 'loto' is translated into ngākau in Māori (www.translate.com). In Tongan, loto is also said to represent heart (Kailahi, 2017). But as with all translation, the concept is not so simple.

Historical, ecological and cultural context needs to be taken into account through use of the word. Mageo (1989) suggests that while emotions are said to come from the heart and loto is indicated to be sited in the chest area, "actually fatu is the word for heart" (p.192). "Loto is derived from the word loloto, meaning depths" and can also reference a deep pool, like that within a river or lagoon (Mageo, 1989; p.191). When applied personally, it denotes the "interior depths of the self" or "subjectivity" (Mageo, 1989, p. 191). "The loto is deeply tied to private thoughts, private feelings and most importantly to the will… When used as a verb loto means 'to will'" (Mageo, 1989, p. 191). (See also Tiatia (2012) for how this relates to the wellbeing of Samoan youth). Mageo (1989) suggests that Samoans see loto as "incorrigibly resistant to conditioning," "a repressed, and discredited subjective self" (1989, p.181) and "the source of anti-social behaviour" (p.182). It is "associated with compulsion" (p.193). This usage, linked to the way loto is used as a suffix and prefix, denotes more of 'hearts desires' being more connected to my original word 'drives'.

Eleanor Gerber (1985) is drawn on by Mageo. Who found "three pairs of compound terms constructed from the base word loto" which appeared at first to represent

emotions, but were found to in fact, refer to the disposition of the subject (Gerber, 1975, 1985, cited by Mageo, 1991, p.3).

The first pair

Lotovaivai – Seen as a weakness (vaivai) of showing too much emotion (related to mourning, despair and fear);

Lototele – Seen as having self-control or acting devoid of emotion, and therefore great/much (tele);

The second pair

Lotofa'amaualuga – seen as passive-aggressive or anti-social acts usually carried out to "challenge the status of immediate superiors" (Mageo, 1991, p. 8);

Lotofa'amaualalo – seen as the antithesis of Lotofa'amaualuga in that it is about putting other's needs first, directly translated it means "loto kept low" (Mageo, 1991, p. 8);

The third pair

Lotoleaga – translated as envy or bad will, but mostly it is seen by "maligning others through gossip";

Lotomami – seen as the "moral antidote" to lotoleaga, it is both generosity and purity of heart (Mageo, 1991, p.11).

Mageo references multiple interviewees reporting that their mothers would tell them "E e mafai lava le loto ia," roughly "You just cannot control the loto." (1991, p. 6). "In Samoan, weakness (vaivai) is connected to water (vai) through assonance. Likewise, the word loto is associated with water, signifying not only the interior of the self but also a small deep... Aptly, those who are lotovaivai tend toward wet proclamations of emotion. In the words of one reviewer, their loto "leaks" (1991, p. 13).

Kailahi's (2017) study involving the Tongan concept of no'oloto (poetry and music, containing history, emotion and wisdom tying to the heart) relates to this discussion regarding loto. No'oloto was explored, by Kailahi (2017), as an educational tool to support Togan students learning and wellbeing. A participant in this thesis captures the linking of disposition, duty and the loto in the following quote:

> Ko e ouau pē ‘oku mau no’oloto ko ‘emau ‘ofa ka ‘oku mau kumuni pē ka ‘oku toki e’a pē ‘I he’emau feinga ke lava e fatongia ki he fāmili’ pehē ki he kavenga ‘a e lot’ mo e fonua; (The only appurtenance that we tie to the hear (no’loto) is our love but are amassed only to be revealed in our effort to fulfil our duties to family as well as the responsibilities to church and country). (Translation by Kailahi, 2017, p.44).

Including understanding of loto and enacting of what is stored in the loto appears an essential part of CSEL in Aotearoa New Zealand. While appearing to be an excellent fit in the face of definitions such as “hearts desires”, the search through literature has developed my understanding of the historical-socio-cultural structures under the word, loto, to decide it is unsuitable for this SEL theory.

3.5.3 A’a: We Reach the Root of the Matter

Hopefully, the reader of this literature review has gained from this examination of terms, as clarity has been gained by its research and writing.

Doubt is a part of reflexive, ethical research and although it has struck me at different times throughout the process, according to Neufeld (2013), it is at the point of accepting futility that new possibilities emerge. I was at that point in the study of wondering if this space that I theorise is like a Brigadoon - idealised, separate from reality and invisible to the world except in flashes. And whether the treasure, the name, I’ve been hunting is a holy chalice – elusive, shrouded in legend and, although proposed to help with wellbeing, of no use unless it is in the user's hands? The different views of who we are, what our emotions and differing ways under them may sit on continuums, yet much research creates a dichotomy that reflects de Sousa Santos’s (2014) ‘abyss’. It appears that Westernised ways sit on one side and Indigenous ways on another. As I saw this image in my moments of accepting that the calf may not be named, I recognised that it was a bridge crossing the abyss that was needed.

Hope came from looking back at Chapter 1, in seeing the current, experienced need for wellbeing through statistics (Taleni et al., 2018; Macfarlane et al., 2017), the curriculum (MOE, 2007; Soutter, O'Steen, & Gilmore, 2012), an ethical obligation (Durie, 1998; Heaton, 2018) and school resources (ERO, 2015, 2016a; b), and through the voices of teachers (Boyd, Bonne & Berg, 2017) and students (Macfarlane et al., 2007; Macfarlane, 2010). Direction comes from seeing that SEL which develops a Te Tiriti appropriate,

empathetic (Noddings, 2010) and multi-cultural (Habib et al., 2013) view of emotional appraisal to open up a flexible, equitable space (Andeotti, 2009; Berryman & Eley, 2017; Devine, Pau'uvale Teisina & Pau'uvale, 2012; May, 2009; Todd, 2009) and dialogue (Freire, 2001; Rosenburg, 2003) is a way to assist with this need. Assurance of this path comes from the critical awareness and ethical boundaries explored by examining the terminology from multiple disciplines and worldviews within this chapter. I realised that optimism and hope could be derived from literature, just as pessimism and doubt could, and this unsteady balancing is the walk of ethical, critical research.

All I needed was a bridge, even a temporary, tentative one. So armed with the pressing need, the hope, direction and the reassurance of a critical lens, I looked afresh at the genealogical research. I sought a taonga in this chapter, a treasure, but not in the literal sense of that word. However, that which is under emotion is something we care and have concern for, something we need and value (but it is neither of those words). It is key to our being-in-the-world and all other senses of being, whether they are formed societally or conceived to be more evolutionary, physiological and innately linked to individual “nature”, more orderly and systematic or more intuitive and holistically viewed. The opportunity within education to have the space to explore these differences presents so much potential that steering clear of binary and dichotomous thinking and finding a way to bridge this gap is essential.

Although firmly based on key antecedents, it is a new theory. Bridging a new gap between Indigenous Knowledge and Psychology may require a new word. Much in the way philosophers, such as Heidegger, Freire, and Foucault, utilise existing words and make them new through theorising, this bridge between the abyss needs to do so. When we look at Heidegger’s for-the-sake-of, it was too linked to identity and functional everyday action to be of use. Goals, drives, and hiahia did not dig deep enough beyond the ways of doing either, and they link to less holistic, more physiologically felt conceptions of emotion. As does the Samoan term, loto, but with significant negative connotations toward willfulness and lack of control. Heidegger’s German term (worum-willen) representing for-the-sake-of-which and the onion layers have been used to elucidate that this term needs to refer underneath more superficial ‘drives’. The calf’s name must capture this drilling-down, getting to the root of emotion, the root of

wellbeing (whether that root is a bodily need as in sleep or safety, or what Clore and Ortony (2013) call 'mental appraisals' toward belonging or manaakitanga, for example).

This concept of 'the root' brought me back to Andreotti, Stein, Sutherland, Pashby, Suša, and Amsler's (2018) cartography to approach systemic transformation, analysing similar layers using the metaphor of an olive tree. "The leaves and flowers represent the methodological layer; the branches represent the epistemological layer, and the roots and trunk represent the ontological layer" (Andreotti et al., 2018, p. 23). Their framing of a cartography as a tree (a metaphorical symbol also used by Macfarlane's Hikairo Rationale (1997)) made me recognise that their ontological layer was the root (Andreotti et al., 2018), Macfarlane's "Orangatanga" or the "nurturing environment" was the root, and this research has been searching for a term for those tanks on the train that are the root cause of emotion. By focusing on that root, all three concepts of it could come together to help grow student wellbeing. This more metaphorical view freed the search parameters from trying to find a term that captured all the different layers under HBEA to merely looking for one which captured "root" or "cause." The Samoan term "a'a" does both.

3.6 Summarising the Naming of the Calf

For several years, I have been developing this concept and this literature review has helped to define and name it. With the tentative care of tika, this theory of HBEA will use the term a'a to represent any way of being or any matter which an occurrence is appraised against. The resulting emotion indicates that the prioritised a'a is either met or unmet. No research is ever a final conclusion, and likewise, this literature review to discover the treasured a'a is not proposed as such. It is the beginning of a discourse with transformative social, emotional and cultural learning at the centre; a discourse that aims to move the conversation from the head to the ngākau, to listen and empathise at a core level, a root level, the level of the a'a.

Feeling content that my a'a for ethical reflection and effectiveness has been met, I now turn to the question of how to operationalise and explore the potential and limitations of HBEA.

Chapter 4 Finding a Means to Check the Calf's Vital Signs: What is an Appropriate Methodology for Exploring HBEA?

4.1 Introduction

The concept of Heart-based Emotional-Appraisal (HBEA) has been developed and defined through the previous chapters. HBEA encompasses the space for intercultural communication, for whatumanawa to be heard within a historical, ecological and cultural context that nurtures the holistic wellbeing of students. It is a flexible, locally co-constructed Cultural, Social and Emotional Learning (CSEL) approach that allows both ER and EA theories to assist in empathising and understanding all the onion layers of the a'a, in theory, but how might this be explored methodologically?

The methodological challenge of this research is to embody the theoretical space conceived as a place of combining equity issues with CSEL, empowering participants to individually explore their own a'a under emotion while creating a non-judgemental environment to listen to one another's culturally unique emotional ways of knowing and being. If the methodology and method hinder this theoretical space, then the ability for teacher-participants and researchers to evaluate HBEA's potential is detrimentally affected. A methodology that radically addresses equity and power issues within the research space is essential. As a result, rather than using an existing methodological theory, this research analyses existing approaches and then goes on to develop the 'Respectful Inquiry' approach. Just as the theoretical framework utilises many disciplines, this methodology is likewise a meeting of many different antecedents to create one unique methodological framework. Although the methodology could not be fully explored due to Covid-19, it is a framework that assisted the study and may be further developed in future research.

In this chapter, I start to develop the methodology by, firstly, considering my kaupapa (agenda), epistemological lens, power-knowledge positioning, and other aspects of my particular approach. From there, the chapter is separated into two main sections. The former explores the many antecedents and methodological underpinnings before the latter fully develops the 'Respectful Inquiry' methodology. Although this chapter focuses

mainly on methodology, the specific method proposed for the empirical research of this thesis is also noted throughout, with reference to the forms, resources and session guides where applicable.

4.1.1 My Kaupapa and Epistemological Lens

The methodology used in this thesis needs to align with my epistemological approach to research, as well as to the theoretical framework. The kaupapa of linking cultural ways of knowing with SEL and wellbeing introduced in Chapter 1 is seen through a critical subjectivist/constructivist lens. It is a paradigm that views our interpretations of reality as socio-culturally, historically, ecologically, structurally influenced and co-constructed.

The literature review takes post-structural emancipatory, indigenous and critical cultural theories into account as it explores a possible way of viewing CSEL, specifically in regard to emotional wellbeing in an Aotearoa New Zealand classroom. Therefore, the operationalisation needs to reflect this also. It is not enough to rely on the emancipating potential and virtue (as defined by Cresswell & Baervelt, 2016) of HBEA theory to work within my research; the methodology needs to embody the ethical and critical approach to facilitate the conceptualised space for understanding emotional ways of knowing and being.

4.1.2 The Methodological Issues Posed by HBEA

4.1.2.1 Tika: How Do We Tentatively Ethically Explore Such a New Theory

Since the Literature Review began by justifying the need to support the emotional wellbeing of primary school students through a specific form of CSEL that took holistic cultural views, empathy, heart and space into account, it may seem inevitable that this research would be empirical, carried out with children in classrooms. However, the heart of this research is ethical and collaborative, so a tentative approach, initially theoretical, aligns with this. This means not jumping into discussing emotions and a'a with children without research to evaluate and refine the theory. It means co-construction that honours localised knowledges, acknowledging mātauranga ā iwi – "the important knowledges from different iwi, whānau, and hapū, the social organisation before the arrival of Pākehā" (Rangihau, 1981, cited by O'Toole & Martin, 2019, p.182). This tentative approach means taking small steps in considering strengths, limitations and issues in a pilot-like exploratory study.

Approaching research with tika means approaching it with respectful care to try to do what is right. In my theoretical frameworks, I have attempted to seek a kaupapa directed by the foundation of Māori and critical cultural authors. An ethics approval is subsequent to arriving at an ethical kaupapa (see Appendix E). My methodology needs to have the same tika approach as the conceptual and theoretical frameworks that it supports. I seek to value insider research by not proposing that I can step in and carry out insider/outsider research and add to "taonga tuku iho (treasures handed down)" (Macfarlane et al., 2017, p.274). I am, instead, welcoming indigenous and a wide range of inter-disciplinary research's influence throughout all the cross-cultural exploration.

Considering research involving Māori knowledges and Māori participants is a subject touched on in Chapter 3. Here, I also pondered Tolich's (2002) notion of Pākehā paralysis from a methodological perspective. Tolich (2002) concludes that the most appropriate Pākehā research is that which focuses on self-reflexivity and increases the researcher's understanding of their own lens (and I add, that of the historical and structural context in which the parties (including the researcher) are situated). He suggests the Nursing Council of New Zealand Guidelines for Cultural Safety offer an appropriate way to ensure Pākehā researchers approach empirical data collection ethically:

> - Examine their own realities and attitudes they bring to each new person they encounter in their practice [research encounter];
>
> - evaluate the impact that historical, political and social processes have on the health of all people [in terms of the research topic];
>
> - demonstrate flexibility in their relationships with people who are different from themselves. (Tolich, 2002, p.176)

The literature review outlines made a clear commitment to a Tiriti-based approach, as well as theorising a space in which diverse ways of being and our cultural, historical context is acknowledged through the discourse of a'a under emotion. The methodology needs to extend this focus and provide a means to analyse the potentiality of HBEA in light of this context.

Another way that the ethical need for tika and relevance is met is from hearing the voices of teachers in Aotearoa New Zealand, requesting support to address students emotional wellbeing (Boyd, Bonne, & Berg, 2017). These voices join those of Indigenous

and critical culturalists calling for specific development of educators to build paradigmic-awareness and implement culturally appropriate programmes that assist in student wellbeing (Macfarlane et al., 2007; Macfarlane, 2010; Habib et al., 2013). Therefore, taking all of the above into account, it is on teachers views that the method focuses.

This thesis aims to explore how drawing teachers' attention to HBEA might create a space for collaborative meaning-making and empathetic understanding of diverse Social and Emotional ways of knowing and being. In doing so, the research centres on those who would be implementing the theory within their classrooms. Consequently, there is an element of exploring the application or at least applicability of the theory within this methodology. Newby (2014) notes that combining methods (known as a multiple method approach) is the latest evolved approach to real-world research, which is in itself a new research paradigm (p.72). However, Cohen, Manion and Morrison (2011) suggest that multi-method approaches have been around for some time. Whether new or old, the methodology used here will need to consider or combine the strengths of different ways of doing research. The theoretical and methodological frameworks are both focused on a relational, analytical opportunity, not on analysing pedagogies, literacies or best practices, but instead on whether HBEA might help create the researched 'space' through the internal dialogue and reflection abilities of appraisal against a'a.

4.1.2.2 The Power-Knowledge Nexus and My Positioning

Noone has objectivity; we all look through a subjective lens. Poststructuralist theory offers a way to own this lens, to notice the binary and the socio-culturally-historical embeddedness of our views. "I am not a pre-existing entity who sees something that exists independent of my gaze" (Davies, 2014, p. 19; inspired by Levinas, 1969). I acknowledge that I view all of this research through my own lens.

My previous roles as secondary school teacher, tertiary teacher/lecturer, mother and facilitator of SEL courses provide some familiarity with the contexts of the research and the participants. However, this familiarity must not be over-estimated. Despite growing up in Aotearoa New Zealand and being committed to Tiriti principles, I recognise that I am an outsider within this research exploring cultural ways of knowing.

Consequently, I initially saw my relational positioning as a significant disadvantage. Insider-outsider research raises issues with power-knowledge differentials and lack of ease and comfort for participants (Bishop, 2012; Taleni et al., 2018; Foucault 1991; 1997; Peter & Burbules, 2004). Additionally, issues with "meaning equivalence" lost through translation caused me to question my ability to contribute to CSEL research in Aotearoa New Zealand (Cohen et al., 2011, p.191; Heaton, 2018; Bishop, 2012)). The turning point came when I realised this positioning could become an integral part of the research design. To fully answer the research question, the methodology must open up a cross-cultural space facilitating empathetic understanding about diverse a'a and their emotional appraisal. Subsequently, the research could not be carried out from an insider-insider approach. The diverse cross-cultural spaces of classrooms in Aotearoa New Zealand are the context of the research and so the approach needed to provide a cross-cultural sample.

Power dynamics and ethics must be addressed from the initial conceptualisation and throughout the entire design in order for favourable implications to permeate throughout every level of the research (Bishop, 2012; Cohen et al., 2011; Johnson-Bailey & Ray, 2008; Mertens, 2015). Cohen, Manion, and Morrison emphasise that this is the "most important" part of planning (2011, p.415). Rather than just seeing our positioning as an issue, "a Foucauldian approach situates the act of educational research and choices of theory and methodology as themselves implicated in the power/knowledge nexus" (Peters & Burbules, 2004, p.57).

4.1.2.3 Sampling

As discussed above, my plan was to target primary school teachers as participants in this research. Furthermore, for an aim that analyses developing understanding of diverse ways of knowing and being under emotion, there needs to be an element of diversity. This general population sample essentially reflects the diversity of a typical Aotearoa New Zealand classroom. For this reason, my recruitment targeted multi-cultural schools to gain multi-cultural, multi-lingual teacher-participants. To this end, the attached information sheet and consent form outline criteria for a diverse purposive sample, including the need for participants who:

> identify with a cultural heritage (in order for the 3-5 teachers to create a cross-cultural discussion when we meet) (to aid ecological validity to

> the research teachers will be requested to permit this cultural identification to be a part of the published methodology data (Refer Information Sheet and Consent form Appendix F & G)

Gudmundsdottir and Brock-Utne (2010) call this practice of searching for diversity on participants sampling for heterogeneity. It is essential to clarify that this sample for heterogeneity is not in order to generalise about particular cultural responses. Rather, it allows the multi-cultural space (reviewed in the last two chapters) to be experienced by the teacher-participants and for the potentiality of HBEA relating to the research aims to be critiqued as a result.

However, Covid-19 created an issue for recruitment and group-based research. This meant that only one school chose to be a part of the research, and only one teacher from that school. However, the methodology development below was based on this heterogenous, cross-cultural space, as this was the most appropriate way to answer the research question and may contribute to future cross-cultural studies. The method was restricted by Covid-19, yet a simplified, single-participant approach was able to be adapted from the methodology defined within this chapter. The methodology development began with exploring existing frameworks.

4.2 Exploring Possible Methodologies

Because this research involved many different disciplines, there is an almost infinite number of different methodologies used to study antecedent and related theories. Below, I explore just a few of these to look for insights into the most appropriate methodology to consider what occurs in the space when teacher-participants from diverse cultural backgrounds are introduced to HBEA.

4.2.1 Could Western Psychology Methodologies Assist the Calf?

Due to HBEA's focus on moving to a heart-felt connecting space between self and other, this is not a theory that is understood through observation, nor even through discussion. Instead, I have learnt through past experience and a pilot study that it requires participation and engagement with the space and process to be fully comprehended. Lazarus found that a majority of theorists concluded that the appraisal process was "nonvolitional and unconscious" (1993, p.15). However, like the minority view of Lazarus (1993) and Scherer (1984, cited by Lazarus 1993), I have yet to find anyone who cannot

bring this process into consciousness with practice. This suggests to me that it is discursive and linguistic limitations rather than restricted consciousness that hinder our expression of subjectively, contextually embedded appraisals against a'a. Discursive psychology and the socially constructed schema of Clore and Ortony (2013) support this concept of emotive consciousness becoming through the process of interaction.

Despite the association of diarising with positivism (also refer to Chapter 2), Oatley and Duncan's (1992) use of emotional diaries may be a self-reflection method that participants find helpful. The research of Chapter 2 found emotional theorists preferred observation over self-reporting because "folk theories are ignorant of the real causes of behaviour". (Keltner et al., 2014, p.281). However, Oatley and Duncan (1992) suggest diary entries have high accuracy, especially if the participant records the emotion close to the time of experiencing it. This in-situ technique could potentially assist in bringing appraisals into consciousness, enabling volition, re-appraisal and reflective meaning-making. They would be a means of giving participants an alternate mode of sense-meaning-making.

4.2.2 A Culturally Appropriate Methodology

With the positivist, experimental methodologies deemed inappropriate and emotional diaries a possible method, this development turns to explore culturally responsive approaches to empirical research. Peters and Burbules (2004) posit that while educational research is still largely conservative and based on a positivist ethos to legitimate it historically, poststructural writers critique this by questioning underlying philosophical precepts of truth, objectivity and progress. No approach can include all historical and sociological epistemologies and versions of 'truth' (Devine, 2018). The goal is not choosing one view or 'truth', but aiming to find a methodology that paints critically-aware pictures of the diverse ways of seeing. Using multi-cultural, indigenous, decolonial and poststructuralist viewpoints aims toward a framework for that moves away from the colonial inequity of singular 'truth/fact-based' wellbeing practices in Aotearoa New Zealand.

4.2.2.1 Interview, Focus Group and Hui

Although individual and group interviews are widely used in educational research (Forsey, 2012), there are several reasons this is not appropriate or this thesis. Firstly, the

need to develop consciousness of appraisal (mentioned earlier) requires practical engagement with HBEA and a'a. Also, the aim of considering changes to understanding and empathy within an intercultural space does not lend itself to using a methodology taken directly off the shelf. Aotearoa New Zealand's unique multi-cultural, multi-lingual, and Tiriti-influenced context is the perfect catalyst for innovative methodological research design. Where other countries might see a difficulty, educationalists in Aotearoa New Zealand can instead see an opportunity to lead the world in creatively exploring more ethical, equitable ways to carry out research.

Discussing emotions cross-culturally requires the utmost sensitivity, and even more so the a'a underpinning them. While simple interview or focus groups will not be appropriate, some culturalists have developed methodologies to factor in the considerable sense-meaning-making HBEA will require. Collaborative-meaning making is intrinsic to the aim of this research. According to Bishop (2012), Māori participants need time for independent, flexibly personalised, cultural meaning-making. Both Vaioleti's Talanoa approach (2006) and Bishop's Koru method (2012) comprise a series of individual interviews to assist in this purpose.

The Samoan fa'afaletui approach (Suaalii-Sauna & Fulu-Aiolupotea, 2014) and the 'Hui' (Bishop, 2012) both illustrate the appropriateness of discussing emotions in groups, historically and culturally for Māori and Pasifika participants. Yet, both writers speak of specific frameworks to suit mono-cultural groups: Pasifika or Māori, respectively. These are not traditional focus-groups that create an artificial, inauthentic context, creating a power-knowledge imbalance with the facilitator, and are generally only used to glean information from participants. Discussion and meaning-making *between* participants is seldom the point of focus-groups. However, a cross-cultural, group setting of teacher-participants remains fit for the purpose of evaluating the 'space' created by HBEA. The ethical design of such a group setting will need to be explored further to utilise aspects of Kaupapa Māori, Talanoa, and Fa'afaletui approaches while being respectfully appropriate for use by a Pākehā researcher researching in the cross-cultural Aotearoa New Zealand context.

4.2.2.2 Kaupapa Māori and Pasifika Approaches to Educational Research

If I were of Māori descent, I could utilise a Kaupapa Māori research methodology to conduct ethically appropriate research. While researchers agree that this is not a methodology for outsider-insider research (Jones, 2017; Tolich, 2002), Hotere-Barnes (2015) proposes that "non-stupid optimism" captures the "research dispositions and capabilities" to be learnt by Pākehā researchers from Kaupapa Māori (p. 1). These dispositions and capabilities require a balance between "scepticism and hope about present and future educational dilemmas" (Selwyn & Facer, 2012, cited in Hotere-Barnes (2015, p. 2). They are outlined briefly in the bullet points below.

1. **"Value one's cultural identity"** – increasing proactivity and reciprocity in the research relationship.
2. **"Recognise the politics and use of reo and tikanga Māori"** – Using te reo and tikanga is vital for their revival within Aotearoa New Zealand education and for Tiriti obligations, but many related issues require careful consideration: e.g. power consolidation, exploitation and misappropriation.
3. **"Be comfortable with complexity"** – the navigation of the issues of "power, privilege and paralysis" have no one-size-fits-all-research formula, but rather require critical reflexivity, sensitivity and flexibility.
4. **"Sustain the self**"– consider the sustainability of relationships based on personalities and different people's unique specialisms.
5. **"Commit to evolving and long-term relationships"** – This shows loyalty, respect and commitment to the people involved, the kaupapa of the research and the wider kaupapa of Māori. (Hotere-Barnes, 2015, p. 11-13)

While the above are focused more on developing the capabilities of the Pākehā researcher, they link to many considerations relevant to this methodology development: such as the power-knowledge nexus, tika, mana and manaakitanga, tikanga, reo and kawa, whakapapa and relationship building (Berryman & Eley, 2017; Bishop, 2012; Hotere-Barnes, 2015; Hudson et al., n.d.). Additionally, ako or the sense of reciprocal teaching and learning is a theme that appears essential not only within education (Berryman & Eley, 2017) but within any ethical relationship building, as does reflection or reflexivity (Hotere-Barnes, 2015).

If I were of Pacific Island descent, engaging in this kind of culturally-respectful research could be carried out using a fa'afaletui group work approach. Again, the difficulties with an outsider carrying out these methodologies are noted by Puna (2011) and Taleni et al.

(2018). However, there is much applicable knowledge to take into a new methodology (Taleni et al., 2018).

Even for some researchers who might be labelled an "insider", research approaches specific to a particular culture can conjure up doubts regarding identity; "Did I fit?... Was I Pacific enough? Was I the right person to speak to participants?" (Choudharey, 2011). Also, researching Aotearoa New Zealand's general diverse population requires a methodology that does not target one cultural grouping. Therefore, critique and development of culturally respectful methodologies incorporating appropriate ethical ways of researching the general population are required.

Additional to the need for reciprocity, genuine intentions and reflexivity, that Kaupapa Māori literature reviewed above also emphasised, a Pasifika view emphasises a methodology that includes "not taking yourself too seriously" and "laughter" (Puna, 2011; Suaalii-Sauna & Fulu-Aiolupotea, 2014; Taleni et al., 2018; Vaioleti, 2006).

4.2.2.3 Empathy and Understanding Within a Methodological Context

Having explored empathy theoretically within Chapters 1 and 2, operationalising this research, or at least designing a methodology that does not block heart connection, is essential. Thich Nhat Hanh suggests, "If we only analyse someone from the outside, without becoming one with them, without entering their shoes, their skin, we never really understand them" (2010, p.32, cited in Davies, 2014, p.56). In contrast, Jones (2017) and other critical-cultural authors might find this view idealistic or even presumptuous to think we can actually enter another's skin. Perhaps, a more appropriate goal for this methodology would be that it explores ways of moving towards empathetic understanding (as per the aims of this research). Methodological design must, therefore, create the space between self and other theorised in Chapter 2, allowing collaborative meaning-making and empathetic understanding to potentially exist in varying fluid, emergent states within it.

4.2.2.4 Koru Method

Bishop (2012) explains that research involving "indigenous and other minoritised peoples" continues to be dominated by "researchers' own cultural agendas, concerns and interests rather than those of the research participants" (Moll, 1992; Ladson-Billings, 1995, 2000; Bishop, 2005; and more, all as cited in Bishop, 2012, p.128). "For

example, traditional research has misrepresented Māori understandings and ways of knowing by simplifying, conglomerating and commodifying Māori knowledge for 'consumption' by the colonisers" (Bishop, 2012, p.128). Furthermore, Bishop (2012) offers several methodologies to address domination and issues of power/knowledge. One of these is the koru approach, a series of non-structured interviews including co-creation of aims, methods, collection, analysis, and conclusions as part of an iterative, holistic process, continually spiralling back on the kaupapa (agenda) of the research (Bishop, 2012). The Koru is a symbol of new life, growth and learning as of a fern frond unfurling. It is a widely used and recognised image throughout Aotearoa New Zealand. The centralised kaupapa is where all the steps of the method come from and link back to.

It is with the utmost respect and with the intention of kia tū pato (to be careful) that I searched for and developed this methodology appropriate for outsiders to carry out research in Aotearoa New Zealand while engaging appropriately with Māori (and all) participants. And with this same care and respect, I acknowledge that while I choose to utilise aspects of Bishop's (2012) Koru approach within my methodology, it would be inauthentic to conceive of true co-creation of kaupapa after having practised and studied SEL for so many years. While I like the sound of this idealistic view of co-creation, my understanding of the power/knowledge nexus is such that I understood this to require both insider positioning and no prior investment in theoretical research to carry out authentically. Consequently, I began to look for an authentic way for Māori (and all) participants to be empowered towards their own tumanako (aspirations) and unique (kaupapa) while using their precious knowledge for their purposes (and not my own).

4.2.3 Participatory Research, Transformative Research and AI

4.2.3.1 Participatory Research

While the above research concluded that, in this thesis, interviews, focus groups, hui, Kaupapa Māori, talanoa, fa'afaletui, or the koru method have useful elements but are not wholly appropriate, perhaps, some form of Participatory Research (PR) would be. Cohen, Manion and Morrison (2011) link PR (not exclusively) to Critical Theory research, emancipatory, transformative research and an ideology critiquing paradigm. Therefore, it appeared a suitable framework to explore. PR is known for its interrogation of power

and agenda while intertwining theory and methodology (Cohen et al., 2011). PR methodologies are pretty eclectic and can take on different forms, so they may be flexible enough to adapt to the purposes of this research (Cohen et al., 2011).

4.2.3.2 Appreciative Inquiry

Appreciative Inquiry (AI) is one type of RP developed originally by David Cooperrider in his 1985 thesis with Action Research (AR) relating to organisational structures, leadership and development, but is now involved in transformative changes across many research disciplines (Cooperrider, Godwin, & McQuaid, 2018; May, 2020). According to Cooperrider, Whitney, Stavros, and Fry (2008), AI is an adaptable, empowering, collaborative approach. Since its early conception focusing on positive elements of organisations using only 'appreciative' worded question, the research methodology has been heavily critiqued and intensely developed (e.g. the initial four D approach was modified to include a co-constructed aim in the current five D process) (AI Commons, n.d.; May, 2020). The original five core principles of constructionist, simultaneity, anticipatory, poetic, and positive have apparently remained the same through thirty years (Stravos, Godwin, & Cooperrider, 2015).

The International Institute for Sustainable Development's (IISD, n.d.) illustration of remote Indian communities' being valued in a cross-cultural space led me to consider that AI might be an 'off the shelf' methodology that was appropriate for the purposes of this thesis. Likewise, but within a more relevant Aotearoa New Zealand context, Jenkins (2016) used AI to work with tertiary education providers regarding the delivery of bicultural education.

Excessive time and resource use are one of Drew and Wallis's (2014) critiques of AI. However, this relates primarily to large-scale, transformational methods to business structures and fails to see AI as the "thought process" Annis Hammond (2013) recommend. In response to such critiques, Cooperrider et al. (2008) suggest that AI's utilisation ranges from a single informal conversation to a structured lengthy participatory action research project.

Those choosing this research methodology see advantages in the way AI approaches participants: acknowledging the "beauty and spirit" of the participants (Annis Hammond, 2013, p.3); seeing participants as capable of recognising their own best

practices and envisaging new ways of doing things (Jenkins, 2016); or, searching out the best in participants and their practices (Stavros, Godwin, & Cooperrider, 2015*).* Another benefit, May (2020) reports, is the flexibility and adaptability of AI compared to structured problem-focused AR methods.

From Cooperrider's background (1985 thesis in organisational structures), AI appears from the beginning to lack critique of the power dynamic, multi-cultural and Tiriti ethical considerations. Reason and Bradbury's (2001) emphasis on AR being participatory and democratic fails to take power inequities and cultural communication differences into account. Many thesis methodology discussions isolate ethics as a separate section within the chapter. Instead, within this Methodology chapter, the ethics of the power-knowledge relationship in relation to AI and other existing methodologies have been examined to arrive at a considered decision relating to what constitutes ethical inquiry. In a respectful Tiriti-based approach, ethical considerations must be a part of all aspects of this project (Bishop, 2012). It is integrated within the research questions, the theoretical commentary, the fieldwork, the methodological analysis through to reporting back and publishing of findings.

Partnership is one of the principles of Te Tiriti o Waitangi, and so, if the research undertaken here was something that several people (including Māori researchers) had their own kaupapa and prior knowledge about, this would improve the knowledge/power nexus. As would each researcher collectively taking part in facilitating AI, to create a co-authorship, that Bishop (2012) suggests could "allow people to be involved in publishing research who wouldn't normally be" (p.127). This point brings us to critique philanthropic motivations toward research.

4.2.3.3 Generativity and Transformational Focus

Further examination of AI provided significant concerns for its generative and transformational use. Bushe (2013) notes that generativity is more important and transformational than the appreciative aspect of AI (cited in May, 2020). Generativity is a concept developed originally by Erik Erikson (1950) and refers to a hierarchal "rescuer" or "guidance" stage of psychosocial development. Further issues relating to power-knowledge and ethical partnership responsibilities are found in Cooperrider and Whittney's (2005) referring to AI "as offspring and heir to Maslow's vision of a positive

social science" (p.15). Maslow's work was briefly critiqued in Chapter 3 and is consequently not work that is, in my opinion, appropriate to base any research methodology in Aotearoa New Zealand on.

A poststructuralist lens assists in challenging any methodology that sets out to guide, improve or transform its participants as a guise for assimilation. In other words, rather than valuing the participants (as noted earlier by Annis Hammond, 2013; Jenkins, 2016; Stavros, Godwin, & Cooperrider, 2015), facilitators' views are being transferred through this technology and affirmative discourse to influence participant data. If we take May's (2020) thesis, for example, she and her colleagues took the role of facilitator in turn and then said that the work which came from the discussions was 'collective'. With one member of the group (May, 2020) having carried out the previous research and having undertaken a thesis on Appreciative Inquiry, the power dynamic is imbalanced to the point that it distorts the findings. To be ethical, empowering, and allow inquiry by mana tangata (autonomous individuals), I posit that research methodologies cannot seek generativity or a collective, unanimous conclusion (Jones, 2017; Todd, 2009).

4.2.3.4 Looking at PR Through a Critical Post-Structural Lens

A critical, post-structural lens allows us to see that if the kaupapa of the research (ascertained through the literature review and the theoretical framework) is derived by one person, then it is their values, agenda and lens that has the power-to-knowledge which influences the direction of any "transformation" (See Mertens (2015) for an overview of Transformational Research). I propose that there is always some form of "deficit theorising" and power imbalance underneath a pull toward transformation. Foucault and Nietzsche appear to agree with critical theorists views that such power differentials need examining if research is not to perpetuate them. Freire (2001) explains, in a way relevant to the post-colonial Aotearoa New Zealand context, the oppressor cannot conceive the way to 'save' the oppressed; aims and methods must come from those with lesser power within the dynamic or societal context. In *Pedagogy of the oppressed*, Freire (2001) explains that any liberation begins with the party with less power seeing the structural-historical-social-cultural imbalance in which both parties have been constituted. Through seeing this, they develop compassion for the 'other' and can move towards conceiving change from the paradigmic-shift and caring

attitude toward change. Freire's view can be critiqued as creating an unhelpful binary, but is used here to contrast with that which is excluded from the dialogue of AI.

Since Freire (1970/2001), many authors have built on the conversation of power differentials within the intercultural space that are relevant to this thesis (e.g. Bishop, 2012; Todd, 2009; May, 2009; Hoskins & Jones, 2017) (Refer also Chapter 2). Lyotard (1984) questions whether Freire's *Pedagogy of the Oppressed* (1970/2001) motivation toward a socio-cultural unity of experience, beyond oppression, is, in fact, desirable or possible (cited in Peters & Burbules, 2004, p.86). Foucault, Derrida & Nietzsche and many other authors suggest that we are not aiming for utopian perfection because power-to-knowledge and other differentials will always exist. However, the illuminating and critiquing allows movement towards empathy and equity where authentic cross-cultural meaning-making occurs amidst the lack of consensus (Davies, 1994; 2014; Todd, 2009; Jones, 2017; Devine, Pau'uvale Teisina, & Pau'uvale, 2012; Amsler et al., 2020; Andreotti et al., 2018; Habib et al., 2013). By 1993, Friere addressed this in his *Pedagogy of Hope*, suggesting we need to move from "the totalising Eurocentric and androcentric logic" and the pessimism of critical theory "trapped within a philosophy of non-identity" toward "a postcolonial politics of ethics and compassion" (1993, xii, cited in Peters & Burbules, 2004, p.89). Perhaps one of the indicators of this thesis's ethical, conceptual, methodological and theoretical success will be whether participants are empowered to go off in their individual directions to benefit themselves and then whether the coming together afterwards adds to empathy and understanding of differing opinions.

4.3 Respectful Inquiry Overview

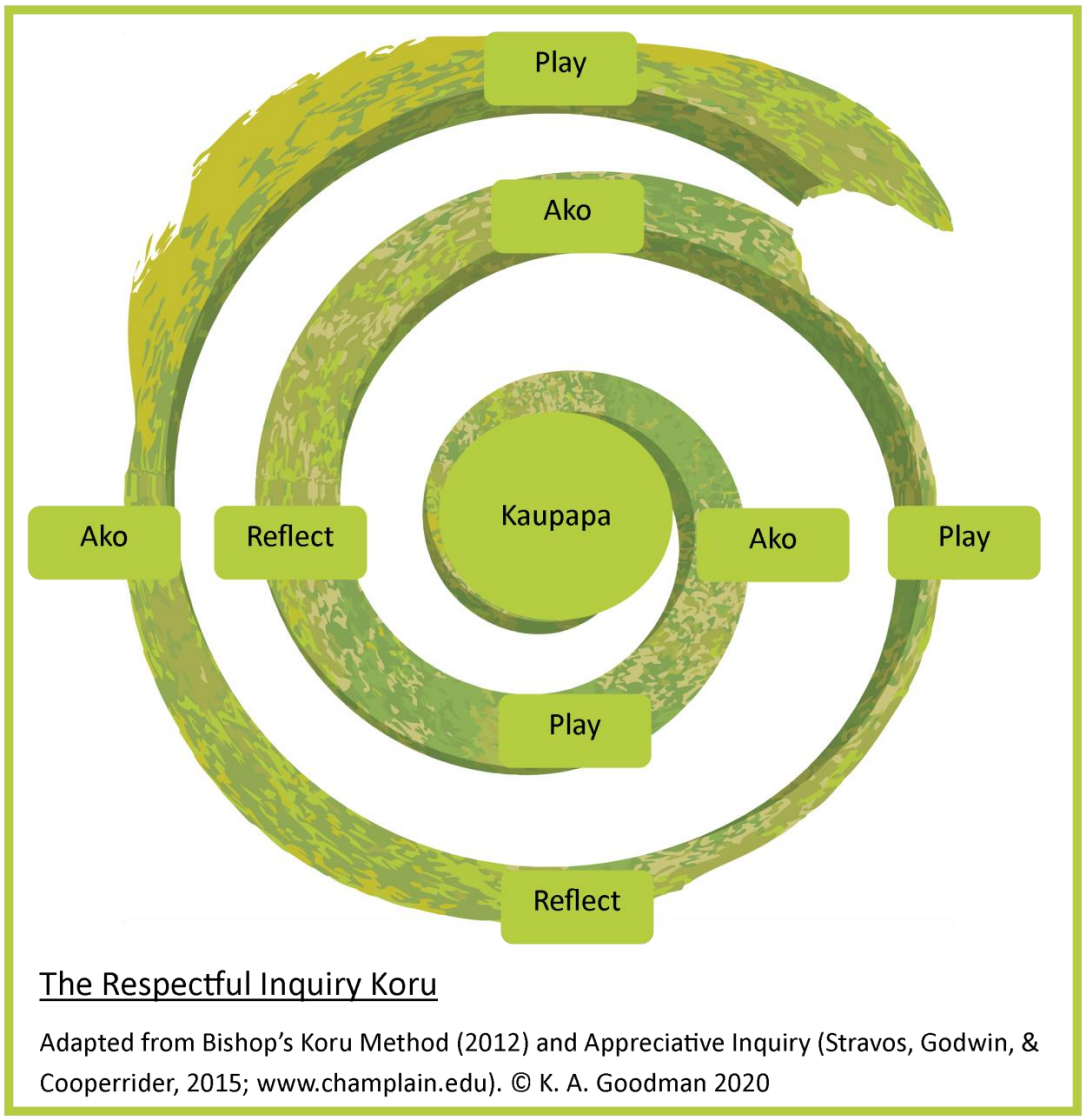
4.3.1 Introducing RI

The need for a unique, flexible, ethical research method that was appropriate for researchers of all ethnicities to engage in multi-cultural educational research has been met with an exploration of existing methodologies as antecedents to arrive at Respectful Inquiry (RI). A clear picture of a methodology for researching in the diverse and Tiriti-influenced context of Aotearoa New Zealand emerges from many antecedents. It is structured in a similar way to Bishop's koru approach (2012), but with groupwork (often un-planned) rather than interviews in the series of meetings. Some aspects of AI have also been combined. This methodology is also influenced by a Talanoa approach and

Pasifika authors by including reciprocity, genuine intentions, respect, alofa, not taking yourself too seriously, laughter, leaning away from written data collection and many other aspects from literature (Puna, 2011; Suaalii-Sauna & Fulu-Aiolupotea, 2014; Taleni et al., 2018; Vaioleti, 2006). The resulting methodological structure is koru shaped (influenced strongly by Bishop (2012) and AI). It is pictured in Figure 5 and is outlined in detail below.

Figure 5.

The Respectful Inquiry Koru



In this particular application, this framework has created the potential for teacher-participants from multi-lingual, multi-cultural backgrounds to share and connect regarding their emotions and the a'a beneath.

4.3.2 An Ethical Approach to Kaupapa

As mentioned earlier, ethical critique has been a part of the consideration throughout the entire thesis from initial conception. There are substantial ethical implications when dealing with as sensitive a subject as emotions and a'a. The information sheet and consent forms express some of these considerations to participants (see Appendix F & G). According to Davies (2014), "[e]thics cannot just be a matter of separate individuals following a set of rules (where the necessary and the good are collapsed into one another)" (p. 10). Therefore, ethics is not a separate section in this thesis but an integrated responsibility and critique throughout. Davies connects our knowing being and doing with ethics in a parallel way to Andreotti and de Souza (2008), advocating becoming conscious that all individuals and communities matter and are affected by one another. Thus, ethics links back to the theoretical framing of the space being explored theoretically and methodologically.

Beginning with the kaupapa in the centre of the Koru depicted in Figure 5 (above) the process of RI moves organically and iteratively through the three phases; ako, play and reflect. The koru, a Māori symbol of growth, depicts the researched content and its participants (including the principal researcher) growing as you travel out from the central kaupapa.

Relevance is a significant ethical issue affecting kaupapa. According to Bishop (2012), developing "a reciprocal, dialogic relationship based on mutual trust, openness and engagement where self-disclosure, personal investment and equality are promoted" does not address power-knowledge imbalances (p.129). In earlier studies, Bishop found that Māori participants expressed concern about the lack of relevance and benefit of research projects (2003, cited in 2012). Consequently, there is a need for an ethical methodology that allows individualised research alongside the collective research undertaken by the researcher. The co-construction of kaupapa fails to take power-knowledge dynamics into account. This has been critiqued at length in the AI section above, but I add that even within Bishop's (2012) koru, or even mono-cultural settings such as Kaupapa Māori and Talanoa methods, power-knowledge imbalances exist and need to ethically be addressed. Alongside a pilot study carried out in 2019, the literature studied in the last three chapters champions the points of view of minority cultures, especially those whose wellbeing statistically needs targeting in Aotearoa New Zealand.

The main relevance of this work was gained through using an in-depth literature review that used Indigenous and decolonial voices to shape the aims and direction of the thesis, but even with this, it is impossible to guess at the long-term pay-off, relevance, or influence of one particular study in the immense, multi-faceted discussion that this thesis contributes toward.

It would be inauthentic and unethical to turn from this background (required for relevance and siting of the topic within the academic conversation), and suggest that any related kaupapa could be equitably co-constructed in a group. At no time in Respectful Inquiry is the power-knowledge nexus ignored or assumed not to be operating within any interactions. As Hoskins and Jones (2021) theorise, this power differential can move and change throughout the inter-cultural space, but it never is erased entirely.

Research participants will have voluntarily chosen to be involved in the research after hearing and reading what it is about and having a shared motivation towards the general kaupapa. Yet each comes with their own tumanako (aspirations) and kaupapa based on their unique experiences and priotisation of a'a. These include unique socio-cultural-historical-ecological motivations and worldviews. RI must flexibly allow the different kaupapa to not be homogenised, squished and shaped within the force of the power/knowledge nexus. The kaupapa wording in the centre of the Respectful Inquiry koru will need to reflect the specific wording used in the information sheets that first engaged the participants. Yet, this wording must be broad enough that participants can follow their own particular kaupapa without group input on this. Therefore, the methodology itself maintains a goal of Todd's (2009) "pedagogy of imperfection" to not aim for consensus and to celebrate the difference within the space. Parallels can be made between RI and the classroom context where teachers, sitting with power-knowledge imbalance, cannot propose equitably authentic consensus occurs with their involvement in collaborations.

To facilitate an ethical methodology to be operationalised, a couple of unique things must occur in the recruitment and pre-research group information sessions. Firstly, RI ensures that participants are well informed about the opportunity to carry out independent exploration and meaning-sense-making of the topic. Copies of the

individual participants explorations will be submitted to the researcher to aid authenticity and analysis (in this thesis aiding evaluation of the strengths and weaknesses of HBEA). Secondly, the Information sheets will explicitly state that this independent exploration (part of Respectful Inquiry's 'Play' phase described below) will not be required to be shared with the group, nor will it be published. The researcher's viewing of independent work allows better analysis of the discussion group data by understanding what each participant has explored; however, the work itself does not form part of the findings. Thus, no single culture's knowledge is being targeted, and this aids protection of tino rangatiratanga. Instead, Respectful Inquiry concentrates on the interactions and research within the multi-cultural context, on the discursive space, and on the self-other hyphen space (Jones, 2017; May, 2009; Todd, 2009). The teacher-participants reflections will work towards their own development, kaupapa and tumanako (aspirations) rather than being a part of the findings or conclusions of the researcher's thesis.

4.3.3 The Phases Briefly Described

Respectful Inquiry's three iterative phases, shown in Figure 5 (see Section 4.3.1) are described below.

Ako

Ako has been referred to briefly throughout the last three chapters, but RI incorporates it as a specific phase in the koru process. Pedagogy, the method of both teaching and learning, has long been a focus of educational research; yet it fails to encompass the reciprocity and holistic knowledge partnership of a Tiriti-based approach. The Māori concept of ako, subtly disrupts the power-knowledge nexus of the research space. Ako is, also, one of the principles ERO (2016a) states as crucial to diverse wellbeing in an educational setting. The two quotes below assist in its further definition.

> [I]n a reciprocal learning relationship teachers are not expected to know everything. In particular, ako suggests that each member of the classroom or learning setting brings knowledge with them from which all are able to learn. (Keown, Parker, and Tiakiwai, 2005, p.12)

> The concept of ako describes a teaching and learning relationship, where the educator is also learning from the student and where educators' practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity

> and also recognises that the learner and whānau cannot be separated. (MOE, 2008, p.20)

Acknowledging the wealth of knowledge participants bring to the research is part of the strength-based approach of AI. Annis Hammond (2013) suggests that instead of the Westernised way research investigates a problem, AI explores what works well. In contrast, Respectful Inquiry acknowledges both what works well and what does not. Rather than restricting the questioning and ako to needing to have 'affirmative questions' (as AI), this methodology allows critical discernment as to the most appropriate means of learning from participants-as-experts in this part of the methodology. Furthermore, this ako phase acknowledges that such learning can come from many different sources and the more contrasting the views, the richer the ako and research will be within the space. The particular method of this thesis, separates the ako phase into three parts that were most appropriate for the HBEA application: learning from teachers-as-experts, learning from research, learning from participation (further discussed in Chapter 5). Yet, no matter the different learning steps in this ako phase, it must begin with the participant-as-expert step to minimise researcher influence.

Play

Compared to the Dream, Design and Delivery (or Destiny) phases of AI, Respectful Inquiry proposes a more fluid exploration. The flexibility allows participants to explore in their own way and to not have to assimilate a dream under the kaupapa of the researcher. Their exploration is their own and is no part of the research data and findings. The dream step of AI and some critical cultural methods that encourage participants to follow their aspirations appear inauthentic. While sounding 'politically-correct' it appeared to fall short due in applicability. In practice, when exploring new theories and concepts within research, most participants would presumably need much more time than anything other than longitudinal research would allow to develop a 'dream' and work toward it. Ethics approvals and informed consent procedures mean that participants' time commitment must be pre-determined by the researcher before seeking their consent. It must not ask too much of the participants time and resource. Dreaming up an individual goal toward a 'destiny' or 'delivery' appears an ethically unreasonable expectation, within a Masters thesis, that would only manufacture inauthentic, influenced responses.

Instead, I determined that it was enough time to play with HBEA in some way that met participants' a'a and fitted with their own private kaupapa (undefined within the research space). As participants learn, play, evaluate, learn, play, evaluate, they may begin to develop their tumanako (aspirations). Rather than the dream, design and deliver steps of AI, a 'play' phase seemed like something participants could engage in with the flexibility of possibly building into personal goals throughout the process. It is adaptable to different lengths of time and connected to a heuristic form of exploration and the enjoyment of making-meaning in personally relevant ways. The word 'play' evokes a sense of agency, empowerment, and freedom to make mistakes and try new things. It also links to childhood a'a, so this play phase is something educational methodology may benefit from. It is also a way that "not taking yourself too seriously" and "laughter" can be included into the research as was suggested by the literature earlier.

'Independent' Play is a crucial part of Respectful Inquiry, due to the need for "sense-meaning-making" (Bishop, 2012). However, the term 'independent' (or 'self' reflections in the HBEA related method) purely relate to the fact that participants carry out the exploration in their own way apart from the group. It may, in fact, occur in collaboration with whānau, kaumātua, mana whenua, friends or colleagues, or they could choose to consult other resources to develop their own sense-making of the topic (e.g. HBEA in this case).

This play phase is a time for empowering participants' professional development (and, in the specific method of this thesis, it is a time when they combine emotions, a'a and their culture in a way that is appropriate to them). The cultural meaning-making, emphasised by both Bishop (2012) and Vaioletti (2006), is incorporated as a significant part of the framework. Between the discussion sessions, the play phase includes exploration of HBEA through art, karakia, waiata, dance, whakataukī (proverbs), and pūrākau (story-telling) (Heaton, 2018; Hikuroa, 2016) or emotional diaries (Oatley & Duncan (1992). These self-reflections will be brainstormed within the first group session (see Appendix J). The information sheet (see Appendix F) indicates that the play phase firstly consists of ten x ten-minute instances where participants reflect independently on their own emotions and the a'a under them. The ethics regarding this personal exploratory

research has been discussed further in the RI Findings and Data Analysis section of this chapter. Chapter 5 discusses this application in more detail.

Reflect

The 'reflect' phase is an essential step after participants have playfully explored educational theories, concepts, issues, opportunities or practices. It allows participants the chance to voice where they are in their meaning-making, what conclusions, insights, limitations, questions or future potentialities they have discovered and wish to share. The co-construction achieved in the space of reflection will likely be quite separate from participants' individual explorations.

Depending on the reflection, it is a phase that can merge or lead quickly back into the ako phase. The cycle might loop back again because participants identify aspects through play that they reflect on as something they want to learn or clarify. Thus, the process can perpetuate as long as time and resource allow or until the reflection brings participants to a satisfactory conclusion.

Education is a reflexive process with feedback and feed-forward being essential pedagogical skills of the teaching professionals within Aotearoa New Zealand. An appropriate education-focused methodology, therefore, needs to explicitly incorporate regular reflection. The reflection of participants in the empirical research of this thesis is discussed in Chapter 5.

4.3.4 RI Findings and Data Analysis Summarised

I have considered how to deal with the independent play findings ethically above. Yet, it could be argued that not combining and publishing the results of each of the different participants work is in some way disrespectful or disregards the contribution which their work could make. On the contrary, RI regards that work as the tino rangatiratanga of Māori (and other participants); their own, to develop, share, utilise or publish as they may choose.

The analysis takes an ethical critical inquiry approach, utilising poststructuralist theories to allow the socio-cultural-historical context of the research to be taken into account. This will ensure not just the subjectivities and inter-subjectivities of the participants are seen, but the constitution of "subject" (or ~~subject~~ as per Davies (2014, p.34)) is

questioned. In this way, the influence of place, time and power is made more visible in the research analysis and conclusions.

Just as poststructuralism and its deconstructive effect on the space was explored regarding theory in the previous two chapters, it is also relevant to the methodology. In Derrida's words:

> "The very meaning and mission of deconstruction is to show that things" [in this case research practices]… "do not have definable meanings and determinable missions, that they are always more than any mission would impose, that they exceed boundaries they currently occupy… A "meaning" or a "mission" [or a research kaupapa] is a way to contain and compact things, like a nutshell, gathering them into a unity, whereas deconstruction bends all its efforts to stretch beyond those boundaries, to transgress these confines… (1998, p.31-32, cited in Peters & Burbules, 2004, p.72).

The multi-cultural, multi-lingual participants of this country will bring their own analysis to the research through the reflection phase. However, much as the conceptual and theoretical frameworks sought to find diverse epistemological and ontological viewpoints without assimilating or finding consensus, the methodology also acknowledges difference; Difference in cultures, in lenses, in interpretation, in knowledges, in motivations, in a'a, and difference in meaning-making through ako and play. Interpreting data is given greater validity and transparency by applying a cultural critical, poststructuralist lens to the thematic analysis. This contextualises findings within the time and space of post-colonial Aotearoa New Zealand. It locates any analysis through the participants or researchers lens. The analysis is an exciting application of potentially emancipating theories utilised throughout the entire thesis. To see how I approached this specifically in this HBEA focused research, refer to Chapter 5.

The last topic to cover in outlining Respectful Inquiry's findings and analysis of data is that it seeks a space for differing opinions to be voiced and with this comes both risk and responsibility for the researcher. Much methodological literature emphasises statistics, so a group of participants disagreeing may appear somewhat unsuccessful. Todd (2009), Levinas (1969) and other researchers who assisted in defining the space of HBEA in Chapter 2 would disagree. Consensus, homogeneity and assimilation must not be a goal in intercultural research. To do so would merely mean that researcher influence, inequity and power-knowledge differentials have distorted the space and the result

emanating from it. The responsibility RI calls the researcher to is to not collaborate in a way that "collapses the Māori-Pākehā hyphen into 'us'" (Jones, 2017, p.150). The preferred outcome of any RI research will be to have diverse reflections on the topic, diverse constructive answers, which aid the growth (or reconsideration) of the theory. Such outcomes would also confirm that the methodology has been effective in its ethical and practical purpose.

4.3.5 Other Key Aspects Underlying the Respectful Inquiry Method

4.3.5.1 Mana and Manaakitanga

Manaakitanga is discussed at length as a concept underpinning CSEL and wellbeing practices and is, therefore, integral to HBEA (ERO, 2016a; Macfarlane et al., 2017; O'Toole et al., 2019). (Refer Chapters 2 and 3). However, in this section, it is considered as part of the methodological framing of RI.

Manaakitanga is defined in *Te Ara Tika* (Hudson et al., n.d.) in relation to the Tiriti obligations within research as "cultural and social responsibility and respect" (p.10). Māori authors have explored what cultural and social respect and responsibility looks like for decades (Durie, 1998; Macfarlane et al., 2007; Macfarlane et al., 2017). So, rather than address this anew, this methodology seeks to build on the *culture of care* described by Macfarlane, Glynn, Cavanagh and Bateman (2007). The relevant extension from their research not only aims to create a culturally safe space but an emotionally-socially-culturally safe space. "Cultural Safety" is enhanced by "the inclusion of Māori values and concepts" (Hudson et al., n.d., p. 11). RI aims to include these into all stages of its framework through a'a.

Upholding mana (a Māori concept loosely translated to respect, dignity and authority) is not achieved through tokenism. The process of meeting such Tiriti obligations within RI does not begin with the transparency of forms, gaining informed consent, and offering koha in a culturally respectful way (although all these are essential elements thoughtfully planned for this research). It begins with the ways that respect and justice are interwoven into the aims and approach and throughout each step of RI. As mana tangata (respected autonomous individuals), participants have chosen to participate and so upholding their kāwangatanga (self-governance and empowerment) is integral to RI. This means that participants choose their own means of sense-making and play within

the research topic. More specifically, in this particular method, they choose a means of self-reflection which suits them and is culturally appropriate. Furthermore, participants have an un-structured session (an un-planned session - not just the open-ended-questions type of unstructured that is common in research). Participants will hopefully come out of the three weeks with a new way of looking at CSEL, but these views and outcomes may differ dramatically between participants because they will be derived through independent meaning-making.

4.3.5.2 Authenticity

According to Winter (2000), the validity of qualitative research is gained by "the honesty, depth, richness and scope of data achieved, the participants approached, the extent of triangulation and the disinterestedness or objectivity of the researcher" (cited in Cohen, Manion, & Morrison, 2011, p.179). However, other researchers argue that "positivist notions of validity in qualitative research" need to be replaced with the notion of "authenticity" (Maxwell, 1992, Guba & Lincoln, 1989 cited in Cohen et al., 2011, p.180). Authenticity has been discussed at length within this chapter and is a fundamental aspect of RI.

Qualitative research, as outlined by Cohen, Manion and Morrison (2011), "does not seek to generalise but only to represent the phenomenon being investigated fairly and fully, and thus external validity is almost irrelevant" (p. 181). It must not be underestimated how much a thorough literature review contributes to validity and reliability (Cohen et al., 2011, p. 121). However, such views tend to hold qualitative research back in a hegemonic, humanist discouse (Stewart et al., 2020). The "fear and resistance to postmodernist and poststructuralist ideas" holds researchers and their work back from the benefits of "post-qualitative research" (Stewart et al., 2020, p. 4). While this methodology establishes some 'method', its authenticity sits squarely in the flexibility and critical analysis of power, discourse and context throughout all steps.

4.3.5.3 Whakapapa and Relationship Building

Whakapapa was used in Chapter 3 as a method of theoretical research analysis which derives relationships and context to the concepts explored. In that example, the thesis was exploring possible names for the metaphorical calf of HBEA. In this section, whakapapa is seen as an obligation regarding relationships underpinning a Tiriti-based

approach essential to any empirical methodology in Aotearoa New Zealand (Hudson et al., n.d.).

Whakapapa relationship building is emphasised as an ethically essential part of cultural research (Vaioleti, 2006, Taleni et al., 2017, Bishop, 2012). Both *Te Ara Tika: Guidelines for Māori Research Ethics* (Hudson et al., n.d.) and the HRC's *Overview of the Pacific Health Research Guidelines* (Health Research Council of NZ, n.d.) emphasise the relationship between researcher and participant as the foundation to ethical conduct (termed "relationship conduct"(HRCNZ, n.d.)). This thesis's research question is about exploring the very structures and space which creates an empathetic understanding of unique social-cultural and emotional ways of being. Consequently, it sets itself up for relational interaction in Tiriti-appropriate ways. It is based on "respect for cultural beliefs, knowledge and understandings" (Hudson et al., p.6) because they are hoped to be a part of the voices of HBEA within the space.

Through early research and consultation, a number of key whakataukī (proverbs) helped guide the kaupapa under this research; including 'kia u ki te whakapono, kia aroha tetahi ki tetahi (Hold strong to your beliefs and care for one another)' and 'He aha te mea nui o te ao? He tāngata, he tāngata, he tāngata (What is the most important thing in the world? It is people, it is people, it is people). These have been used previously to sum up what underpins best practice in both education and ethical Tiriti-based research, but they became a foundation from which Respectful Inquiry grew.

It is aroha (care) that must motivate researchers into this area of work. I do not want to overestimate the whakapono (trust and faith in one another's integrity) that can be built in less than four hours together, but establishing that empathy and spiritual/holistic understanding is what HBEA seeks to do. It would be presumptuous and inauthentic to assume that through a short time strong relational bonds could be built. It is important researchers do not push for further contact with participants outside what they have committed to within consent forms, but instead remain open to developing collegial relationships should continuation of the interactions be requested. Teacher-participants, in this research, were invited from the same school to begin their ako regarding HBEA together. This allows for the collaborative group to continue the respectful inquiry process even once the research project is complete. Enhanced

collegial support may result. Depending on where their knowledge development takes them, future research and partnership could also develop.

4.3.5.4 Tikanga & Kaupapa Māori

Prompting more practice and integration of tikanga by teachers within Aotearoa New Zealand schools could be an indirect benefit of this research, but equally important would be having kawa (prime values) and Kaupapa Māori become more present within the educational space. With intentions such as these motivating any research I undertake, it is no wonder the conceptual and theoretical framework of this project centres on making room to connect with diverse ways of being under emotions (including those specific to Māori). Likewise, RI needs to incorporate Kaupapa and Kawa. For example, Māori spirituality and holistic ways of seeing the world need to be invited and acknowledged within the space. In this thesis's specific method the traditional creation stories could be part of the self-reflections chosen by Māori teacher-participants. As well as the karakia, waiata and other methods to personalise their meaning-making discussed earlier.

In regard to tikanga, te reo is used and acknowledged from the outset in the title of the research, the Heart-based Emotional Appraisal theory and the mihi at the beginning of meetings. Part of our collective Tiriti responsibilities are the revitalisation of reo and tikanga Māori. This is both a positive step forward from the colonial history but one that is also fraught with political and ethical issues (Hotere-Barnes, 2015). Simple translations are not adequate without Te Ao and Kaupapa Māori understandings and context beneath them, as discussed throughout the literature review (Heaton, 2018). This is especially important within the education system where the next generation is learning to create a socially-emotionally-culturally safer, more equitable, Aotearoa New Zealand.

Since this research is carried out in a multi-cultural setting, words, phrases, and a'a in many different languages may be discussed, but I intend to point out, during the 'Ako-phase', the significance of both te reo Māori and English as official languages (alongside sign language). This will be further supported by the concepts and wording on some of the CSEL tools (cards and posters described in Chapters 2 and 5). Issues with "meaning equivalence" (Bishop, 2012; Cohen et al., 2011; Heaton, 2018) will need to be navigated across the discursive space, just as they will need to be within any classroom seeking to

have empathy or understanding for different cultures. In my pilot study, I found that concepts were discussed predominantly in English, due to the multi-cultural setting, with keywords or phrases or whakataukī (proverbs) being discussed with examples and historical narrations to express the ways of being under emotions. Researchers utilising RI will need to make significant efforts to include tikanga, te reo and Kaupapa Māori into sessions and resources while navigating the issues noted above. The flexibility of the method allows this to occur, informed by Indigenous research, in numerous creative ways.

4.4 Conclusion

This chapter began with an agenda to find a methodology appropriate to operationalise the theoretical and conceptual work of this thesis. The vital signs of such a unique calf cannot be checked through standard tools. To see the ngākau, loto or heart of HBEA requires attempting to create an extraordinary space. In some ways, this chapter has followed the koru process of RI in response to this agenda or kaupapa. By first seeking ako, to learn from many different sources, acknowledging my positioning, lens and experience in connecting with similar calves in the past. The play phase developed RI as a unique methodology that did not assimilate or collapse these different antecedents into a one-size-fits-all method. Instead, a heuristic methodology has been created that empowers both researcher and participants to explore their own pathways independently with relational support from coming together as a group. It has an organic openness and flexibility that may make it appropriate for multiple different research settings in Aotearoa New Zealand. From this reflection, I step into the ako and play of empirical research, using this methodology and method in practice. Then Chapter 5 reflects on the experience and findings through analysis.

Chapter 5 Findings and Discussion

5.1 Introduction

Chapter 4 has outlined the conception of Respectful Inquiry as the approach most suited (tailored in fact) to this research. However, COVID-19 has impacted the undertaking of the group Respectful Inquiry I had planned. Instead, a sole teacher-participant went through the process. This has limited both the ability to critique the methodology and to meet the aim of the thesis. Yet, adapting to these challenges has meant that the question posed in Chapter 1 could still be discussed: How might drawing teachers' attention to DBEA assist in creating a space for collaborative meaning-making and empathetic understanding of diverse Social and Emotional ways of knowing and being?

We have only one teacher's response, but also the previous and subsequent research that aid in this discussion. Below, I firstly reflect on the method, discussing the potentiality and limitations of the new methodology proposed in Chapter 4. This methodological discussion adds transparency and context to the remainder of the research but also attempts to contribute to educational research in its own right. The second half of the chapter discusses the themes and post-structural analysis of the empirical research. Claire's (alias used) responses add to this discussion and combine with the many other voices of this inter-disciplinary approach to elucidate potential directions for future research in both the methodological and the theoretical offerings of this thesis.

5.2 Method Discussion

5.2.1 Recruitment and Logistics in Action

According to Jenkins (2005, 2016) the majority of teachers within Aotearoa New Zealand primary schools are female pākehā. Despite efforts to recruit for a diverse purposive sample (as outlined in Chapter 4) the only teacher to, generously, agree to participate amid COVID-19 disruptions was Claire, a teacher from Wales with minimal Aotearoa New Zealand teaching experience. At the time the research was undertaken, she was teaching in a West Auckland school with a rich culture seeing first-hand the effects on social, emotional, cultural and academic wellbeing the pandemic had on students through 2020-2021. With our research sessions having to be postponed twice due to

lockdowns, the fact that any empirical research took place was a testament to the school principal's and Claire's commitment to wellbeing practices. Rather than deter research, COVID has emphasised the need for SEL on the one hand (Gehlbach & Chuter, 2020; Hadar, Ergas, Alpert, & Ariav, 2020; Katzman & Stanton, 2020; Marsay, 2020) and inter-culturality on the other (Amsler, Kerr & Andreotti, 2020; Dervin, Chen, Yuan, Sude, & Jacobsson, 2020; Dervin, Jacobsson, & Chen, 2020). Both areas of research converge in this thesis, alongside many other inter-related disciplines, accentuating the timeliness of this research.

5.2.2 The Respectful Inquiry Process in Action

Information sheets, consent forms and session outlines, as discussed in Chapter 4, can be found in Appendix F, G and H. They outline the method (which remained similar despite being one-to-one sessions rather than a group).

During the two sessions an A2-sized poster showing the steps of the Respectful Inquiry process was referred to and on permanent display (see Appendix I). This allowed co-construction of the process and design structure within the flexible bounds of the Respectful Inquiry Koru. For example, the participant was asked "Is there anything more you want to ask or tell me about before we move into talking about the self-reflections in the *play phase*? This also helped clarify and familiarise the Respectful Inquiry process for the fully un-structured second session. Each phase has been described generally in the methodology chapter (Chapter 3), but here, it is described specific to the process carried out with associated reflection and discussion.

5.2.3 The 'Ako' Phase

Learning From the Participant-Teachers-As-Experts

After our introductions, at the beginning of the first group session, I chose to ask these two open-ended questions: (see also Appendix F)

1. Can you think of a time when Social and Emotional stuff needed to be addressed in your classroom? Could you please describe the situation and what worked well or not so well, and why you think that was?
2. Have you ever wondered about links between emotion and culture? Whether yes or no could you speculate about such links?

The earlier these questions are asked, the more the researchers influence is minimised. Although, the answers provide valuable data for analysis, an additional benefit could be considered in this methodology discussion. I noticed a confidence come over Claire when she was speaking about her past experiences in this way. It appeared to be a validating experience that helped begin the reflective journey regarding HBEA.

Learning From Research

Having learnt from the participants, I handed out a single-page overview with links to SEL, emotion and cultural-related literature. My 2019 methodology trial found that participant-teachers would likely appreciate the chance to read through research in their own time in this format. A point further reinforced by Bishop (2012) in his call for Māori participants needing time and space for their own sense-meaning-making.

Claire or I referred to this page a couple of times throughout our communications, so although not a significant part of the method, it appeared appreciated. The time spent preparing such a resource for participants reinforces the mana and manaakitanga, as well as the long-term relationship at the heart of RI.

Learning From Participation

Generally, this particular step within the Ako phase was the one (planned) opportunity for participants to learn from the researcher, but rather than being about talking-to, a multi-culturally, respectful and appropriate way (especially within educational research is to utilise learning activities and pedagogical tools as a means of understanding. I was inspired by Stringer and Jhagroo's (2019) use of pedagogical resources during data collection with teacher-participants and Schoone's (2019) innovative data collection methods (which could be used pedagogically). Respectful Inquiry utilises predominantly non-written, practical, often creative methods relevant (and preferably useful) to participants in this step. The approach seems to align with the aspect of researching respectfully with Pasifika participants, "Oua'e fiepoto (not flaunting your knowledge)" (Taleni, et al., 2018, p.183).

More specifically, this step signified a point in the first session together when Claire and I moved into a second room that I had pre-prepared similar to how a classroom might be. There were posters on the walls and a table and cards set up on a table. The posters showed examples of a'a images as per the examples discussed in Chapter 2 (see Figures

1 & 6). These laminated posters had many diverse, multi-lingual a'a scribed with different whiteboard markers to illustrate one of the co-construction techniques and to efficiently demonstrate the diversity and subjectivity of a'a in the practical limitations of this 90 minute one-to-one session. Claire and I engaged in an exercise choosing a few of these pictures and discussing what they meant to us. I engaged in the exercise to attempt to build empathy in the way that other group members cross-cultural views might have. The success of this participatory exercise was evidenced by Claire's request at the end of the research to have copies of the posters and commenting, "*I think having them up on the wall and scribbling up all their ideas will be great."*

In Chapters 2 and 4 I explained how emotional appraisal was debated as to whether it was volitional and conscious (Lazarus, 1993). But I proposed that I believed that it was more likely linguistic and discursive limitations that contributed to their illusivity. Therefore, it was important to continue to develop the HBEA discourse through participation and play. In Chapter 2 I introduced the conceptualising of HBEA through the train image (see Figure 2). Again, this is a resource that is used with students, but was effective and efficient in drawing Claire's attention to DBEA. Her later reflection, when asked if the research had met her expectations, supports this.

> *[I]t took me a little while to get my head around it when you first introduced it. But then when you talked about the little train with the indicators and the tanks and as we then played, it kind-of went 'Ohhh, now it's making sense'. So this is a new way of thinking about it all for me and not something I predicted at all. But a really awesome approach.*

After discussing the a'a posters and the train image, Claire was expressing a growing understanding of emotional appraisal. But HBEA is about connection with heartfelt emotions and it was the effects of the space this connection produces that the research was directed. To move towards this, I instigated participation in a game of cards. The a'a and emotion cards are a product I have developed for my SEL courses to effectively develop children's consciousness and languaging of emotions and what is under them.

Most of the cards I use are wordless and invite diverse multi-cultural, multi-lingual exploration; others use Māori reo and English words (due to them both being the official languages of this country). Whereas posters and other resources invite co-construction of knowledge using diverse cultures and languaging, the cards can be viewed as

research-based invitations toward subjective meaning-making, where each participant has the opportunity to engage with these representations, or not, in unique ways. The pilot trial found them to be a successful facilitation tool, as invitations to prompt thought, conversation, debate and meaning-making. And as the socio-constructivist, collaborative approach of Respectful Inquiry allows any issues with any step to be discussed or debated within the cross-cultural group setting; Claire and I played cards together. Her engagement with the cards resulted in them becoming part of her chosen self-reflection method, and she also took a photo of the a'a posters before she left the first session.

5.2.4 The 'Play' Phase

With inspiration and understanding of HBEA sparked by the ako phase, the last step with Claire in the first session was to assist her in planning her self-reflection. In the previous chapter, the ethical, individualised, heuristic approach to this step was highlighted alongside its flexibility to be taken in any direction a participant chose. The planned brainstorming of diverse approaches to self-reflection was impacted by the lack of a group of participants. Therefore, I provided an A2 sheet with a researcher-created brainstorm of methods, which Claire and I discussed. She commented on the techniques of self-reflection she preferred. (Refer to Appendix J for a photo of this brainstorm poster.)

Claire expressed that she enjoyed journaling and writing, so she asked to take the packs of cards, a photo of the posters and expressed her intention to use all these during her reflection time. Over ten ten-minute sessions across the three week period between sessions, Claire chose to sit with a particular emotion eliciting occurrence. She connected with the heart and identified the emotions and the a'a appraised underneath them. Cultural educationalists propose that we need to move from head to heart to aid the wellbeing of our students (Macfarlane, 2010; Macfarlane et al., 2017; Taleni et al., 2018) and many other references through Chapters 1, 2 and 3) and this is exactly what Claire attempted during these self-reflections. She comments on the difficulty and unfamiliarity of the action.

> *[Y]ou've got to go to the heart, and sometimes that is quite hard…But rewarding and interesting.*

In Chapter 4, I emphasised that ethically the participants' self-reflections will not form a part of the findings of this research. The research makes space for this exploration and expression, but does not seek to exploit it. Claire handed me ten written reflection during our second session together. We discussed the details of each of those reflections and Claire had questions and comments that came from them specifically, yet those remain her research personally and do not form part of this thesis's data set. This achieves RI's goal of safeguarding "mana (dignity)" and "koloa (taonga, knowledge)" (Taleni et al., 2018, p.183). Her comments about the experience generally and the potential empathy and understanding gained by Claire being introduced to HBEA is the focus of my kaupapa.

Commenting on whether teachers could just be taught HBEA or need to engage in it with their own self-reflection, Claire thought they would need the time to practice and connect with it, make sense of it themselves, individually and in groups. This is in keeping with the research in Chapters 2 and 4, following on from Lazarus's (1991, 1993) research and my assertions that discursive limitations could obstruct emotional appraisals from being brought into consciousness and volition. Claire's understanding and sense-meaning-making was developed through her self-reflection as well as the participation in the first session as she developed a new discourse regarding emotions and a'a.

Due to having only one participant, the diverse reflection opportunities within the play phase were not explored. However, Claire did discuss that she intended to try story-writing, art, and whānau-based collaboration exercises to develop familiarisation and diverse understandings of emotions and a'a within her classroom. The pedagogical transferability of the participation and play tasks appealed to Claire.

5.2.5 The Reflect Phase

This is where methodology and method are quite different. While the methodology might appear to be three specific phases that would occur in one session, operationalising the RI methodology could look vastly different in different practice. During this research, the second session was almost entirely participant-led and un-structured. Emails during the sessions enabled Claire to ask questions and further clarity regarding HBEA to be gained, as well as reiterating that she could use the second session

however she would like. After the checking-in-circle and hearing about Claire's play phase, I referred to the RI koru poster. Claire was asked if her time of play had instigated any reflections that required more ako and play during the session, or whether she would prefer to spend the time in reflection. From there a number of organic questions and comments came up for Claire. I realised just how all three elements of the koru are interlinked and overlap. Claire expressed wanting to focus on reflection and ako to then feel confident to take HBEA and enter a 'play' phase with her teaching colleagues. She expressed seeing this collaboration within her teacher-support group as a useful step before beginning co-construction of a'a and emotion knowledges with her students, stakeholders, and whānau.

I had planned for three final reflective questions to be asked at the end of the session to clarify and summarise the participant-teacher's views and experience of HBEA. However, in practice we had a much more general, unstructured approach to this reflection in a way that better suited the context and Claire's positioning and teaching experience. The answers to these questions and other comments by Claire illustrated not only that HBEA was a theory she saw benefit in for student wellbeing, but that the methodology had inspired and empowered her to become involved in her own kaupapa relating to CSEL within her school.

> *It would be really cool if it was a school-wide thing, because then those children would have years of building on it… It could then benefit them longterm. It would become really embedded, like the literacy. Then it creates that culture across the school as well. Because people will have that shared understanding with each other.*

Claire's comments and further findings are dispersed throughout this discussion chapter.

5.2.6 Methodological Reflection

On reflection, it would have been useful to ask for Claire's feedback regarding the RI method as experienced by her. The participant data covered the theoretical and conceptual aims of the thesis, but did not touch on the methodological, other than to clarify the method structure and timing.

However, it did appear that agency and empowerment was gained quickly through the teachers-as-experts step. This empowerment continued throughout the three weeks of

the empirical research, including the diverse self-reflection options and the maintained commitment of an on-going relationship in both of our research directions. The RI koru process seemed easy for Claire to follow, with her asking many questions, but only one near the end of session two related to method and logistics. The sense of participation and play brought laughter into the space, which Claire expressed appreciation for as it is an a'a she prioritises.

The method appeared to cater to the single participant's needs; however, significantly more time (approximately two x three-hour sessions) would have been needed for a group of three to five teacher-participants to experience the same mana and manaakitanga. Since ethics committees require the time commitments of groups to be fully clarified prior to approval, this finding may benefit future RI research.

Also, the offer of resources would have become incredibly expensive in a group setting. Assuming teachers may not want resources offered could prove a costly over-sight. Especially when copyright protected materials need to be supplied in a particular format and condition, as with this instance. Future research with RI could benefit from assuming all time, resources and koha will be utilised in full. Then, if all offers are not taken up, this equates to a saving rather than a stretch of the research budget.

This thesis presents a preliminary conceptual development of a methodology for cross-cultural research in Aotearoa New Zealand that may be explored through future study. When the personal and professional pressures of COVID-19 change to allow freedom and predictability in educational group settings, Respectful Inquiry could potentially contribute towards the gap of Tiriti-appropriate methodologies to explore the diverse multi-cultural spaces of Aotearoa New Zealand. Some other aspects of the methodology are discussed amidst the conceptual and theoretical discussion that follows.

5.3 Data Analysis and Theoretical Discussion

5.3.1 Introduction to the Discussion

While exploring the cross-cultural dialogues from several group sessions was the expectation of this methodology; in practice, the singular teacher-participant voice needs to join with others during this analysis. Congruent with the methodological approach, these are inter-disciplinary, contrasting voices.

In this second part of the chapter, various themes, or more accurately ‘“traces”, have surfaced in both the theoretical research and the empirical research (Derrida, 1981, cited in Peter & Burbules, 2004). It is at these points where I begin the analysis, which centres around poststructuralist critique for the reasons developed in Chapters 3 and 4. Biesta and Burbules (2003) explain that: “philosophical reflection is needed first and foremost [in education] because it can help us unravel questions about the ownership of knowledge and the authority of educational research and educational researchers in relation to the judgements of educational practitioners” (2003, p.2). It is important not to generalise Claire’s view, to propose it as representative, but rather it is one view, from many, that assist toward future research directions.

Using a poststructural lens through the data analysis allows the researcher to take the context of the research into account. In this method, the data/discourse will be examined thematically, but consistent with the entire thesis it combines many different analysis theories together to paint a more balanced discussion. According to Ball, “The issue in discourse analysis is why, at a given time, out of all the possible things that could be said, only certain things were said” (2010a, p.3). Or in Foucault’s words “How is it that one particular statement appeared rather than another” (Foucault, 1974, p.27, cited in Peters & Burbules, 2004, p.67). Such analysis “emphasises the social processes that produce meaning”, according to Ball (2010a, p.3). It “makes discourse visible” (Davies, 1994, p. 16). “Through analysis of the discourse, we find expression of meanings and context” (Davies, 1994, p.17). Further clarification of the analysis used has become a part of the discussion below, which explores six key themes from the many directions analysing the contrasting voices could have led.

5.3.2 The Lure of One-Size-Fits-All Strategies

5.3.2.1 Juxtaposition Established

The first theme of this discussion juxtaposes one concept already developed in this thesis with another, seemingly contrasting one. The critique of one-size-fits-all SEL approaches was established in Chapter 1 and has been further validated by the diverse worldviews and voices throughout the conceptual, theoretical and methodological approaches of this thesis. However, the lure of ready-made approaches and resources is very real for teachers, such as Claire, and I, and many others. These pressures and

practicality of every-day teaching can mean that diversity and context considerations are put aside for the ease of a curriculum that presents a singular epistemology.

In our first meeting Claire asked a number of questions relating to strategies and what I perceived to be 'emotion regulation/behaviour management type approaches' she had been exposed to in the past. When asked about her expectations, Claire replied,

> *I had a feeling it was going to be, obviously, about naming emotions, but I wasn't too sure where it was going to go with that. And I didn't know if it was going to be, like, strategies to deal with emotion.*

Strategies and implementation is important. What use is research to teachers if it is not usable? (This is often a critique of Foucauldian theories, that the philosophical pessimism and high level critique leads to the inability to act (Besley, 2002; Hotere-Barnes, 2014). Burnout due to stress and overwork has become a significant issue for Aotearoa New Zealand (Harr, 2021, cited in The NZ Herald, 2021). The quick fix in the classroom, whether it is regarding CSEL or any other aspect of the curriculum, is very appealing. In Claire's words,

> *That's what it's always felt like with any other curriculums that I've been aware of… It's about strategies to deal with… but not going below that.*

The *Prime Ministers Youth Mental Health Project* put emphasis on the need to approach academic success and wellbeing through an approach that takes cultural diversity into account (cited in ERO, 2016a). The urgency of doing so is backed up by Aotearoa New Zealand's teen suicide and student safety (Refer Alton-Lee, 2011) amongst many statistics emphasising wellbeing inequity in this country (see also MOH, n.d.). Unlike the 'universal sticking plaster' strategies of many psychology-based approaches, ERO (2016a) addressed the results of the Prime Ministers review and irrefutable research that diverse ways of being need to be embodied in schools. Leaving deficit theorising behind, and connecting with the ngākau is essential in any CSEL approach in this country. Claire reflected her view of this move from previous strategies she has used to HBEA with the following metaphor:

> *What can you do when you're angry? Talking about it and putting an a'a to it, is a step… You can go 'Ohhh, OK. Now I know what I need to work on and what needs to be filled… You get to the root of the issue*

> *rather than just, It's like, I don't know, If you've got damp on a wall and you just keep painting over it. And it's not really solving the issue. You have to go and find the leak, or what's causing it.*

According to Newby, describing discourse analysis encompasses a "pot-pouri" of numerous approaches, ranging from detailed linguistic analysis through to deep structural scrutiny (2014, p.499). As poststructural views are among the voices included in each chapter of this thesis, it is also present throughout the discussion. I analysed the discourse of both the empirical and theoretical research for "traces" (Derrida, 1981, cited in Peter & Burbules, 2004). Additionally, using Foucauldian discourse analysis enabled me to examine not only the history of words, phrases, and genres – but also practice, as practice is seen as part of the discourse. When we use this as a cursory, generalised critique of the two concepts we have juxtaposed, one practice could be seen as prioritising diversity, equity and holistic contributions to students, while the other prioritises academic results, efficiency and practicality. However, such an analysis would fail to take complexities into account and creates an unnecessary dichotomy. In reality, practice includes many compromises and give-and-take along the spectrum between these two extremes. Furthermore, I propose that they do not need to be contrasting as creative research and pedagogical practices show us (e.g. Andreotti and de Souza, 2008). Below, some more specific discourse analysis helps to discuss this in more depth.

5.3.2.2 The Strategy of Naming Emotions

The first quote in this section contained a trace regarding the practice of "naming emotions" that links with much of the discourse in Keltner, Oatley and Jenkins (2014) textbook *understanding emotions.* As discussed in Chapter 1, the prevailing Western Psychology discourse constitutes emotions as universal with particular 'facts' and realities (e.g. Nathanson et al., 2016). When asked if she thought emotions were different across cultures, Claire replied, "*No. I think we all have the same emotions".* This discourse is common throughout Western Psychology and SEL (Keltner, Oatley & Jenkins, 2014).

A contrasting voice from within Western Psychology has been mentioned previously. Clore and Ortony (2013) posit that much of the last few decades of research has done more to disprove positivist theories than support them. Much research throughout this thesis has presented that Indigenous and discursive psychologies, alongside critical

cultural and poststructuralist views question the idea of singular 'truths'. In previously studied diversity in emotions, I found the following.

> Researchers taking a socio-cultural view of emotion have found groups of people differ in the emotions they language, their intensity, their elicitors and their expression (Keltner et al., 2014). "The day-to-day emotional experiences of people from different cultures do differ, often dramatically" (Keltner et al., 2014, p. 60). While English has approximately 2,000 specific emotion-related words, researchers have found the Polynesian Ifaluk have 58, and the Chewong of Malaysia have only eight (Keltner et al., 2014, p. 175). Examples of these vast differences in languaging and the experiences of emotion are many, from the Aboriginal Gifjingali language having the same word for fear and shame (gurakadj), to the Pasifika Ifaluk using "song" to represent, not anger, but the emotion required when witnessing anything that might disrupt social harmony…[to] Inuit people never expressing anger [Keltner et al., 2014, p. 175 & 58]… thus, reinforcing the need for SEL programmes to not be one-size-fits-all. (Goodman, 2019, p.7)

O'Toole and Martin (2019) present a solid case for the need for emotions within education in Aotearoa New Zealand that takes culturally diverse ways of seeing emotion into account. O'Toole et al. (2019) suggest the need for research in this area, by acknowledging "that culture is determinant in identifying the key assumptions, understandings and theoretical perspectives of emotion, wellbeing and related constructs" (2019, p.97). However, neither paper addresses how to incorporate socio-culturally-constructed understandings of emotion into educational settings. Clore and Ortony's (2013) theory of emotions has been mentioned previously. It sees emotions as socio-culturally constructed schema. Claire's comment, below, points to emotions and a'a being socio-culturally-constructed by discourse/practice.

> *It's harder in a way to become comfortable with it as an adult, because you've already learnt certain behaviours. Whereas, with a child, it might be hard at the start, but once they pick it up it's so much easier for them to run with it. And it'll stay with them for the rest of their life, hopefully.*

5.3.2.3 Creative Approaches to Diverse Application Strategies

This a creative way to apply socio-constructivist theory might be to suggest that in the problem of diversity versus a one-size-fits-all approach to CSEL, it is the conceptualising of education itself that needs to be questioned. Osberg and Biesta (2021) challenge the instrumental view of curriculum, suggesting that it could be seen as emergent and

focused on a different end. They take up Derrida's (1992) and many other authors theory that the future toward which education needs to move is not conceivable from within the structural limitations of the present (Amsler et al., 2020; Andreotti et al., 2018; Osberg & Biesta, 2021). An approach that allows the diverse holistic understandings of emotion, while being practical to meet the pressing wellbeing needs of students in Aotearoa New Zealand needs to emerge from within itself through co-construction of not only a'a and emotion, but infinite diverse possibilities. The gap in CSEL research, curriculum and practice is a complicated one to approach and this discussion is not suggesting that HBEA is the answer to all CSEL and wellbeing issues. It does, however, suggest that the gap presents a challenge that aids the design of CSEL that considers both Tiriti and multi-cultural diversity in an emergent, co-constructing way. O'Toole and Martin (2019) explain that "expressing iwi Māori emotions in te reo Māori is complex and will be expressed differently according to iwi, hapū, and whānau" (p.181). Consequently, the only way to design CSEL in the diverse context of Aotearoa New Zealand is to ensure it is locally co-constructed, taking holistic aspects of mātauranga ā iwi into account (important knowledges stemming from the social structures that existed before colonisation) (O'Toole & Martin, 2019).

Figure 6.

One of many images to initiate a'a related discussion

For these purposes, the above example highlights the possible writing or oral exploration that could come from one of the many pictures HBEA utilises to spark exchange within the space (see Figure 6). This simple picture of a situation without

words allows a discussion about the a'a beneath emotion. If you were a bird in this picture, what a'a might be being met by doing this? What tanks on the train do you think might be full or empty? What might these a'a link to culturally, holistically, contextually? Such an exploration is not limited to students and teachers, but it is essential that it extends to whānau, iwi, hapū, and key stakeholders to best reflect Tiriti-partnership and the diverse cultures and languages of the classroom context. Myths, books, art, karakia, waiata, dance, whakataukī (proverbs), and pūrākau (story-telling) could be used to further develop understandings of diverse a'a and emotions (Heaton, 2018; Hikuroa, 2016). It is important that this co-construction is not just multi-lingual, but encompasses the diverse concepts underlying the emotional discourse. Claire commented specifically on how she felt the images on the HBEA posters and cards were non-prescriptive and would allow students from diverse backgrounds to identify with them.

> *It's nice that it's open. It's nice that it's not a human face as well because they could be like, 'Ohh, that face doesn't look like my face'. So it's not narrow for them. It's open to interpretation a bit more. Sometimes I think kids would be like 'Ohh that looks like such-and-such but it doesn't look like me so it doesn't relate to me.*

This is a very small and specific example of how HBEA is not a ready-made one-size-fits-all approach, yet it has the potential for practical application to aid equity and student wellbeing. Becoming aware of our cultural and habitual discourse regarding emotions is important. While co-construction of emotion and a'a seemed to make sense to Claire, it was difficult to gauge how drawing her attention to HBEA had assisted in her developing an understanding of diverse Social and Emotional ways of knowing and being. This aim was greatly impacted by the absence of the diverse group of teacher-participants and the emergent co-construction of knowledges discussed above. However, there are many findings through this discussion that are cause for an optimism in the direction this research has taken CSEL. Claire's enthusiasm towards beginning to practice HBEA with others and co-construct local meanings may indicate that implementable strategies for creating emergent spaces for diverse ways of knowing and being to create education towards an "as-yet-un-manifest future" is possible (Osberg & Biesta, 2021, p.67) (See also Davies, 2014). This discussion at least sheds light on the fact that the two concepts may not be as contrasting as they first appear. However, the ethical, political, cultural,

structural issues underlying CSEL cannot be underestimated, and this chapter discusses a number of them in the remaining themes.

5.3.3 Fixity and Fluidity

5.3.3.1 Fixity and Fluidity in A'a

Claire combined the need to move away from a strategy-based approach with issues concerning fixity and also valorising emotions and a'a in this quote:

> *And I think it would help them have an understanding of emotions and those indicators. Not just thinking, "I'm angry… and that's bad…. And I need to go and do some breathing (laughs) to calm down (laughs)". But actually being able to say, "Ohhh, it's because I'm low on nurturance, or you know, maybe I need to go and get some love, or …" So, instead of just having a strategy to calm them down and deal with the emotion, they actually learn what they need, and so that's going to benefit their health. It's going to benefit their well-being overall because they're not going to have these things that are empty, and they stay empty because they don't really know what the problem is… Or what's missing, or what's lacking, or what's not being met.*

In this section, we will discuss fixity, then in the next the valorising of emotions and a'a, relating both to aspects of this quote and a range authors understandings of the subjects. Deleuze's concept of fixity was developed to critique the prevailing Western philosophical views of his time (namely Freud and Lacan) (Devine, Pau'uvale Teisina, & Pau'uvale, 2012). Fixity refers to "discreteness, static and fixed identities", while Deleuze argued that subjects were in constant states of fluidity (flexible, constantly changing hybridity) (Gyogi, 2020, p. 328).

In this way the discursive analysis of identity is similar to that of 'values' in Chapter 3. In the critiqued discourse they are both seen as fixed and not pertaining to experiential changeable ways of being, knowing and doing. To be more accurate, we are both being, in a fixed way and becoming in a fluid way (Davies, 1994, 2014). Therefore, HBEA needs to be a discursive practice that allows for both.

A similar caution relating to ERO's (2016a) approach to concepts such as the Māori "concepts" "manaakitanga, whānaungatanga, ako and mahi tahi" was voiced in Chapter 2. These are proposed as fixed overarching concepts required for student wellbeing and success. While they may be fixed to Māori identity and ontology, a discursive space

might find students need for them in relation to wellbeing has flux. This section does not argue against fixed concept approaches, but rather seeks to highlight that fluidity has been excluded from the discourse. The way in which HBEA discursively links a'a to emotions allows for fluidity.

5.3.3.2 Fixity and fluidity in Identity

Claire's earlier quote in this section shows her understanding of HBEA and the potential fluidity of a'a such as "nurturance" and "love" (i.e. by attaching them to transient emotions and the tanks of the train). Contrastingly, this next quote shows that she also embraces a student's "being in a fixed way" in relation to identity (Davies, 1994, 2014).

> *I think it'd help them to have more of an awareness of their identity. Because when we met the first time, and we looked at all the a'a's and you said "Take the ones that call out to you". I was kind of a bit like, "Oh, there's so many!" But now I think that I know that physicality is really important to me, progress is really important to me, um, collaboration is really important to me. So I have more of an awareness of my, kind-of, core values and what I need. And I think that would be really awesome for the kids as well because they'd be like "I know that THIS is really important to me!"*

A focus on identities is seen as important in critical cultural literature. Macfarlane, Macfarlane, Graham and Clarke (2017) propose that an SEL approach appropriate for Aotearoa New Zealand must enable teachers to empathetically understand their students' cultural identities better. Claire expressed excitement at the opportunity HBEA potentially presented to do so.

Bronwyn Davies (1994, 2014) explores identity as socio-culturally-historically-structurally emerging. She critiques the way self-as-identity stems from a "binary singular/plural" (2014, p. 35). "With the aid of poststructuralist concepts… this conception of the subject has been put under erasure. The intra-actively becoming ~~subject~~ is reconceptualised as an emergent, relational being… both singular and plural" (2014, p. 35). However, Davies acknowledges that "to be recognisably someone, to have an identity, is necessary for survival. It provides a safe plot of land in which to rest from that struggle [against the pull towards the lines of descent and subject/self-as-identity]" (2014, p.36). It is linked not only to our sense-making but to our engagement with life.

This is provides a discourse for HBEA to explore a'a as both fixed to identity (as Claire suggested above) and fluidly prioritised and evolving in their context. The onion layering developed through Chapter 3 assists in providing a'a with this flexibility. To create a culturally-socially-emotionally safe space, fixity and fluidity (of both a'a and identity) must be embraced.

5.3.4 Constituting, Valorising and Influencing

5.3.4.1 Valorising

As mentioned in the last section, Claire showed an awareness of the damage of valorising emotion in celebrating moving away from behavioural management strategies, "Not just thinking, I'm angry… and that's bad." During the sessions we discussed different cultural constructs and unspoken display rules regarding expression of emotions. Claire generalised that in her Welsh culture, people tended not to express their emotions much and that she could see HBEA might open that discourse for other cultures that did the same.

> *I know with some cultures it's kind of pushed aside. You don't talk about emotions. You don't talk about feelings. And this gives them a way that allows them to talk about it that is sensitive to the individuals and their culture.*

The ethics, politics and sensitivities of supporting students to verbalise emotions are complex and this discussion chapter only touches on a few of them. Acknowledging onion layers and diverse ways of being under emotion, or even recognising judgement and binaries alone is not enough to create potential equity of wellbeing within the conceived CSEL space (Andreotti et al. 2018). Freire (2001) suggests that minority groups within a colonised community (or even a post-colonial one) derive their concept of 'man' from the oppressor. Despite the recent efforts to uphold Te Tiriti o Waitangi obligations to Māori as tangata whenua, most children will likely articulate ways of knowing and being as that taught and valued by their teacher, the school and the society.

5.3.4.2 The Constituting Act of Discourse

In section 5.1.3, I briefly introduced a Foucauldian definition of discourse. In this section, the constituting act of discourse is discussed. To Foucault, discourses are "practices that systematically form the objects of which they speak" (1974, p.49, cited in Ball, 2010a,

p.2). “They are not about objects; they do not identify objects, they constitute them and in the practice of doing so conceal their own invention" (Ball, 2010b, p.173). “Every generality, every descriptive term, every attempt to say what is there, constitutes the objects and practices being spoken about” (Davies, 1994, p.46). Descriptive terms for HBEA were analysed in depth through Chapter 3, but their use in practice creates a discourse of its own, that when used within the classroom space requires considered care and tika. Claire indicated understanding the sensitivity of linking a’a to emotions, the need for reflexivity, and the responsibility of her role. Her comment regarding prescriptivity indicates her understanding of the constituting power of a teachers discourse.

> *People might then go, “Well this is guilty” and be quite prescriptive with it… Like I emailed to you about the ‘bad’ emotions!*

Clore and Ortony’s (2013) assertion that emotions are socially-culturally constructed schema is more debated than the socio-culturally constructed value people place on emotions (such as the ‘bad’ referred to by Claire. Yet, when we acknowledge the constituting power of discourse, emotions, their experience, display rules, and value can all be conceived as becoming through contextual practices. Current developmental theories suggest that only five core emotions are naturally emergent and others are debatably influenced by socio-environmental factors (Keltner, Oatley & Jenkins, 2014, p.187-196)

Whatever diverse emotional epistemologies and ontologies underlie them, a’a are prioritised based on historically, contextually influenced reasons. Each a’a is rooted in a whakapapa within political, ecological, systemic, familial structures that subjectively prioritise them. Great care must be taken in addressing potential issues of constituting and valorising emotions and a’a.

5.3.4.3 Constituting and Influencing Through Intra-Action

Not only are we constituting emotions and a’a in an inter-cultural space fraught with power-knowledge differentials and other complex contextual influences, so too are our ‘selves’ being constituted and becoming within the space. Levinas’s (1969) philosophy of totality considers that such constituting or restricting begins before discourse with the violences of our gaze. He elucidates our tendency to see another through our

worldview, as we see ourselves, as we know being to be restricted and finite (Refer also Chapter 2). Davies (2014) relates this more to discourse within the space and the argument that all observation and methodologies "intra-act" (affecting and interfering) with the reality that is observed. Davies (2014) work regarding the "encounter" between researcher and participant, during time researching a Swedish school, adds to the discussion relating to both the CSEL and the educational research space. Davies view of the ~~subject~~ and identity was discussed in the last section in relation to fixity and fluidity. Here, it is examined further in relation to intra-action

> The line through the word subjects, here, interferes with the tendency that our language has to invoke entities which it then takes to be real, fixing them in place through ways of speaking or enunciation… The subject does exist, but its existence is more mobile, intra-active and multiple than our modes of enunciation normally suggest. (Davies, 2014, p.3)

"'Intra-action' refers to more than interaction (a meeting of two pre-existing entities); it is an encounter where each participant affects, and is open to being affected by, the other" (Barad, 2007, Lenz Taguchi, 2010, cited in Davies, 2014, p. 6). Davies work reflects both pragmatic and poststructuralist views by proposing that knowledge is intimately connected to what people do (how they act and interact with each other and their environments) as well as to socio-cultural-historical limitations and constitutions.

Although I have discussed and used views regarding power-to-knowledge within the research space in the methodology development (see Chapter 4), I was surprised at the influence it appeared to have in the space. "Any analysis of discourse or discursive practices must include information about who it is that is speaking, the site from which or out of which they speak and the positions available to them as speakers within any particular context or set of relations" (Foucault, 1972, p. 51 cited in Davies, 1994, p.47). To this end, not having the group dynamic to counter the dual-intra-action, appeared to influence the power differential, as did Claire's limited experience in education, generally, and in Aotearoa New Zealand education, specifically. This was evidenced in the agreeability and entire consensus of the feedback and reflections.

In Chapter 4, it was proposed that differing opinions will be a sign that there is equity in the space and signal the success of the methodology (Amsler et al., 2020; Osberg & Biesta, 2021; Todd, 2009). The methodology's independent self-reflections aimed to

minimise constituting, valorising, researcher influence issues. By minimising researcher dialogue through the ako phase and allowing the two-three week period for independent sense-meaning-making, it was envisaged that participants would enter the second session with diverse views on emotion, a'a, CSEL and HBEA. I naively thought that the word a'a or other aspects of HBEA would come under scrutiny. Critique being something I value for development and ako. It was asserted, in Chapter 4, that utopian perfection, free of power-to-knowledge differentials, is not possible (Foucault, Derrida & Nietzsche). However, in reflection, the significant effect on the findings from the sessions is noteworthy.

5.3.4.4 Considering Influence and the Valorising, Constituting Power of Discourse

Influence and the valorising, constituting power of discourse are ever-present considerations for research and also for classroom practices. Researchers influence the discursive space from power-knowledge differentials that echo those that the teacher can hold in the CSEL space. Research suggests one way to assist with this, in addition to others discussed throughout this thesis. Namely, to elucidate the constitutive, discursive acts, particularly in relation to constituting, valorising and influencing diverse Social and Emotional ways of knowing and being. This is not to analyse discourse from an oppositional, binary or political stance, but to explore the limitations and qualities of the HBEA space within its complex context (Hoskins & Jones, 2021). Within a group setting, when different people, stakeholders, whānau, students of diverse ages and cultures are given the opportunity to share their views, the power moves and shifts dynamically (Hoskins & Jones, 2021). In this way, the empirical method employed in this research failed to model the pedagogical application of HBEA. Hearing and reflecting diverse Social and Emotional ways of knowing and being, may assist students to see that there are different epistemological and ontological lenses through which to view daily occurrences. Importantly for emancipation, they may also learn to recognise that, in many places in society, there is not the discursive space for these diverse ways. Also, students learning about valorising and constitutive acts might develop the critical-social abilities to hear and see these and make more ethically-informed social choices as a result. However, these potentialities were not able to be explored through the empirical research of this thesis.

5.3.5 Discursive Limits

5.3.5.1 Introducing Discursive Limits

Discourse is not only constitutive and valorising, but its limitations, those things excluded from the discourse also have an influencing effect. This section extends the last by discussing discursive limits.

The term ‘discursive limits’ has been used here generally, to speak collectively about a discursive concept developed in slightly different ways by many theorists (e.g. Lyotard’s (1988) différends, Derrida's (1981) exclusions, (both cited in Peters & Burbules, 2004), and Jäger & Maier’s (2009) discursive limits; all theoretically frame those things excluded or limited from the discourse in slightly different ways. Generally, this theory proposes that any discursive practice (any written, spoken or enacted part of life, e.g. 'liberal' democracy, 'ethical' research writing, a discussion at the drinking fountain at work, classroom practice, or SEL models) "can be built upon exclusions which cannot be talked about within the available, privileged vocabulary" (Peters and Burbules, 2004, p.28). According to Lyotard (1988), "we must first detect these unspoken/unspeakable différends (a cognitive task) and bear witness to them (an ethical task); this often entails questioning the available vocabulary (a political task)" (cited in Peters and Burbules, 2004, p.28). To analyse in this way, I have engaged cognitively with possible “traces” indicating the "linguistic limit of the subject" (Derrida, 1981, cited in Peters and Burbules, 2004, p.69). I have discussed these as three specific topics below and then summarised the theme.

5.3.5.2 Diverse Ways of Knowing and Being

The literature review highlighted how cultural voices were missing from mainstream emotional intelligence models and emotional theory informing SEL, while Indigenous SEL and “SEL for Māori” (Macfarlane et al., 2017) sat as ‘other or alternative knowledge’ within literature and likewise excluded any other voices. This discursive limit has been explored in Chapter 1 and its identification forms the ethical basis of this thesis.

5.3.5.3 Wairua

Relatedly, *Taha Wairua* –The spiritual aspect of wellbeing- was noted in Chapter 1 for its inclusion within the curriculum and teacher resources (Durie’s , 1998; ERO, 2015, 2016a; b). However, progress regarding this occurrence in practice is questionable. Boyd, Bonne

& Berg (2017) summarised statistics from wellbeing practice surveys that suggest it is acceptable to ERO for schools to merely have established a set of values in order to meet this requirement. Cultural authors, focused on critiquing the cognitive and ethical tasks, argue that a far more holistic, inclusive approach is needed (Savii, 2017; Heaton, 2018; Hikuroa 2016; Taleni et al., 2018). Chapter 2 reviews Māori holistic emotional theories and uses an HBEA image that aims to move beyond discursive limits (see Figure 1, Section 2.1.2). It potentially could link to diverse a'a relating to spirituality. However, other artworks might result from localised stakeholder co-construction of a'a to represent worship, prayer, meditation, and various means of religious or spiritual communion. Such a'a are sensitive and contextually unique, yet they must not be excluded from CSEL discourse.

Due to this political sensitivity, I expected that spirituality and topics relating to it would have been possible discursive limitations within the empirical research. However, Claire brought the a'a up herself, by choosing the aforementioned image (Figure 1) in the poster exercise. She explained that "I'm personally not a religious person" yet," I find it really important for them to speak about their cultures, their religions, and be proud of it." Other than "Bible" (I assumed she meant an itinerant bible study class), "culture's spoken about a lot, but maybe the "spirituality-side" not so much." Claire proposed, "[T]amariki might be a bit… um … reluctant to share about their things." Yet she saw value in HBEA opening the discursive space to it.

> *For me, that's something that I would love for them to share more and you know, notice what similarities there are and celebrate the differences. I just think it's really important. Whether they're spiritual or not, it's still valid, it's still their… their opinion.*

Rather than presenting this information to open a debate on the specific subject, or prescribe a fixed solution, it is noted as an example of how analysing the discursive limits of CSEL is necessary to establish an ethical space for the wellbeing of all.

5.3.5.4 Historical Colonial Violences

Similarly, the historical injustices of Aotearoa New Zealand are a context that Durie (1998) says needs to be acknowledged in any health or wellbeing discourse. This view is supported by many authors writing about decolonisation and Indigenous (e.g. Amsler et al., 2020; Andreotti et al., 2018; Heaton, 2018). The inclusion of historical and other

contextual influences in the CSEL space has been developed in a previous paper (Goodman, 2021b).

Consequently, I may have held subconscious expectations regarding the exclusion of this topic from our sessions discourse. Yet, Claire brought up the frustration regarding lack of equity when she made connections with her Welsh heritage and the colonial history in Aotearoa New Zealand.

> *At one point, it was in the 1900's, the English banned children from speaking Welsh in school, and if you were caught speaking it you were punished. And it was the same with Māori. And just that 'trying to get rid of anything that wasn't English.*

As controversial as such discourse is, Claire's movement toward empathetic understanding through the lack of discursive limitations in the CSEL space is apparent.

5.3.5.5 Summarising What CSEL Discursive Analysis Gains

It appeared, from the above analysis, none of the typical topics that were critiqued as excluded from the prevailing psychological SEL discourse were unspeakable within the research space created by HBEA. Yet, while constituting is a finite set to analyse, exclusions are infinite. Within the Literature review we have discussed creating a space for non-judgemental discourse that gives expression to meanings and values (Kress, 1985, cited by Davies, 1994). Kress notes the discourse "defines, describes and de-limits what is possible to say or not say (1985, p. 6-7, cited by Davies, 1994, p.17). The respectful ground rules that oversee interactions within the space will need to be established in each unique setting. These are discursive limits and have a significant effect on the openness and ethical, cultural, social and emotional safety within the space. Both constitution and exclusion are innate attributes of discourse. Without critical analysis, such limitations and structures would remain unseen. The genealogical exploration of power and objectification within discourse is another useful analysis for CSEL (Refer Durie's' (1998) *Whaiora* and Jones' (2010) *Genealogy of the urban school teacher* analysed in Chapter 3 in relation to values). The potentiality of HBEA or any CSEL discourse to address or perpetuate inequity of wellbeing within Aotearoa New Zealand is directly related to the ethical analysis of limitations and structures underlying it.

5.3.6 Tika and Ethical Sensitivity

5.3.6.1 Connecting to My Heart and Tika-Related A'a

This penultimate theme in the discussion brings together a number of different voices from research regarding approaching CSEL with care, tika (to do what is right and fair) and ethical sensitivity. These are themes emphasised through each chapter of this thesis. However, a nagging emotion of dis-ease and concern indicated that my subjectively prioritised a'a relating to tika was running low as I neared the end of my research. This related to a realisation regarding the sensitivity and gravity of this issue as the reality of it being used by teachers, whānau, and students hit me. Through further exploration of the research relating to tika and ethics, the importance of a teacher's awareness of their own lens and bias through reflexivity was emphasised. This had not been addressed within the literature review despite its prominence in critical cultural, de-colonial, and educational research. Therefore, here, the discussion regarding this theme centres on teacher development and reflexivity.

5.3.6.2 Views Relating to Teacher-Development

The combining of culture-related learning with social and emotion related learning creates a unique demand for specialised teacher-development. While Reyes, Brackett, Rivers, Elbertson, and Salovey (2012) show that training teachers has a critical impact on the quality of the SEL taught in the classroom and its consequential outcomes, this does not necessarily involve a cultural or indigenous perspective of outcomes. SEL that assimilates and measures against universalised ways epistemologies, while easier to teach, has been established to not be appropriate for teachers or students in Aotearoa New Zealand. Similarly, Schonert-Reichl, Kitil, and Hanson-Peterson (2017) indicate that SEL must integrally be taught in three inter-connected but separate contexts, the school, the teachers and the students, but fail again to link this to culture or provide developmental links to whānau, community and key cultural stakeholders. Darling-Hammond and Hyler (2020) suggest that COVID-19 has brought about an increased need to support academic and social emotional needs of students alongside "the need for greater emphasis on equity-focused" pedagogies (p.457). Consequently, this has "raised the bar for educators and for educator preparation" (Darling-Hammond & Hyler, 2020, p.457).

Just as the juxtaposing and intersecting of theories in this thesis insists we look at CSEL in new ways, so too must this theme reconceptualise the development and support that enables reconceptualised CSEL into classroom practice. Habib et al. (2013) explore ways to assist teachers to best meet the diverse needs of the multi-cultural, multi-lingual context of classrooms in Aotearoa New Zealand. They suggest that the Critical Appraisal Process Framework (CAP) developed within Macfarlane's (2011) Culturally Responsive Evidence-based Practice (CR-EBP) is an appropriate framework to build teachers critical awareness (cited in Habib et al., 2013). According to Habib et al. (2013), CAP enables this through engaging teachers with up-to-date literature that highlights the consequences of assimilation, homogenisation and epistemicide, among other aspects.

There is no debating in Aotearoa that teachers need to be taught Kaupapa and Tikanga Māori to increase cultural and emotional safety, to protect the on-going growth of Indigenous culture, and to ensure the partnership and participation that Te Tiriti o Waitangi founds. For our indigenous students, teachers learning Kaupapa Māori (the ontological and epistemological knowledge), rather than just Tikanga Māori (customs and language knowledge) is an important part of all-inclusive classroom pedagogies and curriculum, including SEL (Andreotti, 2009, Habib et al., 2013; Macfarlane, et al., 2017). Teachers must understand the different known and unknown structures influencing their students. Engaging in HBEA within teacher-education programmes may have the potential to highlight to teachers that they do not yet know what they do not know. It would be idealistic to conceive that all teachers would have an understanding of all cultural structures. Yet, the push towards professional responsibility in this area, especially of Māori culture within Aotearoa New Zealand remains vital.

Including te reo in a universal singular-literacy way has been established earlier in this chapter as inadequate (Refer also O'Toole & Martin, 2019). Localised mātauranga ā iwi is required in the co-constructed HBEA understandings and literacies relevant to each classroom. Teacher development needs to make clear the essentiality of diverse co-construction of knowledge, as established throughout this thesis. Furthermore, such development must support teachers in gaining the skills, disposition and know-how to do so.

5.3.6.3 Reflecting on the Aims of Teacher Education and Education in General

The Ministry of Education has made commitments to work toward professional learning measures similar to that outlined above. Discussing the Kōrero Mātautanga/Education Conversation, Secretary for Education Iona Holsted reports that, from the 50,000 Aotearoa New Zealanders sharing their views "we know that too many children and young people experience racism in school (MOE, 2020). We're going to provide professional learning and development to teachers so they can understand their bias and have the tools and opportunities to address this" (MOE, 2020, p.6). Macfarlane, Glynn, Cavanagh and Bateman (2007) develop a concept of the 'culture of care' required to provide cultural safety for students. They describe this as "building a positive classroom culture is contingent on students having input and being included in determining the cultural boundaries and guidelines" (2007, p.73) Furthermore, "listening to the voices of the Māori students themselves is one of the integral factors throughout this process. (Macfarlane et al., 2007, p.73).

Macfarlane, Glynn, Cavanagh, and Bateman (2007) relay the example of a senior Māori student saying his experience of school was "most of the time the lights are turned off. The light comes on Tuesday afternoon at kapahaka" (2007, p.74). They went on to explain that the school saw this student as successful and presenting no concerns. Although this highlights the work through pre-service and professional development programs for school-leaders and teachers that Macfarlane, Glynn, Cavanagh and Bateman (2007) recommend; for me, it evidenced the genuine, pressing need for HBEA. This student might then have had the space, skills, and freedoms to express the emotional state of 'lights being turned off' and the prioritised a'a appraised as unmet. Such a CSEL space could pedagogically engage all members of the discussion in ako to support and improve holistic wellbeing and related outcomes. Macfarlane, Glynn, Cavanagh and Bateman (2007) may predominantly focus on the teachers' education, but they note a clear need for the empathetic, discursive space. The theory and structure of HBEA may assist with this facilitation, but research indicates it is predominantly dependent on the teacher's reflexive lens, disposition and skills.

A further ethical consideration develops from the discourse above, regards the aims for which teachers are being developed. If the purpose of HBEA, or education in general, is to create a culturally safe space (as Habib et al. (2013) & Macfarlane et al. (2007)

suggest), or even a culturally, socially, emotionally safe space (as this thesis posited in Chapter 4) then, I submit, it is found lacking. While student safety is essential, Tika requires even more. Tika challenges us to not only do what is right for students within school, but also for their futures beyond school. If we do not, also, create practices to teach students communication of their a'a, how is this going to equip them for communication and wellbeing beyond school? Addressing wellbeing needs to be about equipping students with the tools and disposition to increase wellbeing and equity in diverse, challenging contexts throughout their lives. To do this, we need reflexive, emotionally and culturally savvy teachers to teach CSEL.

However, the challenge of tika does not stop there. It looks beyond students and their futures and calls for teacher development that is about learning to see and teach toward a future that is "as-yet-un-manifest", an unconceivable tomorrow (Amsler et al., 2020; Andreotti et al., 2018; Osberg & Biesta, 2021). That is what an ethical approach to HBEA, and any part of education, hopes for its students and the communities it serves.

5.3.6.4 Reflexivity That Leads to Empathy

Moving toward such futures requires practitioner reflexivity (Amsler et al., 2020). Teachers need to develop awareness of their own discourses, ontologies, epistemologies and taxonomies while becoming proficient at critically analysing those present in policy, practice and programmes such as SEL (Andreotti, 2009; Habib et al., 2013; Macfarlane et al., 2017). Andreotti and de Souza (2008) demonstrate the power of a reflexive discourse that includes diverse ways of being in the world in *Through other eyes*. When asked how HBEA had helped or challenged her, Claire responded, "I think, just having some more self-awareness and being more reflective".

Just as Hotere-Barnes (2014) explains that knowing your own culture assists people to respectfully engage in the ethical, cross-cultural space, so too does self-empathy assist people to engage in the emotionally empathetic space. Therefore, the first step in CSEL is for teachers to connect with their own cultural, social and emotional ways of being, knowing and doing. Self-reflexivity through HBEA, connecting their a'a with emotions has the potential to assist with this. In this way, HBEA may have potential to benefit CSEL within the classrooms, but also teacher development in culturally, socially and emotional reflexivity and teacher wellbeing.

The following two quotes from Claire, firstly indicate the growing reflexivity and self-awareness she was experiencing, and then, the latter, extends this thought to what she perceives might be possible for students growing in their CSEL reflexivity and awareness.

> *I think when I notice an emotion in myself I'm now trying to think 'Why?' And having names for the a'a, those reasons why. And I think reflecting on what is important to myself as well, like what a'a really resonate with me and what my priorities and non-negotiables are.*

> *And I think for the children to use in class, I think it would be awesome to have that self-reflection. Because sometimes, they might become really angry, but they don't really know why: they don't know how to verbalise what is setting off that indicator. So I think it would be empowering for them to reflect on their feelings and have words to describe it and be able to discuss it with each other.*

5.3.7 Empathetic Understanding of Diverse Ways of Knowing, Being and Doing

5.3.7.1 Traces of Empathetic Understanding

One part of this thesis's aim relates to creating a space for collaborative meaning-making and empathetic understanding of diverse Social and Emotional ways of knowing and being. This was not able to be ascertained within the research space because there were not multiple diverse participants interacting, as had originally been planned. Although I could comment here, that I experienced a deeper empathetic understanding as Claire expressed her emotions and a'a in relation to family, COVID-related complications in her life, and other day-to-day experiences. In my opinion, sharing the experiences alone would not have created the depth and heart-to-heart connection that HBEA brought to the space. Theoretically, HBEA's focus interrupts analysis, judgement and diagnosis and replaces it with a focus on the ngākau. However, I do not want to overstate such findings in light of my own bias. Instead, two comments are evidence of a potential change in Claire's empathy towards students and others after being introduced to HBEA.

> *I'm thinking to myself 'why is that?' 'What's their a'a that's not met?' And thinking 'What's important to them?'*

> *I can see it having a rippling effect on them as well. Because once, they develop that self-awareness, they then develop that awareness of other people and then empathy, which is then shared experience. You know when I was saying I was thinking to myself "What a'a is not full for*

> *them?" And, you do, you start putting yourself in their shoes more. I mean, you would, anyway, with a child. But this is trying to think more of a range of reasons, thinking of that tank and noticing what's running on empty and what's really important for them.*

These two comments link directly to Claire's newfound interest in the diverse ways of knowing and being under students emotions, defined in the quotes as a'a. This new discourse appears to have developed a yearning for empathetic understanding at a heart level. Furthermore, Claire was so optimistic about the empathy that had developed within her through being introduced to HBEA that she commented on how she thought HBEA might help students.

> *I think it will help them have more of a shared understanding of how other people are feeling as well and how to empathise with other people. So, you know, if they can see somebody who's kind of a bit agitated or anxious, "Oh, do you need some space, or do you need some rest" And so being able to help people. Having a literacy for it. Being able to put a name to a feeling, or a want, or a need, or a value, and having that literacy. Being able to talk about it.*

5.3.7.2 Whānau-Teacher Empathy Connection

In 2019, I proposed that Beatty and Brew's (2004) Emotional Epistemology Framework (EEF), and Hargreaves (2001) work, relating to the emotional work of teachers conceptualised through 'closeness' and 'distance' could be utilised in future SEL research. Although the scope of this thesis has not allowed such exploration, as the sociocultural, moral, professional, and political distances between parents and teachers (Hargreaves, 2001) and the deeper knowing of each other explored by Beatty (2002, cited in Beatty & Brew, 2004), the empathetic understanding sought through the aims of this thesis can relate similarly to the whānau-teacher relationship. In fact, the process of co-construction of knowledge of a'a and emotions that this research theorises has the potential to strengthen these key relationships, further assisting in HBEA's positive effect on wellbeing.

Chapter 6 Conclusion

This thesis sought to answer the question: How might drawing teachers' attention to Heart-based Emotional Appraisal (HBEA) assist in creating a space for collaborative meaning-making and empathetic understanding of diverse Social and Emotional ways of knowing and being?

The question has so many dimensions to it because literature is pointing toward a more complex SEL theory that takes culture and context into account in new ways. The introductory chapter established the need within Aotearoa New Zealand for SEL focused on holistic wellbeing and emotions linking to diverse ways of knowing and being. It was from this need that the research question was crafted. The theoretical research into cross-disciplinary theories of emotion established the foundation or context on which to build a dynamic, holistic CSEL approach that incorporates locally co-constructed understandings (established in Chapter 2).

The second literature review chapter (Chapter 3) developed the theory further by exploring its terminology, ethical and philosophical basis. The genealogical, cross disciplinary search named and further clarified Heart-based Emotional Appraisal (HBEA). The core of this theory is that our emotions signify an event or thought that has been appraised against our a'a (a Samoan word for 'root' or 'cause'). A'a is a term that represents the taxonomies, epistemologies, ontologies, and any matter deemed important to the individual. The term captures the layers of significance and depth of the a'a that are prioritised. The findings and discussion further developed a'a; cautioning the concept must be considered both fixed and fluid, related to both being and becoming, and not valorised or evaluated within the discursive space. The conceptualising of a'a is a crucial part of this thesis as it captures the way HBEA links diverse ways of knowing and being to our social and emotional interactions. Therefore, it is a concept that could be explored in greater depth in many different directions in future research.

Developing a unique methodology was a crucial part of the process of seeking to answer the research question. The thesis required a method which 'drew teachers' attention' to HBEA and the a'a under emotions. Additionally, it needed to explore whether this aided

the creating of ‘a space for collaborative meaning-making and empathetic understanding’. It was important that the methodology incorporated culturally-sensitive ways of building relationship, and, because of this requirement, the thesis has contributed “Respectful Inquiry” to the on-going conversation about methodology that is appropriate for Aotearoa New Zealand’s Tiriti o Waitangi obligations and research in multi-cultural, multi-lingual contexts.

Although COVID-19 affected the undertaking of collaborative group work to reinforce the theoretical base of this thesis, it has also provided a timely reminder of the importance of research into wellbeing, social, emotional and cultural education. The single teacher-participant sessions did find, in line with the theoretical research, that there is potential in HBEA to contribute towards this area of education. Drawing on interdisciplinary research, HBEA moves away from hegemonic, Western-psychology-based literacy or competency focused approaches. Due to the non-specific, collaborative way a’a and emotions are explored within the space it potentially provides shared meaning-making and deeper empathetic understanding.

However, the theoretical analysis of the potential of this space highlighted that the discourse and the critical cultural, social and emotional awareness of the teacher are key to its operationalization. Future research could explore HBEA’s potential to assist with the development of teachers’ cultural, social and emotional awareness, while developing the disposition and skills to bring both heart and listening to culture into classrooms. Although the inter-disciplinary approach attempted to include as many different voices in the discussion as possible, many are inevitably missing. Particularly, the approach chose to focus on an indigenous and multi-cultural view of difference, excluding many ways of viewing diversity; such as those of feminist and LGBT theorists, and those considering the wellbeing of students who identify as gifted, neurologically diverse or experiencing numerous other constitutions of difference. Future analysis may find that the flexibility of a’a (especially that developed through Chapters 3 and 5) enables applicability for even more inclusive conceptualisations of diversity, as is necessary for any CSEL with holistic wellbeing and increased equity as a kaupapa.

Tika and ethical consideration highlights how crucial a teacher’s awareness of their own bias, influencing, limiting and valorising is within such a sensitive ngākau-connected

discursive space. Yet, the empirical work did not see HBEA in-action within a classroom, nor did it incorporate the co-constructed meaning-making that the methodological exploration suggested was an appropriate next step in studying its potential. Any empirical research or operationalisation of CSEL without tika and considerable ethical analysis has the potential to further alienate indigenous and minority cultures, detrimentally affecting wellbeing, while presenting the researcher's or educator's ontologies, epistemologies and taxonomies as that which is correct and acceptable.

Therefore, there appears much risk to consider alongside the significant potential gains of future research and development of HBEA. The calf has been born, named and appears to have some potential to produce milk, although this potentiality requires further investigation. While future research into both theoretical and practical applications of HBEA could help towards supporting students' emotional, social and cultural wellbeing, this thesis has also presented an interdisciplinary approach that hopefully challenges researchers to conceive of improved ways to open the cross-cultural, discursive space in order for radical democracy and seemingly impossible new ways of understanding to develop.

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Appendices

Appendix A: NVC Universal Needs List

The following list of needs is neither exhaustive nor definitive. It is meant as a starting place to support anyone who wishes to engage in a process of deepening self-discovery and to facilitate greater understanding and connection between people.

CONNECTION
acceptance
affection
appreciation
belonging
cooperation
communication
closeness
community
companionship
compassion
consideration
consistency
empathy
inclusion
intimacy
love
mutuality
nurturing
respect/self-respect

CONNECTION continued
safety
security
stability
support
to know and be known
to see and be seen
to understand and be understood
trust
warmth

PHYSICAL WELL-BEING
air
food
movement/exercise
rest/sleep
sexual expression
safety
shelter
touch
water

HONESTY
authenticity
integrity
presence

PLAY
joy
humor

PEACE
beauty
communion
ease
equality
harmony
inspiration
order

AUTONOMY
choice
freedom
independence
space
spontaneity

MEANING
awareness
celebration of life
challenge
clarity
competence
consciousness
contribution
creativity
discovery
efficacy
effectiveness
growth
hope
learning
mourning
participation
purpose
self-expression
stimulation
to matter
understanding

Appendix B: NVC Universal Emotions List

The following are words we use when we want to express a combination of emotional states and physical sensations. This list is neither exhaustive nor definitive. It is meant as a starting place to support anyone who wishes to engage in a process of deepening self-discovery and to facilitate greater understanding and connection between people.

There are two parts to this list: feelings we may have when our needs are being met and feelings we may have when our needs are not being met.

Feelings when your needs are satisfied

AFFECTIONATE
compassionate
friendly
loving
open hearted
sympathetic
tender
warm

ENGAGED
absorbed
alert
curious
engrossed
enchanted
entranced
fascinated
interested
intrigued
involved
spellbound
stimulated

HOPEFUL
expectant
encouraged
optimistic

CONFIDENT
empowered
open
proud
safe
secure

EXCITED
amazed
animated
ardent
aroused
astonished
dazzled
eager
energetic
enthusiastic
giddy
invigorated
lively
passionate
surprised
vibrant

GRATEFUL
appreciative
moved
thankful
touched

INSPIRED
amazed
awed
wonder

JOYFUL
amused
delighted
glad
happy
jubilant
pleased
tickled

EXHILARATED
blissful
ecstatic
elated
enthralled
exuberant
radiant
rapturous
thrilled

PEACEFUL
calm
clear headed
comfortable
centered
content
equanimous
fulfilled
mellow
quiet
relaxed
relieved
satisfied
serene
still
tranquil
trusting

REFRESHED
enlivened
rejuvenated
renewed
rested
restored
revived

Feelings when your needs are not satisfied

AFRAID
apprehensive
dread
foreboding
frightened

CONFUSED
ambivalent
baffled
bewildered
dazed

EMBARRASSED
ashamed
chagrined
flustered
guilty

TENSE
anxious
cranky
distressed
distraught

mistrustful
panicked
petrified
scared
suspicious
terrified
wary
worried

ANNOYED
aggravated
dismayed
disgruntled
displeased
exasperated
frustrated
impatient
irritated
irked

ANGRY
enraged
furious
incensed
indignant
irate
livid
outraged
resentful

AVERSION
animosity
appalled
contempt
disgusted
dislike
hate
horrified
hostile
repulsed

hesitant
lost
mystified
perplexed
puzzled
torn

DISCONNECTED
alienated
aloof
apathetic
bored
cold
detached
distant
distracted
indifferent
numb
removed
uninterested
withdrawn

DISQUIET
agitated
alarmed
discombobulated
disconcerted
disturbed
perturbed
rattled
restless
shocked
startled
surprised
troubled
turbulent
turmoil
uncomfortable
uneasy
unnerved
unsettled
upset

mortified
self-conscious

FATIGUE
beat
burnt out
depleted
exhausted
lethargic
listless
sleepy
tired
weary
worn out

PAIN
agony
anguished
bereaved
devastated
grief
heartbroken
hurt
lonely
miserable
regretful
remorseful

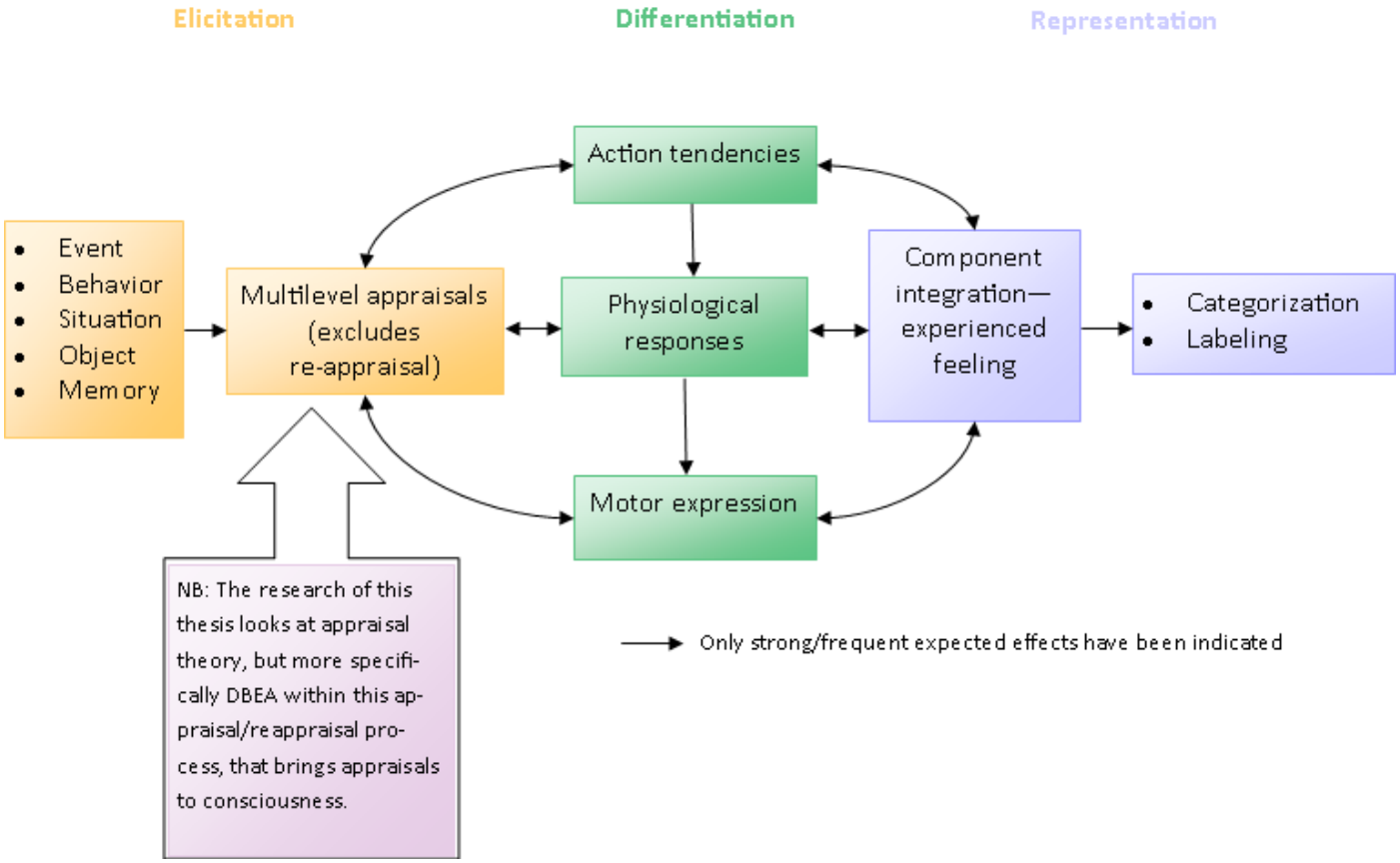
SAD
depressed
dejected
despair
despondent
disappointed
discouraged
disheartened
forlorn
gloomy
heavy hearted
hopeless
melancholy
unhappy
wretched

edgy
fidgety
frazzled
irritable
jittery
nervous
overwhelmed
restless
stressed out

VULNERABLE
fragile
guarded
helpless
insecure
leery
reserved
sensitive
shaky

YEARNING
envious
jealous
longing
nostalgic
pining
wistful

Appendix C: DBEA Within the Complete Emotion Process



Adapted from Scherer, K. R., & Moors, A. (2019). The emotion process: event appraisal and component differentiation. *Annual review of psychology, 70*, 719-745.

Created and submitted originally for Goodman (2019) Literature Review exercise for EDUC906 course

Appendix D: Some Theorists Words For Emotion, Appraisal, and Drives

Emotions	Appraisal	Drives	Reference
emotions	judgement of whether goal is assisted or twarted by circumstance	motivators / motivations active goals hierachal goals	Frijda, 1986; Lazarus, 1991c; Reisenzein & Hofmann, 1990; Roseman, 1984; Scherer, 1984; Smith & Ellsworth, 1985, 1987; Weiner, 1986; cited in Lazarus, 1993, p. 14
feelings	determination of whether needs are met or unmet	needs	Rosenburg, 2003a, b
emotion mechanisms	monitoring changes in the probability of achieving a goal	active & dormant goals or plans	Oatley & Duncan, 1992, p. 267
emotions	appraisal process	general goals & situational intentions	Lazarus, 1993, p. 17
		matters that are important to the individual	Campos, Walle, Dahl, & Main, 2011, cited in Keltner, Oatley, & Jenkins, 2014, p. 26
drive amplifiers	drive signals	drives	Tompkins, 1970, p. 101 cited in Keltner et al., 2014, p. 22
physiological state or process	mediates, gives urgency or priority by way of the emotion	concerns (or goals)	Keltner, et al., 2014, p. 4
emotion	determining whether an emotion eliciting event is in line with these values or beliefs	values or beliefs	Keltner et al., 2014, p. 63, 68-70
emotions incl. behavioral, physiological and experiential facets			Lang, Greenald, Bradley, & Hamm, 1993; Levenson, 1999; cited in Keltner et al., 2014, p. 27.
action tendencies' or 'urges'		intentional object / object / focus	Philosophers general view, and Frijda, 1993, cited in Keltner et al., 2014, p. 28.

Goodman, K. A. (2019) Exploring a drive-focused literacy to Social and Emotional Learning in Aotearoa New Zealand, in light of appraisal and socio-cultural theories on emotion. Unpublished manuscript. The University of Canterbury

Appendix E: Ethics Approval Letter

Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

30 July 2020

Nesta Devine
Faculty of Culture and Society

Dear Nesta

Re Ethics Application: **20/169 Making space for the heart on their sleeve and connecting to the ngakau: Teachers collaboratively explore ways of creating a space to hear diverse cultural ways of knowing and being through Drives-Based Emotional Appraisal DBEA in Social and Emotional Learning SEL.**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 30 July 2023.

Standard Conditions of Approval

1. The research is to be undertaken in accordance with the Auckland University of Technology Code of Conduct for Research and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard and that all the dates on the documents are updated.

AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted and you need to meet all ethical, legal, public health, and locality obligations or requirements for the jurisdictions in which the research is being undertaken.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through http://www.aut.ac.nz/research/researchethics

(This is a computer-generated letter for which no signature is required)

The AUTEC Secretariat
Auckland University of Technology Ethics Committee

Cc: karolgoodman@gmail.com; kcy8533@autuni.ac.nz

Appendix F: Participant Information Sheet

Participant Information Sheet

Date Information Sheet Produced:

16 November 2020

Project Title

Making space for the "heart on their sleeve" and connecting to the ngākau

An Invitation

You are invited to be involved in a research project about Social and Emotional Learning (SEL) and Culture. I hope you enjoyed the School Information Session explaining this project.

Your school has agreed that if 3-5 teachers are willing to participate in this research, they will provide a room for the group discussions after school.

Social and Emotional Learning (SEL) is emphasised globally and within New Zealand as an essential teaching area for improving student wellbeing, the classroom environment and communications within it, along with many other benefits. I (Karol Goodman) have been learning about and then teaching SEL for about ten years now and seeing how it positively impacts people has been a motivator to research this topic.

Your school will not be told who chose to participate, nor be given any data, other than a summary of the findings and the final publications. My experience facilitating groups learning SEL leaves me with confidence that this will be a safe, engaging learning experience for us all. To enable this, I've included lots of details on this information sheet and am available via email to answer further questions. If you do choose to be involved, just fill in and email me the attached Consent Form. The first 3-5 teachers to do so (who fit the criteria and provide the diverse purposive sample that the methodology needs) will become the research group for this school. I hope to share this experience with you then.

What is the purpose of this research?

SEL is a rapidly increasing area of research, classroom practice and teacher development. Research shows that while some countries have developed one-size-fits-all programs, New Zealand is still exploring different ways to assist students holistic wellbeing.
This proposed project explores how a theory I am developing might support teachers to create opportunities for connecting empathetically to diverse socio-cultural-emotional ways of being. I aim to facilitate the opportunity for teachers to explore the strengths and limitations of this theory in a New Zealand context.

This research contributes toward my Master of Philosophy thesis and qualification. The findings of this research may be used for academic publications and presentations.

How was I identified and why am I being invited to participate in this research?

You are specifically invited to take part in this research if you fit the inclusion criteria below:

- teachers with at least five years' experience;
- identify with a cultural heritage (in order for the 3-5 teachers to create a cross-cultural discussion when we meet) (to aid ecological validity to the research teachers will be requested to permit this cultural identification to be a part of the published methodology data;
- comfortable discussing their own emotions and cultures;
- experienced in utilising new innovative pedagogies within their classroom practice;
- interested in combining SEL and Cultural theories into practice;
- trustworthy and competent at building safe, open relationships with their colleagues and students.

These selection criteria not only assist in the richness and validity of the research being produced, but they are also designed to protect participants from any potential harms. For that reason, if you do not believe you meet the criteria, please do not sign the consent form. You're welcome to discuss this and any other aspects of the research with me at the information session or email me on kcy8533@autuni.ac.nz.

How do I agree to participate in this research?

You will have been handed a consent form at the same time as receiving this Information Sheet. To participate, just fill in the consent form and email it to me within two weeks.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

After the consent forms have been received, we will organise the date of the two group sessions (Week 3 and Week 6 of Term 1 2021). Your school has agreed that these will occur from 3.15-5.00pm after school in a classroom space and we can collaborate on the dates.

During the first session, there is an Ako phase, where you will each be asked a couple of open questions so that I may learn from you and your experiences. Then it'll be your turn to learn with an introduction to the SEL theories through some practical exercises (these will be pedagogical and so may include some useful ideas). From there you will plan your own way to explore the SEL in creative self-reflections between the sessions.

During the three weeks between our sessions, you are asked to spend 10 minutes per day for ten days doing the form of self-reflection you planned relating to the SEL theory we explored. We will have discussed ideas throughout the first session. I expect that each participant's approach may be as unique as we all are. The group discussions will all be oral, but these reflections could be paintings, journaling, photographs of resources provided, or recordings of waiata, dances, or karakia you created through reflection on your 'ways of being'. Your reflections will be brought along to the second (last) session. You need not share them with the group, but they will be submitted as data to the researcher during the second session. The second session is open to be co-constructed as to the needs of the group to further explore/develop their SEL approaches. You may choose to discuss or work together. It will be designed in a way that best moves you toward your SEL-related kaupapa. The second session will end with two questions and answers to complete our time together.

What are the discomforts and risks?

It can be uncomfortable to discuss our feelings or cultural views, so the inclusion criteria has sought participant's who are "comfortable discussing their own emotions and cultures." I do not ask that anyone shares more than they would in the staffroom with their colleagues. During the research, we will discuss your views relating to emotions and culture, and you may develop practices and understandings relating to these topics. No specific questions regarding recollection of particular feelings will be asked within the research. You will be given the option to discuss any specific emotion you choose to (e.g. excitement, frustration, etc.) during exercises. The ten reflection exercises you do at home will be kept private from the group if you choose, and again, these only need to be about emotions and 'drives' that you feel comfortable exploring.

Employment safety and freedom from pressure to participate have been minimised by the procedures of not informing the school or school leadership which teachers have chosen to participate. There will be no benefit to the school whether participants take part in the research or not, other than possible indirect benefits on teachers improved SEL practices and empathy.

Risks regarding balancing workload have been minimised by proposing the least time the research could take up of the participant-teachers time. But, also by ensuring that the inclusion criteria identify teachers with at least five years experience so that they can cope with the additional workload.

This research is intended to be about your experiences and exploration of the SEL theory. So, although we might discuss possible uses of it within the classroom, it is not intended that participant-teachers attempt any of the practices or apply any of the knowledge discovered until after the research process is complete. Should this occur, it is deemed outside of the scope of this research. To protect yourselves, your students and myself, please do not discuss the emotions or any sensitive information relating to students within the research space. A note regarding this is included in the consent form.

The risks and discomfort regarding Covid-19 will be minimised by following the current Ministry of Health Guidelines strictly at the time of data collection. Any additional practices you or your school require to keep

everyone safe will be carried out. Should face-to-face group sessions not be allowed at the time, then individual online sessions will be carried out with teacher-participants instead.

How will these discomforts and risks be alleviated?

Most of the ways discomfort and risk are to be alleviated are explained above.

There are many specific options available to you should you feel uncomfortable like: discussing the issues with the group (or with me privately) in an attempt to find ways to alleviate the discomfort, taking a break from the discussion, turning off the audio-recording, or disengaging from the research group altogether.

My experience working with groups and setting-up a clear way in which interactions will occur, will hopefully be reassuring and minimise risk to you. I will aim to ensure equal opportunity to all participants to contribute to the discussion, although you may decide not to make comments at any in the conversation. Your comfort is important to me and hopefully the explanations above assure you of that.

In the unlikely event that issues arise as a result of this research, AUT Health Counselling and Wellbeing is able to offer three free sessions of confidential counselling support for adult participants in an AUT research project. These sessions are only available for issues that have arisen directly as a result of participation in the research and are not for other general counselling needs. To access these services, you will need to:

- drop into our centres at WB219 or AS104 or phone 921 9992 City Campus or 921 9998 North Shore campus to make an appointment. Appointments for South Campus can be made by calling 921 9992
- let the receptionist know that you are a research participant, and provide the title of my research and my name and contact details as given in this Information Sheet

You can find out more information about AUT counsellors and counselling on http://www.aut.ac.nz/being-a-student/current-postgraduates/your-health-and-wellbeing/counselling.

What are the benefits?

You may benefit from the knowledge of NBEA in your teaching practice. Also, drawing your attention to this theory may assist in finding ways both your personal and professional lives or practices to incorporate cultural, social and emotional empathy. By empowering you through your unique process of Ako, Play and Reflection, hopefully, you will be on your way to fulfilling some personal goals regarding SEL and culture by the end of the research project. Additionally, you will receive a certificate acknowledging your involvement in this research, a $20 grocery voucher, and your choice to keep some of the resources we will use together.

I will benefit from learning the answer to my research question and deepening my understanding. I have undertaken this research to attain my Master of Philosophy (MPhil) qualification and also to see if future PhD study about this topic is feasible. Should an empathetic space of learning collaboratively together be achieved, we potentially will all benefit from the connection and interaction with one another.

How will my privacy be protected?

This research will not identify you within the publication and does not seek to elicit nor publish culturally or emotionally sensitive information. I will do my best to keep your identity confidential, but with the small numbers of participants, it is possible principal, school leadership and your colleagues may recognise you.

Because of the need to create a cross-cultural discussion as part of the research, a group setting is required, and this poses risks regarding confidentiality. Each member of the group is asked to indicate with a tick on the consent form that you understand that the identity of your fellow participants and our discussions in the focus group is confidential to the group. All members will need to have agreed to keep this information confidential and share the responsibility before attending the group discussion. That means whatever is said in the group is not talked about with anyone outside the group. Should topics move into sensitive areas, I or anyone present are welcome to ask to move the discussion to something more comfortable.

All the names involved in the study, the audio-recording, transcripts and information provided will be kept confidential by myself and my Supervisor. All of the research information will be stored as per the AUT Ethics Committee protocol in lockable storage for six years, after which time it will be destroyed.

What are the costs of participating in this research?

All the research discussion sessions have been organised to be carried out either within a classroom on school grounds or, in respect of the self-reflections, carried out in your own time wherever you're most comfortable doing them. This location means there is no cost of travel or parking involved. However, there is a cost in terms of your time, as follows:

- First Group session – 1.75 hours (Approximately 3.15 til 5 pm)
- Self-reflection exercises carried out any time during the three weeks between group sessions – 10 x ten-minute sessions = 100 minutes total (in private in their own homes or wherever they choose).
- Second/Last Group session – 1.75 hours (as per the first session)

A total of 3.5 hours across the two sessions and 1.6 hours in your own time is 4.1 hours total.

If Covid-19 requires that we carry out this research by distance, we will do private zoom sessions of reduced time. Although this will mean that you miss the collective benefit of the interaction with your colleagues, we will make the research work with the added flexibility of remote access.

What opportunity do I have to consider this invitation?

You have at least two weeks from our School Information Session to consider this invitation. I'd be happy to answer any queries you have by email also. Once you feel confident in your decision, email me your Consent Form by 30/11/20.

If unexpected circumstances mean that your participation is not required, this will be communicated by email prior to the first research group session.

Will I receive feedback on the results of this research?

Yes, a one to two page summary of the findings will be created, and I can either email it to you. I expect this to be available approximately Term 3, 2021. There is a tick box on the Consent Form to indicate whether you want to receive the findings or discuss them. If you tick this, I will contact you regarding this by email once the research is complete. I will be available to discuss these in a private zoom meeting or by meeting the group face-to-face.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr. Nesta Devine, Email: nesta.devine@aut.ac.nz, Phone: +64 9 921 9999 ext 7361.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, *ethics@aut.ac.nz* , (+649) 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Karol Goodman, Email: kcy8533@autuni.ac.nz

Project Supervisor Contact Details:

Dr. Nesta Devine, Email: nesta.devine@aut.ac.nz, Phone: +64 9 921 9999 ext 7361.

Approved by the Auckland University of Technology Ethics Committee on 30 July 2020, AUTEC Reference number 20/169.

Appendix G: Participant Consent Form

Consent Form

Project title: ***Making space for the "heart on their sleeve" & connecting to the ngākau***

Project Supervisor: ***Nesta Devine***

Researcher: ***Karol Goodman***

- ○ I have read and understood the information provided about this research project in the Information Sheet dated 16 November 2020.
- ○ I have had an opportunity to ask questions and to have them answered.
- ○ I understand that while the researcher and my fellow participants will do their best to ensure that our identities and the discussions within the focus group remains confidential to the group, this is a small sample group of teachers and we may be identifiable to those within the school community. I agree not to identify or discuss what is said within the confidential group setting.
- ○ I understand that protecting third parties identities may also be important, and I agree to not use names of my students or others within our school community if doing so might disadvantage them in any way.
- ○ I understand that practising techniques or theories I learn in the discussion group with my students is outside of the scope of this research and I agree to not attempt changes to my Social and Emotional Learning practices in the classroom until I have fully completed my participation in this study.
- ○ I understand that the focus group will be audio-taped and transcribed. Any sessions agreed to be carried out remotely due to Covid-19 will be individual and audio-taped too.
- ○ I understand that I will be producing some form of self-reflection during the research and that I give a copy of this to the researcher, either via email prior to or in hard copy during the second group session. Whether this takes the form of journal writing, video, photographs, drawings or any other format, the self-reflections will not be published. They will be used for data analysis and academic purposes only and will not be published in any form without my written permission.
- ○ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- ○ I understand that if I withdraw from the study, while it may not be possible to destroy all records of the focus group discussion of which I was part, I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, the removal of my data may not be possible.
- ○ I consent to my cultural identification, as noted below, being part of the published methodology data.
- ○ I agree to take part in this research.
- ○ I wish to receive a summary of the research findings (please tick one): Yes○ No○

Participant's signature: .....

Participant's name: .....

Participant's cultural identification (as relating to the sample selection criteria): .....

Participant's Email Address: ..... Date: .....

Approved by the Auckland University of Technology Ethics Committee on 30 July 2020 AUTEC Reference No. 20/169

Note: The Participant should retain a copy of this form.

Appendix H: Rough Outline of Session 1

INTRODUCTION CIRCLE (15 MIN)

Welcome/Mihi, ethics, audio-taping and introductions (as per Ethics Protocol)

Overview the AKO, PLAY, EVALUATE structure of the research and the proposed structure of the meeting (Note: It will be laid out on a visual on the wall to make it clear what we are working through and to engage everyone in the collaborative process.

AKO 1 - Learning from the teachers-as-experts (15 MIN)

Can you think of a time when Social and Emotional stuff needed to be addressed in your classroom? Could you please describe the situation and what worked well or not so well, and why you think that was?

Have you ever wondered about links between emotion and culture? Whether yes, or no could you speculate about such links?

AKO 2 – Learning from research/ literature (5 MIN)

Summarise and run through relevant research findings/literature (hand-out Literature Summary and Links Hand-out)

AKO 3 – Learning from participation (20 MIN)

NBEA train and then self-reflection exercise with posters

PLAY (20 MIN)

NBEA card self-reflection game

CLOSE (10 MIN)

Establish a plan and timing for the self-reflections and the next session (10 minutes)

Re-iterate the wording of the 10 x 10minute self-reflections over the next three weeks. Discuss various self-reflection possibilities using pedagogical props. These will be brain-stormed already on a piece of A2 (see Appendix J).

Record the ideas in A2 paper. Then go around the group individually recording what they're going to do before we meet next. Hand out resources, cards, journals etc. if required.

One or two emails to check in during the time? Express my availability to support & other info from Info sheet.

The next session will be almost totally co-constructed in format. Email to confirm date with everyone.

Caution again regarding confidentiality & trying any techniques within the classroom before learning about them fully.

Invitation to voice concerns or questions. Close session.

Turn off tape-recorder

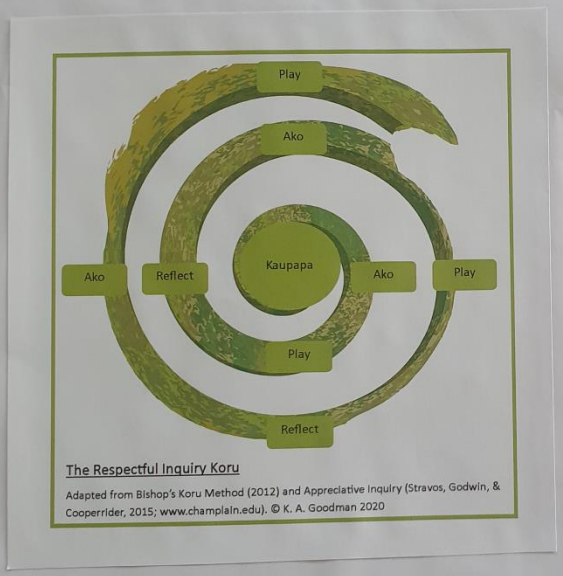
Appendix I: Respectful Inquiry Outline Poster

AKO

AKO 1 - Learning from teachers as experts

AKO 2 - Learning from research

AKO 3 - Learning from participation



PLAY

10 x 10 minute reflections brainstorm

REFLECT

- Self Reflection
- Group Reflection
- Summarise & Look forward – What ako is needed next?

Appendix J: Brainstorm of Self-Reflection Methods