

Te Tipu a te Kūmara
Factors that Influence Rangatahi Māori from Dargaville, Northland to
Pursue University Education

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Dedication

To my Father,
Brent Laurie Nicolas Poutama,
Thank you for truly believing in me, even when I didn't believe in myself.

To my great grandfather,
Manuera Hone Tohu QSM,
You will always be my role model and the person I will always aspire to be.

I miss you both so much ♥

*Those we love don't go away
They walk beside us everyday
Unseen, unheard but always near
Still loved, still missed and very dear*

(Unknown, n.d)

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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 institute of higher learning.

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Abstract

Dargaville, a small rural town situated in the North Island of New Zealand, has a high proportion of Māori who do not choose to go on to university education or tend to leave school before they attain University Entrance (Statistics New Zealand, 2006). This study examines which factors influence rangatahi (youth) Māori from Dargaville, Northland to pursue university education.

By analysing selected influencing factors, this thesis provides an understanding into ways in which whānau, communities, and schools can work together to benefit the future rangatahi Māori of Dargaville.

This thesis reflects a Māori world-view, specifically how Māori view the world as holistic and cyclic. The method that was used in this thesis is grounded in Kaupapa Māori theory. Kaupapa Māori has guided this research through the adoption of key Māori principles. Qualitative interviews were conducted in this research, where the participants had the option of meeting face to face with the researcher or interviewing via Skype. Indigenous research ethics were also practiced in the research as all participants are Māori. Abiding by Māori protocols was very important in making sure that the Treaty of Waitangi principles were upheld.

The identified model of success designed and created by the researcher will provide the community and schools of Dargaville with an outline of requirements for students looking to pursue university education. The model uses the kūmara (sweet potato) and compares the growth of a kūmara to the growth and journey of an individual from Dargaville. From the sprouting kūmara, representing the student, to the complete kūmara, where the student has successfully completed high school with the correct grades to be able to enter university.

One of the conclusions reached in this study is that whānau play a pivotal role in providing students with the option to attend university. The relationship maintained between student, parents, and wider whānau members is important to the success of a student who is planning on pursuing university study.

Preface

Personal Introduction

The topic for this thesis was chosen because of the researchers' passion for rangatahi Māori success. The idea of doing research on this topic inspired the researcher to base the research around the rohe (area) that the researcher has whakapapa (genealogy) ties to, namely Dargaville. Although the researcher did not grow up in Dargaville she has strong connections with the town, and used to visit regularly during school holidays. When the researcher would visit Dargaville as a child she had great times with whānau. Christmas holidays were the best. All of her cousins would go to her Nan and Pops and would be fed all the great Christmas kai (food). The researcher was exposed to the awesome holiday image of Dargaville, including the beach, kaimoana (seafood) and quality whānau times.

The researcher is now 26 years old and has younger cousins, nieces and nephews who are living and growing up in Dargaville. The researcher wonders if they will end up another Dargaville statistic of being unemployed (Statistics New Zealand, 2006a) and uneducated (Statistics New Zealand, 2006b). This is the reason why this thesis is so close to her heart. The researcher truly believes the rangatahi of Dargaville have plenty of potential to offer but often struggle to find guidance from whānau and community leaders. The idea of rangatahi Māori from Dargaville making it big in this world is not something that is seen as normal, but rather the idea of a young Māori boy or girl dropping out of Dargaville High School at the age of 16, unemployed, uneducated and joining the teenage pregnancy scene is a cycle that may continue to live on in whānau from Dargaville.

The factors that may contribute to rangatahi Māori from Dargaville choosing to pursue university education is a subject the researcher is very keen to explore. Conversations regarding this topic with many of the researcher's close whānau members have taken place and what came out of them are the four main themes that she explores later in the thesis.

Clarification of terms

This thesis uses the phrase ‘university’ rather than ‘tertiary’. The reason behind this is because the term ‘tertiary’ refers to: “any form of learning that happens after completing secondary education. It may be study or training at a tertiary education organisation, or training in the workplace” (New Zealand Qualifications Authority, n.d., p. 1). Therefore, the word ‘university’ has been used. The research that is analysed in this thesis is taken from participants who are current students at New Zealand’s eight universities. Namely, University of Auckland, University of Otago, University of Canterbury, Victoria University of Wellington, Massey University, University of Waikato, Lincoln University and Auckland University of Technology. Under section 162, subsection 4b of the Education Act (1989) it states “(iii) a university is characterised by a wide diversity of teaching and research, especially at a higher level, that maintains, advances, disseminates, and assists the application of, knowledge, develops intellectual independence, and promotes community learning” (New Zealand Legislation, 2016, p. 278).

The term ‘Aotearoa/New Zealand’ is used in this thesis because the researcher likes the way it reads and sounds throughout the thesis instead of using the single word ‘Aotearoa’ or ‘New Zealand’.

The term whānau is used instead of the English term ‘family’ because whānau not only means ‘family’ as in immediate family but also incorporates ‘extended family’.

The use of Māori Language

Māori words have been used throughout this thesis, however they are not italicised. English meanings of Māori words are in brackets after the word is first mentioned. Macrons have been used throughout the thesis. However, direct quotes have been kept in their original form. As a result, quotes that have not employed the use of macrons will appear as such.

It is important to note that the quotations taken from the participants are from the transcript of the participants spoken communication and is not written communication. The audio file is the primary source and not the transcription. Consequently, to keep the participants’ quotes clear they have been edited. The purity and content of the

information has been maintained. Direct quotes from the participants have been italicised to highlight the participants' voices.

The word 'rangatahi' is used in this thesis to define youth. According to Keelan (2001) the word 'taiohi' is perhaps a more traditional word to define Māori youth. However, for the purpose of this thesis the word 'rangatahi' will be used.

Ethics approval and consents

This research received ethical approval from Auckland University of Technology Ethics Committee (AUTEC) on 12 May 2015, for a term of 3 years until 7 May 2018. Ethics Approval Number 15/147

This research operated within the rules and guidelines of the approval. The recordings and transcripts have been stored safely within Te Ara Poutama. The consent forms from the participants are kept safe with the researcher and stored away.

Chapter One

Methodology

Whāia e koe ki te iti kahurangi,
Kia tāpapa koe,
He maunga tiketike.

Follow your treasured aspirations,
If you falter,
Let it be because of insurmountable difficulties.

(Mead & Grove, 2001, p. 422)

Introduction

The research topic is *Te Tipu a te Kūmara - Factors that Influence Rangatahi Māori from Dargaville, Northland to Pursue University Education*. The topic examines what factors contribute to rangatahi Māori from Dargaville, Northland choosing to pursue university education. This topic is significant in that Dargaville has a high proportion of rangatahi Māori who do not go on to university education, and who tend to leave school before they have attained University Entrance. The consequence of this is they end up with no high school qualification at all (Statistics New Zealand, 2006).

The purpose of this topic was to identify a model of success for inspiring and supporting rangatahi Māori from Dargaville to go on to university education. The identified model of success, designed and created by the researcher, is based on the findings of this research, and will provide the community and schools of Dargaville with an outline of requirements for students looking to pursue university education.

Table 1: Kūmara model summary

	<p>Tipu (kūmara plant shoot)</p>
	<p>The soil</p>
	<p>The kūmara</p>
	<p>Sprouting kūmara</p>

The model uses the kūmara (sweet potato) and compares the growth of a kūmara to the growth and journey of an individual from Dargaville. From the tipu representing the student, to the complete kūmara, where the student has successfully completed high school with the correct grades to be able to enter university, and finally, the sprouting of the kūmara that represents whānau members (including younger siblings or nieces and nephews) who may be inspired to pursue their own journey towards obtaining a university qualification. The model is explained in depth in Chapter 5, as it is an output of the research.

It is hoped that the model of success identified in this thesis will help to improve the educational outcomes of rangatahi Māori from Dargaville. Furthermore, to date, there has been little research on this topic in regard to Dargaville, therefore it is intended that this research will fill a gap in New Zealand's literature.

This chapter describes a Māori world-view, and compares it with a Western/Pākehā world-view. The purpose of this is to establish how cultural patterns impact the way in which a person views the world. This chapter will then explain Kaupapa Māori theory. Graham Smith (2003) argues that Kaupapa Māori research is based on the following principles: Tino Rangatiratanga (relative autonomy principle), Taonga Tuku Iho (cultural aspirations and identity principle), Ako Māori (culturally preferred pedagogy), Kia piki ake i ngā raruraru o te kāinga (mediation of socio-economic and home difficulties principle), Whānau (extended family structure) and Kaupapa (collective vision; philosophy principle). These principles play a pivotal role within this research as this research is located in a Kaupapa Māori ideological framework.

Māori World-View

A Māori world-view guides Māori researchers to view the world and organise research in a Māori way. A Māori world-view is identifying the world from a distinctive Māori lense and seeing the world as a unified whole (Klein, 2000). Pohatu (2003) states “When activated Māori world-views immediately place Māori thinking, knowledge and application at the centre of their processes when ‘selecting in’ and ‘selecting out’ knowledge practice” (p. 1).

Ka'ai & Higgins (2004) describe the Māori world-view as holistic and cyclic. That is, every person is linked and connected to every living thing and to the atua (ancestors with influence over particular domains). Everything is interconnected through whakapapa. Genealogy is the most commonly known definition of whakapapa. This describes the connection between groups of people. Māori however, view this word differently. Whakapapa goes beyond the bounds of human relationships as the connection is also between humans and their universe (Cheung, 2008). Table 2 shows how the world is viewed from a scientific perspective and, in contrast, a holistic (Māori) world-view perspective. It provides an overview comparing Māori and scientific world-views by different origins of species, origins of universe, values and behaviours, and views on spirituality.

Table 2: Comparison of Māori and scientific world-views according to five operationally-defined categories

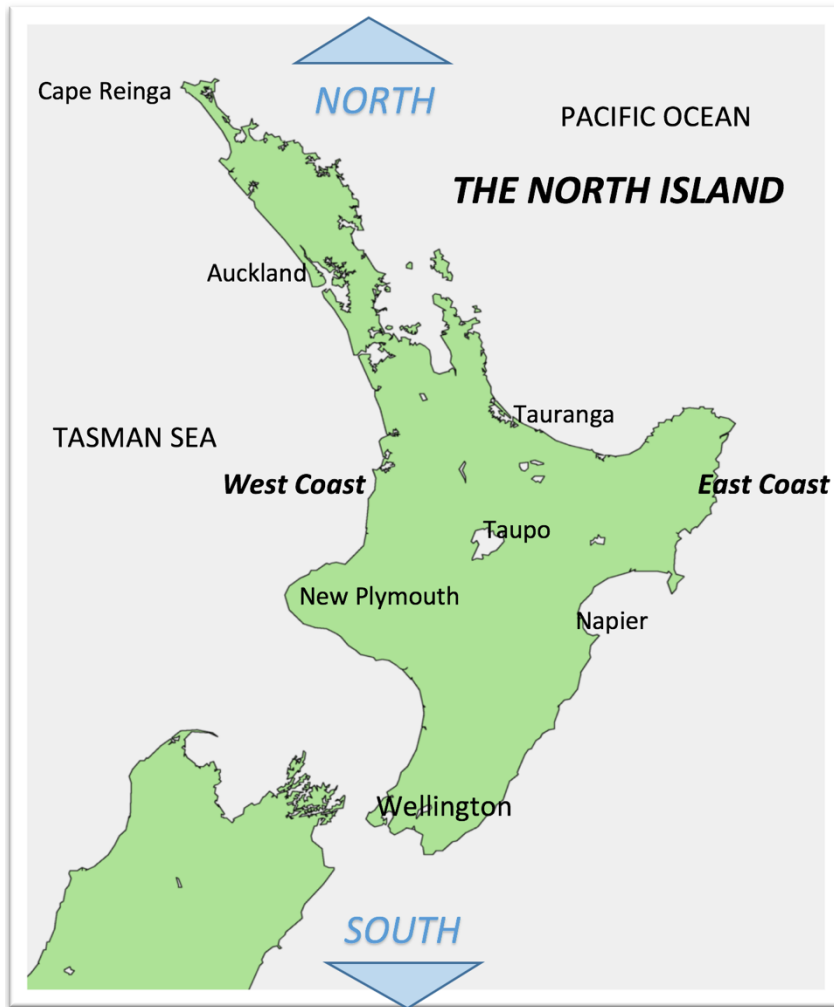
Category	Scientific world-view	Māori world-view
Origins of the universe	The ‘Big Bang’ brought matter into existence. The universe is still evolving in time and space.	There are three processes that brought the world into existence: - Te Āo Korekore, - Te Āo Pō, - Te Āo Mārama.
Origins of species	Different species evolved through genetic mutations and survival of the fittest.	The children of Ngā Atua.
Views of spirituality	Does not take into account the spiritual, mainly because it is not measurable.	Spiritual and physical worlds are not separate, but continuous.
Values which are upheld	Objectivity, Scepticism, Rationale, Truth.	Whanaungatanga (relationship), Kaitiakitanga (guardianship), Manaakitanga (hospitality), Wairuatanga (spirituality), Kotahitanga (unity), Aroha (love), Tika (true), Pōno (honest).
Behaviours	The scientific method: Systematic measurable investigation of phenomena.	Rules of tapu Tikanga (custom) Māori.

(Cheung, 2008, p. 2)

According to Cheung’s (2008) research, depicted in Table 2, there are key differences between a scientific world-view and a Māori world-view. Māori have a holistic world-view meaning everything is intimately interconnected with each other (Cheung, 2008). A significant difference between the Māori and scientific world-view is that the scientific world-view does not take into account the spiritual realm (Cheung, 2008). Therefore, Cheung’s research shows that Māori values and beliefs must be considered in Māori research. These values provide a solid foundation to Māori culture (Cheung, 2008).

Using Cheung's (2008) table, it is revealed how important it is for a Māori researcher to fully engage and be aware of these different and sometimes conflicting world-views. Understanding a Māori world-view requires the researcher to look back in time and understand Māori history. In her teaching, Professor Tania Ka'ai uses the image of an upside down map of Te Ika-A-Māui also known as the North Island shown in Map 1 and Map 2. She uses this to explain a Māori world-view. According to Māori the direction for Te Ika-a-Māui, North is 'down' and the direction South is 'up'. This would mean the 'top' of Te Ika-a-Māui is Wellington and the 'bottom' of the Te Ika-a-Māui is Cape Reinga in the far north. This is another example of a Māori world-view.

Map1: Pākehā world-view informed map



(adapted from Ka'ai-Mahuta, 2010, p.14)

Map 2: Māori world-view informed map



(adapted from Ka'ai-Mahuta, 2010, p.14)

While understanding a Māori world-view is important when conducting Māori research, Kaupapa Māori theory also plays an important role in the way Māori research is conducted. The holistic qualities of Kaupapa Māori theory, particularly tino rangatiratanga, play an important role in the way research is conducted. The notion of tino rangatiratanga allows Māori to control their own culture, aspirations and destiny.

Kaupapa Māori

This thesis is located in a Kaupapa Māori ideological framework, examining and analysing knowledge from a Māori world-view, in other words, research done in a Māori way (Cram, 2009). Pohatu (2003) states “Kaupapa Māori is a platform to engage with other theories, ‘a doorway’ to reflect and draw from, ‘a critical theoretical lens’ to examine the position and views of others and ourselves” (Pohatu, 2013. p. 10). Furthermore, Walker, Eketone and Gibbs (2006) explain that Kaupapa Māori research has been influenced by a number of developments. Such developments include tino rangatiratanga over land and culture, the relationship between Māori and non-Māori and the combination of research skills between both. Other developments include, the emergence of Te Kōhanga Reo (Māori language pre-schools) and Kura Kaupapa Māori where Māori customs and tikanga (protocols) were taught. In addition to Kaupapa Māori research, the development of Māori health models, such as Mason Durie’s Te Whare Tapa Whā Model, has inspired Māori to develop their own research skills and processes (Walker, Eketone & Gibbs, 2006). With the evolution of these developments it has given Māori a platform to successfully undertake research based on tikanga Māori.

Kaupapa Māori theory is based around Māori lived realities and experiences (Mahuika, 2008). Kaupapa Māori is also an educational intervention system that was initiated by Māori to address the Māori educational crisis and to ensure the survival of Māori knowledge and te reo Māori (Smith, 2003). Smith and Reid (2000) explain that Kaupapa Māori theory came from three processes. These are conscientisation, resistance, and transformative actions.

The processes of Kaupapa Māori theory have challenged, critiqued and changed both the mode and the institutions of teaching and learning in Aotearoa/New Zealand. Literature has identified that Māori peoples throughout the educational sectors are

engaging in Kaupapa Māori theory and research. Some are in search of defining what may be essential ethics and views in such a philosophy (Mahuika, 2008).

The elements of te reo Māori and full whānau participation are summarised below as important components within Kaupapa Māori.

Te reo Māori is a central component that is vital to the reproduction and the analysis of Kaupapa Māori in a forever-changing world (Mahuika, 2008). Te reo me ngā tikanga Māori are critical elements in any discussion of Kaupapa Māori. Determining the basis of Kaupapa Māori is essential in discussions of what constitutes Kaupapa Māori principles and practices (Mahuika, 2008).

Full whānau participation in broader society is essential for whānau welfare, and being active within Māori communities and networks is important to the success of the community as a whole. Participation is an important determinant of wellbeing (Durie, 2006). If a whānau member fails in their education, the whole whānau are impacted by that outcome and the whānau takes ownership of that failure. Whānau environmental outcomes relate to full whānau participation in society, and are important for future whānau generations (Durie, 2006).

The thesis topic; *Te Tipu a te Kūmara - Factors that Influence Rangatahi Māori from Dargaville, Northland to Pursue University Education* fits within a Kaupapa Māori framework. Smith (2003) places Kaupapa Māori research as:

(Tino) Rangatiratanga (relative autonomy principle)

This principle relates to Māori needing to have increased control over their lives and cultural well-being (Smith, 2003). That is, Māori being in charge of decision-making that reflects Māori culture and protocols. Consequently, by Māori making their own decisions, the engagement of Māori communities is much more positive and convincing (Smith, 2003).

Taonga Tuku Iho (cultural aspirations and identity principle)

In Kaupapa Māori educational settings, the Māori language, knowledge, culture and values are legitimised. These frameworks can be 'taken for granted' in Kaupapa Māori

contexts (Smith, 2003). For example, the desire to operate within a Māori framework or world is guaranteed by Kaupapa Māori schools as communities struggle to revive and retain the language and other elements of Māori culture. According to Smith (2003), the most common liability of past schooling interventions has been the lack of attention paid to the care and conservation of the Māori culture and identity. By including these elements Smith (2003) believes that a strong emotional and spiritual factor is then introduced to Kaupapa Māori settings, which again benefits the commitment of Māori to the Kaupapa Māori intervention.

Ako Māori (culturally preferred pedagogy)

Māori communities are being taught in settings that are culturally preferred with the cultural backgrounds being familiar.

Kia piki ake i ngā raruraru o te kāinga (mediation of socio-economic and home difficulties principle)

According to Smith (2003), emotional and spiritual elements through Kaupapa Māori philosophy have a dominant effect on the commitment of Māori communities to take schooling seriously. The potential of schooling as a positive experience is able to assist in the context of unequal power relations.

Whānau (extended family structure)

Whānau provide a collective and shared support structure that alleviates parenting difficulties, economic difficulties, and health difficulties (Smith, 2003). The whānau have a collective responsibility to assist each other in overcoming the aforementioned difficulties. Whānau have reciprocal accountability to invest in the whānau group, and the structure acts as a support network for individual members. The most important aspect of managing whānau is that many parents who had negative experiences with schooling are now committed to reinvesting in the schooling for their children (Smith, 2003).

The research will take into account the aspirations of those who will be asked to participate in the research. This will be done through genuine engagement with the

participants. The following principles are recognised to guide Kaupapa Māori research as illustrated by Smith (1999):

- Aroha ki te tangata (respect for people)
- Kanohi kitea (the seen face, present yourself face-to-face)
- Titiro, whakarongo, kōrero (look, listen, speak)
- Manāki ki te tangata (share and host people, be generous)
- Kia tūpato (be cautious)
- Kaua e takahia te mana o te tangata (do not trample over the mana of the people)
- Kaua e mahaki (do not flaunt your knowledge) (p. 120).

Method

A qualitative research approach was used in this research. Interviews were conducted with the participants and open ended questions were asked. Qualitative research methods involve the efficient collection, organisation, and interpretation of written material that originates from talk or observation. It is used in the exploration of meanings of social phenomena as experienced by individuals themselves, in their natural context (Malterud, 2001). Qualitative research relies on participants to offer in-depth responses to the researcher's questions about their experiences (Ronald L. Jackson II, Darlene K. Drummond, & Sakile Camara, 2007). Qualitative research explores questions such as what, why and how, rather than quantitative research that explores how many or how much, qualitative research is primarily concerned with meaning rather than measuring (Keegan, 2009). Qualitative research focusses on why individuals and groups think and behave in the ways they do (Keegan, 2009).

Qualitative research includes taking interviews in a natural setting, using multiple methods that are interactive and humanistic, developing data rather than anticipating data, and being fundamentally interpretive (Campbell, 2014). As qualitative research usually involves small samples of people, who may be representatives of the population as a whole or who may represent a small sub section of the general population, such as those who buy a certain brand of cough medicine, or in this case, Māori students who have links to Dargaville (Keegan, 2009). Qualitative research is person-centered, in that it starts with an attempt to understand the world of the individuals being researched (Keegan, 2009). The interaction between the researcher and research participant/s is

informal, rather like normal conversation, it is adjustable, open-ended, and dynamic (Keegan, 2009).

Interviews with the participants have been transcribed and coded using a thematic approach. Braun and Clarke (2006) define thematic analysis as: “A method for identifying, analysing and reporting patterns (themes) within data” (p. 79). Thematic analysis is a widely used method of analysis in qualitative research. The analysis involved breaking down the participant’s interview transcript based on themes (whānau, financial, academic, and social).

Indigenous Research Ethics

Indigenous research ethics are very important when engaging with Indigenous peoples. According to Aguinis and Henle (2002) ethical codes are implemented as a means to “prevent and offer protection mechanisms” regarding ethical violations (Aguinis & Henle, 2002. p. 34). It is important to note that the research involved an 'insider' as the researcher has genealogical ties to Dargaville, which is common within indigenous research. This was given consideration in terms of the ethics surrounding recruitment and participation in the research, and was also made explicit in the researchers application for ethical approval. Given the participants are Māori, the researcher has adopted and applied kaupapa Māori research protocols, namely the Treaty of Waitangi principles of partnership, participation, and protection. These principles and the extent to which they have been adhered to during this research are explained further below.

In respect of the principle of partnership, the researcher and all participants involved in the research have shown respect towards each other throughout the period of the research based on Māori customs and principals such as ‘kaua e takahi te mana o te tangata’ (do not trample over the mana of people). An interview reflects partnership, as both the researcher and participant work together to achieve the outcome of knowledge sharing. The act of good faith by both parties has ensured that the research will be completed in a timely way to the satisfaction of the researcher, the participant, and the community that the research is about. This research will be of benefit to the community and rangatahi of Dargaville, Northland. By using this research it identifies the main factors that influence rangatahi to pursue university education. It can assist whānau, the

community, and the schools of Dargaville to work collaboratively to positively influence rangatahi to seek a university education.

The principle of participation was also upheld. The role of the participants in the research was significant in terms of sharing information for the data collection process. Their main role was to share and explain their past schooling experiences and how their experiences have influenced their decision to go on to university education. Privacy and respect for the participants was acknowledged at all times. Interviews were conducted where participants were comfortable and all recordings and transcripts are held by Te Ara Poutama and the researcher and stored away safely. Participants were asked to amend and approve their transcripts before the data was analysed and used in the research. Participants were told prior to interviews beginning that they had the right to withdraw from the research at any time.

And lastly, the principle of protection was upheld and embedded by acknowledging the participants' backgrounds, views, values and practices. One of the vital elements to the interviews was the ability of participants to undertake interviews in their own environment, if desired. This principle also acknowledges the process of consultation with whānau and the individual participants to guarantee they had complete understanding of, and were comfortable with, the research process. There were no power imbalances as the researcher and the participants are peers; that is, they are all rangatahi Māori, and university students with a connection to Dargaville. Each participant had the right to confidentiality by having the choice to not have their names and details mentioned in the thesis. As a member of the Dargaville community the researcher is fully responsible as to how the research is portrayed to the outside world.

Further to what was discussed above in relation to the Treaty of Waitangi principles, the researcher believes that there are other ethical principles when conducting research with Indigenous peoples and agrees to the following practice that Ka'ai-Mahuta (2010) notes: "It is essential that kaumātua (elderly), Māori leaders and/or Māori repositories be consulted about the nature of the research and be supportive of the research being conducted" (p. 25-27). All research that is being conducted about Māori or Indigenous peoples must be of benefit to them, their communities and wider whānau, hapū and iwi. Wilson (2001) states that:

One major difference between the dominant paradigms and an Indigenous paradigm is that the dominant paradigms build on the fundamental belief that knowledge is an individual entity: the researcher is an individual in search of knowledge, knowledge is something that is gained, and therefore knowledge may be owned by an individual. An Indigenous paradigm comes from the fundamental belief that knowledge is relational. Knowledge is shared with all of creation. It is not just interpersonal relationships, not just with the research subjects I may be working with, but it is a relationship with all of creation (p. 176-177).

The researcher allowed the participants the option of conducting the research in either the English language or Te Reo Māori. It is important for the researcher to make the participant feel comfortable while gathering information. Conducting the interview in a language that is unfamiliar to the participant can harm the research and also distract the participant from the research. Thus, the principle of protection of the participant from embarrassment or shame is highly important (Ka'ai-Mahuta, 2010).

Researchers must be flexible in the way they conduct their research. Ka'ai-Mahuta (2010) states that;

When conducting research following tikanga Māori, the researcher must take into consideration those cultural events and practices which are mostly unplanned such as te whānau mai o te tamaiti, hura kōhatu, tangihanga, te rā o te tekau mā rua, poukai, kawē mate, whakataetae kapa haka, pōhiri, manuhiri, hui, etc (p. 27).

Acknowledgment of all people who contributed to the overall research is important. Moorfield (2006) states that:

In the past this has not always been done, an example from Aotearoa/New Zealand being the texts in Māori collected by Sir George Grey, in the mid 19th Century. While most of his material was written by Māori, especially Wiremu Maihi Te Rangikāheke, none of these authors were acknowledged in his publications (p. 115-116).

On completion of the research, it is in good faith that the researcher gift a copy of the document or publication to the Māori community who have supported and shared their knowledge to allow the research to take place (Moorfield, 2006) and also show appreciation by thanking the people and giving koha (gift) in the form of taonga or kai to each individual who agreed to participate.

Participants

Six participants were selected: Mark Whetu Cameron, Sierra Tane, Tokaanu Thompson, Kerehi Warwich, Manaaki Ferris-Bretherton and Zara Nathan. There is a mix of genders with three females and three male participants. All participants are current university students from the University of Auckland, the University of Waikato, Auckland University of Technology and Victoria University of Wellington. All participants are rangatahi Māori between the ages of 18 and 30 years old and whakapapa to Dargaville.

Mark Whetu Cameron

Kia ora

Ko Mark Whetu Cameron ahau

Ko Tokatoka tōku maunga

Ko Wairoa tōku awa

Ko Kaipara tōku moana

Ko Ngātokimatawhaorua ko Mahuhu Ki Te Rangi ōku waka

Ko Oturei tōku whenua

Ko Oturei tōku marae hoki

Ko Rangimarie Te Aroha tōku whare tipuna

Ko Te Uri o Hau tōku hapu

Ko Ngāpuhi ko Ngāti Whātua ōku iwi

Ko Apirahama Taonui tōku tupuna

Ko Anania Tuterangiwhiu Tango tōku kara kua mene ki te pō

Ko Mark Tango tōku pāpā

Nō reira tēnā koutou

Mark spent most of his upbringing with his mother's side of his family in a small place called Ohura near Taumarunui. His younger years were spent on the farm and he describes it as a simple, basic and humble life. During Mark's pre-school years he did not attend kōhanga reo or kindergarten, instead he was home-schooled by his mother until he attended primary school. Mark attended four different primary schools and found it hard to make friends. He struggled with new learning environments due to moving schools frequently.

Mark then attended Onehunga High School in Auckland for the duration of his high school years. Mark is now a second year student at the University of Auckland Epsom campus studying in the Huarahi Māori programme towards a Bachelor of Education specialising in Te Reo Māori.

Sierra Tane

Sierra Tane is a current third year student at the University of Auckland studying towards a Bachelor of Arts conjoint with a Bachelor of Science. Sierra was born and raised in Dargaville. She was raised in a Māori environment and had a close upbringing with all of her siblings. Sierra attended Selwyn Park Primary then moved on to Dargaville Intermediate and then to Dargaville High School. Sierra found it very different going from a small rural town, where she was used to knowing everyone around her and having her family nearby, to a big city, where she had to find her own way around the city and university campus. Sierra felt that growing up in Dargaville was a unique experience and made her see other life perspectives that she otherwise would not have gained.

Tokaanu Thompson

Tokaanu Thompson is of Ngāti Haua, Ngāti Paua, Te Rarawa and Ngāpuhi descent. It is through his mother that he has whakapapa lines to Dargaville. Tokaanu is in his final year at university studying towards a degree in teaching and arts at the University of Waikato. According to Tokaanu, he had an easy life growing up compared to other people around him. However, looking back he understands his parents went through a time of poverty.

Kerehi Warwick

Kerehi Warwick is a current student at Auckland University of Technology. She is in her final year of a degree in Māori Development that will be completed by December 2016. Kerehi's ties to Dargaville are through her mother, who is from Kapehu, which is a small district near Dargaville. Kerehi was brought up in Opononi, located on the south shore of the Hokianga harbour. Kerehi describes Opononi as a small township up in the sunny north. She attended kōhanga reo in Waimamaku with other family members and went on to Opononi Area School soon after. Kerehi was part of the reo

rumaki (full immersion Māori class) at Opononi Area School until she was Year 9. At this point, she decided to pursue English and joined mainstream schooling.

Manaaki Ferris-Bretherton

Manaaki Ferris-Bretherton was born and raised in Dargaville. Manaaki is a current student in his first year at Auckland University of Technology studying towards a Bachelor of International Hospitality Management. He is an alumni of Dargaville High School. Manaaki had a very sheltered life growing up in Dargaville. Both of Manaaki's parents are heavily involved in the education system. Manaaki's father is the Principal of Dargaville Intermediate and his mother is an early childhood teacher at the local Dargaville kindergarten. Manaaki grew up with the influence of education.

Zara Nathan

Zara Nathan grew up in Kaihu, which is a small town near Dargaville. Zara attended Dargaville Intermediate and then went on to Dargaville High School where she completed her secondary schooling. Zara says her life growing up in Kaihu was a "good one". During the time she grew up there it was "boring" but as she reflects on that time she sees that it was a good time as she and her siblings didn't get into trouble in such a small place. Zara is now at Victoria University of Wellington in her third year of Media Design, where she focuses mainly on web design, application design and coding. She also has a twin sister who attends Massey University in Palmerston North.

Thesis Outline

Chapter One: This chapter describes a Māori world-view, and how this research is set in a Kaupapa Māori ideological framework. The methodology and method are outlined in this chapter along with the importance of conducting research with Indigenous peoples and the ethics involved with this, that is, Indigenous research ethics. To conclude the chapter, a brief introduction of the participants is provided.

Chapter Two: This chapter reveals the gaps in the literature surrounding rangatahi Māori. Specifically targeting four main factors, the whānau factor, the academic factor, the financial factor and the social factor.

- Chapter Three: Chapter Three focuses on two of the primary factors (whānau factor and financial factor). These two factors have been grouped together under the title 'Home'. The literature from Chapter Two is interwoven throughout this chapter. The findings are also discussed and analysed in this chapter.
- Chapter Four: Chapter Four presents the final two primary factors, the academic factor and the social factor. Together, these two factors are known as 'School'. Findings from the participants' interviews are discussed and analysed with literature from Chapter Two, again interwoven throughout this chapter.
- Chapter Five: This chapter focuses on tying together the main points in this thesis. The model that has been developed to support this research is discussed in depth. Contribution to the field of knowledge and opportunities for further research regarding this thesis topic are discussed. In conclusion, this chapter provides a personal closing statement.

Chapter Two

Literature Review

Introduction

This chapter reviews four main factors that contribute to rangatahi Māori choosing to pursue university education. These factors have been identified as whānau, academic, financial and social. To date, the literature on this topic has focused on students from Aotearoa/New Zealand who have experienced university, with very little consideration for Māori youth who are from Dargaville. Therefore, the majority of the literature will refer to research conducted in relation to the whole of Aotearoa/New Zealand.

Purpose of this review

The review has grown out of the researcher's passion for rangatahi Māori and higher education, in particular university. Frequently, studies have shown that Māori students have the lowest participation rate at undergraduate and postgraduate qualification levels of any ethnic group (Profile & Trends, 2014). The four main factors that have been identified by the researcher are fundamental to the success of rangatahi Māori who pursue university studies.

The information collected has been found via searches on scholarly databases planned to direct the researcher towards material regarding education and youth, in particular, Māori youth and universities. Particular scholarly search engines and databases such as google scholar and proQuest central have assisted in the research. Journals such as the Journal of Developmental Education and Teacher Education have been used in this research, and theses from the University of Waikato and the University of Auckland within their Māori and Education faculties have also been used to assist. Overall, the main searches have been in the Auckland University of Technology library across all databases using relevant terms and combinations of terms. These related to Aotearoa/New Zealand and the northern regions: e.g., 'Whangārei', 'Kaipara'; through to education aspects: e.g., 'university', 'tertiary education', 'higher education'; youth aspects: e.g., 'rangatahi', 'Māori', 'students'; and financial aspects: e.g., 'scholarships', 'Māori scholarships', 'university financial struggle'. The researcher acknowledges the approach to the research, therefore, as a systematic approach.

Investigation of the literature led to four main themes, which are (i) whānau: what role do whānau play in the decision for rangatahi Māori to pursue university education (ii) academic: what support do high schools give to rangatahi Māori to enable them to be equipped with the skills and knowledge for university, (iii) financial: the financial struggle students will face if intending to go to university, (iv) social: looking at an individual's social upbringing e.g. friendships and relations at high school and how they contribute to successful entrance into university. The review intends to reflect contemporary, relevant findings although older references are included only where providing historical context is appropriate. The four factors (whānau, financial, academic and social) are interrelated as they are often linked to one another. For this reason, some of the information regarding the four factors overlaps.

Whānau

Moorfield (n.d.) has defined whānau as “to be born, give birth” and also “extended family, family group, a familiar term of address to a number of people – the primary economic unit of traditional Māori society. In modern context the term is sometimes used to include friends who may not have any kinship ties to other members” (Retrieved 13 April, 2016, from <http://maoridictionary.co.nz>)

Whānau form a close circle of kinship between groups of people who live together intimately. In classical Māori society, “whānau was the joint and extended family, which comprised the most intimate circle of relationships. Usually such a group comprised some three generations, such as an older married couple and a number of their descendants as well as their partner; or group of siblings, partners and their children, possibly extending to grandchildren, and great grandchildren” (Reilly, 2004. p. 61).

Sir Mason Durie believes whānau provide a basis for positive development and for promoting educational attainment (Durie, 2006). Positive relationships between parents and children, and with grandparents, siblings, uncles, aunts and cousins are important determiners of successful learning, and lay the foundations for positive relationships later in life (Durie, 2006).

In contrast, Hang (2011) discusses Vincent Tinto's theory of student departure, Tinto claims "the process of becoming integrated into the university must involve students separating themselves from home communities" (cited in Hang, 2011, p. 58). Disconnecting an individual from whānau is somewhat uncommon in Māori culture as Māori culture places a great deal of value on the collective rather than the individual.

The Ministry of Education believe whānau is a key factor that must exist for Māori to reach their full potential. They state there are two critical factors that must also be involved for Māori students to be able to transcend and reach their full potential. These factors are:

- Quality provision, leadership, teaching and learning, supported by effective governance
- Strong engagement and contribution from parents, whānau, hapū, iwi (tribe), Māori organisations, communities and businesses (Ministry of Education, n.d. p. 4.).

Again, this challenges Tinto's theory of the student having to separate from their whānau in order to be successful at university. Durie (2006) explains that whānau are a major support system for Māori and whānau are responsible for providing the cultural, physical and emotional well-being of an individual. Although Durie (2006) states that whānau are a major support system he also goes on to explain that whānau do not always execute this well. This does not reduce the expectations of whānau that they will be the primary carriers of culture, knowledge, human values and life skills and, in that sense will themselves exercise an important educational role (Durie, 2006).

For many Māori students, having whānau support plays a huge role in the student's academic success because it is not solely about individual gain; academic achievement and success is about giving back to your whānau and iwi and using your tohu to further iwi development. Hang (2011) states that "indigenous students often undertake studies that will enable them to give back to their communities" (p. 63). These findings challenge Tinto's theory once again as Māori learn better in more social conditions with whānau being the focal point, thus promoting the achievement of the group, not the individual (Sheriff, 2010).

Sheriff (2010) focusses on investigating factors influencing the retention of Māori students within secondary education in Aotearoa/New Zealand. Sheriff stresses the importance of whānau as a strong influence on educational outcomes for Māori students. She strongly believes students who come from good stable homes will achieve highly at school. These students have strong whānau support from parents and others who value education and take an active interest in the child's educational success (Sheriff, 2010). In their book *Education and Society in Aotearoa New Zealand*, Adams, Openshaw, and Hamer (2005) identify whānau and community to be a major contributor to student achievement. Adams et al (2005) believe student academic success is about high expectations, resources in the home to support learning, connecting home and community practices to the classroom, access to support and the importance of positive relationships with formal education providers. The interaction between effective teaching, strong family and community engagement and high quality providers are key determinants in the achievement levels of Māori learners in particular (Adams et al, 2005).

Durie (2006) agrees with the importance of relationship building as this contributes to human potential and to successful engagement outside the whānau. He also explains the many factors that influence educational outcomes, and that whānau have the power to set free or alternately diminish potential (Durie, 2006). Unleashing potential does not necessarily mean having all the insights and knowledge to realise strengths but it does mean recognising inherent talents and skills and taking steps to launch a journey where they can find full expression (Durie, 2006).

The stereotypical, low-achieving Māori student becomes a self-fulfilling prophecy, compounded by politics that place greater emphasis on access to education rather than excellence in education, and policies that target Māori because they are 'at risk' rather than because they have potential (Durie, 2006). In addition, new research from Theodore, Tustin, Kiro, Gollop, Taumoepeau, Taylor, and Poulton (2015) shows nearly half of recent Māori university graduates are often the first in their immediate families to attend university. The findings have been collected over a 10-year period from the Graduate Longitudinal Study New Zealand (GLSNZ). The research explores the employment, social outcomes and health of more than 8700 graduates from all eight New Zealand Universities (Theodore et al, 2015). There were historical barriers for

Māori participating in higher education, such as, non-academic and technical curriculum being taught in both native and public schools focussing on teaching students practical skills to prepare males for manual work on farm lands and domestic labour for females (Theodore et al, 2015). However, at present, there is a substantial increase in the numbers of Māori who have participated in higher education, in a short period of time (Theodore et al, 2015). Findings show that a higher number of Māori females graduated than Māori males and one-third of the graduates were parents. Research suggests the low likelihood of students with children studying in higher education (especially degrees in science and engineering) than those without children (Theodore, R., et al, 2015).

According to Theodore, R., et al (2015) “researchers have described a number of environmental and institutional barriers to successful indigenous university participation including: difficulty in transition and adapting to unfamiliar and sometimes unwelcoming university environments, financial obstacles, racism and not feeling confident to seek help” (p. 3). Steedman (2004) explores the Secondary-Tertiary Alignment Resource (STAR) programme. This programme was proposed by the government in 1996. The aim of the programme is to help assist secondary school students in finding their preferred pathway into university, training or employment (Steedman, 2004). Although this programme also helps to assist students to go into employment after secondary school, for those students who are wanting to go into university this government-funded programme makes the transition for Year 11-13 students smooth and welcoming into university life (Careersnz, 2015).

In her report, Steedman (2004) discusses whānau living arrangements and overcrowding and considers if this plays a role in low achievement among Māori. She discusses that in the past it has been a contributing factor to the under-achievement of Māori although now she believes extended whānau is pivotal in student success. She believes living with extended whānau is part of what makes you Māori and what makes up most Māori families both in the city and rurally (Steedman, 2004).

Financial

Financial hardship is discussed as a personal barrier to achievement in the Anae, Anderson, Benseman and Coxon report *Pacific peoples and tertiary education: Issues*

of participation (2002). The report examines a barrier that Pacific students often experience: “Families and communities actively discouraging progression to tertiary study because of the need for wage earners to assist families and contribute to community activity...” (Anael et al, 2002. p. 58). For rangatahi Māori, commitment to contributing financially can be the biggest barrier when thinking of entering university. The thought of being a ‘broke student’ or having to study and work at the same time can be a daunting thought and can discourage rangatahi from pursuing university education (Anae et al, 2002).

While Anae et al., (2002) describe family commitment as a barrier to achievement, Te Puni Kōkiri (2012) believes the two main factors that influence rangatahi Māori in pursuing university education are engagement with education and the labour force. Māori with higher levels of education are more likely to be employed and Māori with higher qualifications are more likely to earn higher incomes (Te Puni Kōkiri, 2010). It is noted, however, that in a recent study undertaken by the Ministry of Business, Innovation and Employment it was explained that it is common for certain occupations that do not require a formal university education such as carpenters, plumbers and electricians (for example) to generally have higher estimated average incomes than certain occupations that require formal university education, such as nurses and teachers (MBIE, 2016). While there is a significant financial gain from achieving university qualifications, such as becoming a lawyer or doctor, in contrast, there appears to be little financial gain from achieving high school qualifications at Level 1 to 3 (Te Puni Kōkiri, 2010). In saying this, Te Puni Kōkiri does argue that achieving Level 1 to 3 qualifications can be an important pathway towards achieving higher-level qualifications as entry criteria into university and some courses require an individual to have gained Level 3 NCEA. Te Puni Kōkiri (2010) agrees that income can influence rangatahi Māori in their decision to pursue university education as the higher the qualification that is gained the higher the income.

The role of iwi to assist with financial hardship at university via scholarships, internships and grants, is another influence on the decision to pursue university education. Iwi such as Te Rūnga a Iwi ō Ngāpuhi offer education scholarships for all levels, including certificates, bachelor/undergraduate degrees, post graduate diplomas, masters, and doctorates. These scholarships and grants range from \$500 to \$4000.

These funds assist Ngāpuhi students who have potential in fulfilling their dreams and aspirations for academic success (Te Runanga A Iwi O Ngapuhi, 2008). With iwi funding, Ngāpuhi hope that students will contribute their skills and knowledge back to their whānau, hāpu and iwi of Ngāpuhi in the near future.

Penny Jane Burke is a Professor of education at the University of Roehampton, London. Burke (2012) strongly believes there are barriers for students in participating in higher education. One of the barriers that stops students pursuing university education is cost (Burke, 2012). She explains that evidence shows there are financial motivations behind some young people's choice not to participate in higher education, and particularly not wanting to end up thousands of dollars in debt. The cost of achieving academic success is a significant concern for those from economically poorer backgrounds (Burke, 2012). In her Doctoral Thesis *Critical perspectives on the transformative potential of higher education in Aotearoa New Zealand*, Grootveld (2013) discusses the material benefit of higher education with a particular focus on jobs and income.

Education and, in particular, higher education is widely recognised as an important factor in determining a person's social and economic status. School and higher education have played an increasingly important role in the processes of determining a person's occupation, levels of potential wealth and power, thus, occupation has a direct relationship with material living standards for both Māori and non-Māori employed populations (Grootveld, 2013). According to Grootveld (2013) Māori with higher levels of qualifications are more likely to be employed and earn higher incomes. Income is an important measure of progress in the lives of Māori individuals and whānau because how much people earn has a significant impact on their economic and social wellbeing (Grootveld, 2013). The kind of jobs that Māori work in is also an important measure of Māori wellbeing. Māori continue to remain over-represented in the lower-skilled occupations and under-represented in higher-skilled occupations (Grootveld, 2013).

Jones (2015) who is a New Zealand Herald political reporter discusses the potential of university fees decreasing by 1 percent for domestic students in the 2015 Budget. In recent years, universities in Aotearoa/New Zealand have increased domestic student

fees. Currently, the maximum increase in student fees is 4 percent although Minister Steven Joyce has disclosed as part of the 2015 Budget the annual maximum fee movement will move from 4 percent to 3 percent (Jones, 2015). In the future, this decrease will save domestic students approximately \$64; subsequently, hopes were put more on the potential of student allowances for postgraduate students. As the cost of living is still rising this \$64 is an insignificant amount, “It is not amazing, but it is definitely an improvement” (Jones, 2015, “The students”, para. 2).

A report prepared by Bryan Perry of the Ministry of Social Development titled, *Household incomes in New Zealand: Trends in indicators of inequality and hardship 1982 to 2014*, was provided to present information about the wellbeing of New Zealanders. This is demonstrated by household incomes from all sources over the period of 1982 to 2014 (Perry, 2015). The information collected measures household, after-tax, cash income for the twelve months. Perry (2015) defines the financial struggle by explaining the poverty trends within Māori society.

The household economic survey was used from 2004 to 2007. Māori made up 15 percent of the population in 2007 and the poverty levels for Māori rose from 22 percent to 24 percent, “Poverty rates for those in the Māori and Pacific ethnic groups are consistently higher than for those in the European/Pākehā ethnic group (roughly double)” (Perry, 2015. p. 112). Perry (2015) also discusses the poverty rates for children. He defines ‘dependent children’ as “all those under 18 years, except for those 16 and 17 year olds who are in receipt of a benefit in their own right or who are employed for 30 hours or more a week” (Perry, 2015, p. iv). Perry (2015) says the poverty rate for children in Māori and Pacific ethnic groups are consistent with the poverty rate of Māori and Pacific adults, stating “The poverty rates for children in the Māori and Pacific ethnic groups are consistently higher than for those in the European/Pākehā ethnic group” (Perry, 2015. p. 121). With this poverty rate, 33 percent of Māori children are currently living in a poor household and this is estimated to be double the rate of European/Pākehā children (Perry, 2015). Perry (2015) states “The higher poverty rate for Māori children reflects the relatively high proportion of Māori children living in sole-parent beneficiary families and households (around 46 percent of all main benefit recipients are Māori)” (p. 121). These poverty statistics show the financial struggle of Māori versus the financial struggle of European/Pākehā and how

coming from a poorer income household does affect a student's decision to go onto university study. As mentioned by Anae et al., (2002) the thought of being a 'broke student' does not appeal to someone who has also come from a 'broke household'.

Academic

Whilst Durie (2006) identifies whānau as the main factor to Māori succeeding in education, he also identifies another factor of *attitudes of others*, that is, parents, teachers, whānau and peers, as well as self-expectation that contribute to student achievement. Durie (2009) explains that barriers such as, negative whānau relationships with the student, negative student teacher relationships and negative teacher parent relationships can cause restrictions into university and affect the high achievement of the individual at secondary school. There is a shift towards a self-selecting system that chooses students who succeed in systems of education premised on the cultural norms of the West (Durie, 2009).

In a recent study, Marie, Fergusson, and Boden (2008) found that using the basic educational identifiers of attainment and participation, Māori are much less likely to attend an early childcare facility before attending primary schooling than non-Māori, Māori are more likely to exit secondary school with no formal qualifications than non-Māori and are more likely to hold no formal university qualification compared to other New Zealanders (Marie et al, 2008). Marie et al. also found that Māori students were being taught in culturally inappropriate learning environments, which were failing to recognise cultural differences between Māori and non-Māori, putting Māori students in uncomfortable and unwelcoming situations, and setting them up for failure before even giving them a chance to succeed. Furthermore, Marie et al., (2008) argue, "with the colonisation of New Zealand, Māori have been subjected to continuous disadvantage in an education system and curriculum that was imposed upon them" (p. 184).

Durie (2009) also acknowledges the views of Marie et al., (2008) by stating "Indigenous peoples adhere to world-views where knowledge is elaborated within an ecological framework built around relationships with both the natural environment and human environments" (p. 4). Sheriff (2010) discusses the poor outcomes of education for Māori that are due to the misguidance and ineffective government policies that have attempted to assimilate and control Māori students. Te Puni Kōkiri leads Māori Public

Policy and advises Māori as hapū and iwi partners to the Treaty of Waitangi on policy affecting Māori wellbeing. According to Te Puni Kōkiri (2014) they aim to see Māori succeeding as Māori. However, Sheriff (2010) believes “Despite the promises of equality and protection of taonga (gift) (education being a taonga) contained within the Treaty of Waitangi, successive governments have failed to uphold those promises and education for Māori has had a devastating effect on their mana, their language and their economic status within mainstream society” (p. i.). Having the support of government by honouring the Treaty of Waitangi and gaining partnership with iwi, hapū and whānau, Māori then start to succeed at home and globally.

Sheriff (2010) argues that the New Zealand education system is based on the knowledge, practices and traditions of the European/Pākehā world, which contrast quite markedly with the Māori world-view in fundamental ways. For example, Māori society is built on collective, co-operative values and processes and the mainstream education system that is built in mainstream is on the notion of individual achievement and competitiveness. Thus, Māori face disadvantages when attempting to cope with the individualistic aspects of learning, which differs from cultural practices they are used to. The European/Pākehā schooling structure promotes the individual: individual competition and individual attainment, which then enhances the life chances of non-Māori students while undermining the cultural beliefs and practices of Māori (Sheriff, 2010).

A familiar way of getting things done, for Māori students, is by co-operating and working as a collective. When this approach is extended into the class room students respond well to sharing, co-operating, supporting and producing as a group (Sheriff, 2010). To enhance the success of Māori students, Sheriff (2010) suggests looking at Māori students’ life experiences, their knowledge of te reo and tikanga Māori and their cultural contexts, as many Māori students live their lives in cultural and community contexts that are quite different from those of the school and the mainstream community. The ignorance of Māori customs and practices on the part of educators is stressed by Sheriff (2010) and that it may be a critical factor in the failure of Māori students in mainstream settings where the customs and practices are based on the dominant majority culture. Sheriff (2010) believes there is no single factor that is the main influence on the achievement of Māori students in mainstream education.

However, there are several strong factors that can be identified such as: teacher-student relationships, cultural compatibility, power relations, socio-economic disparities and the influence of whānau (Sheriff, 2010).

In her article *The impact of colonisation on te reo Māori: A critical review of the State education system*, Ka'ai-Mahuta (2011) discusses the Hunn Report 1960. The report was named after the Head of Department of Māori Affairs, J. K. Hunn and was written after many years of assimilation, cultural invasion, language domination, hegemony, cultural subordination, negative teacher expectations and racism. The report found there was an extensive discrepancy between the educational success and achievement of Māori compared to that of European/Pākehā (Ka'ai-Mahuta, 2011). While 3.78% of Pākehā children reached sixth form by the end of their secondary schooling only 0.5% of Māori children did. According to Ka'ai-Mahuta (2011) the Hunn report was important in that it recommended that society should grasp and appreciate Māori as a minority group in Aotearoa/New Zealand. What resulted from this report was positive change although minor, for Māori within the State education system and the establishment of Māori Studies courses around the country in all seven teacher's colleges (Ka'ai-Mahuta, 2011).

School leavers in 2014 were defined as "students that permanently left school to enter the workforce and/or undertake further education and training between 1 March 2014 and the last day of February (inclusive)" (Ministry of Education, 2016). The Ministry of Education (2015a) states "In 2014, eighty-five percent of school leavers achieved at least NCEA Level 1 and eighty-nine percent achieved NCEA Level 1 literacy and numeracy" (p. 1). The achievement of gaining an upper secondary school qualification is associated with incomes and the labour force status (Ministry of Education, 2015a). The National Certificate of Educational Achievement (NCEA) Level 1 is the first phase of gaining the upper-secondary education qualification and provides the foundation for future study and/or employment (Ministry of Education, 2015a). According to the Ministry of Education (2015a) Māori school leavers had lower rates of NCEA Level 1 equivalent achievement, at 73.7%, compared to European/Pākehā associates, where 90.2 percent of school leavers gained NCEA Level 1. From 2009 to 2014 Māori have had the largest increase in the proportion of leavers who have attained Level 1 (Ministry of Education, 2015a). Subsequently, students have the opportunity to gain

credits through internal and external assessments both within and across years (Ministry of Education, 2015b). By gaining NCEA Level 2 future job and educational prospects are less restricted.

In 2014, 77.1 percent of school leavers achieved at least NCEA Level 2, this was a 2.4 percent increase compared to that of 2013 (Ministry of Education, 2015b). Māori were found to have lower rates of NCEA Level 2 achievements compared to European/Pākehā, (Ministry of Education, 2015b).

In 2014, Māori (58.6%) school leavers were still the lowest ethnic group to achieve NCEA Level 2 compared to European/Pākehā (81.0%) (Ministry of Education, 2015b). However, the trends show the largest percentage increase in those school leavers attaining NCEA Level 2 has been Māori and Pasifika. “Māori school leavers, with an increase of 13.0 percentage points between 2009 (45.6%) and 2014 (58.6%)” (Ministry of Education, 2015b, p. 3). These statistics can be compared to European/Pākehā school leavers, who had 8.2 percentage point increase between 2009 (72.8%) and 2014 (81.0%) (Ministry of Education, 2015b).

In addition to gaining NCEA Level 2, students are encouraged to achieve NCEA Level 3 and University Entrance. “Forty-nine percent of 2014 school leavers achieved at least an NCEA level 3 qualification” (Ministry of Education, 2015c, p. 1). Gaining NCEA Level 3 is important as it is a formal school qualification that measures the degree to which young adults have completed essential prerequisites for training and higher education (Ministry of Education, 2015c). In 2014, 49.8 percent of all school leavers gained level 3 or above. This is a modest increase on the 49.4 percent in 2013 (Ministry of Education, 2015c).

In 2014, European/Pākehā (53.8%) were the second highest ethnic group of school leavers who achieved NCEA Level 3 or above compared to Māori (27.2%) and Pasifika (37.6%) who had the lowest proportion of school leavers who gained NCEA Level 3 or above (Ministry of Education, 2015c). Although Māori school leavers are the lowest to achieve, they have otherwise shown a large improvement with an increase of 8.1 percent between 2009 and 2014 (Ministry of Education, 2015c). In conclusion, Māori

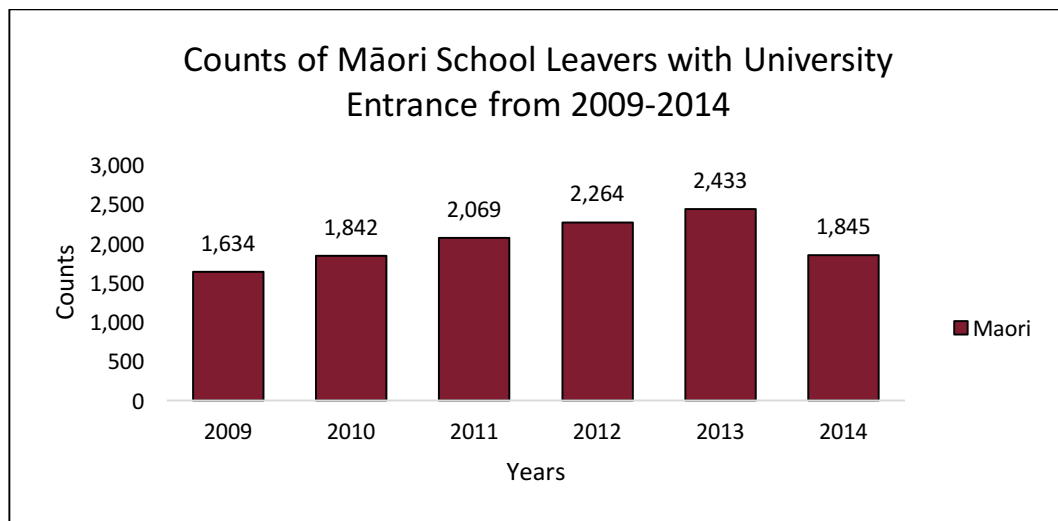
and Pasifika continue to remain lower than any other ethnic group in achieving NCEA overall.

Statistics New Zealand has completed recent studies on New Zealand youth aged 15-24 years who are not in employment, education, or training, known as NEET. The statistics are based on the new official measurement of NEET (Statistics New Zealand, 2011). According to Statistics New Zealand (2011) “Those youths who are categorised as NEET are considered to be disengaged from both work and education”. Māori youth between the ages of 15 and 24 years old hold the largest percentage of those who are unemployed, uneducated and uninvolved in any training programmes compared to those of other ethnic groups. Statistics New Zealand (2011) has identified 9.1 percent of Māori were not in employment, education, or training compared to 4.1 percent of European/Pākehā youth. Pacific peoples were the second highest to not be in employment, education, or training during this time (Statistics New Zealand, 2011).

Chart 1 shows the number of Māori school leavers who left high school with University Entrance from 2009-2014. From 2009–2013, chart 1 shows an increase in every year of Māori school leavers who gained University Entrance. Despite the fact that in these previous years there was an increase in numbers, by 2014 there was a substantial decrease of 25 percent.

This may be due to the New Zealand Qualifications Authority (NZQA) and their changes to the University Entrance criteria that was effective from 2014 (NZQA, 2011). The changes are shown below in Table 1: Changes to University Entrance from 2014. Bali Haque, who is the NZQA Deputy Chief Executive Qualifications, stated that “The new requirement, while not a radical change, does raise the bar for University Entrance” (cited in NZQA, 2011). The changes were decided by representatives from schools and the tertiary sector including Ministry of Education, Industry Training Organisations, universities, polytechnics and Universities New Zealand, alongside others (NZQA, 2011). Below is a table that shows the new University Entrance requirements from 2014, compared to the University Entrance requirements prior to 2014.

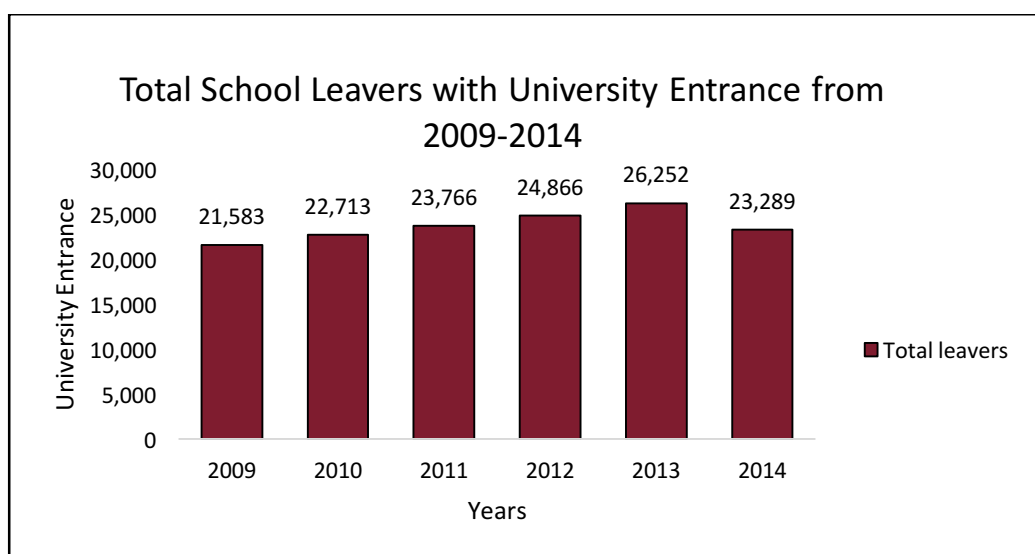
Chart 1. Counts of Māori School Leavers with University Entrance from 2009-2014



(Source: Education counts. (2015), Ministry of Education)

Looking at the change in University Entrance this could be one contributing factor to the decrease in Māori students who left school with University Entrance in the year 2014 compared to the previous years shown in chart 1. The reason behind this could possibly be because the standard of University Entrance testing increased hence the major decrease of students achieving University Entrance in 2014.

Chart 2. Total School Leavers with University Entrance from 2009 – 2014



(Source: Education counts. (2015), Ministry of Education)

Chart 2 shows the total of school leavers who left high school with University Entrance from 2009-2014. From the years 2009 to 2013, there was an increase of students who were leaving school with University Entrance. 2013 shows the highest number of students leaving school with University Entrance with 26,252 total leavers. From 2013-2014, again, there was a significant decrease of 11 percent of students who gained University Entrance when they left school.

Both chart 1 and chart 2 show a similar trend with every year from 2009 to 2013 increasing in school leavers numbers for both Māori and total school leavers, then in 2014 there is a significant decrease in numbers of both cohorts.

Table 3: Changes to University Entrance from 2014

New UE requirement from 2014	UE requirements prior to 2014
Achievement of NCEA Level 3 which requires 60 credits at level 3 or higher and 20 credits at level 2 or higher	42 credits at Level 3 or higher
14 credits in each of 3 subjects from the list of approved subjects	14 credits in each of two subjects from the list of approved subjects
The remaining credits to achieve NZQA level 3 may come from a choice of achievement or unit standards	14 credits from not more than two additional domains or approved subjects
UE numeracy – 10 credits at level 1 or higher from specific numeracy unit standards	UE numeracy – 14 credits at level 1 or higher from Mathematics, Statistics and Probability, and Pāngarau
UE literacy – 10 credits (five in reading and five in writing) from: <ul style="list-style-type: none"> • Specific level 2 and higher achievement standards, or specific Te Reo Māori and Te Reo Rangatira level 2 standards, or • Two specific level 4 English for academic purposes unit standards, or • An academic literacy common assessment tool (CAT) at level 3 (no credit value, run by NZQA) 	UE literacy – 8 credits (four reading and four writing from a specific list of standards) at level 2 or higher from English or Te Reo Māori

(Source: New Zealand Qualifications Authority. (2011), NZQA)

Hayward (2012) believes designing an educational system that is reactive to Māori needs will enable Māori students in universities to have more chance of succeeding. “Quality teaching is the most important influence that the education system can have on student achievement. Effective teaching and learning depends on the relationship between the teacher and student, and the teacher’s ability to engage and motivate the students” (Ministry of Education, n.d. p. 10). In the Māori education strategy: Ka Hikitia – accelerating success 2013 – 2017 written and published by the Ministry of

Education (n.d.) it suggest that there are a number of stakeholders who play a pinnacle role in the support of Māori students becoming successful in university education. These professionals include, but are not limited to, kaiako/teachers, tumuaki/principals, education providers, academics and researchers (Ministry of Education, n.d.).

Durie (2006) agrees that relationships between teachers and students and between parents and teachers are often a positive advantage with good educational outcomes for students. Adams et al., (2005) also agree with Durie and believe the damning and dramatic ongoing failure for Māori students is caused by inadequate or inappropriate teaching, and schools not engaging parents in their children's learning. Consequently, parents are often not involved in a student's decision to pursue university education, as there is a home/school divide. This makes the biggest difference to student learning and achievement. It is about how teachers engage with learners to make teaching relevant, challenging and motivating. Education providers also play a pivotal role in raising achievement and reducing inequality. This can be done through the strength of education providers' commitment to teaching excellence, support for both teachers and students, encouraging community engagement in education and engaging with whānau in the learning process (Adams, Openshaw, & Hamer, 2005).

Social

Te Puni Kōkiri (2010) discusses health as a means of social influence on the academic achievement of Māori. Statistics show, according to Te Puni Kokiri (2010), Māori with higher levels of education are more likely to live longer than those with low or no educational qualifications. Mortality rates among Māori were higher for males than females, but both males and females with higher levels of qualifications had significantly lower mortality rates (Te Puni Kōkiri, 2010).

Research shows that gaining a university qualification benefits the health and wellbeing of an individual (Te Puni Kokiri, 2010). An individual's early engagement with education and employment also has a positive influence on broader socio-economic outcomes including higher levels of overall life satisfaction, increased health status, and a greater ability to save and generate wealth in the future (Te Puni Kōkiri, 2012). In addition, and echoing Te Puni Kokiri (2012) is the health benefits of being highly

educated, this means Māori with higher qualifications are also more likely to live longer (Grootveld, 2013).

Marie et al., (2008) discuss having further focus on the role of socio-economic disparities rather than focussing on cultural differences, as this will explain the educational difference between Māori and non-Māori. Marie et al., (2008) state “it is acknowledged that Māori represent a minority ethnic group that has endured serious hardship including loss of customary rights and significant disruption to social organisation” (p. 184). Bhattacharyya et al., (2003) also state “Schools which successfully help minority ethnic children have strong leadership and strong systems, a culture of achievement with high expectations and intensive support for pupils and close links with parents” (p. 3). This statement made by Bhattacharyya et al., (2003) is similar to the idea that Māori pupils who have strong whānau links are more likely to achieve highly. Likewise, Māori students who have strong academic role models within their close group of high school friends are also more likely to achieve highly from an academic perspective, which is reinforced as the student begins university study and becomes surrounded by other like-minded and driven Māori students. However, according to Bhattacharyya et al., (2003) the educational underachievement of Māori in Aotearoa/New Zealand comes from the lower socio-economic status of Māori members in the labour market.

Yaun, Turner, and Irving (2010) discuss the correlation between school decile ratings and University Entrance success, including the inequalities that students from low-decile schools face. School decile ratings refer to the socio-economic status of the students that attend the school. Decile ratings are used to target funding for state and state-integrated schools. Generally, the lower the school decile rating the more funding the school receives. The funding is used to assist low decile schools to overcome the barriers that their students may face as a result of living in lower socio-economic communities (Ministry of Education, 2016a).

Research by Yaun et al., (2010) suggests the higher the school decile, the higher the University Entrance success rate of the school student will be. For example, if a child was to attend a low decile school the success rate for that child to attain University Entrance is low if not below average (Yaun et al., 2010). Furthermore, Yaun et al.,

(2010) discuss the links between decile and achievement levels. This focusses on the challenges that teachers in low-decile schools face. Teachers in these low-decile schools are having to provide students with the same opportunity of achieving University Entrance as those of students in higher decile schools (Yaun et al., 2010). Although these students in low-decile schools come from low socio-economic backgrounds, schools cannot change these. Instead they should focus on what they can change, which is the “courses they offer, the quality of teachers and teaching, their expectations of their students and curricula programmes, and their management of behaviour” (Yaun et al. 2010, p. 3).

These factors have been shown to have a positive influence in student learning environments. Although Yaun et al., (2010) suggest if a student is from a low socio-economic background there is a low University Entrance success rate, Johnson (2002) suggests that underachievement in low-decile schools is a complex issue and this is an “international phenomenon and research has identified some of the strands that can generate widespread student success irrespective of the ethnic and socio-economic composition of a school” (cited in Yaun et al., 2002. p. 25).

Steedman (2004) explains how a case study on “Innovative Pathways from School” looks at pathway programmes for students from low-decile schools. Steedman (2004) explains that the majority of the schools in the study have 36 percent Māori, 31 percent Pasifika, 22 percent Pākehā and the remaining were a mix of Asian students or students who were part Māori, Pasifika, or European/Pākehā. By implementing these programmes into these low-decile schools the aim is to help to encourage ‘at risk’ senior students to stay in school and gain qualifications (Steedman, 2004).

The article *Te Kotahitanga: Addressing educational disparities facing Māori students in New Zealand* by Bishop, Berryman, Cavanagh and Teddy (2009) describes how social, economic and political disparities are challenges that continue here in Aotearoa/New Zealand . These disparities are mainly between the European colonisers (Pākehā) and the Indigenous Māori people of Aotearoa/New Zealand. Bishop et al., (2009) explain the negative connotations towards Māori, such as, Māori people tend to have higher levels of unemployment and are more likely to be employed in low paying jobs, Māori have higher levels of incarceration, illness and poverty than our non-Māori counterparts and Māori are generally under-represented in the positive social and

economic areas of the society. The lack of equality also reflects the education system in Aotearoa/New Zealand today (Bishop et al., 2009).

Bishop et al., (2009) state:

the overall academic achievement levels of Māori students is low; their rate of suspension from school is three times higher; they are over-represented in special education programmes for behavioural issues; enrol in pre-school programs in lower proportions than other groups; tend to be over-represented in low stream education classes; are more likely than other students to be found in vocational curriculum streams; leave school earlier with less formal qualifications and enrol in tertiary education in lower proportions (Bishop et al., 2009. p. 734).

Although there have been many educational reforms and policies, these educational inequalities have yet to be addressed for the proportion of Māori students who attend mainstream schools (Bishop et al. 2009). Additionally, Bishop et al., (2009) explain the exclusion of advancement being made by identifying these educational disparities and inequalities. Bishop et al., (2009) state “that current educational policies and practices were developed and continue to be developed within a framework of neo/colonialism and as a result continue to serve the interests of mono-cultural elite” (Bishop et al., 2009. p. 135). In turn, the educational policies that have been created for mainstream education are to benefit the dominant culture which in Aotearoa/New Zealand is the European/Pākehā culture (Bishop et al., 2009). While these policies have been created to further Pākehā educational success, Bishop et al., (2009) suggest to no longer look at the majority culture for solutions to the education disparities, but rather suggest the answers to Māori educational success lie within Māori themselves. Bishop et al., (2009) state “To date, the imposition of a

of change from outside of the experiences, understandings and aspirations of the community group has failed to acknowledge mātāwhiri Māori (Māori ways of knowing)” (Bishop et al., 2009. p. 735). Furthermore, Bishop et al., (2009) identify workable solutions within Māori cultural ways of knowing and suggest that these do offer a useful solution to Māori underachievement in mainstream education. Bishop et al., (2009) suggest educational policies in mainstream education do not positively influence Māori success.

Hook (2010) proposes the establishment of a national Māori university. The establishment of a national Māori university, according to Hook (2010), is consistent

with the articles of the Treaty of Waitangi, the United Nations Declaration of the Rights of Indigenous Peoples, current international trends and also the needs of Māori. Hook (2010) believes that the claim for a national Māori university comes under Article 2 of the Treaty of Waitangi where Māori are “guaranteed te tino rangatiratanga (chieftainship) over all taonga (things of value) which includes language, culture and education” (p. 1).

In Article 15 of the United Nations Declaration on the Rights of Indigenous peoples, the right of Māori to control their education is also supported. In addition, many nations have come to establish universities for their Indigenous peoples (Hook, 2010). Hook supports the argument by Bishop et al., (2009) and notes the only way for Māori to achieve the highest level of education, at present, is through mainstream university. This is because mainstream university is the primary institution where students are given the fundamental training to advance their study and research (Hook, 2010). According to Hook (2010) Māori view mainstream universities as unfriendly, unsupportive and insincere to their cultural beliefs and values. Therefore, Māori students tend to lack the ability to achieve educationally in these mainstream universities. As a result of Māori only being able to gain high qualifications in mainstream universities, Hook (2010) believes a national Māori university that is established upon Māori beliefs and values may be able to enhance Māori academic achievement. Furthermore, Hook (2010) goes on to explain a national Māori university would be a place where “Māori can achieve the highest levels of education in a Māori environment without being forced by necessity into adopting the philosophies and perspectives of their European colonisers” (p. 2). Although the university would be based on Māori beliefs and values it would not be a university strictly for Māori students but would be open to all peoples of all races (Hook, 2010).

Hook (2010) also supports the statement by Bishop et al., (2009) about educational policies and practices and how they do not support Māori. According to Simon and Smith (2001) the education system was set up to:

...facilitate the ‘Europeanising’ of Māori. The Native School thus was intended as a structured interface between Māori culture and European culture – a site where the two cultures would be brought into organized collision, as it were – with one culture being confronted with the other in a

systematic way. Pākehā teachers appointed to these schools were expected to engage with Māori in specific ways designed to systematically undermine their culture and replace with that of Pākehā (cited in Hook, 2010, p. 3).

Although the education system was created to facilitate European/Pākehā needs, Hook (2010) along with Ka'ai-Mahuta (2011) also discuss the ineffectiveness of the education system for Māori. The education system between 1860 and 1960 marked negative effects for Māori and their culture and resulted in the establishment of a Māori Education Foundation (MEF) (Hook, 2010). This foundation would be used to assist Māori students in secondary and tertiary education.

Conclusion

This review has found there are common themes in the literature on factors that contribute to rangatahi Māori choosing to pursue university education. These four main factors have been identified by the researcher as primary factors. Literature has shown whānau play a pivotal role in the success of students at university. Maintaining positive relationships between parents and children and also with wider whānau members is important to the success of students whilst at university (Durie, 2006). What is interesting from the literature is Tinto's theory of student departure in that Tinto believes in order for students to become successful at university they must separate themselves from their home communities. Other literature challenges this theory as whānau is a key factor that must exist for Māori to reach their entire potential. Academic restrictions into university can be caused by negative student teacher relationships at secondary school level. Literature also shows Māori students are being taught in culturally inappropriate learning environments. These learning environments are putting Māori students in difficult and discouraging situations thus resulting in them failing to meet high school grades and not achieving University Entrance (Marie et al, 2008). Financial hardship at university is a major barrier to the decision of rangatahi Māori choosing to pursue university education. Literature shows the financial motivations behind rangatahi not participating in higher education for the reason that they are not willing to end up in thousands of dollars of debt. The cost of university fees is a significant concern for those from economically poorer backgrounds and the stress of living while being a student is also a concern. Many students are forced to maintain good grades at university and also work part-time jobs to be able to contribute to their households. Social benefits of pursuing university education include the health

and well-being of an individual such as higher levels of life satisfaction, increased health status, and a greater ability to save and generate wealth. Future research could explore personal barriers such as self-motivation and also being the first in family to attend university.

Chapter Three

Home: Whānau and Financial Factors

Introduction

This chapter acknowledges the views and perspectives of the participants who took part in the research. All participants are current students at university ranging from first year university students to fourth year students. One participant attends the University of Waikato, two attend Auckland University of Technology, two attend the University of Auckland and one attends Victoria University of Wellington. Of the six participants three are female and three are male. All participants are between the ages of 18 – 30 years old and have a whakapapa connection to Dargaville.

This chapter also analyses the importance of whānau and how whānau are a contributing factor to the success of each of the participants as they journey through university. All participants agree that having a supportive whānau can really help towards succeeding at university. Although, research shows that many Māori university graduates are first in families to attend university, this study shows that some participants who took part are not the first in their immediate families and this may be because they have grown up with positive whānau role models around them. The financial burden and struggle is mentioned in this chapter. Each participant speaks about the importance of having a part-time job whilst studying and how that impacted on their study. They also speak about the struggle of not being eligible for a Student Allowance based on parents' income. All participants agree that university is not affordable and this impacts negatively on succeeding in study.

Whānau

An important theme that was identified in the interviews is the concept of whānau. All participants identified whānau as being an important contributing factor to the success of their university journey, whether it be prior to them attending university or supporting them now while they are currently at university. Durie (2006) believes whānau provide support for positive advancement and for advocating educational attainment. Positive relationships between whānau members are important characteristics of successful learning (Durie, 2006).

Tokaanu said he had a lot of people around him that influenced him to be where he is today.

The biggest role model to me would be my eldest brother who just seems to succeed in everything that he wants to do. It's a little annoying but it's good to have those big shoes to try and fill (Thompson, T., personal communication, 29 July, 2015).

Tokaanu's response highlights the importance of having whānau role models around him while he was growing up. He also expresses the pressure of having to exceed the expectations set by his eldest brother. This shows courage in the way that Tokaanu is ready to take on the challenge of university.

Furthermore, Kerehi says the support and positive relationships she gained from her whānau made her experience of school better and she actually enjoyed it.

...I had a really open relationship (with them) and they (whānau) were really supportive of school and it made it better that I was actually interested. I was really keen to learn (Warwick, K., personal communication, 19 June, 2015).

What is noticeable from Kerehi's response is that her whānau contributed significantly to her success at school. Being able to have an open relationship and share her struggles with her whānau enabled them to become aware and support Kerehi in her times of need. Perhaps the support Kerehi gained from her whānau assisted her in being able to enjoy her high school journey, which then gave her a positive outlook for her future academic journey.

Sierra explained how she is the fourth in her whānau to attend university and how the importance of being close with her whānau really helped her to pursue university.

I'm actually the fourth one going through uni, three of my sisters have all graduated so it's kind of like they all did it. They all influenced me to want to go out there and go to uni. Just that encouragement, and even at high school my class was encouraged to always want to strive for more. Me and my older sister are quite close and she was the first one from our family to actually graduate so she's been a massive inspiration and she's always been there for me (Tane, S., personal communication, 06 August, 2015).

Sierra's acknowledgement that her whole whānau have been a positive influence on her can be linked back to Durie's (2006) explanation of whānau providing a base for positive development. It is evident that Sierra had multiple role models that influenced her to pursue university as three of her siblings have all graduated. Having siblings that attended university before her may have given Sierra the courage to also follow in their footsteps.

Additionally, Durie (2006) suggests that whānau identify themselves as considerable support systems and for many Māori students having whānau support is essential to their academic achievement. Sierra is one of six siblings and believes her whānau have been a great support for her while she has been at university.

I'm one of six so I've grown up my whole life with this massive support system. I honestly don't know what I would do without my family, they are such a major part of my life and we are so close (Tane, S., personal communication, 06 August, 2015).

Sierra's statement emphasises the importance of whānau and how her whānau plays a crucial role in her life in regard to the support they offer her.

Manaaki describes the support he gained from his whānau by explaining that they wanted him to have a qualification in something that he was happy with. They wanted him to do what made him happy and to gain a qualification while he was still young.

...they wanted me to go and get a qualification of some sort, they didn't really care what it was in as long as I was happy with it. Basically they want me to get it now and do it while I'm still in the head space (Ferris-Bretherton, M., personal communication, 05 July, 2015).

What is evident from Manaaki's comment is that his whānau support him by ensuring he is accomplishing in areas that make him happy. This is an important part of Manaaki's academic life. Manaaki's response also highlights his ability to study and keep his whānau happy.

Mark says the support from his whānau included giving him time to do his studies.

They just helped me with my studies and gave me time. Time by myself to finish work (Whetu-Cameron, M., personal communication, 07 June, 2015).

The support Mark's whānau gave him is different in that they just left him to himself to get his school work done. What is interesting from Mark's response is he does not need his whānau around him all the time to know that he is getting their full support; in fact, giving him time alone is more effective for him.

Tokaanu states that the support he got from his mother was important for him, especially because he is a father attending university.

The support has been like the behind the scenes type. Especially when I had my daughter they were able to help in the sense of looking after her. We couldn't afford to get formula so mum stepped in and she helped. Just little things that you can't afford to do as a university parent. They just stepped in and helped (Thompson, T., personal communication, 29 July, 2015).

What is noticeable from Tokaanu's response is that as a father attending university, he struggled with many things, such as providing the necessities for his child, including baby formula. His whānau were able to assist and take care of this struggle. This highlights that even though Tokaanu is unable to provide fully for his daughter right now, he knows he has the support from his whānau to help minimise the stress he may be already under. Sheriff (2010) strongly emphasises the importance of whānau support and how it influences the outcomes for Māori students in university. Sheriff (2010) believes students who come from good secure homes have strong whānau support from parents and others who appreciate education.

Manaaki has explained how his whānau have supported him in encouraging him to stay at his part-time job to gain experience when he was in high school even though he was only getting minimal hours and did not live close to the job, so his parents would have to drive him.

...all the running back and forth for me, because of me not living in town. With my job sometimes I was only getting 2-3 hours, if that, and only 2-3 days a week. My whānau pushed me to do it and keep doing it because the experience would basically help me to decide what I wanted to do. It has helped me since I've gotten here (uni) because I have got a bit more of an understanding on what I am doing in the industry. It did give me a clear understanding on what I wanted to do at uni (Ferris-Bretherton, M., personal communication, 05 July, 2015).

Manaaki's statement that having a part-time job and his whānau support while he was still at high school helped him to decide what to study at university is telling. This can relate back to Sheriff's (2010) statement about coming from a stable whānau, for instance, Manaaki's whānau have supported him by giving him positive advice that has helped him to decide what study pathway to take at university.

New research from Theodore, Tustin, Kiro, Gollop, Taumoepeau, Taylor and Poulton (2015) shows that nearly half of Māori university graduates were first in their families to attend university. However, it should be noted that some of the participants in this research are not the first in their families to attend university. Mark, Tokaanu, Sierra, and Zara are all from families who have members that have attended university prior to them.

My brother Alex has studied at the University of Waikato. He studied a Bachelor of Science I think (Whetu-Cameron, M., personal communication, 07 June, 2015).

The whole lot of my immediate family have studied. My father has a Master of Business Management, my eldest brother has a double degree in Business Management and my second eldest brother has an arts degree and a teaching diploma (Thompson, T., personal communication, 29 July, 2015).

I'm actually the fourth one going through uni, three of my sisters have all graduated so it's kind of like they all did it. They all influenced me to want to go out there and go to uni (Tane, S., personal communication, 06 August, 2015).

My sister went to Vic uni in Wellington too (Nathan, Z., personal communication, 28 September, 2015).

Although research from Theodore et al., (2015) states that nearly half of Māori graduates are first in their families to attend university, over half of the participants in this research have immediate whānau members who have attended university before them. The reason why they are not first in their families is because they have grown up with role models who have attended university. Sierra's comment is impressive as she is the fourth person in her whānau to go to university, and this indicates that university is normalised within her whānau.

Whānau living arrangements can play an important role in the success of Māori students. Steedman (2004) believes that in the past, overcrowding has played a role in

underachievement among Māori, although now she believes that whānau are essential to the success of Māori students pursuing university studies. She considers the role of living with whānau very important as it is part of what makes you Māori.

Kerehi explains how it was hard to be away from home and how she struggled with dealing with homesickness.

...I noticed this year (2015) I lived with my aunty on my own with no people my age and that's when it got worse (home sickness). So I made a decision to come home, and continue studying though, because I don't want to throw it all away. But I can understand when kids get home sick. Especially if you are not brought up in Auckland because it's totally different from living in Whangārei, it's still a city but it's nowhere near as big as Auckland...and as busy (Warwick, K., personal communication, 19 June, 2015).

Kerehi's reaction to living in the city and away from her immediate whānau impacted on her studies. Having whānau around you and knowing that they are always there for you is very important. This can help mentally as you know that you always have your whānau to talk to about your studies or any other issues that may be affecting your university grades or journey.

Mark also struggled with being homesick.

I get homesick every single day of my life. Even though I only lived in Dargaville when I was little and only for a short amount of time, I know where home is and I thank my grandparents, my dad and my mum for teaching me when I was little, that my home is up there. I get homesick every day. I wish I was there every day (Whetu-Cameron, M., personal communication, 07 June, 2015).

Sierra describes the feeling of being homesick not in her first year at university, but in her second year when she had to grow up and pay bills.

First year I think I was having such a good time that I wasn't too homesick. I was pretty content with staying down here. Then second year when I moved out of the halls and had to grow up a bit more and pay bills, it kind of made me a bit more homesick. Yeah, so I went home a couple of times. I worked here, in Auckland, over summer and that's when I got real homesick. I just wanted to go home because summer in Dargaville is so much fun, so close to the beach, and I was so close to just buildings (Tane, S., personal communication, 06 August, 2015).

These statements challenge Tinto's theory of separating the students from their homes and communities as being necessary to integrate them into university. The concept of whānau is recognised as being an important aspect of Māori culture. Disconnection from home and the community (whānau) is very difficult for Māori students as whānau are seen to be pivotal support systems.

Manaaki, Mark, and Sierra all state how their families have helped them to get through university thus far. Whānau is the most significant support system they could have to help them succeed at university.

...my immediate family and what they have achieved has helped me. By wanting to have that at an early stage. They have always pushed me and said that as long as you get it now you will be better off later (Ferris-Bretherton, M., personal communication, 05 July, 2015).

Definitely my family have helped me get through university so far. I'm lucky I've got a few family members at uni over at Epsom, ones in my class, and ones in the year above me. They definitely help me when I'm stuck (Whetu-Cameron, M., personal communication, 07 June, 2015).

Having support from family is definitely important. I probably wouldn't be at uni if I didn't have any support systems. My family has been my rock through this whole thing even though I feel like I'm going to absolutely fail sometimes, they are always there. It's not like it's the end of the world, I just have to get through it and not sweat the small stuff and having that support system to lean on helps. And my grandma as well, she's quite a prominent person in my life. She is an intelligent, strong, independent woman. She's been a major part of my life as well (Tane, S., personal communication, 06 August, 2015).

What is visible in the above statements from Manaaki, Mark, and Sierra is that whānau support has been the most important aspect to their success at university. Perhaps what is most interesting about Manaaki's response is that his whānau have encouraged him to study now while he is still young. His whānau have inspired him to achieve great things in life now, such as gaining a university qualification, to determine his security later in life.

What is evident from the statements made by the participants is that whānau play a critical role in the decision to pursue university education. What is interesting is having the support systems from whānau in different ways, such as living with whānau and having the encouragement from whānau to pursue university education. What is also

evident is the normalisation of attending university as a key factor. The majority of the participants were not the first in their families to go to university but rather were the third or fourth person in their whānau to pursue university study. Although the participants agree that whānau support is important, they also expressed the importance of financial stability.

Financial

Another theme that emerged is the financial factor. Participants spoke about the importance of having part-time jobs while they were studying to be able to survive. The participants further spoke of the struggle with StudyLink and how some of them did not qualify for the Student Allowance so they were forced to work part-time or get a student loan, which put pressure on their ability to fully focus on their studies.

The Student Allowance is a weekly payment from the New Zealand Government to help financially support students who are currently studying full-time at a university provider in Aotearoa/New Zealand (Ministry of Social Development [MSD], 2016a). The Student Allowance is used to help students with living expenses and is money that does not have to be paid back (MSD, 2016a). To be eligible for the Student Allowance many factors are taken into consideration such as age, being a full-time or part-time student, if you are a New Zealand resident, and parental income (MSD, 2016a).

Anae, Anderson, Benseman and Coxon (2002) explain in their report *Pacific peoples and tertiary education: Issues of participation* that the thought of young people being a 'broke student' or having to work part-time while studying can be discouraging and could possibly put rangatahi off university studies.

Sierra, Mark, and Zara all worked while attending university. Sierra found working part-time was not a barrier for her. She was fortunate enough to have a very understanding and flexible employer.

Working part-time is not that bad. It's pretty flexible with my hours and I can always pick up or kind of drop it if I need to. I just thought practically, part time work would probably suit me better (Tane, S., personal communication, 06 August, 2015).

What is most interesting about Sierra's comment is that she is confident that she is able to work and study and be able to handle the pressures, but she also has the option with her job to lessen the hours, if need be, to focus on her studies. However, there are also worrying aspects about the issue of working a part time job and studying full time. Mark found it a struggle to have to work and worry not only about his studies but also about being able to pay rent and buy food.

I was finding it hard because I was working and studying and living away from home and it was really taking a toll on me (Whetu-Cameron, M., personal communication, 07 June, 2015).

Mark's response emphasises the battle he faced while attempting to work part time and study full time. The problem he faced may have set him up for failure at university because there is the potential to put more energy into earning money instead of focussing on his studies, therefore causing him unnecessary stress.

Zara was fortunate enough to get whānau support to pay her rent in her first year of study but she has also worked part-time since she was in first year.

I was paying \$330 a week for rent including food. I got a lot of help in my first year but then I also worked too. I got a job straight away and I have worked part-time the whole time I have been here (Wellington). I have worked from my first year right up until now (Nathan, Z., personal communication, 28 September, 2015).

Zara's response highlights the importance of working part-time to survive. Without having part-time work Zara would not be able to meet her rent and living costs each week. Perhaps having a part-time job while at university has taught Zara to manage her time effectively. Being able to organise her school work, study times, and her job may cause stress if not managed properly.

While Tokaanu did not work while he was at university he emphasises the change in financial flexibility from working (before he was at university) to when he started university and received a student allowance.

I worked for 2 years at the meat works and I had a comfortable amount of money and then I had to cut that into a quarter (Thompson, T., personal communication, 29 July, 2015).

Financial struggle is a common theme throughout all the participants. A common subject that participants did speak of was StudyLink and the struggle of not qualifying for the Student Allowance due to parental income.

Kerehi struggled because her application for a Student Allowance got denied based on her parents' income.

It's pretty hard. StudyLink didn't accept my application for allowance, they say that your parents can afford to pay your way, but no way could my parents afford to. It was actually really hard. I worked part time because I had a job in Whangārei so I got transferred (Warwick, K., personal communication, 19 June, 2015).

Kerehi's response towards being unable to qualify for financial assistance shows the challenges she faced. As a result, she hopes the qualification will financially benefit her in the future.

Tokaanu only got Student Allowance after his daughter was born regardless of the fact that he was a student studying.

I get StudyLink now but I only got that once my baby was born, and then Working for Families. But finance has been one of the difficult things about university (Thompson, T., personal communication, 29 July, 2015).

Tokaanu has a whānau to support while studying. His comment acknowledges financial hardship and it being the most difficult decision to consider. Therefore, Financial hardship needs to be considered before embarking on a university qualification. Essentially, this is the sacrifice that students need to prepare for. Without becoming a 'poor student' you are not likely to gain a qualification to better your financial status in the future.

Manaaki explains how he receives the Student Loan living costs because he is not eligible for a Student Allowance.

I'm on a Student Loan and unfortunately I didn't qualify for Student Allowance. I'm on living costs which is a bit less than Student Allowance (Ferris-Bretherton, M., personal communication, 05, July, 2015).

Manaaki's response identifies the lack of financial support given to him. Although Manaaki did not get a Student Allowance he did choose to continue and not let finances hinder his future goals. Not being eligible for a Student Allowance could have negatively impacted on the decision for Manaaki to continue his study. Fortunately, he found an alternative. Having said that, he will have to pay back his Student Loan, which will now be bigger due to extra living costs on top of university fees.

The Student Loan living costs is also a weekly payment from the government to help with weekly living expenses. However, as mentioned previously, the main difference between the Student Allowance and the Student Loan living costs is that the student loan has to be repaid (MSD, 2016b). Like the Student Allowance, the living costs is also decided by factors such as enrolment in a university course, full-time or part-time student status, and if you are a current New Zealand resident (MSD, 2016b).

Furthermore, whānau commitment also contributes to the financial struggle. Anae et al., (2002) explain that one of the biggest barriers when thinking of attending university is whānau commitment and contributing financially to the whānau. Whānau commitment and being able to contribute financially can cause considerable stress because being a student limits the financial ability to help with whānau costs.

Tokaanu discusses how discouraged he was to not be able to financially contribute to his own whānau (he has a daughter) because he was a student.

Once I had a whānau and I had to kind of deal with the pressures of maintaining the whānau financially...even though you're doing something, it's heavy on the heart knowing that you can't really contribute much to the financial income of your whānau (Thompson, T., personal communication, 29 July, 2015).

Tokaanu's response to not being able to financially support his whānau while being a student relates to Manaaki's struggle of not being eligible for financial support. Both of these situations have a common denominator – both participants were wanting to

pursue university education to better their families' lives in the future. Not being able to provide for Tokaanu's whānau affected his self-confidence.

Burke (2012) believes a barrier that obstructs students from being able to want to pursue university is the cost, specifically the cost of living away from home. Kerehi explains how some students are scared to study because of the cost and having a large debt when you finish.

...people are scared to study because you study three years and you come out with a thirty grand loan of debt and your dream is to get a house and that's half way to a house deposit. You can understand why people put off studying because of the cost (Warwick, K., personal communication, 19 June, 2015).

Tokaanu says that university is not affordable at all.

No, not at all. That's why I'm going to be in debt tens of thousands and for quite a long time. And how expensive text books are! Some of them are hundreds of dollars and you use it for one semester (Thompson, T., personal communication, 29 July, 2015).

Sierra agrees that university is definitely not affordable.

No way! No it's not. I'm in so much debt. It's not realistically affordable. If you don't have a scholarship or anything like that, then expect to be in a lot of debt (Tane, S., personal communication, 06 August, 2015).

Having the burden of worrying about finances and how to survive puts huge pressure on succeeding in study. This could be an influencing factor as to why students decide not to pursue university education that is, receiving little to no financial help from StudyLink and the pressures of finding employment while studying.

Manaaki and Mark explain how the cost of living influenced their decision regarding which university they would attend.

It was just all the costs, I looked at it as in how was I going to afford that? When I saw the cost of any of the universities I didn't know if I wanted to be doing that and putting that much money into things (Ferris-Bretherton, M., personal communication, 05, July, 2015).

The thought of cheaper housing and having whānau to financially support Mark was a deciding factor in which university he was going to attend.

I thought about going to Waikato uni because I had family there and they said I could go down and live with them. And the cost of living is cheaper, houses are cheaper down there (Whetu-Cameron, M., personal communication, 07 June, 2015).

Although the participants discuss their concerns about the cost of living and the cost of studying at university level, Jones (2015) explored the potential of university fees decreasing by one percent for domestic students. The decrease would save domestic students approximately \$64 per year. With the cost of living rising, including food and rent, Jones (2015), believes that \$64 per year is a insignificant amount in that regard (Jones, 2015).

In their report *Addressing the recruitment and retention of Maori students in tertiary education institutions: A Literature review technical report no. 2*, Nikora, Levy, Henry and Whangapirita (2002) discuss the financial barrier for Māori students undertaking university education. According to Nikora et al., (2002) there is minimal research done in Aotearoa/New Zealand that discusses the benefits of scholarships verses the completion of university education. For example, does the benefit of gaining a scholarship make a student more inclined to complete their course of study?

The participants of this research all agree that scholarships and iwi grants do help students in their financial struggles, but the participants also agree that laziness and apathy are perhaps the main reasons why students do not apply for them.

Manaaki's reason for not applying for scholarships to help fund his fees was because it was not his intention to go to university at first.

No, I didn't have any scholarships coming into uni. I don't think I applied for any. When I was given the papers for it my intentions weren't to go to university so I didn't really pay much attention, and when I actually decided I was going to go I was a bit late putting them in. I have been thinking about it this year though (Ferris-Bretherton, M., personal communication, 05, July, 2015).

Mark was told about the TeachNZ scholarship that is offered to Māori (and Pacific) early childhood and school teachers to the value of \$10,000.

...so my school told me about the TeachNZ scholarship that I had to go for. They're open to Māori – there are separate ones for Māori students and mainstream students. I did not apply; I was too late. I didn't realise how lengthy the application would take and I missed out. I would apply for them in the future and would definitely recommend it to anyone who is thinking of doing early childhood or school teaching degrees (Whetu-Cameron, M., personal communication, 07 June, 2015).

Tokaanu says the reason he did not apply for a scholarship was strictly because he was too lazy.

No, I didn't get a scholarship. I was eligible for scholarships but I was māngere (lazy). I was too late to apply because for the TeachNZ scholarship there's a lot of whakapapa of your reo. It's pretty much an assignment. One that I wasn't willing to do before I started university. There was no real hindrance except to myself (Thompson, T., personal communication, 29 July, 2015).

Sierra is also not on any scholarship. Although, she did apply for one before starting university but unfortunately was unsuccessful and did not apply for any more after that.

I'm not on any scholarship or anything. I applied for maybe one, but that was the hardest ever. Actually, two of my really good friends ended up getting it. Only two people get it. It's the CATS scholarship and apparently it pays for your first year of study and gives you a certain amount of money each year after that. I only applied for one because, to be honest, I'm just really slack. I get the emails from the uni about them but I just delete them. There are times when I think I should really do them but I just always forget or pass the deadline (Tane, S., personal communication, 06 August, 2015).

Zara got a grant from her iwi to assist in her studies and she was a recipient of a scholarship through Victoria University.

I had a grant from our tribe. I got that every year and then I got a scholarship through Victoria too. One was because of the degree I was studying and one was because I'm Māori (Nathan, Z., personal communication, 28 September, 2015).

What is evident is that the majority of the participants did have the opportunity to apply for scholarships and grants to help assist them while they are at university but all agree that they were either not inclined to complete the forms or they were too late to submit.

The reason behind not applying may have been the lack of interest or need to apply for them. The participants may not have realised how financially stressed they would be before actually attending university and may have thought that there was no need for a scholarship or grant. On the other hand, it could be that they did not believe that they would be successful in receiving a scholarship.

... when I applied for the Peter Harwood Scholarship I was not at all confident that I would get the scholarship because I'm a little Maori from Waimamaku, there's no way I could compete against other students, there's no way I would have a chance. I stereotyped myself really. In the end I was successful and I was so happy (Warwick, K., personal communication, 19 June, 2015).

Conclusion

Drawing on this research, it is possible that whānau support, such as the upbringing of an individual in a stable household, can affect the choice to pursue university study or not. Having positive role models is also important – being able to achieve success for not only yourself but for your whānau, hapū and iwi as well. It has been mentioned that financial struggle can impede on the decision to attend university. The choice of attaining a Student Loan and also the pressures of part-time work while having to study can be daunting to a student. Both of these factors play a pivotal role in the decision by Māori students from Dargaville to pursue university.

Chapter Four

School: Academic and Social Factors

Introduction

The focus of this chapter is to discuss the findings relating to two important factors that were revealed in the interviews conducted. These factors are academic and social. Many of the participants describe the support that they gained from their high schools to prepare them for university as being of a moderate standard. Many of the participants felt they were not prepared enough for the standard of work needed to succeed at university level. The social influence of the participants' peers on their decision to pursue university education was positive. Maintaining positive friendships encouraged some of the participants to attend university post high school.

Academic

Manaaki describes the support he got from his high school as being limited. He says:

Some teachers did help, some teachers saw the potential I had and pushed me in those areas. But some teachers unfortunately, were just not that helpful. The ones who weren't helpful just kind of said 'he doesn't look like he wants to learn'. I think they just had it in their head that 'he doesn't want to learn' (Ferris-Bretherton, M., personal communication, 05 July, 2015).

Manaaki's response highlights the importance of support. He felt he was at times left out because he had already had a specific stereotype placed on him. He was left to feel he was not worth the teachers' time and this could have negatively influenced Manaaki in his decision to pursue university education. This is known as 'negative teacher expectations'. Negative teacher expectations is the "assumption and judgements made about children by their teachers either consciously or unconsciously" (Ka'ai-Mahuta, R, 2010. p. 144). Ka'ai-Mahuta (2010) explains the assumptions that teachers have about students are usually based on racial stereotypes. Furthermore, the perception about a student's educational capability also impacts on the amount of time a teacher spends with a student and which students they spend time with. Consequently, the negative attitudes that teachers have towards students can impact on a student's self worth (Ka'ai-Mahuta, 2010).

Mark discusses how his high school helped him as much as they could.

I think they did help to an extent. I think they did the best that they could do. I think at the time I was hōhā (annoyed) with school, and I didn't think about going to uni. But they definitely lead me that way, they sent me to open days and people were coming in from the uni telling us about the programmes they have to offer (Whetu-Cameron, M., personal communication, 07 June, 2015).

Although Mark was unsure that he was wanting to pursue the path of university studies he felt that the school influenced him to want to go.

Sierra explains how her high school did not support her to gain the skills and knowledge required to be successful at university.

...it's just when I got to uni I felt like I was so out of my depth, and I felt like everything I learnt at high school was a waste of time. I had to relearn everything from scratch and how to write essays, I thought I was good at writing essays at high school. I was so bad at writing essays at uni and it's just like next level. Some of the teachers, well, two of the teachers were really passionate about their job and wanting to teach us and the rest kind of just did what they like, bare minimum (Tane, S., personal communication, 06 August, 2015)

Zara supports Sierra's comment and also explains that her high school did not prepare her for the work load at university.

I don't think high school really prepares you at all. It's just the work load. It's a lot more. I didn't realise how much work uni is coming into it. I didn't really get any advice about uni from my high school and I didn't know what to expect coming into uni (Nathan, Z., personal communication, 28 September, 2015).

Furthermore, the Ministry of Education (n.d.) states “quality teaching is the most important influence that the education system can have on the student achievement. Effective teaching and learning depends on the relationship between the teacher and student” (Ministry of Education, n.d. p. 10). The majority of the participants believe that it is important to have and maintain a good relationship with teachers at high school.

...the ones I had really good relationships with were my favourite teachers, and I excelled in their classes. PE I found really hard but I still did really well in it. It probably was the only class I got merit in, because that teacher

took time out and we were always going through stuff one on one (Ferris-Bretherton, M., personal communication, 05 July, 2015).

Yeah I definitely think its important to have a good relationship with your teachers. I've had certain teachers that have influenced me in my life, whether that be academic or sports or just advice that they had given me (Whetu-Cameron, M., personal communication, 07 June, 2015).

It is clear that Manaaki and Mark have similar views in that it is important to have and maintain a positive student-teacher relationship. Manaaki expresses that it was easier to excel in teachers' classes where he had positive relationships with the teachers while he was at high school because he enjoyed their classes more.

Mark's response was that the teachers who he had good relationships with actually influenced him outside of school in a positive way, and not only during school hours. This showed him that his teachers actually genuinely cared about his education and future.

Sierra agrees that good relationships with high school teachers definitely does help in your journey to success at high school. Having good relationships with teachers makes it easier for teachers to help students when they need it.

...definitely, if you have a good relationship with a teacher, they are more likely to be understanding of where you want to go, and encouraging you and helping you to get there. I suppose it's like a friendship. It's establishing that kind of connection where you both understand each other on a good level. Where they can help you become better at whatever subject they are teaching you and how that's going to help you go to uni (Tane, S., personal communication, 06 August, 2015).

Tokaanu supports Sierra and emphasises the importance of a good relationship. He also refers to his high school experience and the relationship that he had with a particular teacher who influenced him to take a subject he otherwise did not think he was interested in. He says:

...it depends on the dynamic of that relationship. Im not talking about, if you're too friendly then you feel like you get away with too much and you don't do anything. I remember one teacher at Hato Petera who was firm yet enjoyable to be around and he made me succeed in subjects that I wasn't overly interested in. I took history even though I hate writing heaps because he was the teacher and that's how good of a teacher he was. So, the

relationship is important but the terms and also the dynamic of that relationship (Thompson, T., personal communication, 29 July, 2015).

Tokaanu's response highlights the importance of having a good relationship with high school teachers. A good relationship can make students excel in subjects they would have otherwise not excelled in.

In contrast, Zara disagrees and states that it is not important. She says:

I don't think it is important. Even the stuff I do now, I never really did it back in high school. Teachers kind of just showed me what I didn't want to do most of the time (Nathan, Z., personal communication, 28 September, 2015).

Zara's view that it is not important to have and maintain a good relationship with teachers at high school perhaps indicates that she is an independent learner and that she does not need to have special bonds with teachers to enable her to succeed or excel in certain subjects.

High schools are developing programmes to help and encourage students to pursue university education. One of these programmes is the Secondary-Tertiary Alignment Resource Programme also known as the STAR program. The objective of this program is to assist high school students in finding their preferred pathway into university, training, or employment (Steedman, 2004). The participants discussed some of the ways in which their high schools assisted in their decisions to pursue university study.

Manaaki, Mark, Sierra, and Zara all discussed the different programmes that their high schools provided them with, such as 'moving on days', where guest speakers from the different universities attended their high schools to speak about university options, and opportunities for them as students to visit the universities and student halls.

We had moving on days, we had people coming from different universities, we went on trips to Auckland Uni, I don't think we come to AUT. I also came to the open night for AUT just to sort out what it was going to be like or whether this was for me or not. But that event wasn't advertised through our school, we didn't find out through school, we saw it online (Ferris-Bretherton, M., personal communication, 05 July, 2015).

We had posters and booklets that we could look at, or go to the careers days and pick up brochures We had people from the universities come and talk to us and we were also sent away on trips to the universities. We had AUT come in, we went to Auckland uni

workshops and I think we had a couple of travel and tourism schools come in like Sir George Seymour College (Whetu-Cameron, M., personal communication, 07 June, 2015).

We had a uni trip in year 13 down to AUT, Auckland Univeristy, Waikato, and Massey. We went around those universities. And then Auckland uni sent the Whakapiki Ake crew up to our school and they came and had a talk to all of us. There were different schemes for Māori students to go back down to Auckland uni. The support was good but it could have been better (Tane, S., personal communication, 06 August, 2015).

We had a trip to Auckland, a trip to Waikato, we didnt have one to Victoria obviously because it was to far away. It was for 6th form and 7th form and it was pretty good because it kind of gave you an idea of uni. We had a visit to the halls also so you kind of know where you're living which is good (Nathan, Z., personal communication, 28 September, 2015).

What is evident from the participants is that they were all given the opportunity to travel to a university campus to experience the life of a university student for a day.

Durie (2009) explains that entry into univeristy depends on the high achievement of the individual at secondary school. Research conducted in Australia and elsewhere overseas also show that secondary school results are a strong indicator of university achievement (Evans, 2000). New Zealand universities have one main criterion for entry. This criterion comes in the form of academic achievement at high school. Evidence of achievement is used to ensure a level of confidence that the qualifying student will succeed (Shulruf, Hattie & Tumen, 2008).

Many of the participants enjoyed their secondary school experience and excelled to get University Entrance. Although, some found it difficult when it came to their senior year and not knowing which subjects would gain them University Entrance.

Kerehi explains that she really enjoyed high school but when she got to Year 12 and 13 she was no longer interested.

I just loved going to school and I was hard out into sports and school so it was really easy. I really wanted to be there but when I got to year 12 and 13 I got over school because I had a lot of my credits already. I got head girl at Kamo High School and that was the only thing that kept me there (Warwick, K., personal communication, 19 June, 2015).

Kerehi's interest in high school faded away in her senior years as she had gained most of the credits she needed in her early high school years. She explains that becoming Head Girl at Kamo High School was the only reason she stayed in school.

Manaaki was advised about subjects that were university approved but felt he was told too late. He says:

Coming into my level 3 I was advised that certain subjects were university approved and I needed a certain amount of credits in each. I ended up having to take subjects in my last year I really didn't want to take, but because they were uni approved I just had to (Ferris-Bretherton, M., personal communication, 05 July, 2015).

Manaaki was told later, in his senior years at secondary school, about university-approved subjects. Because he was not advised earlier he had no options to choose subjects he was interested in, thereby forcing him to do subjects for the sake of gaining University Entrance. This shows that Manaaki was determined and dedicated to pursue university education.

Mark really struggled at high school because they did not advise him of the subjects that were university-approved.

We were just told these are your subjects you will be doing. We weren't really told that if you want to do law you need to take these subjects or if you want to be a teacher you need to take these subjects. We were left to choose our own subjects. I actually found it really hard. 5th and 6th form I was just following my friends and did what ever they did (Whetu-Cameron, M., personal communication, 07 June, 2015).

Zara explains that she was not advised as to which subjects at high school were university approved and which ones were not.

Maybe, in my last year. But I didn't take design I took art instead when I should have taken design. I didn't know that until coming to uni. No, I wasn't told what subjects to take (Nathan, Z., personal communication, 28 September, 2015).

Zara and Mark were both not advised about university-approved subjects. Tokaanu, however, got the full breakdown about his subjects at high school.

I got the complete breakdown and I also got the breakdown of what subjects were worth taking and what subjects were not (Thompson, T., personal communication, 29 July, 2015).

Sierra was also told about university-approved subjects but mostly from her high school friends that were in the same classes as her.

I think a teacher might have mentioned it but there were girls that knew what was going on. Luckily they knew and told me (Tane, S., personal communication, 06 August, 2015).

Although Sierra was advised about university subjects, she clearly states that it was not by her high school teachers but rather it was by her school friends.

Marie, Fergusson and Boden (2008) found that Māori are more likely to finish secondary school with no formal qualification compared to non-Māori. Marie et al., (2008) explain that previously Māori students were being taught in culturally inappropriate learning situations. These environments ignored the cultural differences between Māori and non-Māori and put Māori students at risk of failure (Marie et al, 2008).

Tokaanu attended Te Kōhanga Reo o Ngāpihi o te Purapurapai. He feels that it really set him up with a great learning foundation and he gained lifelong friendships. He then goes on to explain how his Māori teacher at Morrinsville College really encouraged and supported him at high school.

I went to Te Kōhanga Reo o Ngāpihi o te Purapura Pai. I don't really remember my experience there but I know it was a great foundation. My best man for my wedding went to the same kōhanga as me and we have been friends for that long. I know it set me up well and my mother worked there too. My Māori teacher at Morrinsville College was awesome. He reiterated that some teachers do care. He went out of his way to show that he did care. It created a standard of teacher that I want to be and what I think teachers should be. A lot of rangatahi now can be a little over-bearing. I have a lot of time for that school (Thompson, T., personal communication, 29 July, 2015).

What is noticeable about all of the participants' responses regarding the academic influence on their decision to pursue university education is that having and maintaining a positive and healthy relationship with teachers at high school helps in the

journey to become successful, and to enable students to gain the grades they need to enter university. What is also evident from the participants is that the support from high schools was not at the level that it should be. The participants had mixed feelings about being advised as to what subjects at high school were university-approved and what subjects were not. Some say they were advised but at a later stage and only in their senior years. These participants felt this was too late and it put pressure on them to study subjects that they were not interested in just to gain University Entrance. One participant was fortunate enough to get all of the information he needed in regards to what subjects to take from his high school, and this helped because he was prepared for his senior years at high school.

Social

Another important aspect that is evident from the participants is the social factor, particularly the influence that friends can have on the decision to pursue university education. In a recent study, Stuart (2006) shows that friendships provide the information and support required for some to pursue university education.

Kerehi says that her best friend was a great influence in terms of her decision to attend university. She says:

Yes, my best friend, we did everything together, literally everything. We always used to talk about going to uni and getting good jobs. Yeah, my friends were really supportive (Warwick, K., personal communication, 19 June, 2015).

Sierra says that most of her friends were supportive. And she believes that it is important to have a great support system. She goes on to say:

Most of my friends went to uni, but they all went to Waikato. I'm the only one from my close friend group that didn't go to Waikato. Everyone in my friend group, we were all on the same track and we all wanted to go to uni. I think we were all on the same buzz and all encouraging each other to go off and do well. It's important to have great support. I probably wouldn't be at uni if I didn't have any support system. My friends are really good and my family is amazing (Tane, S., personal communication, 06 August, 2015).

Tokaanu says his friends were also supportive as they all worked at the local meat works.

Yeah, at the time all my friends worked at the meat works with me and they all told me that I have to get out young, because once you get to 'A grade' it's super hard to leave (Thompson, T., personal communication, 29 July, 2015).

Mark explains how his friends outside of high school are supportive of university.

Yeah, for sure. A lot of them had gone to uni straight after school. I told them I was going back many years later. But yes, they definitely encouraged me to chase my dreams (Whetu-Cameron, M., personal communication, 07 June, 2015).

The majority of the participants said that having great friendships while at high school really helped and encouraged them in their university studies. It made it easier to make the choice to attend university after high school. Two participants said that their high school friends were not 100% supportive of their decision to pursue the pathway of university.

Manaaki explains that his friends were not very supportive of the idea of going to university. Talking about university and future goals with his friends was very uncommon because going to university was not their intention after secondary school. He says:

They were happy for me but it's always been a bit awkward since I found out I was going because they are kind of stuck doing the same things. One of my mates is working at the meat works, another one doesn't really have a job he's trying to get in with his father in forestry. But I can't really talk to them about my uni life because they weren't really keen to do it (Ferris-Bretherton, M., personal communication, 05 July, 2015).

Perhaps what is most interesting about Manaaki's response is that his friends were not interested in talking about university options. His interests, and those of his friends, were different as they wanted to go straight into the workforce and Manaaki did not. This could have been because his friends did not achieve University Entrance at high school and Manaaki did, or it could possibly be because his friends were simply not interested in the university pathway.

Zara says that only some of her friends were supportive, but a lot of her friends had a different view on the outcome of university.

It depends, like they kind of were supportive. I got a lot of people saying uni doesn't guarantee a job but it's kind of just people who don't want to go to uni, they are reassuring themselves. That's more what it was. But then again, there were also the friends who thought it was good (Nathan, Z., personal communication, 28 September, 2015).

Becoming a university student is often the first step in becoming independent, especially if you are moving out of home for the first time. Careersnz (2016) explains that there are many ways to prepare for university, such as talking to people or friends who have completed the degree or course you are looking at doing, familiarising yourself with the town or city if you are new to the place, organising your new living situation in advance, and considering holiday work to help with living costs.

Some of the participants planned and talked about going to university with their peers and teachers at high school but the majority of the participants explained that the conversation of university was not a high priority for them or their peers.

Sierra says that by her last year of high school there were little numbers of students and the ones who were still at high school were all choosing to pursue university.

Numbers in our form kind of declined at level 3 because most people dropped out. The kids that were left, all of them were intending on going to uni. I don't think anyone I know didn't talk about going to uni, maybe except for a couple of the boys but that was it. Everyone else did say yep I'm going to university (Tane, S., personal communication, 06 August, 2015).

Zara goes on to explain that the conversation regarding pursuing university study was neutral at high school.

Sometimes we would talk about university at high school but my main friends didn't really. But yeah I do remember talking about it a lot. Especially with teachers. I spent a lot of time out of class working on getting portfolios done (Nathan, Z., personal communication, 28 September, 2015).

Zara's response shows that she was committed to making sure that she had her portfolio ready by working on it out of school hours. University was not a common topic of conversation between her and her friends but more frequently happened between her and her school teachers.

Manaaki says that he would have small conversations with his friends about the possibility of going to university and how it would be a positive outcome after finishing his years at high school, but he would talk more about university with his family.

Some people talked about how it would be cool, and also talked about the positive things. There wasn't too much positive talk between my friends groups, more between me and my family (Ferris-Bretherton, M., personal communication, 05 July, 2015).

Mark explains that university was not a common subject discussed by him and his high school friends. He says:

Nah not with my group of friends. We were in the same boat, we didn't really know what we wanted to do after school. I think a lot of us just wanted to start working, start making some money. We didn't really think about going to uni at that time (Whetu-Cameron, M., personal communication, 07 June, 2015).

Tokaanu also explains that the group of friends he hung out with did not talk about or plan to go to university after secondary school.

When I talk about the circle of people that I hung out with, none of them were interested in university. But if you talk about some of the other people that I interacted positively with, the majority of them would talk about university options. But in terms of the circle that I surrounded myself with everyday, no, we wouldn't talk about university (Thompson, T., personal communication, 29 July, 2015).

Manaaki explains that his friends did not influence him directly, but it was more that he did not want to end up doing what they were doing, which was to not go to university.

They didn't physically do it themselves, but I could just see by the way that they were going I didn't want to be like that. So um... yeah I just had to look at a better outcome for myself (Ferris-Bretherton, M., personal communication, 05 July, 2015).

Berndt (1992) suggests that friendships have a critical influence on young teens' attitudes, development and behavior. Some theorists argue the positive effects of friendship such as the social development of young adolescents, and that friendships improve social skills and the capability of being able to deal with stressful events.

The participants in this research say that the friendships they had at high school, in some way, did influence their decisions to pursue university study.

Conclusion

In conclusion what is apparent in the responses regarding academic influence from high schools is that the participants found it very important to have a healthy and positive relationship with school teachers. They found that having these positive relationships helped immensely in their journey to pursuing University Entrance. Although the participants agreed that having positive relationships with high school teachers was important, the majority of them stated that the school's support was not consistent and advising them of University Entrance approved subjects happened too late in their high school journey.

The participants had mixed responses regarding friendships and how they influence the decision to go to university. What was evident in the interviews is that the participants felt that it was important to have positive friendships that support university study, but unfortunately some of the participants did not have that. Perhaps this could be because some had conflicting interests. Some of the participants friends were more interested in entering the work force after secondary school and being able to earn money instead of going to university and having to have the burden of a student loan.

Chapter Five

‘Iti noa ana, he pito mata’

Introduction

The purpose of this thesis was to investigate the factors that influence rangatahi Māori from Dargaville to pursue university education and to identify a model of success to inspire rangatahi from Dargaville to pursue university education.

Chapter One introduced the thesis by discussing a Māori world-view and viewing this research through a culturally-sensitive lens. The chapter discussed Kaupapa Māori theory and how the research was informed by six main principles (Smith, G., 1997). Chapter Two of the thesis presented a review of the literature on the four main factors that contribute to rangatahi Māori choosing to pursue university education. These factors were identified in Chapter One. Though these support systems (whānau, academic, financial and social) were found to be important factors that contributed to the decisions of the participants interviewed in this thesis to pursue university education, these are by far not the only factors. By placing Kaupapa Māori theory at the centre of the research the researcher was able to explore the four main factors, whānau, academic, financial and social factors in depth. Ideas from scholars of various disciplines were discussed and information collected from a vast range of scholarly databases were reviewed. Chapters Three and Four presented the findings from the research participants.

Literature from Chapter Two was included in the findings and interwoven throughout these chapters. Furthermore, the discovery and importance of each of the identified factors (whānau, financial, academic and social) from the participants’ interviews were discussed and analysed. These factors play a pivotal role in the influence and decision of rangatahi Māori from Dargaville who choose to go on to pursue university education.

The researcher created a model of success, the ‘Kūmara Model’, which places the student at the centre of the research. By placing the student at the centre of the model,

four main factors are believed to be very important to the decision by rangatahi Māori from Dargaville to pursue university education.

The 'Kūmara Model' shows how the tipu is a representation of the student and by surrounding the student with great support systems such as whānau support, financial support, academic support and social support, the student is then much more likely to have a successful university journey.

Kūmara Model

E tupu atu kūmara, e ohu e te anuhe.
As the kūmara grows the caterpillars gather around it.
(Mead & Grove, 2001, p. 49).

This whakataukī, as it applies to this research, means that if one person in the whānau becomes successful in their educational journey and breaks the cycle of leaving school without university entrance others in the whānau will follow in their footsteps, thus making the option of going to university the norm in the whānau. This whakataukī and its interpretation plays an important role in this thesis as the researcher is the first person in her immediate whānau to finish high school, attend university and graduate with her degree and is now completing her master's degree. It is hoped that this thesis will normalise university in her whānau and consequently inspire future generations to follow in her footsteps.

The Kūmara Model is a model of success that has been designed and created by the researcher. The model uses the kūmara which is a common crop in Dargaville (Te Ara, 2015). The researcher has chosen to develop this model of success to support the rangatahi of Dargaville in their pursuit of university education. It places the individual, who is represented by the tipu, at the centre of the model. The kūmara is used in the model because the growth process of the kūmara is similar to the growth of an individual who is looking at pursuing university education.

It is also being used because rangatahi who whakapapa back to Dargaville will have more of a connection to the model as the crop is familiar to them. There are four stages to the Kūmara Model: the tipu, the soil, the kūmara and the sprouting kūmara. The tipu represents the individual. The tipu is grown from a mature kūmara. This is also linked back to the individual's parents and whānau members and can also be linked to

whakapapa. There are three main types of kūmara in Aotearoa/New Zealand. The different variations are a representation of the different characteristics in different individuals. The soil is a representation of whānau support, financial support, academic support and community or social support. According to Furey (2006) the best growing conditions for kūmara are warm temperatures above 12°C. In order for kūmara to survive, temperature is crucial as kūmara are very sensitive to the cold (Furey, 2006).

Furey (2006) argues that the best soil type for kūmara to grow in is “considered to be a light and porous sandy or gravelly loam. Free-draining soil heats up faster early in the growing season and retains heat for a longer period” (Furey, 2006. p. 11).

This research intends to show that with good support systems in place, like the kūmara, rangatahi from Dargaville can pursue university education.

The kūmara is a representation of individual growth. At this stage of the model, the individual has achieved University Entrance and is able to pursue university education for the betterment of themselves, their whānau, hapū (sub-tribe) and iwi (tribe).

The sprouting kūmara is an acknowledgment of role models that the individual may have and later, that the individual might become, themselves, for others. These role models may be the first in family to pursue university and this could be the beginning of normalising the option of university in their family and community. This is represented in the sprouting of the kūmara, that is, pursuing university education is a cycle that begins again with the tipu representing another individual.

The following whakataukī illustrates the final stage of the Kūmara Model .

Kia ū ki tou kawai tupuna, kia matauria ai,
i ahu mai koe i hea, e nga ana koe ko hea.
Trace out your ancestral stem, so that it may be known where you come from and where you
are going (Metge & Jones, 1995, p. 4).

This whakataukī talks about knowing who your ancestors are and from knowing that whakapapa you will have the strength in yourself to be able to succeed in what you want to achieve. The kūmara is also represented in this whakataukī as it talks about

growth and the word kawai represents the main stem of a plant. Like the kūmara vine the kawai extends towards the sun and places its suckers into the earth to draw nourishment (Metge & Jones, 1995). As the kūmara grows with the help of great nourishment, so does the student flourish with great support systems. Furthermore, Moorfield (n.d.) provides the following whakataukī:

Iti noa ana, he pito mata
Although it is just small, it is uncooked
(Retrieved 13 April, 2016, from <http://maoridictionary.co.nz>).

This whakataukī expresses the small uncooked portion of the kūmara. With these portions many kūmara are able to be planted and produced. With regard to the Kūmara Model this whakataukī relates to the individual. It only takes one whānau member to break the cycle of not going to university. Once that cycle is broken it then becomes the norm for other whānau members to follow in their footsteps and normalise success (Durie, 2006). “Celebrating success, no matter how great, is always worthwhile but success should become less and less the exception and more and more the whānau norm” (Durie, 2006. p. 16). That is, when many kūmara are produced from one small uncooked portion (Moorfield, n.d.).

These two whakataukī have similarities. First, they can both be applied to the importance of whānau and community support to an individual who is trying to attain University Entrance. Second, they both talk about the kūmara representing the individual and the process of how the kūmara grows with great nourishment. This can be applied to taking the first leap into university as first in the whānau, which may result in other whānau members also attending university.

THE KŪMARA MODEL

Image 1: Tipu



(Home grown kumara plants [photograph]. (2012). Retrieved from <http://wicgardeningupdate.wordjot.com/posts/waikato-international-community-gardening-project-update-a-51/>)

The tipu represents the individual. The tipu grow from a mature kūmara, which is linked back to the parents and the whānau factor, as well as whakapapa, in terms of line of descent. There are different variations of kūmara, with three main types. The different types represent the different characteristics in different individuals.

Image 2: The soil



(Soil [photograph]. (2010). Retrieved from <http://www.fieldco.co.nz/about-kumara/secrets-of-the-soil>)

The soil is a representation of whānau support, financial support, academic support, and community or social support. The best soil type for kūmara to grow is alluvial which means mud from the river (The Kūmara Box, 2014). The Northern Wairoa river is

famous for its mud. With good support systems in place, an individual is more likely to pursue university education.

Image 3: The Kūmara



(Kūmara [photograph]. (2015). Retrieved from <http://www.kumara.co.nz/news>)

The kūmara is a representation of individual growth. The individual has achieved University Entrance by gaining the grades needed in high school to be able to pursue university education for the betterment of themselves, their whānau, hapū and iwi.

Image 4: Sprouting Kūmara



(*Sprouting kumara* [photograph]. (2015). Retrieved from <http://www.palmers.co.nz/weekend-gardening-checklists/>)

The sprouting kūmara is a representation of role models. These role models include 'first in family' to attain a university qualification. These whānau members influence others in their whānau and community to follow in their footsteps by normalising the option of university in their whānau. This is represented by the imagery of the sprouting in the kūmara. The process of growing a kūmara and pursuing university education is then a cycle that begins again with the tipu that represents the individual.

Contribution to the field

This research contributes to the field of knowledge that relates to rangatahi Māori and university education, with a specific focus on a rural town, in this instance Dargaville, Northland. However, the model created in this thesis can be used and applied in other parts of the country for rangatahi Māori looking to pursue university education. By applying this type of research to one specific town it is hoped that other researchers can study factors that influence rangatahi Māori in their respective towns and communities to pursue, university education.

The research benefits the community of Dargaville. By knowing what main factors influence their rangatahi to pursue university education, the community is able to come together and work on strengthening these main factors in a quest to encourage rangatahi Māori to pursue a university qualification. This thesis is of benefit to Dargaville High School. It offers a model of success that can be used and implemented in their school curriculum for all students. By placing the student at the centre of their education and having the right support systems surrounding them they will gain the necessities they need to pursue university education.

This research is also beneficial to policy-makers and government agencies such as the Ministry of Education in assisting them to understand the support systems needed by rangatahi Māori from rural towns like Dargaville looking to pursue university education. Finally, the researcher will benefit from the research both as an opportunity to give back to her whānau and community and through obtaining her Master of Arts degree.

Further Research

There are opportunities for further research in this area. As stated earlier, the four factors explored in this thesis are not the only factors that influence rangatahi Māori in their decisions to pursue university education. It is hoped that other factors will be explored in other studies. This study also focussed on a relatively small data set that was selected for the thesis, and expanding the selection process by age group or region would have allowed more data to be collected. However, because of the constraints of the work and having too many proposed participants for a Master's degree, the researcher chose to limit the participant pool and specifically focus on the quality within the data selected already. Subsequently, further research is required in this area and by expanding the data search and exploring the success rate of the students post-university, it will provide new ideas and issues that can then be addressed. This research is a starting point for further research in this area and this thesis only covers the surface of what academic research can offer to the whānau and community of Dargaville.

Conclusion

The opening paragraph of this chapter reveals the purpose of this thesis, which was to investigate the factors that influence rangatahi Māori from Dargaville to pursue university education and to identify a model of success to support and inspire rangatahi to pursue university education. The research has showed that the support and encouragement of whānau plays a pivotal role in influencing whether a child pursues university education or not. The research also revealed that financial hardship and struggle places pressure on the decision for rangatahi to pursue university education. Finally, the research highlighted the importance of academic and social support of rangatahi in their decision to pursue university education.

What is hoped for rangatahi from Dargaville is for them to follow their potential and to gain the knowledge needed to give back to their community and whānau for the benefit of Māori. In conclusion, Tokaanu (personal communication, July 7, 2015) states: “don’t let the standards of those around you blind you’re potential. Too often we settle with how far someone in our whānau has gotten, whereas that is not the standard. Everyone has more potential than that. That’s what I am trying to work towards. I never had the

most luxurious up bringing yet I plan on being an example of how Māori can succeed in a very non Māori environment. An environment that isn't indicative of the greatness of Māori and yet we can work through that and succeed in a world that is not ours". It is the researchers purpose and goal in life to always be a role model for her whānau and to encourage higher learning to benefit the people and community of Dargaville.

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Glossary

Translations are from Moorfield, J. C. (n.d.). Te Aka Māori-English, English-Māori Dictionary. Retrieved 03 June, 2016 from <http://maoridictionary.co.nz/>

Ahau	I, me
Aroha	affection, sympathy, charity, compassion, love, empathy
Atua	ancestor with continuing influence, god, supernatural being
Awa	river, stream
Hapu	kinship group, clan, subtribe
Hui	gathering, meeting, assembly, seminar, conference
Hura kōhatu	unveiling
Iwi	extended kinship group, tribe, nation, people
Kai	food, meal
Kaiako	teacher, instructor
Kaimoana	seafood, shelfish
Kaitiakitanga	guardianship, stewardship, trusteeship
Kanohi kitea	to have a physical presence, be seen, represent
Kaumātua	elderly, old, aged
Kaupapa	topic, policy, matter for discussion, plan, purpose
Kaupapa Māori	Māori approach, Māori topic
Kawai	shoot (of a creeper or ground plant), tentacle
Kawe mate	mourning ceremony at another marae subsequent to the tangihanga and burial
Koha	gift, present, offering, donation, contribution
Korero	to tell, say, speak, read, talk, address
Kotahitanga	unity, togetherness, solidarity, collective action
Kūmara	sweet potato
Kura Kaupapa	primary school operating under Māori custom and using Māori as a medium of instruction
Mana	jurisdiction, mandate, freedom

Manaakitanga	hospitality, kindness, generosity, support
Manuhiri	visitor, guest
Māori	native, indigenous, fresh (of water), belonging to Aotearoa/New Zealand
Marae	courtyard -the open area in front of the wharenui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae
Mātauranga Māori	Māori knowledge
Maunga	mountain, mount peak
Moana	sea, ocean, large lake
Pākehā	English, foreign, European
Pāpā	father, uncle, dad
Pōhiri	invitation, ritual of encounter, welcome ceremony on a marae
Pono	be true, valid, honest, genuine, sincere
Poukai	King Movement gathering
Rangatahi	younger generation, youth
Rohe	boundary, district, region
Taiohi	Youth, adolescent, young person
Tangihanga	funeral, rites for the dead
Taonga	treasure, anything prized
Tapu	be sacred, prohibited, restricted, set apart, forbidden
Te Kōhanga Reo	Māori language preschool
Tika	truth, correctly, directly, fairly, justly
Tikanga	correct procedure, custom, habit, lore, method, rule, way, code, meaning, plan, practice, convention, protocol
Tino Rangatiratanga	self-determination, sovereignty, autonomy, self-government, rule, control, power
Tipu	(kūmara) plant shoot
Titiro	to look at, inspect, examine, observe

Tohu	sign, mark, symbol, emblem, token, qualification
Tumuaki	head, leader, president, principal
Tupuna	ancestor, grandparent
Wairuatanga	spirituality
Waka	canoe, vehicle
Whakapapa	genealogy, lineage, descent
Whakarongo	to listen, hear, obey
Whakataukī	proverb, significant saying
Whānau	extended family, family group
Whanaungatanga	relationship, kinship, sense of family connection
Whenua	country, land, nation