

**The Space Beyond – Academic Quality Renaissance**  
**Case Studies within Māori, Mapuche and Mocoví Tertiary Education Organisations**

A thesis  
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**Doctor of Philosophy (PhD)**  
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by  
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## Abstract

Globally, academic quality is a concept loaded with economic, political, social and cultural connotations. Since the onset of New Public Management and consequent reforms of the late 1980s, the term quality has been pervasive within the complex landscape of tertiary education organisations. Another layer of complexity for Indigenous tertiary education organisations is the imperative for leaders to negotiate quality beyond the unproductive contestation of neoliberal and Indigenous demands.

Culturally Responsive Methodologies such as Critical Theory and Kaupapa Māori Theory are the research paradigm of this qualitative cross-cultural study. Three purposeful chosen case studies in the Indigenous tertiary educational settings of Aotearoa New Zealand, Chile and Argentina were critically examined. The three dimensions of semantic, pragmatic and syntactic within a multiple case study approach, allowed social realities to be critically analysed. Interviews, observations, documentary analysis hui, fieldnotes and photographs, were the data collecting methods employed in the field. Although derived from different histories, each case study shared the experience of neoliberalism, Indigenous renaissance and academic quality that occurred during the 1980s and are still prevalent.

Corresponding models of biculturalism, interculturality and intercultural bilingual education showed different dimensions of an apparent coexistence between neoliberal and Indigenous imperatives of academic quality. The neoliberal and Indigenous coexistence within the third space (Bhabha, 1994), the ethical space (Ermine, 2004; Hammersmith, 2007) and the in-between space (Anderson, 2014), is contested. For instance, the Organisation for Economic Cooperation and Development regards academic quality from a neoliberal perspective that stems from a specific ontology based on privileging economic capital over any other form of capital. Conversely, the United Nations Declaration on the Rights of Indigenous Peoples views academic quality from an Indigenous perspective that stems from an ontology based on privileging cultural capital over economic capital.

Indigenous worldviews moved through a series of phases that (L. Smith, 1999, p. 88) termed “1. contact and invasion, 2. genocide and destruction, 3. resistance and survival, 4. recovery as Indigenous peoples” (p. 88). Complementing these phases of L. Smith (1999), my thesis is positioned in a fifth space or space beyond termed Academic Quality Renaissance. From this position, I argue that an ontological conflict or pathology sits behind the neoliberal and Indigenous apparent coexistence, giving rise to a *différend* or a dispute between two incommensurable language genres (Lyotard, 1988). The thesis in this study provides an alternative view. To lessen the extend of the *différend*, an ontological shift must take place. By critically examining the data from the case studies, I came to the conclusion that the present preference for marketisation over culturalisation must be reversed to a preference for culturalisation over marketisation. Governments need to acknowledge the United Nations Declaration for Indigenous Peoples’ principles as a guide for making actual policy. Hence, these principles will not be an aspiration but a practical expression in the form of legislation that will allow the Indigenous Academic Quality Renaissance’s core to pulsate the spirituality and sacredness of the Indigenous ontology.

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## Attestation of Authorship

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

“This research was approved by the Auckland University of Technology Ethics Committee (AUTEC) on 26 August 2015; reference number 15/283.”



*Norma Rosales-Anderson*

## Acknowledgements



Figure A.1: Rosales-Anderson (2016a).  
Aconcagua, Argentina.

As the highest peak in Los Andes, the summit of the Aconcagua depicts my PhD. I look down in awe as together we conquered it. I thank the Creator for His blessings; He gave me each of you to assist my climb. My infinite gratitude for your sharing of my journey.

My Primary Supervisor Dr Howard Youngs, in each meadow of the mountain you gave me the courage to endure and enjoy the next climb. You compelled me through the slopes, rocks, snow and storms by enlightening the chosen path to the summit. My next Supervisor Dr Andrés Santamaría now at a distance, you cautioned me about the climate of the high terrain. Professor Nesta Devine, you were behind me, despite the difficult topography I took Nietzsche's advice "to watch beautiful vistas along the way".

A climb such as the Aconcagua cannot start without the relevant mountaineering ethics and rules. Charles Grinter provided the well-timed permit to start my journey.

The Faculty of Culture and Society, at the foothill of the mountain your Strategic Doctoral Scholarship provided the right resources to enjoy the freedom of the hills.

The librarians, you provided prompt and valuable information when I needed it most.

My participants and cultural advisors, you shepherded my climb, you knew the slopes, the glaciers, the crevasses, how to understand the micro-climate and how to read portents of bad weather. This expedition would have never existed without you.

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My family and friends, you waited patiently whilst sharing your prayers and well wishes so I could complete my climb.

My nephews Pene J and Amitai, the Samoan tenors and family, I am sorry not to have attended your finale of Rigoletto in San Francisco, I was in the last trek near the summit.

It is my hope that one day, my grandchildren may climb any mountain of their choice.

I will stay here for a short while to marvel at the creation. I can hear the music of *If I could* or *El Condor Pasa*. The protagonist, the Condor is so real now, I visualise his majestic flight. Solitude has its place and power, it witnesses His Reliant Presence. Grace abounds.



Figure A.2: Rosales-Anderson (2009) Condor of Los Andes, Argentina.

**AUTEC Approval date** 26 August 2015 - **Reference number** 15/283 AUTEC.

# **CHAPTER ONE**

## **Introducing the Researcher and the Study**

### **Introduction**

Academic quality is a concept loaded with economic, political, social and cultural connotations within the global educational field. Since the onset of New Public Management (NPM) and consequent reforms of the late 1980s, the term quality has been pervasive within the complex landscape of tertiary education organisations. Another layer of complexity for Indigenous tertiary education organisations is the leaders' role to negotiate quality beyond the unproductive contestation of neoliberal imperatives and Indigenous expectations. It is in this contested space where this qualitative cross-cultural study is positioned.

The purpose of Chapter One is to introduce the researcher and the study. Initially, the researcher's personal and professional positioning are explicated followed by the researcher's role within this study. Then the concept and space of this study are explained. Further, a brief outline of the methodology of this study is presented followed by my choice of study site locations. The significance of this study is explained, then the aims, questions and design matrix follow. The chapter concludes with an outline of the overall structure of this study.

### **Introducing the Researcher**

#### **Researcher's personal and professional positioning**

My personal and professional insights are not separate from my study; instead, they are interwoven experiences that I acknowledge and declare upfront. My personal and professional positioning, as well as my assumptions are acknowledged at the outset of my inquiry to avoid any misinterpretation about the ontological, epistemological and political filters that I may bring to the research (Kincheloe & McLaren, 2005). As a critical researcher, it is essential to share my historical location in the world and of the world (Lincoln & Guba, 2000).

For the purpose of this study I am primarily a critical researcher and as such, I must recognise my ideological location, I must be honest and upfront about my own subjective claims (Kincheloe & McLaren, 2005). I am also a writer who evokes that “writing is not merely the transcribing of some reality...but a process of discovery of the subject... and discovery of the self” (Lincoln & Guba, 2003, p. 284). The researcher and writer lead to the author; as a result, I incorporated in my manuscript the rationale, the emotional and at times the personal (Denzin, 1989). As an author, my interpretations are stories in themselves (Lyotard, 1984); these stories tend to balance the academic writing that could create relations of power that in turn, critical inquiry intends to invalidate (Grey & Sinclair, 2006).

I am a provoker and facilitator within the critical inquiry of my study. My role in this inquiry has shaped my voice within this manuscript and became present throughout the study. My voice is at times explicitly subjective with a solid ‘I’. Other times my voice sits behind the study as more distant and intellectual while intending to confront misinterpretations and expand consciousness (Lincoln & Guba, 2000).

I was born and raised in Argentina, a country located in the southern part of Latin America. My mother tongue is Spanish also mixed with Italian, timidly spoken at home by my adopted family. Italian was not the language of the dominant culture. The natural beauty of my country, its majestic mountains, plains, waterfalls became invisible as they were overshadowed by an imposed fear. During my childhood, I learnt that it was extremely dangerous to express any political idea. The voices of novelists, poets, journalists and academics were silenced at a time of political turmoil caused by successive military governments (Freire, 1998; Galeano, 1997). During the 1970s, many of these writers and activists took unthinkable risks and suffered resultant exile after opposing the government brutalities and exploitation (Mignolo, 2000; Zemelman, 1992).

My birth country Argentina marked my Indigenous ideology of liberation and survival spirit derived from the anti-democratic oppression. During my university years, I witnessed a number of student colleagues being captured, then presumably tortured,

raped and killed by the military government; events remembered as los desaparecidos<sup>1</sup> during the so-called la guerra sucia<sup>2</sup> of 1976-1983 (Obuka, 2009). The continuing interruptions of democracy led to a mass migration of qualified people (Theiler, 2005). As part of the exodus of young Argentineans, I immigrated to Aoteroa New Zealand in 1984.

Upon my arrival to New Zealand, an unknown sense of freedom and peace showed me that God's Own Country existed within Aotearoa. I was mesmerised by the beauty and tranquillity offered by the land of the long white cloud (Pember Reeves, 1924). Being invited by a kaumātua<sup>3</sup> to a commemoration of the Māori<sup>4</sup> occupation of Bastion Point in 1977, showed the reality that my discovered paradise was not as untarnished as I first believed. Without critiquing in detail historical events, the Bastion Point occupation of 507 days by Māori activists, was one of the major Māori land right skirmishes of the decade between 1968 and 1978; native land confiscation was one of the key issues of the era that provided powerful and symbolic moments within modern New Zealand history (Walker, 2004).

It was a sad reality for me to learn that Māori, the tangata whenua<sup>5</sup> of Aotearoa New Zealand suffered injustices. Historically, Indigenous people in my country Argentina and throughout America had also agonised losses from massacres and genocide mainly carried out by the colonisers (Trincherro, 2000). Nevertheless, I perceived one difference from previous personal experiences; voices were not overtly silenced; there was an opportunity to speak. From impossibilities, I envisaged long distant opportunities, spaces opening gradually to Indigenous voices. With hope, I held these subconscious and at times conscious assumptions.

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<sup>1</sup> Los desaparecidos - The disappeared.

<sup>2</sup> La Guerra sucia - The Dirty War.

<sup>3</sup> Kaumātua - Māori Elder with knowledge and status.

<sup>4</sup> Māori - Indigenous People of Aotearoa New Zealand.

<sup>5</sup> Tangata Whenua – From Tangata: People, Whenua: Land – People of the land.

Since immigrating to New Zealand, I studied and worked in the fields of health, social work and education where, in part, my management roles required dealing with quality systems. During the 1980s I actively worked designing quality improvements from the reforms imposed by the government. Internal organisation manuals containing policies and procedures had to be created in order to comply with external government policies. I was positive about this work based on my previous teacher training. I always enjoyed being well organised and having systems to assist me. Little I knew then that in the late 1980s, we were to witness a managerial transition, as NPM emerged (Hood, 1991). Positioned behind the term quality were three pillars of NPM, effectiveness, efficiency, and economy, where economy in this context was doing more with less (Sachs, 2003).

I am an advocate for endorsing quality within my role in any organisation. My initial view was that reforms assisted organisations to be more efficient through creating a culture of accountability and responsibility from all staff. On the other hand, the wider policy environment moved towards the managerial and functional approaches associated with NPM. During the 1980s, I witnessed how the reforms impacted heavily on Māori people causing escalating unemployment. I also observed the increasing number of Indigenous providers that still had to deal with the dominant discourse assumptions that all New Zealanders hold the same cultural values, beliefs, aspirations and histories (Durie, 2005). Nevertheless, supported by international movements, Māori and other Indigenous people, exposed a new spirit of self-determination to preserve elements of indigeneity within a complex modern society.

Presently and for over seven years I have been a social worker educator at a Māori tertiary education organisation which is one of the three Wānanga in Aotearoa New Zealand. Māori and non-Māori bodies of knowledge are embraced within the biculturalism upheld by my organisation. Wānanga are Indigenous tertiary education organisations in Aotearoa New Zealand, charged under the Education Act 1989 to run their institutions in accordance with Tikanga<sup>6</sup> Māori and Āhūatanga<sup>7</sup> Māori. However,

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<sup>6</sup> Tikanga - Māori customary system of values and practices.

<sup>7</sup> Āhūatanga - Māori aspect or perspective.

Wānanga remains dependent on government external accreditation and approval to assess and continue their programmes.

Previously, through my Master in Educational Leadership and Management degree, I completed a research study named *Managing Quality in a Wānanga Setting, Two Sides of the Same Coin* (Anderson, 2014). This study has contributed new insights to the dearth of Indigenous literature connected to academic quality in a Wānanga venue. Yet, given the time and space constraints of the Master's degree, the study was limited to the context of a small sample from a Wānanga setting and consequently could be seen as an unfinished work.

The turning point to pursue PhD studies were derived from the comments by one of my Master's thesis anonymous examiners who wrote "this work could be used as a resource accessible by teachers and university lectures" and later concluded, "This study could form the basis for further postgraduate research". This assurance by an academic scholar encouraged me to further my study whilst contributing to new knowledge within the Indigenous research agenda, that according to L. Smith (1999) "connects local, regional and global efforts which are moving towards the ideal self-determining Indigenous world" (p. 115). Thus, my current study *The Space Beyond Unproductive Contestation: Re-negotiating Quality in Indigenous Tertiary Education Organisations* is critiqued through a doctoral thesis by researching deeper levels within the management of quality in Wānanga. This study expanded to include other Indigenous tertiary education organisations in Chile and Argentina. This border-crossing approach raised spirits of dialogue and collaboration amongst Indigenous researchers (Denzin & Lincoln, 2005).

### **Researcher's role**

Every researcher plays a particular role in their research, in relation to the research participants. They can position themselves as an outsider looking at the situation, or they can be or become an insider, who is part of what they are studying. I played both these roles in my research. There is a view that researchers can be positioned through paying attention to creating positive relationships with the people that they wish to

represent, instead of situating themselves as insiders or outsiders (Bridges, 2001). I concur with the view of paying attention to creating positive relationships with the individuals or groups encountered within the study. However, I also add the equally significant position of being an insider as well as an outsider researcher. This approach is acceptable within qualitative research, yet, L. Smith (1999) alerts that this double role requires critical thinking about processes, relationships and the richness of the data, whilst remaining ethical, respectful and humble. Thus, throughout this study, different cultural rituals of encounter were considered and practised as required whenever human interactions occurred.

I am an educator in a Wānanga setting and an Argentinean non-Māori researcher. Before commencing the research design, I positioned myself within the spiritual realm of the study that was about to commence. The concept of whanaungatanga<sup>8</sup> brings with it responsibilities and commitments particularly for non-Māori researchers seeking to work within Kaupapa Māori<sup>9</sup> research (Bishop, 2005). Hence, my first approach was to hui<sup>10</sup> with our Kuia<sup>11</sup>. This was in order to receive her blessing through karakia<sup>12</sup> and her authorisation for the use of Kaupapa Māori theory as part of the theoretical framework of this study. This authorisation propelled Kaupapa Māori into the international contexts of Chile and Argentina. Whaea<sup>13</sup> Nan, as our kuia is to be respectfully addressed, gave me her approval to speak and write kupu<sup>14</sup> Māori when required during this study.

In summary, government reforms enforced through long-established bureaucratic regimes, perpetuated the style of colonialism imposition upon all levels of organisational life. I witnessed first-hand the positive and negative outcomes derived from the reforms. More recently, through working in a Māori tertiary education organisation, my interest

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<sup>8</sup> Whanaungatanga - Relationship, kinship, sense of family connection. A relationship through shared experiences and working together which provides people with a sense of belonging.

<sup>9</sup> Kaupapa Māori - A philosophical theory, incorporating the knowledge, skills, attitudes and values of Māori society.

<sup>10</sup> Hui - To gather, congregate, assemble or meet upholding Māori values.

<sup>11</sup> Kuia - Female elder.

<sup>12</sup> Karakia - Prayer.

<sup>13</sup> Whaea - Mother or aunt.

<sup>14</sup> Kupu - Words.

was further awakened when participating in conversations about quality systems amongst academic staff. These colleagues at times reflected frustration when trying to understand how to negotiate quality systems that do not always reflect their espoused core Māori values, as practised within the organisation. This also raised the question as to whether such negotiation could be possible.

## **Introducing the Study**

### **Concept and space of the study**

At the beginning of this chapter, it was pointed out that this qualitative cross-cultural study is positioned within the complex landscape of Indigenous tertiary education organisations. These organisations embrace Indigenous worldviews and yet, remain controlled by neoliberal policies. This study critically analyses the three main forces of neoliberal reforms, Indigenous renaissance and academic quality within Indigenous tertiary education organisations. Following, these three main forces are briefly introduced. Then, the focus turns on the Leaders' role within academic quality in Indigenous tertiary education organisations.

The education, health and social work sectors have been affected by globalisation and New Right policies that changed from social to economic imperatives, particularly since the early 1980s. The consequent neoliberal reforms deployed by government introduced a new discourse of NPM (Hood, 1991). In parallel to the same period of the reforms starting in the 1980s, an Indigenous renaissance emerged as an international movement. This drive has resulted in pressure for change within Indigenous communities, provoking a greater determination to preserve their customs and indigeneity (Castles & Miller, 2004; Scholte, 2002). The change imposed by the reforms in higher education organisations was not only structural but also of ideology and values; this change consequently altered the relationship between the organisations, the state and society (S. Ball, 1998). During the same period of time of NPM and Indigenous renaissance, the concept of academic quality became pervasive in the rhetoric of education since the 1980s. Smyth and Shacklock (1998) argued that during the 1980s

and 1990s, the term quality was metaphorically sprayed haphazardly around organisations as a new catch word.

Academic quality within tertiary educational organisations is at the centre of multiple leadership demands within an exceptionally complex policy environment mixed with multiple stakeholder expectations (Cardno, 2012). Tertiary institutions that espouse Indigenous worldviews face another layer of complexity. On the one hand, leaders are under the imperative to manage academic quality controlled by neoliberal policies. These policies are conducive to the measurement of Key Performance Indicators (KPIs) based on economy, effectiveness and efficiency (Sachs, 2003). On the other hand, leaders need to conform to academic quality centred on Indigenous values and principles, as pertains to their organisation. These leaders need to demonstrate competency in managing quality by complying with neoliberal constructs as well as Indigenous worldviews based on different principles, values and beliefs (Durie, 2001).

The space relating to Indigenous minority groups could be placed from the margin towards the centre, although of weak power, is still a space of power (Hall, 1996). The question is whether dialectic reason is possible from within this space. However, the history of imperial colonisation (G. H. Smith, 1997), neo-colonisation (Pohatu, 2010) and managerial colonisation (Thrupp & Willmott, 2003) suggests that the neoliberal and Indigenous paradigms are incommensurable and inequitable. Hence, a compromise would be needed if the two worlds were to be reconciled. Lyotard (1988) describes the absence of equitability as the *différend*, where a compromise will be damaging to one or both parties.

The encouragement from Thrupp and Willmott (2003) “to work against, rather than support managerialism” (p. 239) needed to be taken seriously. The concept of managerial colonisation was linked to effective business in schools (Thrupp & Willmott, 2003) and could be compared to its occurrence within tertiary education. Codd (2005) referred to the inevitable and desirable “development of a knowledge society” (p. 10), indicating in my view, an invite to scholars to research and re-theorise policy changes within tertiary education. If these changes were to occur, it is vital they first challenge

the basic assumptions, beliefs and values that underpin policy processes (Codd, 2005). In addition, there is an invite from Māori scholars to support the renaissance of Indigeneity within the academy (Edwards, 2009; G. H. Smith, 1997). Penetito (2005) suggested that this call was not only for Māori scholars but also for other Indigenous voices responding to “rangatiratanga-through-kotahitanga<sup>15</sup>” (p. 142). Penetito’s (2005) view was to change the power, influence and authority that only reflect the interest of mainstream society. Grey and Scott (2012) added to this call as they asserted there had been no voices of leaders or academics because of fatigue, tiredness or fear. Having taken up the challenge put down by scholars, this study contextualised theories and shared experiences towards the conceptualisation of a new theoretical framework. Participants and researcher within this cross-cultural study have contributed to new knowledge about how leaders negotiate quality in a space beyond unproductive contestation.

The three cross-cultural case studies in Indigenous tertiary education organisations in Aotearoa New Zealand, Chile and Argentina showed corresponding models of biculturalism, interculturality and intercultural bilingual education (IBE). These models evidenced different dimensions of an apparent coexistence between the neoliberal and Indigenous imperatives within academic quality. In the third space (Bhabha, 1994), the ethical space (Ermine, 2004; Hammersmith, 2007) and the in-between space (Anderson, 2014), the dimension of the neoliberal and Indigenous space of academic quality, is controversial. Academic quality is highlighted by the Organisation for Economic Cooperation and Development OECD (2017). This neoliberal perspective has a specific ontology based on privileging the economic capital over the cultural ontological stance that stems from the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) adopted in 2007.

My study argues that an ontological conflict or pathology sits behind the neoliberal and Indigenous apparent coexistence, giving rise to a différend or dispute between two

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<sup>15</sup> Rangatiratanga-through-kotahitanga - Self-determination through union.

incomparable language genres (Lyotard, 1988). The thesis in this study provides an alternative view. For the différend to subside, an ontological shift must take place. The language of the OECD (2017) exposes an ontology of economic capital or marketisation. The language of UNDRIP reveals an ontology of cultural capital or culturalisation. The present marketisation over culturalisation must be reversed to culturalisation over marketisation. Decision making at governmental policy level will raise UNDRIP from being aspirational to a plan of action in the pursuit of social justice and cultural responsibility. The renaissance of academic quality will then be achieved.

### **Brief outline of the methodology of the study**

At the beginning of this chapter, I referred to this study as a qualitative cross-cultural study. Qualitative research “is a situated activity that locates the observer in the world” (Denzin & Lincoln, 2005, p. 3). As a researcher within this study, I investigated how leaders made sense when re-negotiating academic quality in Indigenous tertiary education organisations. I intentionally endeavoured to interpret the phenomena in their natural settings (Denzin & Lincoln, 2005). This study is also cross-cultural as the purposely chosen natural setting that gave meanings to the research problem, were three different Indigenous cultures of Aotearoa New Zealand, Chile and Argentina being Māori, Mapuche and Mocoví people respectively.

The interpretative nature of qualitative research requires a standpoint or praxis from where the researcher can interpret the meaning of something from a particular perspective (Patton, 2002). Hence, this chapter started by introducing myself as the researcher of this study. The telling of my history and who I am is linked to the research conducted in the critical tradition. Through self-reflection researchers become conscious of their own subjective, intersubjective and normative reference claims (Kincheloe & McLaren, 2005). Consequently, as a critical researcher I have consciously highlighted personal, social, political and educational experiences underpinning my assumptions, value system and notions of truth.

At this point, it is important to briefly outline the choice of methodology while introducing the study. From the onset of the study, the choice of Culturally Responsive

Methodologies (Berryman, SooHoo, & Nevin, 2013) enlightened the prospect of dealing with different cultures pertaining to the selected sites being Aotearoa New Zealand, Chile and Argentina. Thus, it was vital to capture appropriate cultural elements through cultural intuition and spiritual awareness (Delgado-Bernal, 1998).

Culturally Responsive Methodologies such as Critical Theory and Kaupapa Māori Theory are the research paradigm chosen for this qualitative cross-cultural study. Culturally Responsive Methodologies provided the stance to develop contexts that the researched communities could adopt in their own ways. In other words, throughout the study, participants were able to decide on the terms of “engaging, relating and interacting in the co-creation of new knowledge” (Berryman et al., 2013, p. 4).

As a choice of what was to be studied within the constrictions of time and place, I selected cross-cultural case studies as a qualitative approach (Stake, 2005). This approach was relevant to the critical interests of this study as the cases were selected according to how they linked to the research aims and questions (Stake, 2005). A central feature of qualitative case study is the in-depth understanding of the case. As a result, I employed several methods for collecting empirical data in order to gain substantial insights (Denzin & Lincoln, 2005). The methods chosen for this study were interviews, documentary analysis hui, observations, fieldnotes and photographs.

### **The researcher choice of study site locations**

Normally, cases to be studied are complex entities located in different context or backgrounds. Historical, cultural, social, economic, political and ethical contexts were of interest when choosing the locations for my study (Denzin & Lincoln, 2005). Aotearoa New Zealand, as well as two Latin American countries Chile and Argentina, were selected to conduct this cross-cultural study. Consciously and conscientiously, the choice about conducting my research in tertiary education organisations in three countries was done at academic, personal and practical levels. Firstly, from an academic level, the review of the literature for this study revealed that higher education in the above-mentioned countries has been at the forefront of critical analyses of neoliberal reforms. Secondly, personal reasons added to the selection of tertiary education organisations located in

Aotearoa New Zealand, Chile and Argentina. In different ways, I was genuinely interested in tertiary education organisations within these three countries. I presently lecture social services in a Māori tertiary education organisation in Aotearoa New Zealand, a role that I have held for over nine years. I am originally from Argentina, where I was born and raised. Besides, Chile and Argentina historically shared a number of Indigenous cultures that I was interested in re-connecting with while conducting my study. Mapuche are Indigenous people within the region of La Araucanía who are also part of the traditional communities in the South of Chile and Argentina. Mocoví are Indigenous people within the Province of Santa Fé, area that I visited frequently during my childhood. Thirdly, there were also practical reasons for choosing the locations of the research sites. Although I did not have prior knowledge of the organisations selected in Chile or Argentina, a priority was given to find organisations close to locations where I could safely be accommodated during my data collection time within the field. The study site locations are in Auckland, Región de la Araucanía and Santa Fé in Aotearoa New Zealand, Chile and Argentina respectively (see Figure 1.1).

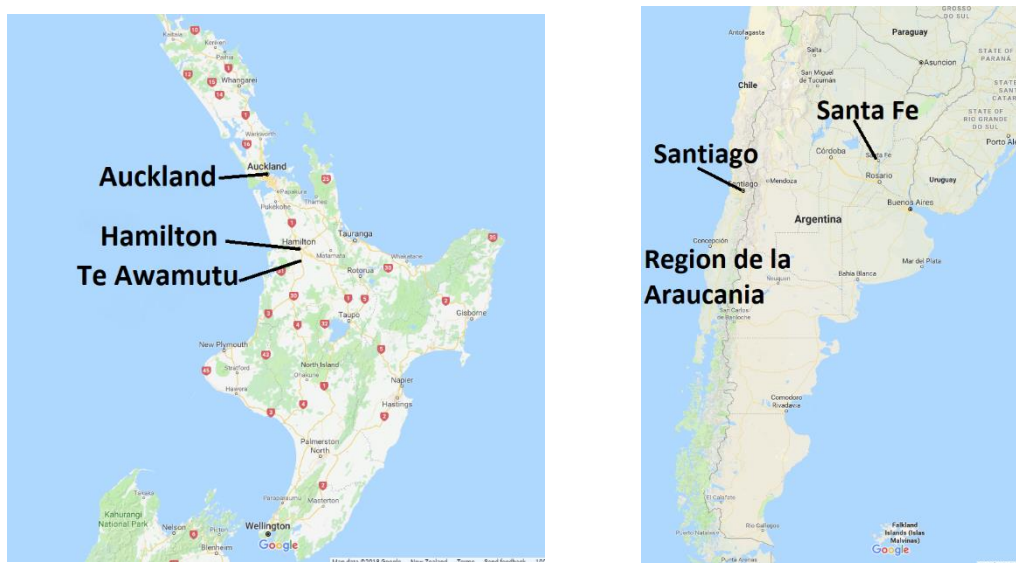


Figure 1.1: Google Maps (2018a, 2018b) Study Site Locations, North Island, Chile and Argentina.

## Significance of the Study

There is a reasonable body of literature regarding academic quality in higher education. Yet there is a paucity of literature available for Indigenous organisations that espouse the value of Indigenous worldviews, where leaders are expected to make sense of managing quality expectations within a generalised acultural stance.

This cross-cultural study has the potential to contribute to new knowledge within the Indigenous research agenda in Aotearoa New Zealand Indigenous tertiary education settings. When coupled with research conducted in similar organisations in Chile and Argentina, it moves the study from regional to global relevance.

This research could prove to be of interest to leaders who manage quality in Indigenous tertiary education organisations as they develop frameworks related to this field. This cross-cultural study could assist organisations to critically assess their policies concerning academic quality. Most importantly, this study could contribute to the inclusion of Indigenous approaches as having wider application globally for quality practices within tertiary policy environments. Consequently, this cross-cultural study intends to contribute to the field of education and particularly tertiary education within the Indigenous context of Aotearoa New Zealand and counterparts in Chile and Argentina.

#### **Aims, questions and design matrix of the study**

The questions for this cross-cultural study have been designed to capture the individuals' point of view regarding their experiences through the practice of dealing with quality whilst negotiating two worlds. Drawing on the work of Denzin and Lincoln (2005) this research is value-laden, and the questions denote the critical interest of the study and serve as an interpretative framework to determine relevance and construct meaning. Although I was attentive to the research questions throughout the research process, Table 1.1 depicts the main links between the research aims, questions and the matrix of the study across the three designed parts that make up this manuscript.

The overall objective of this cross-cultural study is to contribute to re-conceptualise academic quality beyond the unproductive contestation of neoliberal and indigenous imperatives within Indigenous tertiary education organisations. Four research aims and subsequent research questions provided the framework for achieving this objective and are linked to the research design (see Table 1.1, p. 14).

Table 1.1: Matrix of the Study – Research Aims and Questions. Adapted from Youngs (2012).

Aim	Question	Part		
		One	Two	Three
To critically explore the imperatives and values of quality in Indigenous tertiary education organisations.	What are the imperatives and values of quality in Indigenous tertiary education organisations?	X	X	
To critically explore the tensions, opportunities and impossibilities derived from the apparent irreconcilable differences between neoliberal and Indigenous worldviews.	What are the tensions, challenges, opportunities and impossibilities derived from the apparently irreconcilable differences between neoliberal and Indigenous worldviews within such organisations?	X	X	
To critically analyse leaders' assumptions on negotiating quality in Indigenous tertiary education organisations.	How can leaders assume to negotiate quality in Indigenous tertiary education organisations?	X	X	X
To critically re-conceptualise how tertiary education organisations can move beyond unproductive contestation of neoliberal and Indigenous imperatives.	How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?		X	X

Part One: Literature Review - Methodology

Part Two: Case Studies

Part Three: Conceptualisation - Thesis

In this chapter, the researcher and this cross-cultural study were introduced. The chapter started by introducing the researcher. The researcher's role was explained followed by the researcher's personal and professional positioning. The focus then turned to introducing the study. The concept and space of this study on neoliberal and Indigenous paradigms co-existing within Indigenous tertiary education organisations were explained. A brief of the choice of methodology was introduced. Further, the choice of locations for research sites was explained. The significance of the study was then presented. This last section connected the critical interest of this study to the research aims and questions which were depicted in Table 1.1.

## **Structure of the Study**

Having introduced the researcher and this qualitative cross-cultural study, the structure is then presented and consists of three parts outlined subsequently as follows:

### ***PART ONE***

#### ***Chapter Two***

Part One starts with Chapter Two in which two sections are provided. Section One presents the theories underpinning this study. Section Two examines a selection of research literature on the topic.

#### ***Chapter Three***

Part One continues with Chapter Three in which the research philosophy and design of this study are explained. The philosophical assumptions consisting of ontological, epistemological and theoretical frameworks that underpinned this study are outlined. The subsequent research design is then explained with a focus on the choice of multiple cross-cultural case studies. The three dimensions of case study approach, being semantic, pragmatic and syntactic are expounded. The five methods of interviews, observations, documentary analysis, hui, fieldnotes and photographs are then explained. An account of the data analysis follows. Then, ethical issues are explicated followed by the explanation of the critical research criteria.

### ***PART TWO***

Part Two contextualises each of the three case studies relating them to the chosen locations of the research sites. This Part Two consists of three chapters as follows:

#### ***Chapters Four and Five – Case Study One: Wānanga in Aotearoa New Zealand***

Chapter Four and Chapter Five refer to the case study conducted in Aotearoa New Zealand in a Wānanga or Māori tertiary education organisation. Chapter Four outlines the methodology contextualised to the research site. Then, the research findings are explained. Chapter Five engages in a discussion of the empirical findings presented in Chapter Four.

### ***Chapters Six and Seven – Case Study Two: Universidad La Araucanía in Chile***

Chapter Six and Chapter Seven refer to the case study conducted in a tertiary education organisation in Chile which caters for Indigenous students. The pseudo-name of the organisation is Universidad La Araucanía. Chapter Six outlines the methodology contextualised to the research site. Then, the research findings are explained. Chapter Seven engages in a discussion of the empirical findings presented in Chapter Six.

### ***Chapters Eight and Nine – Case Study Three: Instituto La Santa in Argentina***

Chapter Eight and Chapter Nine refer to the case study conducted in a tertiary education organisation in Argentina which caters for Indigenous students. The pseudo-name of the organisation is Instituto La Santa. Chapter Eight outlines the methodology contextualised to the research site. Then, the research findings are explained. Chapter Nine engages in a discussion of the empirical findings presented in Chapter Eight.

## ***PART THREE***

Part Three presents the analytical framework emergent from the three case studies followed by the re-conceptualisation of academic quality. This part consists of two chapters as follows:

### ***Chapter Ten***

Chapter Ten engages in a philosophical discussion involving the analytical generalisation from the three case studies in relation to the literature and theories that guided my study.

### ***Chapter Eleven***

Chapter Eleven focuses on re-conceptualising academic quality within Indigenous tertiary education organisations. The space beyond unproductive contestation of neoliberal and Indigenous expectations is re-conceptualised under the chosen name of Academic Quality Renaissance.

**PART ONE**  
**The Literature and the Research Design**

Part One starts with Chapter Two and contains two chapters.  
Chapter Two presents the theorists and the theories that guided my study.  
Chapter Three gives an account of the research design.

## CHAPTER TWO

### The Literature

#### Introduction

The purpose of this chapter is to present a critical review of the literature linked to the main research question – *How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?* The critical review of the literature is divided into two sections. Section One consists of presenting the theoretical body of knowledge or theories underpinning the study. In Section Two the relevant review of the research literature is discussed.

#### Section One

##### Theories Underpinning the Study

To start selecting the literature appropriately and as needed, I draw on Silverman (2005) who explained that one of the aims of the literature review is to “express certain views on the nature of the topic” (p. 299). In effect, according to Silverman (2005) “. . . without a theory, there is nothing to research . . .” (p. 99) as without theory, phenomena cannot be understood. Subsequently, relevant theories are examined from the perspective of a critical theoretical lens through this literature review. A theory is comprised of credible relationships that are produced surrounded by concepts and sets of concepts (Silverman, 2005). There are numerous critical theories which have common fundamental assumptions. These assumptions include that central to the information of consciousness there are socio-historically and culturally created power relations and language (Kincheloe & McLaren, 2005). The critical tradition itself within this cross-cultural study has drawn inspiration from multidisciplinary theories. Firstly, in my review of the literature and positioned as a bricoleur assembling a quilt, I drew on various theorists as the pillars that fashioned the theoretical framework of this study. The bricoleur constructs a bricolage. The concept of bricolage refers to piecing together as a means to fit details of complex situations (Denzin & Lincoln, 2005). Kincheloe and McLaren (2005) expanded the concept of bricolage into what they considered a “key

innovation...in an evolving criticality” (p. 304). In research, the concept of bricolage offered possibilities for multi-method and multi-disciplinary innovation. In addition, when the idea of bricolage is coupled with critical theory, it can offer a further emancipatory dimension (Kincheloe, McClaren, & Steinberg, 2011).

Critical theory and Kaupapa Māori theory relate to the design of this study and are explained in Chapter Three. In turn, different theoretical concepts are considered throughout the study. Intentionally I narrowed the discussion that follows to what I have identified as the philosophical frame best suited to the purpose of this study. Theories from a corpus of work of Paulo Freire, Michel Foucault, Jean-François Lyotard and Taina Pohatu, pertinent and interrelated to this study are discussed in the following four sub-sections. At the onset of the study, I revisited the work of the afore-mentioned theorists. I looked at their various pictures, and as far as possible I read their biographies. In a way, I travelled the journey of this study with them. Consequently, it was important to know more about them than merely their writings.

### **Freire: Conscientisation – Dialogue – Silence**

The work of the philosopher and educator Paulo Freire has explicitly as well as implicitly influenced my praxis as an educator and researcher. Freire’s critical social theory of colonial and neo-colonial domination assisted to construct the critical lens of this study. A brief narrative of his life extracted from Schugurensky (2011) only touched an ephemeral part of his vast worldwide influence. Freire was born in Recife, Brazil in 1921 into a middle-class family. The famine caused by the Great Depression (1929-1939) alerted him to the relationship between social class and knowledge; this experience influenced his dedication to assist the poor through his work and writings. A military coup in 1964, forced him to leave the country after being jailed for a short period of time. Freire was exiled to Chile where he spent five years furthering his work in adult education. During that time, he worked as a consultant for the United Nations Educational, Scientific and Cultural Organisation (UNESCO) and for the Chilean Institute of Agrarian Reform. Later, in Harvard University, Freire worked with the Centre for the Study of Development and Social Change. His work awoke worldwide interest while he

was organising education projects for Third World countries. He was allowed to return to Brazil after 15 years in exile, where he died in 1997.

Freire's vast work is beyond the scope of this study. I have limited my review to only two aspects of his work that I regarded as directly relevant to the aims and questions of this study. I have identified Freire's notions of conscientisation, dialogue and silence as key theoretical frameworks within my study; in my view, these three notions were essential to reflect upon the interactions that took place since the onset of this study. Conscientisation refers to the deepening of the coming of consciousness. Freire (1993) explained, "there can be no conscientisation without coming first to consciousness... not all coming to consciousness extends necessarily into conscientisation" (p. 109). For Freire (1993), conscientisation refers to a consciousness that is understood to have the power to transform reality. The oppressor's consciousness tends to view everything within nature as objects of his purchasing power. To the oppressor, consciousness, the humanisation of others does not appear "as the pursuit of full humanity, but as subversion" (Freire, 1993, p. 59). As people turn into being aware of how social and political systems work, they can become conscious of themselves as agents who can identify and critique domination. Universities are the central focus of where this study sits; for this reason, universities are sites in which academics can develop conscientisation, articulate the values of dominated groups and practise resistance (Darder, 2002; Freire, 1985; Hooks, 1994).

At the same time, Freire (2000) linked the notion of dialogue with freedom. Dialogue, is what Freire (2000, p. 89) called "an act of creation", it occurs by naming one's experience and placing that voiced experience in context. Dialogue, unlike discussion, required people to be humble, open and focused on communication (Freire, 2000). Since the inception of this study, the concepts of conscientisation and dialogue resonated with me in two aspects. Firstly, linked to the Culturally Responsive Methodologies of this study, the concepts of conscientisation and dialogue were manifested not only between participants and researcher but also with all involved throughout human relations. Secondly, the question as to whether conscientisation and dialogue were part of the

leaders negotiating academic quality in Indigenous tertiary education organisations, sat beneath the frame of the aims and questions all through this study.

The critical stance of this study supports the notion of revealing underlying assumptions of the power relations of dominant groups and the continuous oppression of Indigenous minorities (Berryman et al., 2013; López, 2009; Pihama, 2001; L. Smith, 1999). Freire's (1993) notion of conscientisation is a highly political concept. Understanding conscientisation assists people to discern their positioning. Alerted by Freire (2000), this study linked consciousness within "the culture of silence" (p. 30) of marginalised groups resulting from historical conditioning compelled by social relations of power. It was essential to consciously minimise or be aware of any culture of silence that directly or indirectly could influence this study. Hence, the latent notions of conscientisation and dialogue opened up the ability to reflect, to evaluate, to investigate and to transform; an ability that is unique to human beings in the world and with the world (Freire, 1998).

#### **Foucault: Power – Knowledge – Surveillance**

At the onset of this study and in order to critically explore, analyse and re-conceptualise concepts of quality in Indigenous tertiary education organisations, I revisited Foucault's work. Linked to the notion of conscientisation Freire (1973), I drew my attention to Foucault's (1994) claim that critical exploration exposes "how we are trapped by the way things are, but by revealing this, it enables us to transform them" (p. 295). The mentioned statement from Foucault (1994) explicitly influenced the critical stance of this study by sitting behind it. It became a constant reminder of my researcher's role as a provoker and facilitator (Lincoln & Guba, 2000). In my role as researcher and upholding the view that reality is partial, I conducted my research with participants collaboratively towards co-creation and change (Foucault, 1972).

Foucault's work has also implicitly influenced my critical analyses of neoliberal and Indigenous worldviews. Foucault's (1972, 1980) insights assisted me to understand and critique technologies of power at micro and macro levels in connection to Indigenous tertiary education organisations. The nature of power can be difficult to contextualise, varying from a commodity (Dahl, 1958), an energy (Kanter, Gamson, & London, 1996),

and an effect of dependency (Elias, 1998). Foucault (1976) contended that power permeates in any social field instituting its social body. The validity of knowledge is linked to agents who can exert power to control the knowledge (Foucault, 1972). He also refers to 'subjugated knowledges', as he regards to as very important. Foucault (1972) is clear that power creates knowledge, but previous forms of power, as in Indigenous societies, have created forms of knowledge that live on in subjugated form. Foucault (1972, 1980) challenged managerialism through offering a comprehensive perspective of power, which in turn, assisted to expose relations and dynamics of power within this study.

Expectations of academic quality, particularly in Indigenous tertiary education organisations are linked to micro and macro levels of managerialism around the notion of rationality, accountability and surveillance (Grey, 2005). A clear example of surveillance is found in Foucault's (1977) demonstration of Bentham's panopticon design of a reformatory that enabled prison guards to watch over inmates from a glass observatory. Then, in the form of gaze, the prisoners are assigned as supervisors who watch over other inmates. Foucault (1977, 1981) exposed various examples of how similar behaviours of oppressive and normalising discourse, engender a cyclical environment of artificial social order. At this point, a form of constant surveillance is internalised by which information is relayed to those in authority. In other words, the inmates internalise the expectations of the controlling authority, even when they are not required to behave in accordance with those expectations. The panopticon analogy is transferable to individuals and/or groups within organisations as a form of incorporation to the expected rules (Foucault, 1981).

### **Lyotard: The différend**

At the starting point of this study, I proposed for its title *The In-between Space. Can Mediating Quality in Indigenous Tertiary Education Organisations be Equitably Resolved?* I started by researching and critically exploring, on the one hand, NPM and consequent neoliberal forces with the implementation of policies in tertiary education organisations. On the other hand, my research extended to the Indigenous drive for the development of their ways of being and doing (Durie, 2001). Upon receiving my proposal

report from the readers, the content was sitting well, and a question was raised about the original title. There was an aspect of the word *in-between* that was problematic. At the time, I was already reflecting on the in-between space; it was not sitting well with me. I appreciated conversations that at the time took place with my supervisors; they encouraged me on moving to a space beyond. Then, deeper level of social theories came into play. It became clear that there was not a space in-between; there was a contestability within indigeneity and this way of looking at academic quality linked to an aspect of the *différend* (Lyotard, 1988). As a result, instead of a compromise, the focus of the study shifted to *The Space Beyond Unproductive Contestation*. The dispute between incommensurable genres of discourse was problematised in what Lyotard (1988) terms the *différend*.

Lyotard (1989) explained that the *différend* is "a case of conflict, between two parties, that cannot be equitably resolved for lack of a rule of judgment applicable to both arguments" (p. 9). Lyotard (1989) clarified that in litigation the claims of the opposing parties could engage one another because they are defined by a common rule of judgment. However, there are certain cases where an aggrieved or wronged party cannot articulate or justify their situation within the constructs of another language and value system. Hence, the ruling in a *différend* construct or remaining silence is a false choice conducive to conformity or defeat. Because of what Lyotard (1989) calls a language game, a challenge to authority is ruled out, given rise to the *différend*. In other words, the *différend* occurs when a conflict or dispute between two parties is controlled by the language of one party although the wrong suffered by the other party cannot be signalled in that language. The *différend* can take place in systems of justice even without displaying overt corruption.

There are examples of the *différend* in relation to Indigenous peoples' claims on their rights in colonised countries (Povinelli, 2011; Schaap, 2009). Practical problems of justice show the relevance of Lyotard's work within the wide-world context that in turn, had been narrowed down to the context of this study. The dispute between incommensurable genres of discourse is problematised in what Lyotard's (1988) terms

the différend; in the absence of equitability as the différend, a compromise could be damaging to one or both parties.

### **Pohatu: Ngā takepū**

Intentionally I left what I drew from Pohatu's work to conclude the philosophical framework that underpinned this study. The work of Māori educationalist and theorist Taina Pohatu has influenced at times overtly and at times subtly not only my work as an educator but also my journey under the umbrella of Te Ao Māori<sup>16</sup>. In my role as a lecturer and researcher, I personally heard Pohatu's storytelling on how he developed his theory on ngā takepū or values that underpinned *Te Tohu Paetahi Ngā Poutoko Whakarara Oranga*<sup>17</sup>. Pohatu (2007) asserted that "life is all about making memories" (p. 1) as he drew stories from his tipuna<sup>18</sup> and contextualised them to guide social work practice within the Wānanga Bicultural Degree.

In my view, Pohatu (2007) implicitly accepted the notion of the différend as he alerted Māori on the existence of "other forces contesting for control over spheres that they assumed to have authority over, in a world of change and transition" (p. 7). Pohatu (2007) went further to urge Māori-centred organisations to critically reflect on their values that represent who and what they are (Pohatu, 2007). Associated with the notions of the différend and conscientisation is what Pohatu's (2003) refers to as "a hidden yet never-ending campaign" (p. 1) derived from the contention between Māori and non-Māori worldviews. In the same vein, Pohatu (2003, 2004, 2012) argued that there had always been a struggle for Māori bodies of knowledge to be alongside of non-Māori bodies of knowledge.

Ngā takepū are Māori created bodies of knowledge that guide best practice (Pohatu, 2010). Ngā takepū are defined by Pohatu (2008) as "principled approaches to healthy relationships" (p. 1). Pohatu (2008) recognised the inherent use of ngā takepū; he urged Māori and non-Māori to be aware of the transformative potential they represent.

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<sup>16</sup> Te Ao Māori - The Māori world.

<sup>17</sup> Te Tohu Paetahi Ngā Poutoko Whakarara Oranga - Bicultural Degree in Social Work Biculturalism in Practice.

<sup>18</sup> Tipuna – Ancestors.

Hence, I have been guided by ngā takepū to reflect on the standards of my practice as a non-Māori researcher throughout this study. Te whakakoha rangatiranga<sup>19</sup> is one of the principles that steered the behavioural and theoretical frameworks employed in this study (Pohatu, 2008). Te whakakoha rangatiranga is concerned with maintaining respectful relationships with people and subjects all around us; this takepū assisted me to recognise that successful endeavours always required the conscious application of respectful relationships. Te whakakoha rangatiranga assisted within hui processes to arrange how everything and particularly how everyone and their contributions were treated in connection to my study.

Pohatu (2007) referred to the memories of the ancestors who have shaped the world for the new generations. In one of his lectures, Matua Taina Pohatu spoke about the essence of life and the influence that his ancestors had in his time. Pohatu's views were captured by the artist William Davis (see Figure 2.1).



Figure 2.1: Davis (May, 2017) Representation of Taina Pohatu's views.

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<sup>19</sup> Te Whakakoha Rangatiranga – Respectful Relationships.

## **Section Two**

### **Research Literature**

The criteria for the choice of literature to be reviewed was on the basis of its relevance to the topic of my study. The core intent for reviewing the literature was to bring to light common foci and issues on the topic that contributed to the conceptualisation of my study, its aims and the research questions. I started identifying and selecting relevant literature through the Wānanga library when I first started to scope the ideas for my research on academic quality in a Māori tertiary education organisation in 2012. Extending the scope of my new research study to Latin America, I furthered the literature review by selecting relevant literature through scholarly databases. Amongst others, I searched databases such as the Taylor and Francis Group, EBSCO and ProQuest. I continued my research at the libraries of the University and Institute in Chile and Argentina while conducting data collection. The literature was drawn selectively and appropriately; main foci were identified to elucidate the telling of the analytical story (Silverman, 2005). This study focuses on Indigenous tertiary education organisations under the imperative of external legislative neoliberal quality processes as well as internal processes guided by Indigenous worldviews. Two major global shifts ‘Neoliberal reforms’ and ‘Indigenous renaissance’ have been identified as the first two foci for the review of the literature as they relate to existing bodies of knowledge and theories about the issues pertaining to this cross-cultural study. Foci three and four refer to ‘Academic quality’ under ‘Neoliberal reforms’ and ‘Indigenous renaissance’ respectively. The focus then narrows down to the education field and in particular, to higher education organisations that have adopted Indigenous worldviews. These organisations are steered by government policies. The literature review starts from a global perspective, then the special interest of this cross-cultural study contextualises to Aotearoa New Zealand, Chile and Argentina. The focus then turns to the space ‘beyond unproductive contestation’ and the praxis within it.

#### **Neoliberal reforms – Indigenous renaissance**

Since the early 1980s the education, health and social work sectors have been affected by globalisation and New Right policies that changed from social to economic

imperatives. The Keynesian welfare state post-war aimed to provide equality of opportunity fostering values of democratic citizenship resulting in a stable mixed economy. Modern liberal economics continued until the early 70s when inflation and unemployment affected the global economy. To counteract these trends, powerful global forces like the European Commission (EC), the World Bank (WB) and the OECD required for their funding of initiatives and projects, policy and neoliberal regulatory reforms that they portrayed as promoting freedom within organisations. Consequent policy, lobbying and policy-driven research promoted change for economic benefit, placing economic capital as the dominant discourse. These neoliberal reforms deployed by governments under the New Right agenda introduced a new agenda for NPM (Hood, 1991). NPM espoused techniques that drew on private sector performance criteria to transform, modernise and improve public sectors (Denhardt & Denhardt, 2000; Lapsley, 1999; Lapsley & Pong, 2000). NPM created a new professional style management with output controls and quasi-market dynamics (Hood, 1991) to eliminate bureaucratic lethargy (Hoggett, 1996). The quasi-market criteria, through an array of standards and control, redefined professionalism. NPM introduced authoritarian line-management arrangements with the view to render academics to account within neoliberal terms (Raaper & Olssen, 2016).

Parallel to the reforms starting in the 1980s an Indigenous renaissance emerged as an international movement. This drive from Indigenous communities resulted in pressure for change, provoking a greater determination to preserve their customs and Indigeneity (Castles & Miller, 2004; Scholte, 2002). Indigeneity refers to being Indigenous; however, the term Indigeneity is stamped with tension when linked to the policy-making paradigms. There is a view that Indigenous people suffered poverty and disempowerment; another view suggests that Indigenous people capitalise on Indigenous politics as a channel for empowerment (Fleras & Maaka, 2010; Rata, 2006). Nevertheless, Indigeneity reflects the principles of the UNDRIP. This document states that Indigenous people are to be equal amongst all races and have the right to be free from discrimination, especially that which pertains to Indigenous origin or identity. It states further that Indigenous peoples have the right to establish and control their

educational systems and institutions. Indigenous people groups should be allowed to provide education in their languages, in a manner appropriate to their cultural methods of teaching and learning. Hence, Indigenous peoples are trying to exercise these rights by establishing alliances such as the World Council of Indigenous Peoples. Groups have formed a political order separate to that of the worldwide society (Sissons, 2005). For the purpose of this study, Indigenous peoples groups are those connected to the concept of challenge, resistance and transformation while being entitled to exercise their language, traditions and customs (Durie, 2005; Maaka & Fleras, 2005; Martinez-Cobo, 1987).

The reforms appear to have a common global thread. Some commonalities are the increase of institutional autonomy, the power of central administration, the decrease of collegiality, and the change of quality systems from improvement to accreditation, and diversification of funding sources (Amaral, 2009). The change of focus from inputs and process to outcomes and product (Codd, 2005) is referred to as the three Ms of neoliberal reforms; markets, managers and measurement (Ferlie, Ashburner, Fitzgerald, & Pettigrew, 1996). These policy technologies also known as managerialism, performativity and the market, are closely inter-dependent (S. Ball, 2003) and responsible for organising human behaviour (Giddens, 1996). The underlying order of NPM drove governments to prioritise managerialism, performativity and the market, concepts often disguised as agendas of social concern (Youngs, 2012).

The first concept of managerialism is seen as a global meta-shift associated with political reform and cultural re-engineering (Amaral, 2009; S. Ball, 2010) where the 'ism' points to an ideology within particular organisations (Meek, 2002; Trow, 1994). The culture of managerialism is concerned with getting the job done as quickly as possible rather than focusing on socio-political agendas (Grey, 2005). Managerialism is linked to efficiency and accountability, through recording, documenting and reporting. The culture of managerialism is not concerned with knowledge, experience, understanding and reflection, unless these last four concepts can be reduced to quantifiable indicators conducive to performativity (Codd, 2005; Meek, 2002; Reed, 2002). The increasingly preoccupation with efficiency through recording and reporting, ironically reverses in less

efficiency in an educational sense (Olssen, Codd, & O'Neill, 2004). Consequently, "the cult of efficiency had become the cult of managerialism" (Olssen, Codd & O'Neill, 2004, p. 191). Managerialism reduces collaboration, trust and motivation and counters any desire to innovate (Horton, 2003; Pollitt, 2003).

The second concept identified as significant within the literature is performativity. Performativity is described as "a new mode of state regulation which makes it possible to govern in an advanced liberal way" (S. Ball, 2003, p. 215); or "the optimisation of the relationship between input and output" (Lyotard, 1984, p. 11). S. Ball (2010) alerted that performativity is close to taking our pulse 24 hours a day, yet producing opacity rather than transparency by encouraging practitioners to change their values and beliefs for a life of calculation. In Deleuze's (1992) view workers operate with a "tick box" mentality, "giving the position of any element within an open environment at any given instant" (p. 7). Youngs (2012) argued, "economic globalisation has contributed to the emergence of two seemingly opposing forces, organisational level responsiveness and national level performativity through measurable education outcomes" (p. 20). These two mentioned forces can be compared to two different cultures, a culture of teaching overlapping a culture of performativity. The culture of performativity is linked to the pragmatism of rationality that "demands clear minds and cold wills" (Lyotard, 1984, p. 61).

The third selected concept, a neoliberal market model has emerged as an instrument of public policy. Markets involve complex activities. Particularly, education policy requires intricate undertakings linked to economic value and international market competitiveness (S. Ball, 2004; Cowen, 1996). This model transformed schools, colleges and higher education social processes of teaching, learning and research into quantifiable goods, statistics and being "an item in a data bank" (S. Ball, 2004, p. 8). Instead of social democratic principles, the competitive market does not offer a level playing field for the disadvantaged to participate (Thrupp & Tomlinson, 2005).

After more than three decades since starting the reforms, there has been increasing literature that argues against governments' enticement of neoliberal solutions, leading to "a cruel disappointment" (Lapsley, 2009, p. 2). Neoliberalism has been explained as a

discourse, a form of governmentality and even a revolution (Olssen, Codd, O'Neill, 2004). The education reform has been named a "policy epidemic" (S. Ball, 2010, p. 215) by which organisations become a commodity (Roberts, 2009). The expectation for more accountability gave rise to cynicism, resulting in organisational loss of trust (Trow, 1996). S. Ball (1990) and Codd (2005) argued that educational policies need to reconnect with social policies. S. Ball (2010) stated that "performance requirements frequently bring unhelpful or indeed damaging practices, which nonetheless satisfy performance requirements" (p. 8). Advocates for neoliberal reforms claim that public services benefit from market mechanisms. These mechanisms appear conducive towards operational efficiency and economic effectiveness. Previously sclerotic professional monopolies prevailed within public life (Maddock & Morgan, 1998; Osborne & Gaebler, 1992).

### **Neoliberal reforms in higher education**

The change imposed by the reforms in higher education organisations was no different. The change was not only structural but focused on ideology and values, altering the relationship between organisations, state and society (S. Ball, 1998). Reforms were driven by external and internal pressures to improve market performance. To become more economically sound and competitive, governments required organisations to modernise from a perceived slow model of collegiality and academic prestige to a faster, corporate, individualistic and technological model (Amaral, 2009; S. Ball, 1998). In higher education governments, have taken upon themselves a regulatory role, assuming that government agencies are more capable of protecting students' interests. Thus, through licensing, accreditation and auditing, it is assumed that customers are provided with information on the quality of goods and services. This model of acquiring goods and services by a public agent on behalf of the customers led to a quasi-market environment (Amaral, 2009).

Arguably, the reforms under the neoliberal model show some positive features focusing on systems to improve performance through more efficient, effective and economic governance from the corporate world. This market approach promotes value for money, openness and transparency within pre-defined standards, connectedness with stakeholders and strategic leadership. This model of government steering the market

has moved the tertiary education sector goals of social, human, and scientific progress towards economic advancement (Amaral, 2007; S. Ball, 1998; Codd, 2005; Grey & Scott, 2012). The market is the ideological explanation for the neoliberal system of power that is not sufficient for the basis of policymaking in higher education. The neoliberal market model is self-defeating; although it claims to pursue economic growth, it does not comprehend the potential of higher education (Marginson, 2009). This model does not include the notions of cultural enhancement, critical reasoning and knowledge advancement (Marginson, 1993).

The focus on accountability and performance was first developed in the UK under Margaret Thatcher's prime ministerial watch. KPIs remain embedded within the higher education policy perspective. KPIs are underpinned by the 3Es being 'economy' in the acquisition and use of resources, 'efficiency' in the use of resources and 'effectiveness' in the achievement of objectives (Sachs, 2003). Instead of encouraging trust, this approach can build fear of retribution and punishment if targets are not met. A sense of negative competitiveness amongst colleagues can develop through competing for student enrolments, subsequent completions and graduations. According to a study conducted in schools in the UK, the use of KPIs is not conducive to the enhancement of a learning organisational culture (Wiggins & Tymms, 2001). S. Ball (2010) emphasised that what he called "epidemic of reform" (p. 215) did not only change what educators, scholars and researchers do, but it changed who they are.

### **Indigenous renaissance in higher education**

During this period of three decades and in parallel to the 'Neoliberal reforms' another major trend, 'Indigenous renaissance' emerged; this trend caused meta-shifts within contemporary global movements. With the emergence of neoliberal reforms, education, health and social services sectors have been influenced by a renaissance of Indigenous communities. During the early 1990s, the Indigenous Peoples' movements erupted worldwide. In 1993 the United Nations declared *The Year of the World's Indigenous Peoples* and issued a *Declaration of Indigenous Rights* (Carruthers & Rodriguez, 2009). Since the second part of the twentieth century, international migration has seen Indigenous communities interwoven with new settlers determined

to keep their worldviews and customs. This shift has resulted in pressure for change from original communities, provoking a greater determination to preserve their traditions and Indigeneity (Castles & Miller, 2004; Scholte, 2002).

As part of the same international movement, Indigenous higher education sector representatives from around the world met in August 2002 in Kananaskis Alberta, establishing the World Indigenous Nations Higher Education Consortium (WINHEC). WINHEC was created to provide an international forum to support the views and common goals of Indigenous peoples through higher education, including an accreditation body for education initiatives and systems that are underpinned by Indigenous worldviews (Barnhardt & Kawagley, 2005). Indigenous epistemologies have kindled vast attention from scholars around the world, and consequently, terms such as biculturalism, interculturality and IBE have become more familiar within the education field.

The literature review turns to academic quality in tertiary education; then to the context of Aotearoa New Zealand, Chile and Argentina, the countries where the data collecting methods for the three selected case studies took place. Aotearoa New Zealand, Chile and Argentina have been for more than three decades at the forefront of the above critically analysed neoliberal reforms. Aotearoa New Zealand, together with the United Kingdom (UK) and Australia, has been looked upon as the pacemakers in the adoption of neoliberal reforms since its inception in the early 1980s (Hood, 1991, 1995; Lapsley, 2009; Whitcombe, 2008). Correspondingly, neoliberal policies were implemented in Latin-American in the late 1970s and early 1980s. Chile, ruled at the time by a military dictatorship, became known as ‘the laboratory’ of neoliberal reforms. Argentina is part of the mega-systems that influenced Latin-America higher education and has a commonality of inequalities.

### **Academic quality**

The discussed major forces, Neoliberal reforms and Indigenous renaissance are pivotal and competing influences within the management of quality in Indigenous higher education organisations. This section connects these two forces with the concept of

academic quality from the perspective of their different values and beliefs. The consequent tensions, challenges, opportunities and impossibilities highlighted within the literature assisted in framing this cross-cultural study. The idea of quality traces back to the history of civilisation. However, systems of quality and the monitoring of quality are recent. The ideas on quality of Deming and Juran were ignored for many years in their birth country, the United States of America. After World War II, Deming and Juran provided ideas on quality to Japan where they were well received by Japanese managers (Krüger, 2001). When Deming was in his 80s in 1980, his approach to quality was published in an NBC White Paper and titled *If Japan Can, Why Can't We?*. This event marked the beginning of a quality revolution in the United States of America (Krüger, 2001). Anderson (2014) discussed quality systems. Quality control is the oldest quality notion. It encompasses detection of error focused on an after-event process implemented by inspectors as quality professionals. Quality assurance, instead, places responsibility on the workforce and is concerned with averting faults re-occurring. It is a before and during the event process. The third, Total Quality Management (TQM) is, according to Sallis (2002) about “creating a quality culture where the aim of every member of staff is to delight their customers and where the structure of their organisation allows them to do so” (p. 17). West-Burnham (2002) argued that TQM has much to offer educational organisations because it is value-driven, has a strong moral imperative, is customer focused, and has values that are consistent with a quality culture. However, the same author alerted that this culture can increase the likelihood of managerialism with “excessive concern with systems and structures to the detriment of the core purpose of the organisation” (West-Burnham, 2002, p. 322), which in education is teaching and learning.

At the forefront of the neoliberal reforms, the OECD has swayed the way quality became pervasive in the rhetoric of education. This self-appointed organisation highlighted a benchmarking quote “...concern for the equality of education... is today among the highest priorities in all OECD countries...” (OECD, 1987, p. 123). Yet, the concept of quality has not been consensually defined, it is problematic (Liston, 1994) and slippery (Harvey & Green, 1993; Walsh, 1994) because of its multifarious meanings that are

portrayed. The consensus about quality is that it is an elusive concept (Neave, 1986) that sits within a philosophical realm (Green, 1994). Quality can be seen as an absolute concept when it conveys status (West-Burnham, 2002). In this sense, quality is similar to beauty, goodness, truth, prestige rarity and expensiveness, signalling the highest standards that can possibly be attained. However, when being used as a measurement against criteria, quality is a relative concept that evaluates the service (Sallis, 2002). West-Burnham (2002) adds that “a number of amorphisms have emerged as the common perspective” (p. 316). As examples ‘Quality is always what the customer says it is’ and ‘Quality is fitness for purpose’.

Together with the global reform, the terms quality and accountability became connected to the mentioned 3Es of effectiveness, efficiency and economy under the mandate of doing more with less (Sachs, 2003). TQM replaced quality control focused on error detection and quality assurance concerned with preventing faults re-occurring. TQM is concerned in creating a quality culture where every staff member aim is to delight the customers (Marginson, 1993; Winch, 1996). In higher education, this translates to displaying an academic ownership of quality (Harvey & Purser, 2006). TQM can be advantageous to educational organisations because it is value-driven, has a strong moral imperative and is customer focused, values that are consistent with a quality culture (West-Burnham, 2002). Conversely, this culture can heighten the likelihood of managerialism with “excessive concern with systems and structures to the detriment of the core purpose of the organisation” (West-Burnham, 2002, p. 322), which in education is teaching and learning.

### **Academic quality in higher education – Aotearoa New Zealand context**

This section briefly highlights the framework of academic quality in higher education within Aotearoa New Zealand. Issues of quality management are high in the education agendas of many countries deriving from global, political, economic and socio-cultural forces (Amaral & Rosa, 2010; Becket & Brookes, 2006). Aotearoa New Zealand is no exception, and consequently for the tertiary education sector, the quality imperative for TQM originates from the Tertiary Education Commission (TEC). The Education Amendment Act (2002) established the TEC, consequently stirring a paradigm shift

within tertiary education. TEC is responsible for the government's tertiary education strategy and for the distribution of public funds based on KPIs that drives student enrolment, course completion and graduation rates (Eichbaum & Shaw, 2005). To survive, institutions have to prove legitimacy through evidence of accountability. The New Zealand Qualifications Authority (NZQA) provides an overarching role for the self-managed tertiary institutions to ensure they conform to legislative requirements.

### **Biculturalism**

Biculturalism is a highly-contested notion that, depending on context, can be associated with the concept of integration through maintaining one's cultural heritage and adopting a new cultural identity (Tadmor & Tetlock, 2006). The notion of acculturation also grew from the concern of the effects of colonisation by European within Indigenous societies (Berry, 2005).

In Aotearoa New Zealand the response to educational challenges within a multicultural population is linked to its historical context about Māori and Pākehā<sup>20</sup> (Irwin, 1989; Simon & Massey, 1994). Māori and Pākehā are described as two cultures with diverse characteristics of behaviour patterns, values and beliefs (Walker, 1989; Willmott, 1989). Māori are the Indigenous people who have collective ideals, with wealth and power being attributed to the group instead of the individual (Patterson, 1992). Pākehā culture, meaning non-Māori culture, can be defined as "membership in the dominant group and by a particular relationship to the Māori and to the social and physical environment of New Zealand" (Spoonley, 1994, p. 89). This difference is seen in The Treaty of Waitangi<sup>21</sup>, signed between the British Government and the Māori peoples in 1840 by which a "historical national pact" of biculturalism was established in New Zealand" (Irwin, 1989, p. 11). This relationship guided by the concepts of partnership, protection and participation<sup>22</sup>, established the unique political ground of the New Zealand debate about

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<sup>20</sup> Pākehā – Originally, a non-Māori/Polynesian, now considered to be either a white New Zealander, or white person in general.

<sup>21</sup> Treaty of Waitangi – The binding written covenant between the British Government and the Māori/Indigenous peoples signed in 1840.

<sup>22</sup> Concepts of partnership, protection and participation – Underpinned the relationship between Māori and the Crown with the establishment of the Waitangi Tribunal in 1975 when it became possible to redress historical Treaty grievances.

citizenship rights and obligations (O'Regan & Mahuika, 1993). The educational policy perspective in Aotearoa New Zealand has favoured, arguably, a bicultural framework of education, perceived as “the intermediate step between a monocultural education system, the current reality in New Zealand, and the desired goal of a multicultural system” (Irwin, 1989, p. 9).

There is a continuous Māori drive for the New Zealand Government to deliver equality under The Treaty of Waitangi. Hence, Māori raised questions about Western education as to whether it caters to the needs of Indigenous learners (Bell, 1996; Irwin, 1989). The Māori Education Commission established in 1997, believed that programmes guided by Kaupapa Māori, such as Te Kōhanga Reo<sup>23</sup>, Kura Kaupapa Māori<sup>24</sup> and ngā Wānanga<sup>25</sup>, although still relatively young, at the time were proving to be successful while also working within Western initiatives.

### **Biculturalism in higher education – Aotearoa New Zealand context**

The notion of biculturalism is reflected through Indigenous movements and government responses in an attempt to Indigenise the academy (Mercurieff & Roderick, 2013). Low enrolments and grades of Indigenous students in tertiary education indicate that organisations do not provide for their social, cultural, or economic needs (Pidgeon, 2008). There is a vision with a consequent call for balanced partnership between Western best academic practices combined with Indigenous traditions and worldviews within higher education organisations. Aotearoa New Zealand is leading this worldwide movement where “visionaries like Graham and Linda Smith and initiatives that have put Indigenous values, practices, languages, and pedagogies closer to the centre of many of their institutions” (Mercurieff & Roderick, 2013, p. 165).

The tertiary education sector in Aotearoa New Zealand provided Māori studies in the form of Bachelor of Arts, first introduced in 1951 at the University of New Zealand. This initiative and subsequent ones by Sir Apirana Ngata, assisted in increasing “the level of

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<sup>23</sup> Te Kōhanga Reo – A Māori development initiative, aimed at maintaining and strengthening Māori language and philosophies within a cultural framework inspired by Māori elders in 1982.

<sup>24</sup> Kura Kaupapa Māori – Māori language immersion class.

<sup>25</sup> Ngā Wānanga – Plural of Wānanga or Māori tertiary education organisation.

respectability of Māori culture as an academic study” (Walker, 2004, p. 194). Ngata’s vision of Māori thinking and knowledge being in a parallel column to any other bodies of knowledge is presently clearly established in a sector of tertiary education referred to as Wānanga. Traditionally, whare wānanga were places of higher learning for specially set aside individuals who travelled and shared knowledge throughout Aotearoa New Zealand. This framework “benchmarked by others, was a key part of the maintenance of the tribal lore” (Robust, 2007, p. 1). Contemporarily, the creation of three Wānanga, is a drive that stems from Māori seeking to improve tertiary educational achievement for Māori and others marginalised by the education system (Jahnke, 1997). “Wānanga are charged under the Education Act 1989 to run their institutions in accordance with Tikanga Māori and Āhuetanga Māori practices in their work” (Mead, 2003, p. 312).

At this point, the literature review focuses on an additional dimension within the Indigenous context of TQM in tertiary education in Aotearoa New Zealand. This dimension guides how quality is delivered when recognising Kaupapa Māori as an educational intervention and transformation in andragogy, the curriculum and evaluation (Durie, 2001). This approach of TQM is linked to Tikanga Māori and is founded on values and principles according to ancestral voices that guide collective responsibility and social harmony (Pohatu, 2007). Contemporarily, Tikanga Māori renaissance is valued within educational contexts in Aotearoa New Zealand. The three Wānanga within this country provide evidence that there is a determination by Māori to retain their knowledge base (Walker, 2005).

However, in Wānanga, quality is regulated by neoliberal policies, controlled by the economy. At the same time Tikanga Māori principles and values guide performance and interactions. The two forces, neoliberal and Indigenous, are based on essentially different tenets that are consequently transposed into the leaders’ role to negotiate academic quality. Quality in higher education for Māori people means the inclusion and reproduction of their language, culture and whakapapa<sup>26</sup>, as is the approach of Wānanga (Walker, 2005). Since its inception in 1992, Wānanga has outgrown the NZQA framework

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<sup>26</sup> Whakapapa – Genealogy.

by delivering quality within Indigenous epistemologies within the international arena (Walker, 2005). Consequently, Wānanga reclaims a position to help “Māori to see and interpret the world through Māori eyes” (Royal, 2005, p. 10).

### **Academic quality in higher education – Latin America: Chile and Argentina contexts**

Around the 1980s, Latin America had the lowest public funding of higher education in the world, resulting in governments linking quality to finance and evaluation. A so-called new common sense meant decentralisation, evaluation, accountability and privatisation of tertiary education organisations (Alcántara, Llomovatte, & Romáo, 2013).

In Chile, the Military dictatorship (1973–1990) led by Pinochet, left a legacy of the virtual absence of civil democratic practices within universities. Demands for quality linked to accountability within higher education added pressure to the already underfinanced sector (Reisberg, 2015). To counter the negative effects the reforms caused in education, the Government began a comprehensive educational reform effort in 1997 based on three guiding principles of equidad<sup>27</sup>, calidad<sup>28</sup>, and participación<sup>29</sup> Ministerio de Educación<sup>30</sup> (MINEDUC) - 1996. Government bodies were established within the higher education system, such as El Consejo Superior de Educación/CNED<sup>31</sup> - 1990, La Comisión Nacional de Acreditación/CNA<sup>32</sup> - 1998 and El Sistema Nacional del Aseguramiento de la Calidad de la Educación Superior/SINAC<sup>33</sup> - 2002 (Rhoades, Maldonado-Madonado, Ordorika, & Velazquez, 2004). Several private tertiary organisations were closed for not meeting quality standards. The accreditation of institutions and degree programmes have been questioned as a result of the perception of having allowed poor quality institutions to be accredited (Boston College Center for International Higher Education, 2014). Latin American universities have been challenged to develop a Modelo distintivo de Universidad Latinoamericana<sup>34</sup> that reflects their

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<sup>27</sup> Equidad – Equity.

<sup>28</sup> Calidad – Quality.

<sup>29</sup> Participación – Participation.

<sup>30</sup> Ministerio de Educación – Ministry of Education.

<sup>31</sup> El Consejo Superior de Educación – The Council of Higher Education.

<sup>32</sup> La Comisión Nacional de Acreditación – The National Commission for Accreditation.

<sup>33</sup> El Sistema Nacional del Aseguramiento de la Calidad de la Educación Superior – The National Quality Control System of Higher Education.

<sup>34</sup> Modelo distintivo de la Universidad Latinoamericana – Distinctive model for Latin America university.

strengths and their historical national identities (Rhoades et al., 2004). A call for equity, quality and participation in education began to counter the distrust and fear derived from the educational system during the military dictatorship of Chile.

Argentina was at the forefront of the development of higher education in South America during the 1950s and 1960s. The subsequent disruption of democracy between 1966 and 1983, led to the collapse of the university model, the mass migration of talented people and the decline of quality in higher education (Theiler, 2005). From the 1980s to 2000s hyperinflations affected the Argentinean economy at the same time as high university enrolments with consequential limited budgets in the public and private sector.

In 1993, Argentina passed La Ley Federal de Educación, a federal law that attempted to improve the quality of the education system by transferring educational services to the provinces. Under the 1995 Higher Education Act, national and private universities enjoy substantial autonomy. These organisations are entitled to select their collegial bodies as well as managing their human resources and curriculum design. The Comisión Nacional de Evaluación y Acreditación Universitaria/CONEAU<sup>35</sup>, established in 1995, is charged with ensuring universities meet official quality standards by the Boston College Centre for International Higher Education in 2014.

### **Indigenous Intercultural Bilingual Education – Chile and Argentina contexts**

For more than two decades, international Indigenous movements strove to negotiate the institutionalisation of their rights within the international human rights framework. In Latin America, following UNDRIP, Indigenous shifts continued throughout the continent (Hernández, 2003). The concept of biculturalism is not common in Latin American educational rhetoric. Instead, the terms intercultural and bilingual have been included in education throughout Latin American countries (López, 1998). Pastrana, Williamson, and Gómez (2004) explained that bilingual intercultural education in Latin America refers to how Indigenous educational issues are contextualised within the

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<sup>35</sup> Comisión Nacional de Evaluación y Acreditación Universitaria – National Commission for Evaluation and Accreditation of Universities.

relationships between the dominant culture, the culture of native peoples and global society. The term intercultural implies integration into the educational context (Pastrana et al., 2004). The Human Rights Council called for a report entitled Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) (2009). This report states “In Latin-America, bilingual and intercultural approaches to education are widely promoted and have been found to be successful in the preservation of identity and culture and vital in tackling discrimination and the exclusion of Indigenous peoples” (p. 17).

The Mapuche<sup>36</sup> is one of the eight most known Indigenous First Peoples of Argentina and Chile that suffered sub-standard health, education and income because of the asymmetric power in relation to the dominant culture (Williamson, 2005). Since the Spanish colonisation in the mid-16<sup>th</sup> century, a process of redefinition and reduction of Mapuche ancestral territory has taken place in Chile and Argentina. Hence, socio-cultural political and ideological forces of conflict, negotiation and agreement continuously take place between the Mapuche communities and the Chilean and Argentinean governments. In the education field, intercultural initiatives have been established. According to research conducted by Ortiz (2007), these initiatives are about Mapuche people’s practice of their traditions, language and values that have been passed orally from their ancestors.

The last two decades viewed an Indigenous renaissance particularly within Mapuche communities in the Región de la Araucanía in the IX Region in the South of Chile (Ortiz, 2007). Mapuche people reclaim their identity through the revitalisation of their language, culture and social practices in resistance to the huinca society (Yáñez & Aylwin, 2007). As part of democracy being re-established after dictatorship two bills of law were sent by President Aylwin in 1991 for the Congress approval. The first bill would enable Mapuche people to acquire nationhood status within the Chilean state. The second bill of La Ley Indígena 19.253 was modified in Congress and did not meet the Indigenous demands for cultural and linguistic rights (Saavedra, 2002). An Office of IBE

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<sup>36</sup> Mapuche – From Mapu: Land, Che: Peple – People of the Land – Indigenous people of Chile.

was established in the Ministry of Education in 1996 with an initial budget of two thousand dollars for the development of programmes throughout the country (Williamson, 2002). Although more funds were allocated, Williamson (2017) argued that the establishment of IBE accredited courses are not included within the Chilean state educational policy.

In Argentina, Indigenous people have the constitutional right to an education that ensures respect for their identity. The National Education Act 2006 established the IBE that promotes Indigenous cultures and languages. However, Indigenous peoples are faced with difficulties to complete education at all levels mainly as a consequence of poverty (Anaya, 2012). At a national level, the National Institute of Indigenous Affairs has launched the Support Programme for Intercultural Indigenous Education. This initiative includes grants for Indigenous students, intercultural instruction, revival and consolidation of Indigenous communities' ancestral knowledge and support for Indigenous students at the higher levels of education. However, Argentina is still committed to passing laws to implement those rights effectively. There are still allegations of discrimination and inadequate training of indigenous teachers as well as deficient Indigenous history within the education curricula (Obuka, 2009).

Both countries, Chile and Argentina, have joined the Indigenous Intercultural Universities in Latin America. This initiative offers transnational tertiary education spaces with the view to implement educational, political and social reforms for Indigenous people (Mato, 2009, 2015; Pedota, 2011). Mato (2009) with a group of 56 assistants conducted research in 36 universities of the 50 identified as intercultural universities. The definition of intercultural, Mato (2011) explains, transcends cultural expressions of customs, foods and dances, but reaches the inherent cultural diversity, distinctive worldviews and values systems as well as diverse methods of teaching and learning modalities. Mato (2009, 2011, 2015) has elaborated a comprehensive typology of initiatives of Indigenous and/or intercultural strategies within Latin American countries, including Chile and Argentina (Mato, 2009, 2011).

### **Academic quality and values - Neoliberal and Indigenous**

Generally, core values of a tertiary organisation are linked to its academic quality through total quality management. However, values linked to quality is a complex notion. The recognition that quality can be experienced but is difficult to label adds complexity. Quality is difficult to measure or quantify it because of its intangibility or lack of physical evidence, unless it has a relative ontology instead of an absolute one. Tertiary education organisations recognise the imperative to engage and strive towards optimisation of the quantity and quality requirements of education, as education is a critical part of human development and government interest (de Knop, Theeboom, Huts, Van Hoeke, & de Martelaer, 2004). Another level of complexity for academic quality in Indigenous higher institutions is that, “contrary to the idea that expressions of quality are found in what is mostly measurable; Indigeneity posits a wider evaluation methodology that extends from what is seen to what is also not seen but felt, experienced and understood” (Meyer, 2005, p. 3). Generally, for Indigenous people, quality and standards are not about benchmarking but are about inherited language and culture specific to a place where its students’ and communities’ wellbeing is relational to this inheritance (Jahnke, 1997). The process of quality and excellence for Indigenous people is connected to language, culture and spirituality conducive to the transformation that occurs when the wholeness of mind, body and spirit are involved in learning (Meyer, 2005).

Empirical research conducted in Aotearoa New Zealand in a Māori tertiary education organisation highlights leaders’ efforts to optimise academic quality within two worlds, neoliberal and Indigenous (Anderson, 2014). However, the same research concludes that there is a need to review policies that only reflect accountability linked to economy, efficiency and effectiveness. Under the umbrella of Te Ao Māori, being responsible and accountable through KPIs is not cohesive within Indigenous worldviews. Instead, ngā takepū<sup>37</sup> advocate responsibility and accountability as *hoa haere*<sup>38</sup> and *kaitiaki*<sup>39</sup>. Ngā takepū are markers, symbols and reminders of what is just, fair, honourable and right in

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<sup>37</sup> Ngā Takepū – The Principles.

<sup>38</sup> Hoa haere – Cultural companion.

<sup>39</sup> Kaitiaki – Guardian/Caretaker.

the pursuit of mauri ora<sup>40</sup> (Pohatu, 2003). Amongst other takepū, wairuatanga<sup>41</sup>, whanaungatanga, ako<sup>42</sup> and whakapono<sup>43</sup> are linked to the concept of academic quality within Indigenous Māori education.

Wairuatanga is connected to teaching and learning within Māori worldviews including higher education as “spiritual matters are in the main a normal part of Māori life” (Ohia, 2006, p. 112). The concept of wairua<sup>44</sup> means that the physical and spiritual worlds are connected with activities in the everyday material world under the influence of higher spiritual powers (Marsden, 2003; Reilly, 2004). Whanaungatanga is a core Māori construct paramount to quality service as it guides all interactions (Bishop, 2005; Durie, 2001) built on faith, love, hope and humility (Ohia, 2006). The concept of Ako in the context of everyone being in constant state of learning and consequently teaching (Pere, 1994), includes sharing ideas, partaking knowledge, time, space and energy (Mead, 2003; Metge, 2004; Mikaere, 2012; Pohatu, 2003) as students learn from teachers and vice-versa (Freire, 1993). Discussions and debate on academic quality often occur at hui level are also linked to the concept of Ako within educational Māori frameworks (Pohatu, 2008). Whakapono relates to the act of believing or having faith and trust in others, a system or an organisation (Harmsworth, 2005).

Tensions between Māori and neoliberal values occur within the concept of academic quality. These dichotomies were highlighted by empirical research conducted within small-business field; showed Māori values being placed at the centre of all interactions and not supplementary as they are for non-Māori (McCaw, Wakes, & Gardner, 2012). Later research focussed on the educational field highlighted the importance of Māori values within the organisation and the paramount centred place they occupied within all involved in the organisation (Anderson, 2014; O'Brien, 2013). Durie (2001) agreed

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<sup>40</sup> Mauri ora – Wellbeing.

<sup>41</sup> Wairuatanga – An understanding and believing that there is a spiritual existence in addition to the physical.

<sup>42</sup> Ako – To teach and learn simultaneously, to share knowledge.

<sup>43</sup> Whakapono – Belief, trust.

<sup>44</sup> Wairua – From: Wai: water/river, Rua: two – two streams – spiritual and physical.

and further discussed that when working with Māori, a Māori worldview must be shaped and driven by the parameters of practice.

There are similarities in values held by Indigenous people worldwide. Pohatu (2003) discusses that Indigenous worldviews indicate a strong focus on spirituality and relationships. Indigenous epistemologies practised completely or partially in tertiary education organisations, generally embrace notions that include respect for elders, family, self and others as well as honouring the ancestors (Edwards, 2009; Hammersmith, 2008) . Similar to the importance of spirituality and relationships in Māori tertiary education, Williamson (2017) argued that these two values are essential if interculturality was to prevail within Chilean higher education. Interculturality, Williamson's (2017) chosen term for IBE, lies in the cultural, the natural and the spiritual. The neoliberal higher education system in Chile is "discriminatory, profit based and conceived as a consumer good, not a human right; unless the systems for academic promotion and development are modified from the concept of productivity ....to the service of democracy and the humanisation of peoples" (Williamson, 2017, p. 63). Similarly, provinces in Argentina are developing their own policies and programmes on IBE; however, lack of resources has impeded its proper implementation (Anaya, 2012). Concepts such as 'all of creation is spiritual', and 'right relationship between spiritual and physical', are basic conditions within Mocoví<sup>45</sup> lives (Horst, Paul, & Paul, 2015).

Neoliberal demands for accountability in higher education have weakened the concept of trust (Amaral, 2009) essential to relationships within Indigenous peoples (Maged, Rosales-Anderson, & Manuel, 2017). Trust can be connected to individual characteristics like feelings, emotions, and values (Wolfe, 1976). Another perspective connects trust with the collective achieving organisational goals (Misztal, 1996). Trust can be seen as a valued public good facilitated and sustained by a social system (Putnam, 1993), related to honesty and interpersonal respect (Cardno, 2012). Conversely, distrust builds within, the same as trust; consequently, undermining the public good (Olssen, Codd & O'Neill, 2004). Codd (1999) referred to this as a "culture of distrust" (p. 45) that is not caused by

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<sup>45</sup> Mocoví – Indigenous people of Argentina.

people forsaking their trust to each other but because of educational policies that promote self interest instead of serving the common good. Putman's (1993) study refers to trust "the more there is, the more it will accumulate" (p. 169). The opposite of trust is fear and uncertainty. One of the barriers involving academic quality measures is fear of the unknown, of doing things differently, of making mistakes and its negative retributions (Cardno, 2012). Olssen, Codd and O'Neill (2004) argued that the excessive use of efficiency, effectiveness and control devalues interpersonal trust, ironically undermining "the core values that enable both markets and democracy to work" (p. 192).

### **Academic quality and leaders' role – Neoliberal and Indigenous**

Empirical research suggests that the leadership role is critical to sustaining and improving the quality and performance of tertiary education organisations (Bryman, 2012; Scott, Coates, & Anderson, 2008). The empirical research conducted in one of the three Wānanga of Aotearoa New Zealand concurred and further concluded that leaders "need to demonstrate competency in managing quality by complying with Western constructs such as accountability concerned with measurable performance, as well as being guided by the values, principles and beliefs within Te Ao Māori" (Anderson, 2014, p. 88).

On the one hand, neoliberal reforms changed the vision of professional public managers into practices and values of business-like entrepreneurs (Denhardt & Denhardt, 2000). Competitive individualism has replaced the education values of entitlement, universality and equality of opportunity (Blackmore & Sachs, 2007). On the other hand, Indigenous renaissance added complexity as leaders need to demonstrate competency in managing quality by complying with neoliberal as well as Indigenous constructs. Hence, the challenge is for leaders in tertiary education to continue being change agents (H. Jenkins, 2009) while "claiming space to safely explore depths within Māori world-views" (Pohatu, 2003, p. 6) through the never-ending campaign in pursuit of mauri ora (Pohatu, 2008). These spaces about the management of quality are seemingly two divergent traditions in a war of positions or "two bodies of knowledge that irritate one another" (perscom, L. Smith, 10 February, 2002 as cited in Pohatu, 2003, p. 3).

The rhetoric of the philosophy and academic fields depicted different spaces. Foucault (1986) discussed metaphorical spaces within relationships amongst people. Lefebvre (1991), a strong advocate of spatial theory, referred to space as an active component from where social order can be influenced. The third space, discussed by Bhabha (1994), makes available politics of inclusion by initiating “new signs of identity and innovative sites of collaboration and contestation” (p. 1). The hybrid nature of the third space can be seen as providing the ability to navigate two cultures by negotiating differences and affinity while providing counter-hegemonic strategies (Bhabha, 1994). After relating violent and forceful historical struggles, Ermine (2004) refers to the ethical space, previously seen in Poole (1972). The ethical space is a place where two minds, Indigenous and Western, meet while recognising alternate forces between oral versus written, holistic versus physical and natural versus artificial views. The comparative study of tertiary education in South Africa, Hammersmith (2008) advocated the ethical space of Ermine (2004) by endorsing the “convergence of Indigenous and Western knowledge systems, led by Indigenous communities” (p. 55). The cultural interface is of a similar contested stance where “things are not clearly black or white, Indigenous or Western” (Nakata, 2007, p. 9).

The notion of double consciousness (Du Bois, 1903) is also a space that in its inception challenged the unequal inclusion of blacks, first as slaves and later without basic human rights towards social development. Double consciousness refers to the sense of the colonised looking into self through the eyes of the coloniser, ideas that were applied to Latin America (Du Bois, 1903). The far-reaching idea of border crossing is depicted by Mignolo (2000) with the metaphor of a writer that through thinking can cross borders paying no attention to power relations disguised as universal paradigms. In a similar vein border thinking, are “moments in which the imaginary of the modern world system cracks” (Mignolo, 2000, p. 23). The analogy of the coin represents two worlds, Western and Indigenous, both sides having the same value and being utilised consistently together (Anderson, 2014). Conversely, G. H. Smith (1997) addressed the history of imperial colonisation and Wesseling (1997) spoke about neo-colonisation. Thrupp and Willmott (2003) raised the concept of managerial colonisation. These three concepts

allude to the neoliberal and Indigenous worlds being inequitable. The absence of equitability is denoted by Lyotard (1988) as the *différend*. In the case of the *différend*, any compromise between two inequitable parties will be damaging to one or both parties.

## **To Conclude**

I have examined theories from the corpus of work from Paolo Freire, Michel Foucault, Jean-François Lyotard and Taina Pohatu. For the purpose of this study, the discussed theories influenced my critical lens as a researcher. The theories guided the conceptualisation of the aims and questions of this study and assisted with being conscious of the application of respectful relationships with people and topics throughout this study. The discussed theories and research literature explicitly informed this study and assisted with understanding the different contexts within the research sites.

The literature and research studies will be revisited in each case study discussion chapter within Part Two and then again in Part Three.

## **CHAPTER THREE**

### **The Research Philosophy and Design**

#### **Introduction**

Chapter Three outlines the research paradigm by initially explaining the philosophy behind this study. The philosophy consists of ontological, epistemological, methodological and theoretical frameworks that underpin this study. Then, the subsequent research design and case study approach are explained. The three dimensions within this case study approach, being semantic, pragmatic and syntactic, are then explicated. Sampling and data collecting methods are explained. The semantic dimension is supported by interview method; the pragmatic dimension is supported by observation method and the syntactic dimension is supported by documentary analysis, fieldnotes and photographs methods. Analysis of the data is made known by explaining the theory and how the data were organised. Ethical issues are then addressed. The chapter concludes with a critique of the research criteria.

#### **Research Paradigm**

##### **Ontological, epistemological, methodological and theoretical frameworks**

A primary assumption of my study on *How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives*, is the adoption of Critical Theory. Critical Theory has been adopted in my study as one of the five ontological paradigms, the other four being positivism, post-positivism, participatory and constructivism (Guba & Lincoln, 2005). The literature review process confirmed this approach as critical qualitative research that brings “researchers and their research participants into a shared, critical space, a space where the work of resistance, critique, and empowerment occur” (Denzin, Lincoln, & Smith, 2008, p. 5). I dismissed the objectivism of the positivist and post-positivist paradigms that require the researcher to be more distant from the research subjects. The researcher participatory positioning supports the stance of Critical Theory. The Critical Theory paradigm requires the researcher to act as an “an advocate and activist” (Guba & Lincoln, 2005, p. 196) in line with the ontological assumption that virtual reality is shaped by “social, political, cultural, economic, ethnic,

and gender values” (Guba & Lincoln, 2005, p. 195). I concur with Foucault (1972) that reality is partial, where co-creation and change are the usual states of being. In my study, Critical Theory was supported by a constructivist dimension as participants and researcher co-created and constructed new knowledge. I was aware of not devising any general, unbiased and unequivocal data to create any absolute truth within my study (Lyotard, 1984). Instead, it was essential to respect the complexities and historicity within the context of the subjects that my study involved (Zemelman, 2012).

Epistemologically, a secondary assumption of this study is that knowledge is linked to cultural and social structures that change over time through a process of dialectical interaction (Guba & Lincoln, 1994). Through Critical Theory, the value-laden nature of knowledge is emphasised as well as the critical self-reflective practice that encourages researchers to become conscious of their own subjective, inter-subjective and normative claims (Kincheloe & McLaren, 2005). Thus, as a critical researcher, as far as possible, I recognised my ideological position and my historical location in the world and of the world (Freire, 1973). In the same way, I have declared my lived experiences that have influenced my interest in the research problem and how I conceptualised it. The insights of my personal and professional positioning were discussed in Chapter One under the subheading *Introducing the Researcher*.

Methodology is concerned with the choices that researchers make when planning and executing a study (Silverman, 2005), providing “a rationale for the ways in which researchers conduct research activities” (Morrison, 2007, p. 19). The methodology outlines how the researcher goes about studying the issue and is concerned about the process of the research rather than just the product. Researchers draw upon a set of beliefs that shape their worldviews and consequently direct them towards what to study, how to do research and how to interpret results (Bryman, 2012). The aforementioned set of beliefs is known as the research paradigm.

The term paradigm is employed in social sciences to describe an entire way of looking at the world. The research paradigm “relates to a particular set of philosophical assumptions about what the world is made of and how it works” (Davidson & Tolich,

2003, p. 26). Paradigms are basic belief systems that guide action (Guba, 1990), based on ontological, epistemological and methodological assumptions that represent particular worldviews (Guba & Lincoln, 1994). Worldviews are mental lenses that are entrenched ways of perceiving the world (Olsen, Lodwick, & Dunlap, 1992). The worldviews within human constructions are accepted as beliefs since “there is no way to establish their ultimate truthfulness” (Guba & Lincoln, 1994, p. 107). Epistemological, ontological and theoretical positions shape how the qualitative researcher comprehends and consequently how the research question is formulated, how a project is conceptualised, and how a study is carried out (Denzin & Lincoln, 2005). In this study, the paradigm lies beneath the framework that links the research methodology with the researcher’s ontological and epistemological worldviews. As the critical researcher of this study, I discussed my ontological and epistemological assumptions in Chapter One (Kincheloe & McLaren, 2005).

In addition, I drew from the dimensions of Culturally Responsive Methodologies, as they include “cultural and epistemological pluralism, deconstruction of Western colonial traditions of research, and primacy of relationships within a culturally responsive dialogic encounter” (Berryman et al., 2013, p. 15). Consequently, the dimensions of Culturally Responsive Methodologies such as Critical Theory and the addition of the overarching notion of Kaupapa Māori Theory are part of the research paradigm of this cross-cultural study. Kaupapa Māori theoretical frameworks are concerned with being culturally safe as well as acknowledging Māori ways of being within an approach that remains academically rigorous (Irwin, 1994). Critical Theory provides the researcher with the space to develop contexts within the research community. The significance of Critical Theory is that it consents subjective factors such as interpretation and emotion in and from social situations (Denzin & Lincoln, 2005). Critical Theory contests the inequality of the strategic ordering of knowledge and language seeking an emancipatory voice inherent from a critical humility (Kincheloe & McLaren, 2005). Hence, I entered the space offered by critical inquiry with critical humility, an ethical dimension to research that engenders questioning and challenging power interests of the dominant discourse (Denzin & Lincoln, 2005).

There are numerous critical theories which have common fundamental assumptions. These assumptions include that central to the information of consciousness there are socio-historically and culturally created power relations and language (Kincheloe & McLaren, 2005). The critical tradition itself within this cross-cultural study has drawn inspiration from multidisciplinary theories. I borrowed from social theorists like Michel Foucault and Jean-François Lyotard, as well as Latin American sociologists like Gunther Dietz and Paulo Freire amongst others. Similarly, Māori theorists like Russell Bishop, Mason Durie, Taina Pohatu, Graham Smith and Linda Smith together with other Indigenous scholars have stirred the critical stance of this cross-cultural study. Drawing from numerous critical theorists is an approach that gave rise to an inter-cross disciplinary climate named 'bricolage' (Denzin & Lincoln, 2005) or a "key innovation...in an evolving criticality" (Kincheloe & McLaren, 2005, p. 304).

Kaupapa Māori Theory stemmed from a renaissance of political consciousness amongst Māori scholars, particularly over the last two decades within the educational field. Consequently, a number of these scholars emphasised that Kaupapa Māori Theory is "Māori owned and controlled" (Nepe, 1991, p. 15) or it "is necessarily defined by Māori for Māori, drawing on Māori values, experiences and worldviews" (Pihama, 2001, p. 102). My decision to extend the use of Kaupapa Māori Theory to Latin America settings, aligns with Mahuika (2008) who asserted that Kaupapa Māori approaches are not restricted only to be used by Māori researchers or research participants. Kaupapa Māori decolonising and empowering approaches could significantly contribute to the proliferation of international Indigenous paradigms. According to Mahuika (2008) "Indigenous and minority scholars seek ways and means of articulating their own truths and realities within the Western dominant structures of the academy" (p. 3). The use of Kaupapa Māori within the context of Latin America, more specifically in Chile including Mapuche people and in Argentina including Mocoví people, posed a question about its transferability. An example of Kaupapa Māori transferability is the work of Māori Professor Graham Smith in Canada where he was involved in First Nations educational development across universities (Mercurieff & Roderick, 2013). To conduct this study within the context of Chile and Argentina, it was important to include the values and

practices of the participants' cultures alongside Kaupapa Māori. Values and practices of the three cultures, Māori, Mapuche and Mocoví, are then linked to Indigenous praxis within international conceptualisations.

Kaupapa Māori culturally specific research practices were explained by Bishop (2005) by way of drawing parallels for various Māori cultural concepts and terms such as hui pōwhiri<sup>46</sup>, koha<sup>47</sup>, harirū<sup>48</sup>, whanaungatanga, mihi<sup>49</sup> and whakapapa. Drawing from the mentioned work of Bishop (2005), Māori cultural concepts can be contextualised internationally. Yet, Bishop (2005) cautioned that distance between researcher and participants is an impediment to pin an international label on Kaupapa Māori research. In order to meet Kaupapa Māori research demands highlighted by Bishop (2005) and for the purpose of this study, the issue of distance between researcher and participants was resolved. Beyond spending time in the relevant organisations personally or through modern technological tools, the interpretative stance of the researcher's 'I' was placed alongside a participatory mode of consciousness greater than myself (Bishop, 2005; Pohatu, 2008). Then participants and I as the researcher shared identities and ideologies through dialogue (Freire, 1998), becoming co-researchers in mind, body and spirit in the journey of learning (Meyer, 2014). The dialectical interactions that took place between participants and researcher are contextualised within each of the three case studies; they are explained in Part Two, Chapters Four, Six and Eight.

The inclusion of Kaupapa Māori within the theoretical stance of this study, brings responsibilities and commitments, particularly for non-Māori researchers. Being an insider as well as an outsider researcher is acceptable within qualitative research, yet, L. Smith (1999) alerted us that this double role requires critical thinking about processes, relationships and the quality and richness of the data whilst being ethical, respectful and humble. Thus, human interactions involved rituals of encounter pertaining to the different cultures that participated in this study.

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<sup>46</sup> Pōwhiri – Formal welcome ceremony.

<sup>47</sup> Koha – Contribution towards running costs or service.

<sup>48</sup> Harirū – Greeting ceremony in a hui setting.

<sup>49</sup> Mihi – Oratory greeting and acknowledgement.

My position within this study concurred with the argument that both theories, Critical Theory and Kaupapa Māori Theory, aligned within the notion of exposing underlying assumptions of the power relations of dominant groups and the continuous oppression of Indigenous minorities (Berryman et al., 2013; López, 2009; Pihama, 2001; L. Smith, 1999). Thus, as within this study, Critical Theory and Kaupapa Māori Theory provided an opportunity for engagement with Indigenous people in a created space that was timely and essential.

## **Subsequent Research Design**

### **Multiple Case Study**

Having chosen a qualitative approach to critically examine the use of this space by individuals or groups, I selected multiple and purposeful case studies to be researched within a bounded system by time and place (Stake, 2005; Yin, 2011). This approach best served my intent to understand the complex organisational, social and political phenomena within Indigenous tertiary education organisations. The three case studies of these organisations were selected as they linked to the research aims, questions and the review of pertinent literature. The selection of the mentioned case studies assisted on building “an understanding that is informed by the context” (de Vaus, 2001, p. 220). The purposeful multiple sampling showed different perspectives on the problem. Consequently, the contextualisation of the three case studies in this research contributed to re-theorise how leaders negotiate quality in Indigenous tertiary education organisations. Accessibility to the tertiary education organisations was also considered (Creswell, 2013), as the value of the case sits not only in the information it can reveal but also in terms of accessibility for the researcher (Stake, 2005). The considerations for accessibility are explained in Chapter One under the subheading *The Choice of Locations for the Research Site* and further contextualised within each case study of Aotearoa New Zealand, Chile and Argentina in Chapters Four, Six and Eight respectively.

There is no formal definition of case study (Merriam, 1998); however, the research literature presents different views on how to categorise case study. Stake (2005)

accepted that case study is a common way to undertake qualitative inquiry; however, this last author argued that case study “is not a methodological choice but a choice of what is to be studied” (Stake, 2005, p. 443). We choose to study the case (Stake, 2005) within a real-life contemporary context or setting (Yin, 2009). Stake’s (2005) view of case study is limited to the inquiry perspective. Other authors extended this view of case study as to a strategy of inquiry (Denzin & Lincoln, 2005), a methodology (Merriam, 1998), a rigorous research method (Yin, 2009) and one of five main approaches to qualitative inquiry (Creswell, 2013). My choice of case study as one of the five main approaches to quality inquiry for this study links to Creswell’s (2013) view that the emphasis on the case is what differentiates case study from the other four approaches; narrative research, phenomenology, ethnography and grounded theory. Nevertheless, I have incorporated a number of Stake’s (2005) and Yin’s (2009) views on case studies.

In addition, it was also important to take into account the intent for conducting the case study. I have chosen instrumental case study, by which the case is researched to provide insight into a researcher determined issue (Stake, 2005). In instrumental case study, the case itself is of secondary interest and its value lies in its supportive role in facilitating an understanding of something further (Stake, 2005). On the other hand, the case is still studied in-depth as it assists with the investigation of the external issue (Stake, 2005). The choice of instrumental case study was relevant as the cases were selected according to how well they exemplified my interests. I decided not to use intrinsic case study which is the study of the case for its inherent value, interests, issues and contexts (Stake, 2005). Intrinsic case study refers to a case that has an intrinsic interest (Creswell, 2013) that may be dissimilar to the interest of the researcher (Stake, 2005).

The qualitative multiple comparative case study approach was conducive to an in-depth understanding of the bounded cases within purposeful sampling. Purposeful sampling best suited the case studies as it allowed the selection of participants on the basis of “their anticipated richness and relevance of information in relation to the study’s research questions” (Yin, 2011, p. 311). Thus, it was important to employ a range of methods for collecting empirical data as together or separately these methods can provide significant insights (Denzin & Lincoln, 2005; Yin, 1999) and interpretation over a

period of time (Merriam, 1998; Stake, 2005). The carefully selected methods were interviews, observations, documentary analysis hui, fieldnotes and photographs.

The research design was organised around the research questions. The main research question is:

- How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

The three subsequent research questions are:

- What are the imperatives and values of quality in Indigenous tertiary education organisations?
- What are the tensions, challenges, opportunities and impossibilities derived from the apparently irreconcilable differences between neoliberal and Indigenous worldviews?
- How can leaders assume to negotiate quality in Indigenous tertiary education organisations?

The research questions were contextualised to each case study. An overview of the research design is consequently presented (see Figure 3.1).

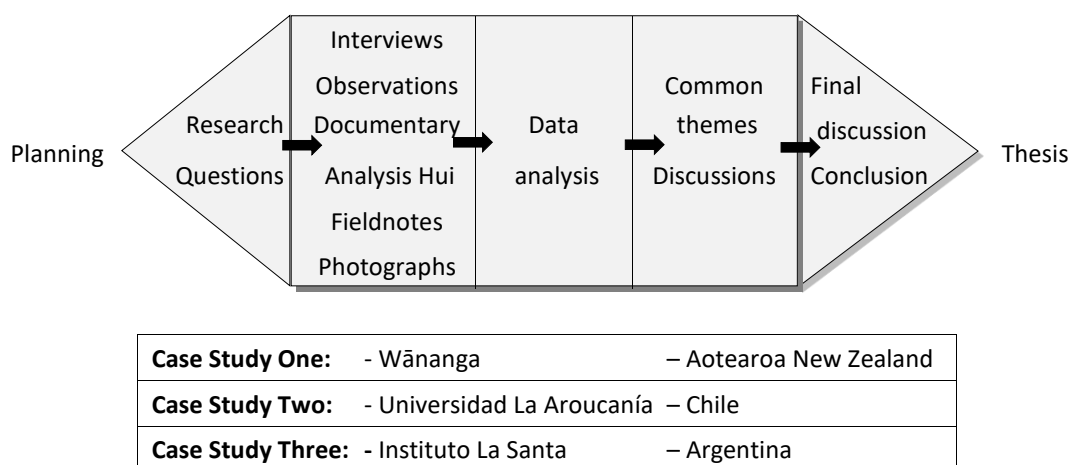


Figure 3.1: Rosales-Anderson (2015g) Overview of the Research Design. Adapted from Maged (2011).

The research questions, methods and process for data analysis were the same for the three case studies conducted in Aotearoa New Zealand, Chile and Argentina. Common themes and discussions followed for each case study. The final discussion, conclusion and thesis are constructed from the three case studies. The methods of interviews, observations, documentary analysis hui, fieldnotes and photographs are explained under the following Three Dimensions of Case Study approach.

### **Three Dimensions of Case Study approach**

#### **Semantic – Pragmatic – Syntactic**

From the onset of my study, as a qualitative case study researcher, I adopted the concept of acting as a bricoleur so I could add rigour and depth to the strategy of inquiry by drawing on a combination of approaches (Denzin & Lincoln, 2005). In addition, the critical stance in relation to the questions of my study stirred the research design towards considering three dimensions within the inquiry. The three dimensions being semantic, pragmatic and syntactic were first developed within a comparative ethnographic approach (Dietz, 2011). Ethnography, amongst other approaches, studies a group that shares the same culture. Generally, the ethnographic researcher gets involved in the day-to-day lives of the people within the research (Creswell, 2013). Instead, this study better suited an approach based on providing an in-depth understanding of multiple case approach whilst critically analysing data through the themes of the cases as well as cross-case themes (Creswell, 2013). Furthermore, the three-dimensional framework (see Table 3.1, p. 56) contextualised for this study was framed by semantic, pragmatic and syntactic typologies through a multiple case study approach. The three employed case studies were then compared as each case was selected to show different perspectives on the problem.

The described three-dimensional multiple case study approach allowed social realities to be critiqued within this study. First, the semantic dimension focused on the actors offering a comprehensive approach from an emic perspective. Methods emphasising participants as social actors were given priority over and above organisational structures (S. Ball, 1987; Dietz, 2011). The method of interview was adopted in relation to the semantic dimension within this study; diary notes completed the interview method.

Second, the pragmatic dimension focused on the interaction of subjects or the praxis of what the actors do. The pragmatic dimension offered a comprehensive approach from an etic perspective. Consequently, the speech level emic or the ‘sayings’ was contrasted to etic level observations or the ‘doings’. Hence, observation method was implemented in relation to the pragmatic dimension of this study. Third, the syntactic dimension focused on the organisation social structure from a holistic perspective. The methods of documentary analysis hui, fieldnotes and photographs were utilised within this third syntactic dimension (see Table 3.1). Including the third dimension within this framework, avoided falling into simplistic reductionism and apologetics (Dietz, 2011). In other words, through drawing on the third dimension of Dietz (2011), contradictions that could emerge when contrasting information emic versus etic, were not interpreted as mere inconsistencies. Instead, they were treated as coherent inconsistencies that, in turn, reflected the actors’ praxis represented within the organisations critically analysed. The importance of this framework is the inclusion of the third semantic dimension, which incorporates a look at the syntax of the structure of power (Carvajal Castillo, 2015c).

*Table 3.1: Three Dimensions of Case Study approach. Adapted from (Dietz, 2009).*

	<b>First Dimension - Semantic</b>	<b>Second Dimension - Pragmatic</b>	<b>Third Dimension – Syntactic</b>
<b>Focus</b>	Actor-centred	Interaction	Institution-centred
<b>Critical Analysis</b>	Speech	Praxis	Social structure
<b>Methods</b>	Interviews	Observations (purposeful)	Documents Analysis Fieldnotes Photographs
<b>Perspective</b>	Emic	Etic	Emic / Etic Epistemological Window

### **First Dimension – Semantic**

Interview method was selected for the first dimension termed semantic of the three dimensions of case study approach (Dietz, 2009). The semantic dimension focused on the actors and what they say, it provided a comprehensive approach from an emic perspective (Carvajal Castillo, 2015c).

### *Interview Method*

Participants in my study were invited to participate rather than being selected for this purpose. Thus, I sent a Participant Information Sheet containing the details of my study and an invitation to participate (see Appendix 1A). I purposely designed a semi-structured Indicative Questions for Interview, relevant to the research questions being the same for all participants (see Appendix 1B). These participants provided detailed answers demonstrating the organisation leaders' perspective on how they negotiate quality in their organisations. The interview questions assisted focusing on the critical concerns of my study (Fontana & Frey, 2005). At the same time, the semi-structured framework allowed flexibility and drew from participants an in-depth response to the topic. This approach was also appropriate within Kaupapa Māori framework as interviewing is an instrument that gives authentic connections between the souls of the participants and researcher by reaching areas of reality within people's subjective experiences, views and attitudes (Berryman et al., 2013). In the same vein, Silverman (2000) stated that interviewing gives an opportunity to obtain "an authentic gaze into the soul of another" (p. 823).

The criteria for participant selection required to recruit leaders who understood and managed quality in the nominated Indigenous tertiary organisations. For each research site, I took into consideration the guiding principle about recruiting an adequate number of participants until the data set was complete and nothing new was added in order to avoid data saturation (Bowen, 2008; Patton, 2014). In addition, I took into consideration the time that participants could offer for my data collection. The participants were academic leaders of the nominated organisations. Hence, these participants were well informed about the topic, and consequently, they were able to provide the necessary information (Bryman, 2012). In Aotearoa New Zealand I chose three campuses in different regions of North Island pertaining to one organisation recognised as a Wānanga. The total of three organisations was appropriate to gain multiple perspectives of the research problem aligned to the interpretative nature of this study (Patton, 2002). In Chile, there was one campus of a tertiary education organisation recognised as a

University. In Argentina, there was also one research site or campus of an organisation recognised as a Tertiary Education Institute.

A pilot interview conducted with a colleague who holds a similar position to the participants was employed. This approach was conducive towards lessening the issues regarding timing, avoiding leading questions and gaining experience in interviewing techniques (Bryman, 2012). Within the three case studies, interviews were conducted face to face, on a one-to-one basis (Bishop, 2005). This personalised approach allowed the participants the liberty to express their opinion openly and with depth that is not feasible through other methods, hence providing absolute confidentiality (Bryman, 2012).

In addition, I requested permission from each participant to write memo notes to complement and support information provided in the interviews. It was important to collect information that was invisible to the tape-recorder (Minichiello, Aroni, & Hays, 2008). Hence, while interviewing, I wrote memo notes about the participants and the setting, reflecting on what was said and even what was not said.

### **Second Dimension – Pragmatic**

Observation method was selected for the second dimension termed pragmatic of the three dimensions of case study approach within this study (Dietz, 2009). The pragmatic dimension focused on the interaction between subjects or praxis in relation to what they do; it provides a comprehensive approach from an etic perspective (Carvajal Castillo, 2015c).

#### *Observation Method*

Conducting on-site observation is a notion linked to case study research within a natural setting (Stake, 2005; Yin, 2009). The observations carried out were of meetings amongst leaders of the organisations discussing topics related to the management of quality. It was essential to focus on purposively selecting samples from which the most could be learned. Spradley (1980) presented five different types of participation varying between non-participant, passive, moderate, active and finally complete participant. During the

observations in the three research sites. I intentionally positioned myself as a non-participant observer. My participatory ontology was previously discussed, however for the purpose of this data collecting method; it was essential to observe normal meeting processes with minimal intrusion to collect factual data.

Non-obtrusive observation is an ideal technique for exploring discursive practice and to gather contextually specific and multi-voiced accounts of socio-political interaction (Patton, 2002). This process generates data about how people act, rather than how they profess to act. The non-participant observations of leaders' meetings related to the management of quality were conducted using an Indicative Framework for Observation protocol (see Appendix 2C).

### **Third Dimension - Syntactic**

Documentary analysis hui, fieldnotes and photographs were the methods selected for the third dimension termed syntactic of the three dimensions of case study approach (Dietz, 2009). The syntactic dimension focused on the institution; it provided a comprehensive approach from an emic perspective (Carvajal Castillo, 2015c).

#### *Documentary Analysis Hui – A new bricolage method*

The analysis of documents was necessary to access evidence within the third syntactic dimension in the organisations where the data collection took place. Documentary analysis is recognised as a preferred method in organisational research because it is an efficient and cost-effective way of collecting data (Wellington, 2000). Documentary analysis best served the purpose of the third syntactic dimension (Dietz, 2011) as this method contributed to shed light on the organisational structure of power (Carvajal Castillo, 2015c). Still, a number of tenets of traditional documentary analysis principles and processes posed challenges to my commitment to conducting this study with constant regard for the values that underpin a culturally responsive Kaupapa Māori methodology. The aspects that are an advantage within documentary analysis, being individualistic, unobtrusive and passive (Bowen, 2009; Bryman, 2012; Wellington, 2015) became a challenge by clashing directly with the principle of whanaungatanga within Kaupapa Māori methodology. A collective approach which respects the knowledge of

the participants through collaboration is consistent with a commitment to Kaupapa Māori research values (Bishop, 2005).

The challenge of being true to the notion of whanaungatanga within a culturally responsive approach as well as the need to research organisational structure gave rise to a new method named Documentary Analysis Hui (Anderson, 2014). As a qualitative researcher, I drew on the notion of *bricolage* in order to create a new method borrowing from different sources (Denzin & Lincoln, 2005). Traditional methods can present limitations that at times can be overcome by the qualitative researcher adopting the position of bricoleur. A bricoleur researcher can draw on innovative multi-methods that are rigorous but at the same time responsive and adaptive to specific research contexts (Kincheloe, 2004).

The concept of bricolage in qualitative research was first introduced by Denzin and Lincoln (2005) as an eclectic interdisciplinary process of employing methods as needed in the research context. However, Kincheloe (2004) shifted the notion of bricolage to a new level of complexity within the research processes. In shaping what it could be experienced as a new reality, Kincheloe (2004) contended that researchers had to be more proactive and consequently embrace complexity in order to respect the unique culture of the research context. Hence, as a bricoleur, I audaciously took a more active role within my research. Firstly, it was important to find a process for my study that could engage the participants in a sharing of the analysis tasks to generate findings. Yet, it was implicit that this process heighten the complexity of the documentary analysis conducted only by the researcher, previously well-known for its simplicity.

Thus, the documentary analysis hui method was a combination of two traditional methods, predominantly documentary analysis incorporating aspects of focus group interview conducted in the form of a hui. Documents are one of the main avenues of communication at all levels of an organisation as they can “cast light on many aspects of organisational life” (Foster, 1994, p. 148). Documentary analysis is about locating, interpreting, analysing and drawing conclusions about the documented evidence presented (Fitzgerald, 2012). Focus group method is a “research technique that collects

data through group interaction on a topic determined by the researcher” (Morgan, 1996, p. 130). Therefore, this technique utilised a focused discussion framework that centred on a set of documents rather than a list of questions about an issue (Anderson, 2014). The matrix for engaging in the analysis comprised a vertical column of questions that assisted with the location of content related to the purpose of the document, the explicit and implicit values, tensions or conflicts, and keywords that identified components in the policy. The horizontal row of the matrix directed the analysis under two headings related to the dimensions of neoliberal and Indigenous views represented in the Indicative Framework for Documentary Analysis Hui (see Appendix 3C).

#### *Active content and Discourse analysis*

Content analysis of documents in qualitative research is more than counting words to establish frequency of evidence in the text; it can be used in a flexible manner through drawing interpretations from the content by acknowledging the mere presence or absence of certain words or phrases (George, 2009). This form of content analysis takes into consideration the text in a more holistic dimension. Kohlbacher (2006) states that the “context is also central to the interpretation and analysis of the material” (p. 16). Additionally, in a qualitative approach to documentary analysis, there is usually a study of the theory base through pertinent review of the literature (Cardno, Rosales-Anderson, & McDonald, 2017).

Usually, content analysis is an individual activity performed by a solo player. As an alternative, in the new method of documentary analysis hui, content analysis turned into a collaborative group activity with a number of participants contributing to scrutiny and identification of text, albeit led by the researcher. In essence, the scrutiny of the document content to identify categories and themes took place in the form of hui and was enhanced by the participation of practitioners who knew and used the documents they were assisting to analyse (Cardno et al., 2017).

Above and beyond content analysis, it was important to scrutinise the text of documents to discern the nature of the discourse at a level of written interactions within the documents being analysed (Dick, 2004). The objective of discourse analysis, when

applied to the analysis of documents, is the uncovering of the socially constructed context of the written word (Fairclough, 1992). The emphasis of discourse analysis is on what lies beneath the meanings and power relationships that can be attributed to the text-in-use. Thus, discourse analysis takes the exercise of analysis to a much deeper and more critical level than that expected of context analysis which begins and often ends with the manifest text (Cardno et al., 2017).

#### *Fieldnotes Method*

Choosing to take reflective fieldnotes was in line with the interpretative stance of this study, attempting to make sense of the phenomena through various representations. This method was a pertinent practice that assisted me to make the world more visible (Patton, 2002). The three different case study contexts of tertiary education organisations meant I was faced with three different natural settings. Each setting had its own history, its own official and indigenous language, its own customs and traditions and its own spiritual realm. The field notes assisted me to capture not only routine moments but also the physical and the spiritual insights that I observed at different times and places. I kept daily field notes that reflected how cultural practices eventuated. I also wrote what I saw, heard, read, thought and even felt during my time within the field (Denzin & Lincoln, 2005).

#### *Photographs Method*

Qualitative research is a situated activity that locates the observer in the world; amongst the material that can assist researchers to make the world more visible are photographs (Denzin & Lincoln, 2005). Photographs are used within art-based research. Art-based research has recently emerged within qualitative research as a tool in social inquiry (Finley, 2005). Photographs, as part of qualitative research, gained popularity because of the return of visual tools within social science research and the growing attention given to the role that senses play in the construction and representation of experience (Pink, Hogan, & Bird, 2011).

During the data collection phase of my study, I was exposed to the natural settings of the Indigenous tertiary education organisations in Aotearoa New Zealand, Chile and

Argentina. I concur with (Greenwood, 2012) who explained that “we come to know the world through our senses as well as through the verbally coded information we receive” (p. 2). Hence, within my manuscript, I share photographs to provide illustration of the context in which the research was conducted. Photographs are instruments of communication to share experiences (Pink, 2011).

## **Analysis of the Data**

The methods within instrumental case study, drive the researcher to demonstrate how the concerns of the researcher and theorist(s) are manifested in the case (Stake, 2005). The researcher presents foreshadowed problems and is interested in interpreted patterns of data and converting the issues into assertions (Stake, 2005). Through the analysis of the data, I had different lines of sight to the research concern being studied. For example, I reflected on what I heard in the interviews, what I noticed in the observations, what was discussed in the documentary analysis hui and what I wrote in the fieldnotes. The photographs contributed to attest a number of features that I appreciated during my data collection time. Hence, the interpretation of the data was not limited to my implicit ideological position but explicit as to how it was theoretically framed (Kincheloe & McLaren, 2005).

The moment of interpretation of the data is essential to the research process (Kincheloe & McLaren, 2005). The aims of this study served as the theoretical framework that assisted my interpretation by deciding relevance and constructed meaning. Thus it was essential to start organising the data in an orderly manner, beginning with placing a voluminous set of data into manageable chunks (Marshall & Rossman, 1995). I started by physically organising the collected data within the three case study contexts. I then organised the data into the four key data collecting methods being interviews, observations, documentary analysis hui and fieldnotes. I was able to search for patterns and themes from the data to develop issues, triangulate the main annotations, and establish the foundation for interpretations (Stake, 2005). Table 3.2 provides a summary of the data collected.

Table 3.2: Summary of data collected for analysis.

Data-collecting methods	Description of data collected
Interviews using interview schedule	<ul style="list-style-type: none"> <li>• Interview transcriptions for 15 participants (Case Study One)</li> <li>• Interview transcriptions for 9 participants (Case Study Two)</li> <li>• Interview transcriptions for 5 participants (Case Study Three)</li> </ul>
Observations using Indicative Framework For Observation	<ul style="list-style-type: none"> <li>• Leaders Academic Quality meeting</li> <li>• One Observation for each case study</li> <li>• One to two hours interactive meetings amongst leaders who manage quality systems</li> </ul>
Documentary Analysis Hui using Indicative Framework for Documentary Analysis Hui	<ul style="list-style-type: none"> <li>• One document analysed in each case study</li> </ul>
Fieldnotes	<ul style="list-style-type: none"> <li>• Researcher’s unstructured, reflective notes.</li> </ul>

### Analysis of the data from the Interview Method

To analyse the data I was guided by the thematic analysis described by Braun and Clarke (2008) as “a method for identifying analysing and reporting themes within data” (p. 79). Six phases proposed by Braun and Clarke (2008) guided the recursive process of the thematic analysis. In other words, although there were six phases, this process was not linear and, at times, I was required to go back and forth between the phases. During this process, I was mindful that qualitative analysis guidelines are not rules. According to Patton (2002), guidelines can be applied flexibly to fit the data. The six phases that guided the recursive process of my thematic analysis provided by Braun and Clarke (2008) are conveyed below.

#### *Phase 1: Familiarising myself with the data*

To initiate the thematic analysis process, I started by transcribing the data collected from each research site. After transcribing eight interviews from Aotearoa New Zealand, nine interviews from Chile and five from Argentina, I exceeded the time that I had proposed for this task. Consequently, a decision was made to have the last seven interviews professionally transcribed. Nevertheless, listening to each recorded interview and

comparing it with each transcription for accuracy, assisted me to familiarise with the depth and breadth of the content while searching for meanings and patterns. Analysing the interviews data from Aotearoa New Zealand followed. This process was reiterated for the interviews data from Chile. The process for the interviews data from Argentina followed. Table 3.3 provides an example of the colour coding utilised.

Table 3.3: Colour coding sample.

<b>Construct</b>	Imperatives	Values	Tensions/Challenges	Opportunities/Impossibilities
<b>Code</b>	IMP	VAL	T/Ch	O/I

### *Phase 2: Generating initial codes*

Drawing from Stake (2005) and consistent with qualitative instrumental case study, the findings of my study were generated through deductive and inductive coding. Patton (2002) suggested that researchers can start examining the data using deductive analysis based on a theoretical hypothesis before using inductive analysis. Stake (2005) explained that a deductive and inductive coding is a qualitative method of analysis that connects the data with emerging issues, researcher interpretations and report writing. Thus, I started generating the findings through an initial deductive interpretation of the empirical data based on the four constructs that originated from the aims of this study named imperatives of quality; values of quality; tensions/challenges; opportunities/impossibilities. Individual participant summaries were written for each participant and each construct. The individual participant summary was then included in a summary matrix designed for each of the four afore-mentioned constructs.

### *Phase 3: Searching for themes*

Throughout and after this form of deductive analysis, I engaged in an inductive analysis (Patton, 2002). This process consisted of looking at the data with fresh eyes to find patterns and emerging understandings that were not previously discovered (Patton, 2002). I conducted this analytical process manually. Word search, colour highlighting and a number of different colour fonts assisted to add colour coding to the created letter coding. The combination of electronic and visual aids facilitated this extensive process. Despite being time-consuming, this process was rigorous and allowed me to reach a

deep analysis of the data. Numerous layers of meaning emerged through identifying common themes as well as not so common ones (Marshall & Rossman, 1995).

Once the data had been initially coded, I started sorting the codes into potential themes. At that point, I utilised further highlighted codes which assisted me to identify a relationship between codes, the four constructs informed by the aims of this study and subsequent themes that were identified and collated accordingly. Table 3.4 provides examples of the code utilised for each transcription.

Table 3.4: Transcription colour samples.

Participants	<i>Haki</i>	<i>Mare</i>	<i>Rosa</i>	<i>Arona</i>
Code: IMP (Imperatives)	Quality is about excellence; it's about making our services and processes to a world-class standard as an Indigenous organisation, we must remember that excellence for us is not just about performance, it involves body, mind and spirit	Ninety-eight percent of our funds come from the Government, so we need to comply with their requirements	There are systems that require us to consider excellence in quality in terms of what we do and who we do it for and how we do it. Whatever is to do with taura outcomes or whether it is to do with our staff	Taura are at the centre of the heart; none of us would have a job if we didn't have taura coming in here. They're at the very centre of quality and of what we do
Code: VAL (values)	Wairuatanga and whanaungatanga, both arise from inherent parts of our history. No matter what we do they cannot be compromised	Our values bring the responsibility of quality to heart, and we own it. It's not like a manager from head-office coming to cause pain in the neck from time to time	Our organisation has ngā uara as four main values: ngā ture, kotahitanga, aroha and whakapono. Essentially, we do what is morally right, we do it with a view to acting in unison, we do it with love and respect, and we do it the right way	

#### *Phase 4: Reviewing themes*

I read the collated and coded data extracts under each theme to assess if they appeared to form a coherent pattern. Next, I considered the validity of each theme in relation to the data set. I ensured that the thematic map precisely reflected the meanings evident in the data set. Toward the end of this phase, it became clearer how different themes fitted together and how they showed the overall story regarding the data.

#### *Phase 5: Defining and naming themes*

I further refined the themes by reviewing the thematic map and identifying the essence of each theme. I went back to the collated data extracts for each theme and organised them coherently.

#### *Phase 6: Producing the report*

This phase consisted of a holistic analysis of each case study comprising first, of the description of the case, and second of the themes being identified and explicated.

### **Analysis of the data from the Observation Method**

The observation of leaders' quality meetings was guided by the Observation Protocol (see Appendix 2B). Throughout the observations, I took short-hand notes capturing the leader's comments regarding the interest of my study. A similar analytical approach to the interviews followed the initial deductive coding. The matrix from the Observation Schedule facilitated this process providing areas derived from the four constructs based on the aims of this study. Common themes and issues were identified, highlighted and not-so-common ideas identified ensuring that unforeseen findings were not lost (Marshall & Rossman, 1995).

### **Analysis of the data from the Documentary Analysis Hui**

The observations of leaders' quality meetings were based on the Indicative Framework for Observation (see Appendix 2C). Through the observations, I took short-hand notes capturing the leaders' comments in terms of the interest of my study. A similar analytical approach to the interviews followed the initial deductive coding. The matrix from the Observation Schedule facilitated this process as it provided four areas derived from the

four constructs based on the aims of this study. Common themes and issues were identified, highlighted and not-so-common ideas identified ensuring that unforeseen findings were not lost (Marshall & Rossman, 1995).

## **Ethical Issues**

Integrity is an essential value to conduct research. This involves a commitment to research questions that are designed to contribute to knowledge, to pursue and protect truth, to reliance on research methods appropriate to the discipline and honesty (National Statement on Ethical Conduct in Research Involving Humans, 1999).

Ethical considerations are not supplementary to the research; instead, they are built in from the planning stages throughout this study (Wilkinson, 2001). Firstly, I was committed to honouring the principles of The Treaty of Waitangi pertaining to Aotearoa New Zealand context. These principles of participation, partnership and protection have been taken into consideration in all human interactions as well as academic endeavours throughout this research including within Chile and Argentina contexts. Throughout my study I ensured that the research participants were not put at risk of harm, that they were not disadvantaged in any way, that the participants were made aware that they could withdraw at any time and that their confidentiality, as well as any link to their specific portfolios, was to be protected. Informed consent is the area within social research ethics that is mostly debated. Bryman (2012) states “informed consent is a key principle in social research ethics” (p. 712). Subsequent to these considerations, participants were formally invited to participate; they were fully informed of the nature and scope of my study; they were asked to sign a consent to participate in my study as well as the data-collecting techniques.

Beyond, but related to the ethical issues of informed individual consent and confidentiality, research with Māori includes cultural processes within a Tikanga-based approach that involves seven preferred tools being: aroha ki te tangata<sup>51</sup>, kanohi kitea<sup>52</sup>,

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<sup>51</sup> Aroha ki te tangata – Respect for people.

<sup>52</sup> Kanohi kitea – The seen face.

titiro, whakarongo, kōrero<sup>53</sup>, manaaki ki te tangata<sup>54</sup>, kia tūpato<sup>55</sup>, kua e takahia te mana o te tangata<sup>56</sup>, kua e māhaki<sup>57</sup> (L. Smith, 1999). These tools were applied by reflecting upon all interactions between participants and researcher. Through the manuscript of my thesis, the transferability of Kaupapa Māori within the context of my research undertaken in Chile and Argentina is validated.

The above-named guiding principles (L. Smith, 1999) became personal guardians and tools of research strategies employed through this study. From a culturally responsive research framework, all human interactions were driven by Tikanga Māori under the umbrella of Te Ao Māori. Reciprocally, under the Indigenous worlds of Chile and Argentina, all human interactions were guided by protocols and customs pertaining to the Indigenous communities of these countries. In addition, I consulted cultural advisors of each of the organisations where I conducted my research.

The Auckland University of Technology Ethics Committee (AUTEC) approved that the dialogue and documentation within Chile and Argentina could be in Spanish. My first language is Spanish; it is also the first language of my secondary supervisor. Thus, he was able to validate provided information. A perceived ethical issue may derive from the choice of the organisations in Chile and Argentina, as their ethos are well published. Also, the leaders involved in this study could be identified by readers with in-depth knowledge of each leadership function, which by its very nature requires continuous dialogue in meetings and similar settings. However, while most participants would have waived preservation of the anonymity of their names and portfolios, ethical concerns restricted such disclosure. As a researcher, the whakatauki<sup>58</sup> “Te mana o te kupu, te pono o te Mātauranga, te wairua o te mahi”<sup>59</sup> guided my journey throughout my study.

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<sup>53</sup> Titiro, whakarongo, kōrero – Look, listen, speak.

<sup>54</sup> Manaaki ki te tangata – Share and host people.

<sup>55</sup> Kia tūpato – Be cautious.

<sup>56</sup> Kua e takahia te mana o te tangata – Do not trample over the mana of people.

<sup>57</sup> Kua e māhaki – Do not flaunt your knowledge.

<sup>58</sup> Whakatauki – Proverb.

<sup>59</sup> Te mana o te kupu, te pono o te Mātauranga, te wairua o te mahi - Integrity, wisdom and spirituality inform a Māori ethical research framework.

## **Critical Research Criteria**

The rigour required for this type of research was provided by the multiple methods, perspectives and diverse empirical materials that added breadth, complexity and depth to my study (Denzin & Lincoln, 2005). The critical research criteria for assessing the appropriateness of a research study is concerned with adequate provision of the broader historical, socio-political and cultural contexts of social issues, the elimination of ignorance and delusion, and a stimulus for action to change existing systems (Guba & Lincoln, 1994). My study provided a cross-cultural international contextual analysis of the research problem. In addition, my study made available a brief account of the broader historical, socio-political and cultural context within Indigenous tertiary education organisations in Aotearoa New Zealand, Chile and Argentina.

## **Reflexivity – Credibility**

Reflexivity refers to paying attention to power imbalances and different kinds of linguistic, social, political and theoretical elements that impact the process of knowledge development, during which data are constructed, interpreted and written (Willig, 2013). The praxis of reflexivity directly connects with me as an educator practitioner. Hence, it was a naturally occurring event to link my study with personal reflexivity in regards to how my values, experiences, interests, beliefs, political views, life aims and social identities have shaped the research (Willig, 2013).

Epistemological reflexivity assisted to reflect upon the assumptions made during the research and the implications that such assumptions had on the findings. Reflexivity can be perceived as a particular and specific version of reflectivity (Brannick & Coghlan, 2005). To be reflexive, participants generally investigate their interactions through introspection as they transpire. On the other hand, in the reflective mode, participants reflect on various elements such as verbal, nonverbal, feelings, and thoughts following the action (Brannick & Coghlan, 2005). For a researcher being reflective, can also mean being personally reflexive (Ryan, 2005). The reflexive process involves introspection as a deeper inward gaze into my interactions. Interactive introspection was a tool to study my thoughts, feelings and behaviour during the research. The writing of a reflective diary

assisted me in applying personal and epistemological reflexivity during the course of my study, hence enhancing validity and rigour.

The credibility of this study is linked to the discussions with my supervisors throughout the research process. I shared with Māori, Mapuche and Mocoví cultural advisors insights about each culture (Guba & Lincoln, 1985). I also continued contact with my participants from whom at times I sought clarification and further information to improve the accuracy and my understanding of data collected through various methods. The criteria of validity are concerned with the integrity of the conclusions that are generated from a piece of research (Bryman, 2012). Validity also extends to the issues concerning values and biases that the reader is entitled to know. Consequently, I have declared my beliefs and preconceived notions in Chapter One under the subheading of *The Researcher's Personal and Professional Positioning*.

Furthermore, within Kaupapa Māori theoretical framework, validity is connected to truthfulness and consistency that does not depend only on research tools and processes but on meaningful and respectful relationships. Trustworthiness is linked to obligations of reciprocity (Pohatu, 2009) and the fidelity between participants and the researcher (Moss, 2004). In my study, a collaboration between participants and the researcher was part of the consistency that exposed the concept of what is no longer “I think” but “we think” (Freire, 1973, p. 135).

### **Construct validity in case study**

Multiple sources of evidence in case study allow interpretation from multiple perspectives drawn from “a broader range of historical and behaviour issues” (Yin, 2009, p. 115). To achieve construct validity, the data and findings from each source need to be triangulated in order to add rigour so valid conclusions can be drawn (Denzin, 1997). To achieve combined levels of triangulation, I drew from multiple levels of analysis such as the individual, the group and the organisational (Cohen, Manion, & Morrison, 2013). This process is documented in each case study.

### **Analytical generalisation**

The findings from qualitative case study, cannot be generalised to any population as a form of statistical generalisation. However, de Vaus (2001) posed a question “what does this study tell us about a specific theory” (p. 237). Henceforth, my study is not a generalisation of the case studies that have been sampled, but to previously developed theories of the phenomenon being studied (de Vaus, 2001). This process of external validity is named by Yin (2009) analytical generalisation. Next, Part Two presents a meticulous account of each case study. Part Three presents the subsequent analytical generalisation of the case studies.

**PART TWO**  
**The Case Studies**  
**Aotearoa New Zealand – Argentina - Chile**

Case Study One - A Māori tertiary education organisation in Aotearoa New Zealand

Chapter Four: Methodology and Findings

Chapter Five: Discussion

Case Study Two - A University in Chile

Chapter Four: Methodology and Findings

Chapter Five: Discussion

Case Study Three - An Institute of Higher Education in Argentina

Chapter Four: Methodology and Findings

Chapter Five: Discussion

## **CHAPTER FOUR – Case Study One**

### **Aotearoa New Zealand – Methodology and Findings**

#### **Gaining Entrance**

To gain entrance into the research sites in Wānanga, a double academic rigour was required. Consequently, AUTEK and the Wānanga Tikanga Rangahau<sup>60</sup> Committee (Research Ethics Committee) granted ethics approval. At the onset of the study, this requisite was a pertinent reminder that when undertaking Māori research there is a need to abide by the Māori system of ethics and accountability that provides justification for appropriate methodologies (Jahnke & Taiapa, 2003). My cultural advisor provided the information needed about the kawa<sup>61</sup> of each takiwā<sup>62</sup> where the data were collected. Each step was followed in each takiwā during the data collecting time. The three Hoe Whakatere<sup>63</sup> of each research site, were informed by their secretaries of my timetable during the data collecting methods.

#### **Researcher's Role**

In the selected research site Wānanga, I am currently a kaimahi<sup>64</sup>, a position held for over seven years. As part of my role and for the purpose of this study I am a researcher. This double role is acceptable within qualitative research. Being an insider-outsider researcher requires critical thinking throughout the study. Alerted by L. Smith (1999) in my researcher's role as the insider-outsider researcher I was aware of relationships, processes, the richness of the data as well as remaining ethical, respectful and humble. Being a non-Māori researcher in a Māori organisation brings obligations and responsibilities. From this positioning, I do not claim spaces pertaining to Māori; instead, I walk alongside them reflecting on cultural appropriateness guided by Kaupapa Māori methodology. Firstly, our Kuia blessed my research journey at its onset. Kuia and Kaumātua were consulted about the use of Tikanga Māori processes that guided all human interactions within my study. My role as kaimahi consists of teaching duties and

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<sup>60</sup> Tikanga Rangahau – Research ethics.

<sup>61</sup> Kawa – Protocol.

<sup>62</sup> Takiwā – A tribal district.

<sup>63</sup> Hoe Whakatere – Manager, leader, director.

<sup>64</sup> Kaimahi – Academic staff lecturer.

research activities. Over the last nine years of my work in Wānanga, the time allocated for this double role was not clearly defined. Upon my return from overseas where I had conducted my data collection for the study, it became obvious that my role as researcher needed to be separated from my time as a lecturer. As far as possible, my research time was separated physically and spiritually from my teaching time. I was then able to locate myself in my role as a researcher within a separate set-aside period. In other words, I entered the same familiar physical space with another set of lenses. This new optical prescription of criticality illuminated items previously hidden by busyness and routine. I started taking notes of a landscape that came to life in my researcher's eyes. Fieldnotes as a method were the catalyst that assisted this process.

## **First Dimension – Semantic**

### **Interview Method**

Fifteen leaders from three campuses of Wānanga in North Island were selected and interviewed for my study. This approach was preferred because these participants are well informed about the topic and were able to provide the necessary information (Bryman, 2012). After having considered academic requirements as well as Tikanga Māori, the participants' selection process started by choosing three takiwā in North Island. Although the organisation has centralised governance, each takiwā preserves autonomy regarding different demographic demands.

Within my role as the researcher, I sent electronic invitations to participate in my research to five prospective participants in each takiwā. I ensured that a variety of leadership areas were represented rather than choosing specific leaders. All participants replied accepting the invitation to participate. Consequently, I followed with a Participant Information Sheet explaining purpose, aim and methodology of the study (see Appendix 1A). In turn, I did not know 10 of the 15 participants due to an organisational restructure. Five participants had held their roles for no more than one year. Five participants had taken a new position within the organisation. Another five participants were well established in their roles. Being mindful of the time constraints that leaders constantly face, I reserved a list of three other names in case of

unavailability among the invited participants. Nevertheless, all participants responded positively. The interview schedule was then organised according to place and time, as appointments were co-ordinated between participants and researcher (Bryman, 2012). In addition, the selected applicants were prioritised as per their location and their availability to hui.

In summary, there were five participants interviewed in each of the three selected takiwā. Seven participants were male and eight females. Amongst these participants, eleven were Māori and five non-Māori. The use of three Wānanga sites in Te Ika-ā-Māui<sup>65</sup>, and the diverse ethnicity and gender among participants was appropriate to gain multiple perspectives on the research problem aligned to the interpretative nature of this study. The number of 15 selected participants was relevant in terms of the research interest in their depth, their multiple layers of meanings and experiences rather than concentrating on generalisations (Kincheloe & McLaren, 2005).

At this point, it is important to note that the interview schedule was carried out precisely as planned. As requested via e-mail, participants confirmed their availability as proposed the day before I travelled to their takiwā. Hence, the interviews were held in three different takiwā over a period of three weeks. Most participants chose to meet in their private offices. Two participants instead chose rooms previously booked through the organisation internet booking system. One participant requested to zoom the interview. This participant booked her preferred time that I then accommodated within the schedule; the interview was conducted in a privately allocated room. In all cases, the privacy and confidentiality for participant and researcher were kept. As beforehand agreed to by each participant, I used a small digital voice recorder to record the interviews. Before the recorded interview session started, most participants initiated karakia. The practice of karakia is a normal tradition before a hui is held in pursuit of wairuatanga as relevant to human interactions within the tikanga of the organisation. Then participants signed a Consent Form as previously agreed via electronic correspondence (see Appendix 1C). Participants could answer questions as briefly or as

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<sup>65</sup> Te Ika a Māui – The North Island of New Zealand.

in-depth as they chose. Therefore, at times they deviated from the questions or elaborated at length. Consequently, the interview length varied considerably between 35 minutes to 70 minutes. Some participants chose to continue some dialogue after the conclusion of the formal interview hui. With their permission, I wrote comments as part of my fieldnotes.

Participants' voices have been presented, to the degree that was possible, through quotes using their words. This approach of presenting participants' direct input allows readers to engage directly with the raw data. Readers can then draw their conclusions and consequently gain deeper insights from this exercise. Furthermore, this approach provides a high level of credibility through presenting the participants' invaluable perspectives (Silverman, 2000). Participants' voices are represented under pseudonyms for anonymity purposes. The pseudonyms were selected on random basis. These pseudonyms do not identify the participants except for their gender. Table 4.1 provides an overview of the participants through pseudonyms, gender and ethnicity.

Table 4.1: Participants: Gender – Ethnicity.

Name	Gender	Ethnicity
Arona	F	NZ Māori
Grant	M	NZ European
Haki	M	NZ Māori
Hare	M	NZ Māori
Hira	F	NZ Māori
Hohepa	M	NZ Māori
Kei	F	NZ Māori
Keri	F	NZ Māori
Mare	M	NZ Māori
Miller	M	Indian
Rosa	F	NZ European
Shane	M	Indian
Shona	F	European
Tia	F	NZ Māori
Huhana	F	NZ Māori

## Imperatives of Quality

### *Concepts*

Meeting imperatives of quality were recognised by all participants as being of high priority within their daily agendas. Participants referred to quality as a “burning topic”

or a “hot topic” and “a continuous subject” that affects not only Wānanga but all tertiary education organisations. Four participants expressed that their organisation did not provide any formal definition of quality. Some participants explained their individual interpretation on quality or how they connected to quality. Three participants alleged that a definition of quality would have been helpful for consistency purpose. These participants suggested that Wānanga could adopt its own definition of quality. For six participants, quality was about “best practices” and “benchmarking”. Six other participants linked quality to “excellence” requiring systems to meet standards. One participant said:

There are systems that require us to consider excellence in quality in terms of what we do and who we do it for and how we do it. Whatever is to do with taurira<sup>66</sup> outcomes or whether it is to do with our kaimahi (Rosa).

Most participants expressed that by leading an Indigenous organisation, they became conscious of portraying high quality within the organisation extending to a worldwide context. Participants further commented that Indigenous peoples in the world “are watching to see what we are doing”, as expressed by Huhana. Another six participants agreed and extended the concept of excellence from a local to a worldwide context. As an example, one participant said:

Quality is about excellence; it’s about making our services and processes to a world-class standard as an Indigenous organisation... we must remember that excellence for us is not just about performance, it involves body, mind and spirit (Haki).

In the same vein, instead of seeing quality in Indigenous tertiary education in “linearity”, most participants spoke about a “holistic” concept. Two participants agreed and further represented a holistic concept of quality education as cyclic, involving as Shane expressed “body, mind and spirit together lead to excellence”.

Seven participants connected quality to students’ success including continuity of their education. These participants placed students at the centre of quality. As an example:

Taurira are at the centre of the heart; none of us would have a job if we didn’t have taurira coming in here. They’re at the very centre of quality and of what we do (Arona).

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<sup>66</sup> Taurira – Student.

All participants personalised and owned the responsibility of dealing with quality. For example, all participants used the words “I”, “we”, “mine” or “us” when referring to elements of driving quality within their organisation. One participant commented:

My role in quality is to enable our systems to connect people so they can have a common understanding of what they’re seeking to achieve, easier ways to measure and track achievements against objectives and have consistency (Grant).

Grant went on to say that staff often discussed that modern technology has endorsed surveillance. This participant supported technology but also warned about the power of technology which should be assessed critically through quality systems.

### *Two worldviews*

Most participants defined Wānanga as being a Māori tertiary education organisation recognised under the Education Act as being run in accordance with Tikanga Māori. However, unanimously participants explained that despite this recognition from the Government, imperatives of quality came from two different worldviews, being neoliberal and Indigenous Māori. Participants referred to these two worldviews using interchangeable terms such as “two worlds”, “two paradigms”, “two dimensions” or “the law and the lore” from where imperatives of quality engender. Participants expressed with clarity the two main worldviews within quality. As example:

When we talk about quality in Wānanga, there are two main worldviews. One is the quality we know from a customary perspective in the tikanga sense, and then we have the Government created notions of quality from TEC and NZQA (Keri).

All participants linked neoliberal imperatives of quality to the Government while Māori Indigenous imperatives of quality were linked to Tikanga Māori. Most participants explained that Wānanga, being Government funded, needed to comply with Government imperatives. Seven participants referred to the NZQA and the TEC being the two Government bodies that set imperatives for all funded tertiary education organisations including Wānanga. One participant mentioned:

We are reliant on NZQA and TEC for accreditation and funding (Huhana).

Mare agreed and added:

Ninety-eight percent of our funds come from the Government, so we need to comply with their requirements (Mare).

There was a consciousness expressed by all participants about having to comply with both Government imperatives from NZQA and TEC, as well Tikanga Māori imperatives.

These two sets of imperatives derived from different sets of values. These values are underpinned on the one hand by neoliberal worldviews, recognised by most participants as “Western”, “mainstream” or “Pākehā” worldviews. On the other hand, values were underpinned by Māori worldviews.

## **Values of quality**

### *Neoliberal values*

Unanimously, participants viewed the Government neoliberal imperatives of quality as directly linked to economic values. Ten participants referred to all tertiary education organisations having to contribute to the country’s economy. For Tia, the imperatives of quality were about “contributing to the economy in a financial way”. Shane and Mare agreed and further discussed:

...it is all about economic policies as budgetary policy, monetary policies, fiscal and tax policies...It is all about cutting costs (Shane).

For the last 30 years, it is about meeting deadlines, filling many forms, reporting, rules, processes and policies conducive to accountability and responsibility. It is also being connected to auditing and power as well as perpetuating managerialism (Mare).

Most participants spoke about compliance with KPIs. KPIs, participants alleged, “are about student enrolment numbers, retentions and graduations”. Five participants discussed that efficiency, compliance and accountability “are three important values, but not when they are only connected with market values”. These participants spoke about the different tenets of accountability and responsibility. Two participants mentioned:

There is nothing wrong with being efficient, having to comply and in general being accountable, but unfortunately, these things are regulated only by the market, comes from national and global powers, we have other tenets for being accountable (Kei).

Very often we only hear about students enrolled in the programmes, everyone worrying about numbers. Is that efficiency? Or is it only regulated by economic values? It is a good thing to be efficient and accountable, but to what? (Grant).

Ten of these participants mentioned that KPIs were directly connected to the actual model of Government policies and funding. Through this model, Shane discussed “what counts is bums on seats”. Kei agreed with this concept and further explained:

...it is most important to move into the quality of those bums on seats (Kei).

Shona concurred that the dependency on funding focused on KPIs and further alleged that quality enrolments were usually unduly compromised by having to comply with KPIs as being the only means to get funding.

Three participants linked the notion of political and market forces with internal and external competitiveness and individualistic approaches. One participant stated:

Neoliberalism impacts on the ability of people to rise above doing better for themselves because now we've got a global, political into a market force that drives us into a competitive, individualistic and in competition with each other (Kei).

Most participants discussed that neoliberal values were about demonstrating efficiency interpreted as "value for money".

### *Indigenous/Māori values*

Most participants spoke about the main guiding tenets of quality in Wānanga being ngā uara<sup>67</sup>. Nine participants said that they were proud of having "ngā uara as their guiding principles placed at the centre of our organisation". One of the participants explained:

Our organisation has ngā uara as four main values: ngā ture<sup>68</sup>, kotahitanga<sup>69</sup>, aroha<sup>70</sup> and whakapono. Essentially, we do what is morally right, we do it with a view to acting in unison, we do it with love and respect, and we do it the right way (Rosa).

Four participants added that ngā takepū also guided quality in Wānanga. These participants explained that whakakoha rangatiratanga, kaitiakitanga, koha and mauri ora were amongst those principles. As an example:

Ngā takepū are the guiding principles and foundation on what all is based. We engage in that process; we meet our expectations and then everyone else's expectations, we are accountable to our Tikanga (Tia).

Ten participants expressed that the mentioned guiding values and principles of their organisation were conducive to everyone being accountable and responsible. Most participants believed that when these Māori values and principles "are at the heart" or "at the centre", they were more effective than KPIs. Two participants commented:

Our values bring the responsibility of quality to heart, and we own it. It's not like a manager from head-office coming to cause pain in the neck from time to time (Mare).

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<sup>67</sup> Ngā uara – Values.

<sup>68</sup> Ngā ture – Rules.

<sup>69</sup> Kotahitanga – Unity.

<sup>70</sup> Aroha – Love, affection – a concept of the creative force of the spirit, and it assumes that the universe is abundant and that there are more opportunities than people. It seeks and draws out the best in people, it rejects greed, aggression and ignorance and instead encourages actions that are generous.

NZQA has its standards.... from a Māori worldview; we set our standards much higher because our values make us accountable, they are at the centre or heart (Tia).

The overarching notions of the principles of wairuatanga and whanaungatanga were highlighted by most participants. For example, a participant mentioned:

Wairuatanga and whanaungatanga, both arise from inherent parts of our history. No matter what we do they cannot be compromised (Haki).

Ten participants also spoke about quality directly connected to the principle wairuatanga as being essential “within the classroom and everywhere in Wānanga”.

One participant agreed and added:

You feel the wairua as soon as you walk through the door of Wānanga (Shane).

Shane and two other participants went on to explain that for Māori wairuatanga is beyond religion. He explained:

Wairuatanga is not about religion; it has its own foundation; It is about nature, collectivism, sustainability, the Māori(ness) of each element, it has its mana<sup>71</sup> (Shane).

The principle of whanaungatanga, according to four participants, means more than its simple English translation of relationships, it is embedded in everything to do with personal encounters. As an example:

Whanaungatanga is natural in what we do at Wānanga with love and humility (Grant).

The principle of tino-rangatiratanga<sup>72</sup> was highlighted by four participants as an overarching principle within Wānanga. A participant commented:

Tino-rangatiratanga connects us with other Indigenous people in the world to exercise our human rights. It's beyond politics, it's about Māori identity, being able to deal with Government bodies. It's about exercising and preserving Māori knowledge (Mare).

Most participants explained the importance of Tikanga Māori and its values within their organisation. As an example, a participant expounded:

Tikanga should be kept intact at our centre and should not be diluted (Mare).

Most participants recited ngā uara; they highlighted that these principles were on display within the organisation, in windows, on the walls and in brochures (see Figure 4.1; p. 83). Unanimously participants showed their pride on Wānanga displaying artefacts that reflect Māori traditions and beliefs through art pieces (see Figure 4.2, p. 89; Figure 4.3, p. 90; Figure 4.4, p. 95; Figure 4.5, p. 100; and, Figure 4.6, p. 108). One of the participants commented:

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<sup>71</sup> Mana – Authority, control, influence, prestige or power.

<sup>72</sup> Tino rangatiratanga – Self management; political control by Māori people over Māori affairs.

As we can see, our Maoridom is no hidden in Māori is Wānanga, it is exposed for everyone to see, to admire, to take photos. It is part of being Indigenous (Shane).



Figure 4.1: Milne (August 17, 2017) Photographs of Māori values displayed.

## Tensions/Challenges

### *Value for money*

There was concern expressed by four participants, about no longer having kaumātua and kuia in formal roles within the organisation. A participant remarked:

A concern is that the role of kuia/kaumātua has gone. It was deemed as a role without economic value, but so important in the keeping of tikanga. We shouldn't lose the wisdom that sits with those repositories since they are in te reo Māori. Our kuia/kaumātua are our greatest repositories of tikanga, our knowledge and knowing (Tia).

Three participants were in favour of the Kaumātua and Kuia roles being disestablished through the organisation restructure. One of the participants explained:

Having let go of some kaumātua and kuia was quite a good change because it allowed for a national vision now rather than just a rōhe<sup>73</sup> vision...it makes us all kaumātua and kuia, it makes us all guardians of tikanga in Wānanga throughout the motu<sup>74</sup> (Hare).

For some participants, the kaumātua and kuia roles were disestablished for economic reasons "without considering Tikanga". Keri added, "that is our new challenge".

Instead of the emphasis being on quality enrolments, Shona further argued that staff were pressured to keep KPIs and had no option but to think "I need to recruit 20 students or I'm not going to get a job". Shona and Keri added that at times the imperative from

<sup>73</sup> Rohe – Territory or boundaries of iwi (tribes).

<sup>74</sup> Motu – Island, country.

having to meet KPIs led to frustrations amongst staff as they felt obliged “to compete with each other” to meet enrolments. Hare agreed and added:

Maintaining students' numbers is imperative. Otherwise the Government will take all the money back and we will have no business (Hare).

The need for students’ retention with consequent completion and graduation was also brought up by five participants. For example, a participant alleged:

It is not only about enrolling students; if staff do not keep them right through graduation, we also have to pay back to TEC (Arona).

The concept of being linked to “value for money” in order to survive financially was acknowledged by the majority of participants.

### *Different values and beliefs*

Participants spoke unanimously about tensions that arose from having to meet imperatives from neoliberal compliance of quality imposed by the Government. Ten participants spoke about the dominant culture imposing their ways on Indigenous people despite considerable differences in beliefs and values. As an example:

It is putting the idealism of a dominant culture onto an Indigenous one and imposing those idealism that don't really fit the other culture (Hare).

Most participants endorsed this view and added that Māori ways of being and doing did not match neoliberal ways. This view was supported by the following reason:

Neoliberalism is the antithesis of Indigeneity, in terms of models, practices, theories and values. They have values, but they are not centred like for us. A dichotomy exists in the way we go about being honest, accountable and responsible (Shane).

Another participant agreed and added:

This is like giving you my glasses and asking you to read with them (Hare)

Shane went on to say that the concept of “being the best with one size fits all” was fine from a neoliberal perspective, but it did not match the Indigenous ways.

The notion of power structure and privileging the dominant discourse was discussed by four participants. One of the participants argued:

Western values perpetuate the notion of power structures and of privilege plus they help to think in linearity about education in order to achieve outputs. Our values are the centre and give us a holistic framework of how to be and what to do (Huhana).

Five participants noted that the previously discussed principles of wairuatanga and whanaungatanga were not important within Western tertiary education organisations.

Instead, they were essential in Māori organisations. Six other participants associated individuality with neoliberal worldviews, instead they viewed whanaungatanga or the collectivism linked to Indigenous worldviews. One participant mentioned:

Neoliberalism perpetuates the principles based on the notion of individualism, which is very different to the principles of collectivism in Indigeneity (Huhana).

Tia agreed and went further to discussed:

Neoliberal worldview it's about the individual status, it's about the individual's worth, the individual's value. And the collective is not part of that picture unless that collective is serving the needs of the greater economy, the greater society (Tia).

The notion of the law and the lore representing neoliberal and Indigenous worldviews was related by three participants. Rosa explained:

In a Māori organisation like ours, there's an expectation of compliance with legislation, case law and policies in terms of quality because we're Government funded. That's the l-a-w requirements. Involving our Tikanga, that's when the l-o-r-e quality requirements come in, and there can be tension between those two. At times, we struggle to walk between the two and reach an outcome satisfactory to all parties (Rosa).

Three participants expressed that human resource policies did not reflect Māori values but neoliberal views. For example, a participant stated:

Unfortunately, all our human resource policies reflect mainstream views, Wānanga should review these policies to match our values (Grant).

Another point of tension explained by four participants was that cultural views were important to Indigenous people but not important to mainstream. As an example:

Neoliberalism is not culturally appropriate and ignores people from different ethnicities. In our organisation students have the right to express their feelings in terms of their culture, a concept absent in mainstream, this creates tensions (Shane).

There was consensus amongst participants that because of having to live in two worlds, neoliberal and Indigenous, they experienced daily tensions. In addition, most participants agreed that they needed to continue managing “both worlds” from a space that Shane named “a contentious space that many times seem to collide”.

## **Opportunities/Impossibilities**

### *Understanding*

Having acknowledged tensions and challenges derived from the two main drivers of quality, neoliberal and Indigenous worldviews, all participants spoke about opportunities that had arisen. In other words, despite recognising that constant challenges and tensions occurred by having to comply with “two opposed frameworks

of demands and expectations”, all participants discussed their own views of how to navigate quality while envisaging opportunities for the organisation. Individually, participants alluded to “infusing”, “navigating”, “willingness”, “respecting”, “working in unison”, “negotiating”, “bridging”, “passing through a portal” and “seeing some light at the end of the tunnel” as ways of dealing with the two worlds with a positive view towards the future. Some examples are:

Tau-kumekume<sup>75</sup> can be changed towards a positive end if we allow the Infusion of Indigeneity with mainstream. I’ve been advocating from long ago about this educational delivery (Shane).

There are possibilities to reduce those tensions if we are willing to see things from the other party's perspective and the other worldview, not necessarily accept it and subscribe to it but being prepared to acknowledge and recognise the difference (Rosa).

Carrying our values and our Tikanga we can pass through a portal and see some light at the end of the tunnel (Hare).

The concepts of “working in unison” and “negotiating tensions” were linked by two participants to continuous quality improvement.

If we can get those two worlds working in unison with each other, we’re on a good pathway towards, if not improving, maintaining the quality that’s already been established (Huhana).

The two worlds are not totally exclusive. We negotiate tensions on a daily basis ...we meet our standards and look at continuous quality improvement (Shona).

This last notion echoes Mare’s view who acknowledged the frustrations of managing the two worlds daily but accepting the need for bridging or going beyond the two worlds. Mare added that it was important to understand both the neoliberal world as well as the Māori world in order to constantly bridge from one to another.

Furthermore, seven participants brought up the idea of enhancing the understanding of the two worlds internally within Wānanga, as per a quote from Rosa. Also, externally as per a quote from Keri, both quotes are seen below:

It is needed regular ongoing learning and development opportunities for our kaimahi. It used to happen. When I first started, there were regular training sessions around our kaupapa and the values and what they meant (Rosa).

...enabling people to learn what is quality from an indigenous framework...(Keri).

A participant viewed that the lack of understanding of Te Ao Māori can create threat within Mainstream settings. A participant alleged:

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<sup>75</sup> Tau kumekume – Positive and negative tensions.

There's ignorance in the mainstream about Te Ao Māori, because of that Te Ao Māori is discriminated against, then the lack of understanding it is seen as a threat (Rosa).

Three other participants expressed that also Māori needs to understand the mainstream world to add value to the organisation.

Leadership influence towards opportunities was mentioned by 10 participants. Three participants saw the importance of the “new CEO” being business driven and understanding both worlds. For example, a participant commented:

The new CEO is business driven; understanding business and money matters for an organisation is very important. Understanding about Pākehā, mainstream processes, is important as well. The CEO dual working relationships from his time in organisations in the Pākehā world, he's been able to tie the two together and bring a way and a mechanism to converse, to form ideas for the betterment of the organisation (Hare).

Another participant agreed that it was essential through Wānanga re-structure to have had employed leaders who had previously worked within mainstream. This participant also highlighted that these same leaders needed to assist with Māori revitalisation:

We leaders have a role to contribute to the revitalisation of Māori language and culture, which is also a way of resistance (Hohepa).

Rosa's view resonated with Hohepa's idea about positive changes that had occurred conducive to opportunities for Wānanga. However, she expressed caution:

To a degree, tensions are diminishing because some of the more vocal individuals within the organisation are no longer here. There has been a subtler change taking place, in that there has been a clear signal coming from our new leadership, is to be a breeding ground for leading Māori development (Rosa).

Some participants concurred that their organisation can continue being a voice for Indigenous people nationally and internationally as long as neoliberal governments increase their understanding of Indigenous rights.

### *Te Tiriti o Waitangi*

Te Tiriti o Waitangi was linked to quality by four participants. For these participants, Te Tiriti o Waitangi allows receiving Māori and non-Māori in Wānanga ensuring that everyone is treated fairly. For example, one participant said:

We live Te Tiriti here; we ensure that we meet the needs of each kaimahi and taura who crosses our door. They're important, no matter who they are, we treat them with the respect and dignity that we expect to receive. That's quality for all (Arona).

Hira spoke about the context of Te Tiriti o Waitangi linked to legislation. Arona related Te Tiriti o Waitangi with the notion of biculturalism in Aotearoa and in Wānanga:

Expressing the feelings in terms of culture in New Zealand context and in Wānanga, we have Te Tiriti o Waitangi, because of the passing of the legislation The Treaty of Waitangi Act, 1975, followed by amendment (Hira).

Thanks to Te Tiriti we have biculturalism in Aotearoa, although not fully represented. We do have biculturalism in Wānanga, and we all kaimahi and tauira enjoy it (Arona).

Biculturalism was expressed by most participants as a notion inherent within Wānanga, referred as Māori and non-Māori bodies of knowledge within the organisation. Six participants mentioned that opportunities for Wānanga were to last if the organisation continued with biculturalism. A participant said that biculturalism in Wānanga did not have negative connotations as in other places in Aotearoa. Five other participants explained that the non-Māori bodies of knowledge within Wānanga were welcomed as they represented all other ethnicities in the world. As example:

We must continue to be bicultural, or we'll lose a lot of tauira and kaimahi... biculturalism being Māori and non-Māori bodies of knowledge give us a better understanding, both theories, practices, and a solid base of knowledge (Keri).

Mare also advocated biculturalism within Wānanga but cautioned that the pou<sup>76</sup> in a Māori organisation must always be about Māori bodies of knowledge.

### *Healing*

A participant spoke about having respect amongst “both worlds, if opportunities were to arise”, she further explained:

To be able to walk effectively in both worlds, we must first of all be respecting of each other worldviews... (Arona)

Another participant further spoke about the difficulties of respecting what has previously produced destruction:

It is difficult to be respecting a neoliberal world that has done so much destruction for us; it is hard to rethink and reconstruct a way of thinking based on that history. Perhaps we can pass towards a place belonging to the two worlds (Huhana).

The notion of healing was highlighted by this same participant as a tool to move from the hurt of the past to a future of embracing opportunities within the organisation:

For us to work in both worlds in Wānanga, we may start with healing. Healing ourselves as people acknowledging the past, but if we stay with wounds of silence and colonisation, then we can't move forward. Healing is honouring the principles and the culture we come from and inviting bodies of knowledge from our cultures to come into our discussions, our boardrooms and into the classrooms, so we can position ourselves inviting our worldviews as principled people and knowing ourselves (Huhana).

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<sup>76</sup> Pou – Stake/pillar/support.

Another participant agreed and added:

Healing is needed if we are going to work in partnership, we need to heal from past struggles, silences, losses of colonisation, loss of lands, language and heritage... (Arona).

This last participant further acknowledged that healing is a complex concept because it can only occur if the injustices that she mentioned would no longer exist.

### *Positioning as Indigenous*

The notion of Wānanga positioning itself “as an Indigenous organisation” was supported amongst nine other participants. Five of them connected their positioning with the idea of “keeping Tikanga Māori as essential”.

As previously discussed, there was a unanimous consciousness from participants about Wānanga being Government funded. Participants spoke about Wānanga, positioned as a Māori organisation under the Education Act 1989, consequently dependent on funding by the Government. As an example:

As a Māori organisation under the Education Act 1989, we depend on the Government for funding, 98 % of our funds come from Government (Mare).

Thirteen participants agreed that the funding did not favour Wānanga. These participants expressed different ways and models that could bring opportunities to the organisation. One participant suggested:

When we hui, we should always force to ask ourselves ‘how do we fund our product?’ Our product being Wānanga (Keri).



Figure 4.2: Milne (May, 2017) Photograph of carving.

Some examples were given of a combined model of funding and consequently of combined decision making. A Hawaiian model of school funding was explained:

There are other indigenous models, for example in Hawaii there is one where autonomy and funding or resources are available allowing them to be more focused in their own ways of determining what is right for them (Mare).

The same participant encouraged the idea of developing autonomous funding stream to meet Indigenous aspirations. Also, three participants referred to “the collective”:

We need to continuously investigate the collective; this is about our collaborative, indigenous connectivity and funding. We need to consciously communicate and dialogue. But should be done internally first (Kei).

Haki agreed to a combined model alleging that the shortage of Government funding could be compensated through looking for external opportunities. He explained:

I don't see any significant change in funding for the Wānanga sector. I expect that it will remain stagnant and I also don't expect it to decrease. With the capped funding environment, we are not going to see any significant increases in funding, but there is an opportunity for us to increase our funding through other opportunities (Haki).

Haki went on to explain a new opportunity for Wānanga. He spoke about opportunities that arise from collaboration and partnerships bringing revenues:

We now deliver literacy and numeracy programmes into correctional facilities like prisons. Over the next three years, we expect to access over \$10 million worth of revenue. It's about looking at other opportunities to increase our revenue streams (Haki).

Educating the youth instead of only more mature people was suggested by four participants. One participant explained:

From a Wānanga Indigenous worldview, we move our taura towards reconnecting with their own culture and their own heritage. It is as important or more as moving them into employment. Their ability to connect with their communities, take the skills they learn here and go back into their communities to serve them (Tia).

Our Indigenous model is about educating young people for the whānau<sup>77</sup>, hapu<sup>78</sup> and their iwi<sup>79</sup> (Hira).

Māori and non-Māori participants spoke about being proud of leading a Māori Indigenous organisation; they stressed that their organisation was doing well in establishing this position.



Figure 4.3: Milne (May, 2017)  
Photograph of Māori carving.

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<sup>77</sup> Whanau – Family.

<sup>78</sup> Hapu – A tribe/group of extended family/whanau.

<sup>79</sup> Iwi – A greater tribe/group of a collection hapu.

### *Empirical data*

The transformation of not only students but their whanau through education at Wānanga was highlighted by the majority of participants. They spoke about young and mature people having graduated and having changed their lives as well as the lives of their whanau and extended whanau. Participants noted that many students were “second chance learners”. Two participants explained that “most students did not have any chance in the first place”.

Most participants acknowledged that for Wānanga “quality is about whanau transformation through education”. Eight participants noted that despite this acknowledgement “Wānanga is the best-kept secret”. These participants said that the Government was aware that without the education from Wānanga, many of the students could have been part of the negative statistics in connection with imprisonment, bad health and poor education. Six participants agreed that empirical data were essential to demonstrate “outcomes that need to be exposed” about quality in education at Wānanga. As examples two participants said:

Wānanga has more solutions for current social issues than any other mainstream provider, but there is not enough research to prove it. We need to invest more in robust rangahau<sup>80</sup>; the data will give us the mandate to extend our voices. Our success stories must be published everywhere, so various levels of growth will happen (Miller).

We need to do significant research work on what we do here. We have been around for 30 years, seen almost four hundred thousand students but we are still the best-kept secret. We contributed to whanau transformation through education at many levels, but people out there don't know the story, it's time to tell the story (Shona).

Miller, same as three other participants, mentioned that Wānanga needed to engage in research even without performance-based research funding (PBRF), he explained:

Wānanga attempted to go with a PBRF but their expectations differ from our rangahau framework, therefore they need to understand how Wānanga is different and there is a need for continuous data to happen. We need to be able to justify why we are doing things in our way, and they need to be able to fund us accordingly (Miller).

Five participants explained that “Wānanga had developed its own rangahau strategy about to be launched because of the need for empirical research and the lack of Government funding to produce it”. One of the participants clarified:

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<sup>80</sup> Rangahau – Research.

The funding is coming primarily from the internal funds of Wānanga, so we don't have much to draw on, it is an extremely brave but wise decision by the organisation to prioritise research; it is an opportunity to prove the quality of education (Shona).

Future rangahau could be able to establish, according to four participants, that Wānanga was first set up out of educational failure and its consequence success was about "converting that failure into many success stories". According to these participants, "Wānanga had been in a contested space between the Government and Indigenous values". Hohepa agreed and went on to explain:

To ensure that we are beyond a contested space between Government and Indigeneity, we make sure our values and things that are important to us aren't lost. We make them, we incorporate them into our planning documents, into the way we plan and think. We don't leave our values behind...we go beyond with them (Hohepa).

The need for empirical data, participants agreed, is part of the Māori revival within Aotearoa New Zealand but extends to the international Indigenous research agenda.

### *Indigenous revival*

There was a general expression amongst participants about an international Indigenous revival that Wānanga is part of. For example, a participant commented:

We see ourselves very much as part of an International movement and that International movement is broadly around protecting our Indigeneity (Hohepa).

Furthermore, two participants remarked that Wānanga is leading the way within the international Indigenous community. As an example:

Indigenous from Canada, USA, Australia, Pacific and others come to Aotearoa to gain strength from. They know our Māori writers and authors...they take Māori models, and they find that they work. That puts more trust in who we are and what we're giving out. They're watching us and they're wanting to try what we're doing (Hira).

Exploring, co-operating, collaborating and partnering with other Indigenous organisations nationally and internationally was a notion that nine participants pointed out in different ways. Some of the initiatives were already started, and some were about to be explored:

We are having conversations with universities throughout the world, two from Canada one from Hawaii and so on, to collaborative with higher learning input into the class, in delivery, students' exchange to give another level of quality and opportunities (Kei).

A participant mentioned that collaboration with other Indigenous organisations assisted the organisation to detach from neoliberal ways and consequently constituted another opportunity:

Discussion about collaboration comes from Indigenous thinking, that's the way that we are going to be able to detach ourselves from a neoliberal influence (Huhana).

The same participant added that to be removed from neoliberal influence, it was important "to shift the thinking and decolonise the mind". She added that it had to start internally and then go outside. Another participant shared this idea and added that there is a commonality of colonisation amongst Indigenous peoples in the world, reason that encourages collaboration amongst them:

We are open to developing relationships with other indigenous organisations; there's a common challenge that we all face, particularly for those of us that have been through periods of European colonisation and post-colonial governments (Hohepa).

This last participant explained the importance of culture and language for Indigenous people to move forward and beyond:

There are a number of indigenous people who like us are trying to revitalise their language and their culture to take them forward and beyond (Hohepa).

The contribution of Wānanga towards the revitalisation of Māori culture and language was acknowledged by most participants.

### *Co-production*

Decision making by the Government was brought up by eight participants in different contexts. Tupuna<sup>81</sup> and whakapapa<sup>82</sup> were mentioned by three participants in connection to Indigenous models that signalled obligations like asking questions to the Government about decision making. A participant asserted:

In an indigenous model, we look for partners and relationships and how to benefit our community, not just the individual. We are also driven by our tipuna, our whakapapa as the taonga<sup>83</sup> that they've left us? We have an obligation to ask the Government questions about decision making on behalf of our people (Hira).

There had been more visibility on Māori thinking regarding education; three participants pointed out. They explained that for results to reflect Māori development, "Wānanga needs to engage more with the Government despite differences". They highlighted the need for change from historical ways in the relationship with Government. One participant exposed:

We've made a conscious decision that we've got to engage with Government. The history of Wānanga had tended to be in a battle with the Government. We as the new

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<sup>81</sup> Tupuna or Tipuna - Ancestor.

<sup>82</sup> Whakapapa – Genealogy.

<sup>83</sup> Taonga – Treasured object, object of worth.

leadership team, I've been here 18 months, we are saying that's not the smartest way to do things. We mightn't like Government, we mightn't trust Government, but we've got to find a way to deal with them and a way that makes sense for us too (Hohepa).

Two participants explained that the need to be heard by the Government was about Wānanga having to comply with policies changes. As an example:

...as a Government funded organisation we dance to the tune of policy changes whenever they occur (Mare).

The same participant Mare and three others agreed that having to comply with policy and policies changes required to be alongside the Government to write policies. They saw this process as a new opportunity that occurred only for the last year.

In the last year, we've spent time trying to deal with policymakers saying to them we think we can help you write better policy, they may have the conceptual understanding of what they want, but they don't know how to operationalise it, but we know how. We're trying to do something different; we're trying to get alongside Government earlier so that we can have an influence over their thinking (Hohepa).

Hohepa went on to say that the Government should be open to talking to Māori before writing policies:

We expect to be recognised as an education provider and not necessarily have stereotypical views imposed on top of us because we're Indigenous. The Government should be open to dialogue, not a monologue and the Government should be opened to the learnings we bring because we don't come empty-handed (Hohepa).

The concept of not being "empty-handed" was supported by four participants; they expressed that within their organisation there were Māori Indigenous bodies of knowledge that can contribute to policymaking.

### *Closing the gate*

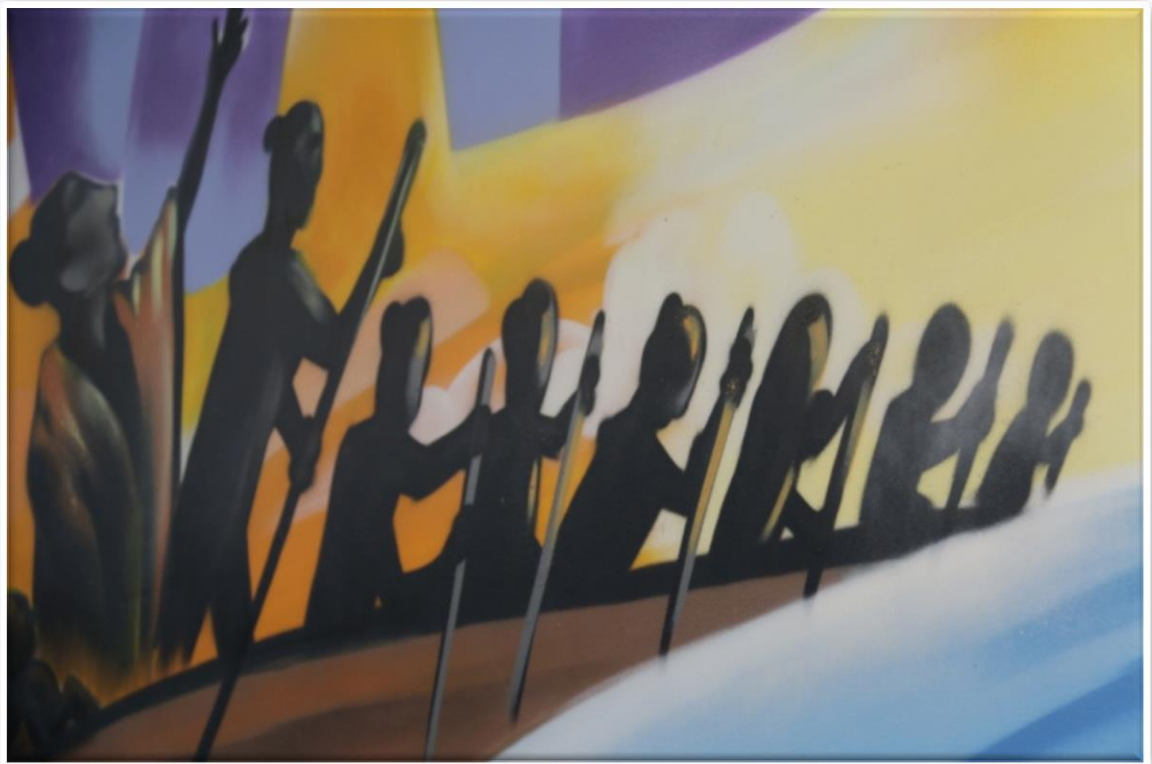
Hohepa went on to explain that if the Government could not engage into what he described as coproduction from an early stage, he considered that it would be another last option. He said:

If it all ends up failing, we'll go back to what we've done in the past, which is lock our gates and preserve ourselves (Hohepa).

Another way of disengaging from neoliberal governments, according to six participants, would come from "the work that some Indigenous organisations are doing world-wide". This view was supported by Huhana who further explained that the creation of organisations such as WINHEC, World Indigenous Universities and others, can assist to disengage from neoliberal governments and avoid being restricted.

### Summary of the Interview Method

This first semantic dimension presented a comprehensive approach from an emic perspective centred on ‘the actors’ sayings’. In other words, abundant voices of the participants were the focus that was critically analysed and discussed. Each of the four constructs informed by the aims of this study encompassed the foci arising from the participants’ voices critically. Two foci, concepts of quality and two worldviews, were presented under the first construct of imperatives of quality. Next, neoliberal values and Indigenous/Māori values were the two foci that followed under the second construct of values of quality. Two further foci, value for money and different values and beliefs were expounded under the third construct of tensions/challenges. Finally, understanding, Te Tiriti o Waitangi, empirical data, Indigenous revival and closing the gate were the five foci under the last construct of opportunities/ impossibilities.



*Figure 4.4: Milne (July, 2017) Wall painting of a waka symbolic of a community journey.*

## **Second dimension - Pragmatic**

### **Observation Method**

Linked to the research aims and questions of the study, it was essential to formally observe how leaders deal with quality in a Māori tertiary education organisation. Hence, a leaders' quality systems hui was the right setting to proceed with the observation method. Firstly, I contacted the Kaiarataki Ako<sup>84</sup>, to request authorisation to observe a hui with the earlier mentioned characteristics. My request was granted, and subsequently, I was advised that a hui was to be held within two weeks and given the names of the participants that were to be present. Subsequently, I sent via electronic mail the Observation Information Sheet explaining purpose, aim and methodology of the study (see Appendix 2A) together with the Observation Protocol (see Appendix 2B).

The quality systems hui was held with the involvement of nine participants; two participants sent their apologies for being absent. I was a non-participant observer. Hence, I stood back from all interactions so I would not overly influence the micro-political processes that shaped the practice that I observed. The hui started with a karakia. After thanking everyone for their presence, the Chairperson reminded the group of the purpose of my non-interactive presence. Then, I was invited to speak as part of the concept of whanaungatanga. After my pepeha<sup>85</sup>, I reminded everyone of my study and the purpose of being at the hui. Each member spoke a few words to welcome me. After taking a seat at the back of the room, the hui started.

The subject was directly connected with my inquiry. Participants discussed how leaders negotiate quality enrolments in direct connection to the organisation values, against the number of students required to meet the target of enrolments. At the beginning of the hui, the Chairperson referred to the number of enrolments that had been achieved up to that time. Everyone turned to an electronic copy previously sent, stating the number of enrolments per programme. Eighty percent of the programmes had met the expected number of 20 enrolments per programme. Fifteen percent of the programmes were still

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<sup>84</sup> Kaiarataki ako – Learning guide.

<sup>85</sup> Pepeha – Positioning and introduction.

trying to recruit participants. Five percent of the programmes only recruited a very small number of prospective students. Three participants mentioned that they did not receive enough assistance to get the numbers of enrolments. For example, one participant commented:

There has been marketing around malls and parks. However, I am not aware that we have received any assistance to recruit taura in our programme. We did not get any brochures either. I am sure that we will be able to get the numbers as we always do, but I am aware that some programmes are struggling and may not be able to meet the enrolments, they will have to close the programmes.

There was a discussion about different strategic tools to be able to recruit students. For example, to continue with the weekly twilight on-site promotion. Other initiatives were considered, like promoting in several areas that had not been included before. A few other ideas were discussed and were tabled for further deliberation.

Then, the Chairperson asked if the new enrolments were meeting the quality criteria required for the different programmes. The discussion turned into what it meant to achieve quality enrolments. The required level of literacy from prospective students was discussed. The assistance to students offered by Student Support Services regarding literacy was explained. Three participants argued that Wānanga had become more like a mainstream organisation. As an example, one participant said:

We had to decline students who appeared committed to studying. They did not meet the writing standards. Wānanga is getting more like a mainstream organisation. Hope we never miss our core values. After the restructure, we lost our kuia/kaumātua and cultural advisors. It is all to do with money. But, what else can we do? Money talks, we can't survive without it. We must carry on and be silent.

Participants shared their ideas on the balance between keeping the values of Wānanga and at the same time complying with the enrolments criteria. One participant argued:

Quality enrolments are important, but we also need to keep the enrolment numbers. Finally, everything revolves around KPIs. Everyone is aware of that. The programmes that have a surplus of inquiries can be sent to the ones that need students. Those referrals help everyone, first the students who have chosen Wānanga and second the programmes that otherwise will collapse.

One participant added:

It would be great to do our work without having to meet numbers, just practise our profession instead of being run by money.

Another participant argued:

What's the good of talking about it? For now, we got to do what we got to do.

One participant explained that all funded tertiary education organisations have the same problem as they compete to meet enrolment numbers. This participant added:

Unfortunately, the tertiary education environment is about competing to meet KPIs. We have no option, but we need to keep in mind that our values overarch all to do with mainstream. We are good at keeping our values alive; we live them, we breathe them and the students learn to do the same because we are the role models.

There was a further discussion about restrictions, limitations and constantly having to consider KPIs to obtain resources. Three participants discussed the restriction caused by capped numbers of enrolments in programmes with a big demand. For example, a participant expressed:

We must keep our number of enrolments, but at the same time, we are not able to enrol more students when the demand is high. We must do exactly what big brother says. Restrictions come from both ends no doubt.

Another participant argued:

We must remember to enrol at least 10 % more than the expected numbers. Withdrawals will happen as usual. If we drop less than 20 students per programme, we must close, even if the programme started.

The Chairperson reminded everyone to keep in mind the time assigned for the early withdrawals noting:

If we don't withdraw students during the early withdrawals, the organisation has to pay the money back for each student that withdraws after the early withdrawal period.

The discussion turned into retention plans during the new academic year. The chairperson said that the continuous retention plan within the organisation's electronic system was a must and everyone should comply by updating them continuously. One of the participants argued:

New technology has helped us in some ways, but it reinforces accountability like in mainstream. Hope that in the process we don't forget our students, their whanau and the transformation that starts in Wānanga for the whole of the community.

The Chairperson added:

It is our reality that we need to comply with numbers, retentions, don't forget graduations. While we are Government funded, NZQA and TEC set the terms.

The hui lasted for 65 minutes. The Chairperson thanked everyone for their input and for allowing my observation to take place. The hui concluded with a karakia.

During the hui, I took shorthand notes conveying voices of the participants regarding their practice on Wānanga quality issues. Six participants commented on matters as per the established agenda. Three participants chose to remain silent for most of the hui. Participants' comments relevant to the interest of my study have been expressed. In addition, I completed the descriptive and reflective notes or foci, indicating the observed practice as per the Indicative Framework for Observation shown in the table below (see Appendix 2C).

Table 4.2: Indicative Framework for Observation.

	<b>Descriptive notes</b>	<b>Reflective notes - Foci</b>
<b>Setting</b>	Fortnightly Hui Nine participants Karakia timatanga <sup>86</sup> and mihi Kaupapa <sup>87</sup> : - Enrolments 2016: meeting numbers and quality, marketing, benchmarking. - Retention plans 2016: up-to-date Poroporoaki <sup>88</sup> and Karakia whakamutunga <sup>89</sup> Wairuatanga & Whanaungatanga	Wairuatanga – Whanaungatanga Demonstrated
<b>Imperatives of quality</b>	Two worldviews Neoliberal: NZQA/TEC Indigenous/Māori: Tikanga Māori	Neoliberal/Māori Worldviews Neoliberal imperatives prioritised Resources accessibility
<b>Values of quality</b>	Government funding - Power Government dictates practice KPIs Economic values ≠ Org. core values	Economic values guide and inform practice
<b>Tensions/Challenges</b>	Economy under neoliberal values is a guiding construct that informs practice Imperative of meeting KPIs	Accountability/Compliance Economy
<b>Opportunities/Impossibilities</b>	How, where, when to enrol indicated students' numbers Retention plans up-to-date Statistics on KPIs prioritised	Impossibility to place Māori values before neoliberal values

Table 4.2 presents the four constructs informed by the aims of the study, showing in the left column. The middle column, containing descriptive notes, are indicative of the leaders' interactions regarding quality systems. The right column showed the foci resulting from the analysis comprised of the participants' actions.

<sup>86</sup> Karakia timatanga – Starting prayer.

<sup>87</sup> Kaupapa – Topic.

<sup>88</sup> Poroporoaki – Greetings/farewell.

<sup>89</sup> Karakia whatamutunga – Last prayer.

### Summary of the Observation Method

The second pragmatic dimension critically analysed modes of interaction of actors from an etic perspective through participant observation. Henceforth, the observed approach centred on 'the actors' doings'. Expressed in another way, the participants' practice on how they reconcile quality in Wānanga was the focus that was critically analysed.

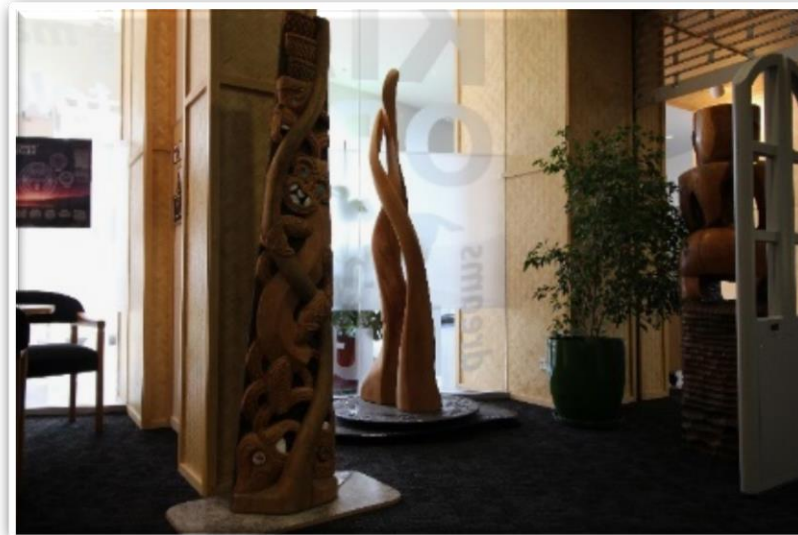


Figure 4.5: Milne (August 22, 2017) Photograph of Māori carvings.

### **Third dimension - Syntactic**

#### **Documentary Analysis Hui Method**

The criterion for participant selection was that they were to be chosen from amongst Wānanga leaders who were conversant with company documents. At the end of most interviews, I asked each leader which company document could be considered best for the documentary analysis hui. All participants suggested analysing a document which showed the organisation's initiative within Indigenous research. Having considered the collaborative nature of this study, I took into consideration my participants' suggestions and proceeded with organising the documentary analysis hui.

I first contacted four participants by phone explaining the approach and purpose of analysing documents within a focus group. One of the participants had been part of a similar process when I first conducted a documentary analysis hui for the research of my Master's degree (Cardno et al., 2017). After obtaining each participant's verbal approval,

electronic correspondence was sent with the Participant Information Sheet explaining purpose, aim and methodology of the study (see Appendix 3A).

The documentary analysis hui was conducted in one of the three research sites of Wānanga chosen at the convenience of the participants and researcher. One participant sent apologies after being called to another urgent hui. Hence, three participants of the four invited to participate, took part in the documentary analysis hui. Participants gladly accepted this new method; academic staff are normally willing to co-operate in research activities as part of their role. Additionally, participants agreed with the notion of bringing new knowledge through whanaungatanga, adding a dynamic approach to the analysis of documents.

The documentary analysis hui started with a karakia. The full name of the company document being analysed was *Rangahau Ko Manawatina Ko Manawatoko 'Inspiring Excellence and Innovation in the pursuit of Knowledge'*. The English translation of the word rangahau is research. However, the document clarifies that rangahau is different from the Western notion of research as it is attached to a holistic deeper meaning. All participants agreed that the document was in line with the organisation's view of "quality kaiako underpinned by quality rangahau".

The *Rangahau* document was accessed through the organisation's intranet, like all other company official documents. The document is reviewed bi-annually, and the version analysed was 2016. The document contains 71 pages. The audience of the document is the kaimahi within the organisation.

The whakapapa of the document was described by one of the participants:

The project has been a truly collaborative and constructive strategy. We have seen primarily the work of eight minds as well as the different levels of consultations with all kaiako and kaumātua at different levels of consultations. The consultations were not at a superficial level, but the data was *[sic]* used in a meaningful way. The team met for around five to six months. We knew that we needed time. At the onset, this caused some tension, because as in all organisations, management wants things to happen asap. However, we have the manager's support. It was a moratorium conducted in all rangahau activities until the strategy was put in place. We believed that it had to be a clear break from historical events to post organisation strategy ...It was obvious to us that we needed that time to come up with what the strategy looks like today.

Participants discussed the two distinct parts within the document. The first part was about the context of the organisation grounded on two major frameworks, ngā uara and ngā takepū. These two frameworks guide the quality of all activities within rangahau. Ngā uara framework is fashioned by four principles: namely te aroha, kotahitanga, ngā ture; and te whakapono. At the same time, ngā takepū framework is fashioned by four principles of koha, āhurutanga<sup>90</sup>, kaitiakitanga<sup>91</sup> and mauri ora.

In addition to the analysis of the first part of the document, participants added that Māori thinking and the organisation thinking were clearly conceptually reflected. One of the participants added that the concept of whanaungatanga was clearly exposed by the conceptual thinking of a culturally relevant team who put together the Māori thinking behind the document. Another participant added that the document involves the notion of wairuatanga, meaning spirituality within the kupu used throughout the document. An example is in the title of the document *Rangahau Ko Manawatina, Ko Manawatoka*. The word rangahau is dissected in page six of the document; ranga is to weave, to bring together or to join up, or coalesce. Hau is wind, breath, energies left behind. In page five of the document, the word manawatina refers to the beating heart and is linked to perseverance; the word manawatoko refers to the throbbing heart and is linked to fortitude.

One of the participants added that the concept of tino-rangatiratanga was practised since the inception of the document. The document itself reads:

In contextualising rangahau at Te Wānanga o Aotearoa, we have the opportunity to do things differently. Rangahau, 'our word, our way', is an expression of maintaining our rangatiratanga as a Māori organisation (p. 6).

The second part of the document is linked to the strategic plan of the organisation and refers to the operational side. The start of this part of the document reflects the Tertiary Education Strategy 2014 – 2019 (Ministry of Education, 2014) which reads:

1. Education in and through Māori language, tikanga Māori and mātauranga<sup>92</sup> Māori is an important part of the NZ tertiary education system.

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<sup>90</sup> Āhurutanga – Safe practices.

<sup>91</sup> Kaitiakitanga – Responsibility.

<sup>92</sup> Mātauranga – Education.

2. This recognises the important role of Māori as tangata whenua and the Government's responsibilities under the Treaty of Waitangi.
3. Tertiary education, particularly at Wānanga, helps to sustain and revitalise Māori language and progress mātauranga Māori research to sustain Māori culture and deliver economic value to New Zealand.

One of the participants pointed out the concept of quality within the document. In the organisational context session of the document, the philosophy of the organisation stated that Wānanga “will provide holistic opportunities of the highest quality for Māori...” (p. 29). It was discussed that a definition of quality was not provided by the organisation. High-quality in education was linked to ngā uara and ngā takepū. This last-mentioned framework was referred within the first part of the document as a “commanding framework” that reflects the importance that Wānanga “places on high-quality, holistic educational experiences, rich in Māori heritage, language and culture that is fit for Māori, peoples of Aotearoa and the world” (p. 12). In the second part of the document, economic values link to the measure of rangahau outputs. It reads:

2. The quality and quantity of research outputs must continue to improve. The Government has increased investment in the PBRF and proposed changes to reduce compliance costs and reward tertiary education organisations that attract research funding from industry, iwi and not-for-profit organisations.

(Ministry of Education, 2014, p. 17)

The remaining part of the document deals with the individual plans for kaimahi to develop and complete rangahau. Despite this imperative, participants said that having to develop and complete rangahau comes from a positive perspective rather than from a deficit model of non-compliance. Kaimahi are encouraged to learn, to teach, to participate in conferences nationally and internationally and to publish accordingly. One participant added:

Kaimahi appeared positive about our rangahau strategy and the subsequent document that we are reviewing today. We have received not only tumu<sup>93</sup> approval and encouragement but also and most importantly, our kaimahi are engaging in rangahau with a positive approach. Kaimahi are encouraged to rangahau through ngā takepū perspective and not from fear of non-compliance.

Another participant added to the discussion:

We will follow up with empirical data; in the meantime, we had an overall positive response. Staff said that Wānanga had made a conscious decision with this document. It is ours, we owned it and it is value-centred within our values.

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<sup>93</sup> Tumu – Director.

Participants agreed, one participant went further to discuss:

As I don't belong to the rangahau team, I can say that the launching of the strategy and document has been the positive bubble of light in the middle of our re-structure, which can be painful as in most organisations when big changes take place.

During the documentary analysis hui, I took shorthand notes capturing participants' practices. Relevant comments to the interest of my study have been expressed above. In addition, I completed the descriptive and reflective notes or foci, indicating what is documented as per the Indicative Framework for Documentary Analysis Hui shown in the table below (see Appendix 3C).

*Table 4.3: Indicative Framework for Documentary Analysis Hui.*

	<b>Descriptive notes</b>	<b>Reflective notes - Foci</b>
<b>Document name, history/audience</b>	<i>Rangahau Ko Manawatina Ko Manawatoko 'Inspiring Excellence and Innovation in the pursuit of Knowledge'</i> History/audience: discussed above	Tino-rangatiratanga (p. 6) Whanaungatanga (p. 15) Wairuatanga (p. 12)
<b>Imperatives of Quality</b> How does the document meet the imperatives of the organisation's quality systems?	Section 1: Meets imperatives of Tikanga Māori linked to the Rangahau strategic objectives Section 2: Meets imperatives of the Government linked to the Tertiary Education Strategy	Tikanga imperatives prioritised
<b>Values of Quality</b> How does the document represent neoliberal and Indigenous values?	Māori values: each step of tikanga rangahau or ethics requirements are linked to each one of ngā uara or ngā takepū Tikanga values: accountability for rangahau outputs	Tikanga values guide and inform practice
<b>Tensions/Challenges</b> How does the document attempt to mediate the two worlds for leaders?	Neoliberal: expects quality and quantity of research Māori: expects Kia manawatina or quality rangahau PBRF – Research funding	Accountability/Outputs Ngā uara and ngā takepū Outputs linked to PBRF
<b>Opportunities/Impossibilities</b> Does the document reflect opportunities and/or impossibilities for reconciling quality within Wānanga?	Rangahau, Our Word, Our Way contextualised "opportunity to do things differently" (p. 6). Rangahau ≠ Research Ranga – to weave; Hau – wind Bringing spiritual energy (p. 6) Western notion of research is inappropriate in Wānanga (p. 7)	Tino-rangatiratanga Tikanga Rangahau – Māori Pou Māori bodies of knowledge

Table 4.3 presents the four constructs informed by the aims of the study, showing in the left column. The middle column, containing descriptive notes, indicated key issues within the document and/or expressed by participants during the documentary analysis

hui. The right column showed the foci resulting from the analysis of the document named *Rangahau Ko Manawatina Ko Manawatoko 'Inspiring Excellence and Innovation in the Pursuit of Knowledge'*.

#### Summary of the Documentary Analysis Hui Method

The first session of the third dimension provided a look at the syntax of the structure of power within Wānanga through the analysis of a company document by a focus group, a process named Documentary Analysis Hui. The findings were presented under the Indicative Framework for Documentary Analysis Hui.

#### **Fieldnotes Method**

The process of writing fieldnotes became an activity that I undertook only when I was in my role as researcher. I wrote fieldnotes for a period of six months while conducting the other four methods of interviews, observations, documentary analysis hui and photographs. The interpretative nature of qualitative research invites the researcher to observe the world (Denzin & Lincoln, 2005). The fieldnotes contributed to making visible situations and daily practices often undetectable in routine activities. Key features of daily practices were identified by writing fieldnotes. I wrote the fieldnotes in the form of a reflective journal. I tried as far as possible, to be detached from my position as kaimahi. Instead, I observed and wrote about what I saw and felt through my researcher's eyes. Set of findings from the fieldnotes are presented under the four constructs named imperatives of quality; values of quality; tensions/challenges; and, opportunities/impossibilities.

#### **Imperatives of Quality**

The imperative of quality in Wānanga generated from Tikanga Māori appeared to be a normal practice throughout all daily occurring events. For example, I wrote:

It is 8.25 am; 20 people are sitting in the atrium awaiting daily karakia. Staff from the whare<sup>94</sup> of He Korowai Akonga<sup>95</sup> are taking the weekly lead. Karakia started exactly at 8.30 am followed by himene in Māori. They are displayed on a screen for everyone to participate. Good harmonic verses are heard. Then, a mihi is imparted in Māori. Each

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<sup>94</sup> Whare – Department.

<sup>95</sup> He Korowai Akonga – Bachelor of Education.

person in the whole group takes a turn to say a short greeting in his/her own language or in Māori. Final himene<sup>96</sup> and karakia concluded the 17 minutes gathering.

The courtyard with its Māori pou can be seen from different areas. The walls in the hallways are stunningly decorated with Māori art and paintings. Classrooms invite the act of ako with frameworks of koru<sup>97</sup>, marae and photos of ancestors gracing the walls. Classes are starting; tauira and kaiako are standing for karakia and himene. A group of people are in the courtyard; they are practising a Māori chant in absolute unison.

Four of my fieldnotes indicated that economic values imposed through KPIs are conducive to values such as individualism and competitiveness.

The mood has changed. During the marketing day, it is all about the number of enrolments for 2016. Staff are kind to each other, but there is a sense of urgency and competition. A question is heard; “have you reached your numbers” ... Some happy faces in contrast to sad ones from staff who did not meet the number of enrolments.

Hence, my fieldnotes showed that the imperative of quality impressed by the Government was not evident on a daily basis but when KPIs needed to be met.

### **Values of Quality**

My reflective notes showed that Māori values were shown in walls, noticeboards and classrooms. The practices of Māori values were explicitly and implicitly connected to observed interactions. For example, I previously exposed my fieldnotes at a morning karakia session. The concepts of wairuatanga and whanaungatanga were evident during the karakia session, previously established. The concept of tino-rangatiratanga was implicit in the fact that the organisation established Māori ways of being and doing such as starting the day involving Tikanga Māori.

Three fieldnotes indicated the imperative of meeting KPIs. As example:

I saw her crying. When asked why, she replied that her contract was not going to be renewed as she was unable to meet the number of enrolments. She is a single mum...

The mentioned fieldnotes were written around the end of the academic calendar. These fieldnotes related the imperatives of quality derived from the neoliberal world within the Māori setting of Wānanga.

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<sup>96</sup> Himene – Hymn.

<sup>97</sup> Koru – Loop – Is a spiral shape based on the shape of a new unfurling fern frond and symbolizing new life, growth, strength and peace. It is an integral symbol in Māori art, carving and tattoos.

## **Tensions/Challenges**

The last quote revealed tensions that occurred within the organisation at times of staff having to meet enrolment numbers. Several fieldnotes showed similar tensions occurring when staff have to meet student retention numbers and student graduation numbers. As an example, one of the fieldnotes showed:

Everyone is discussing statistics and meeting numbers. Managers prioritise the completion of early withdrawals of students; it is a concern when money must be returned to TEC if early withdrawals are not processed on time.

Fieldnotes indicated that there were tensions derived from human resource policies. For example, I wrote about comments on performance management, disciplinary action and tangi<sup>98</sup> leave. Staff thought that despite some small changes within internal human resource policies, they mainly reflected “mainstream approaches”. These comments were made by staff after attending a hui regarding human resource policies within the organisation.

For a period of four weeks, there were comments about staff having to learn Māori language at conversation level. One fieldnote read:

Staff were worried about needing to study Māori language at a conversation level as per the new strategy of Wānanga. Some Māori staff were more concerned than non-Māori. People were happier to know that they could enrol in free Te Reo Māori classes.

## **Opportunities/Impossibilities**

Fieldnotes indicated that some staff commented that the compulsory learning of Māori by staff would open opportunities “instead of being a nonsense”. For example:

Some staff recognised that Māori voices were no longer silenced because “language is power”, others said, “this is a step in the right direction towards true biculturalism”.

After an audit by NZQA in one of the programmes of the organisation, there were comments regarding the use of tikanga during the audit. As an example:

After the auditors attended the pōwhiri<sup>99</sup>, a few staff commented that Pākehā auditors did not understand its meaning. However, they also mentioned that the auditor’s reactions had improved from years ago when they made it obvious that they did not appreciate traditions that they considered a waste of time.

However, some other fieldnotes reflected the impossibility of trying to reconcile the Indigenous with the neoliberal world. One of the fieldnotes showed:

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<sup>98</sup> Tangi – Funeral.

<sup>99</sup> Powhiri – A welcome (usually formal).

After an audit, a couple of leaders were disappointed, “auditors should understand our ways and paradigms, they only want to see the Pākehā’s ways” and continued “hope one day we could have our own accreditation with worldwide indigenous worldviews”.

#### Summary of the Fieldnotes Method

The second session of the third syntactic dimension provided firstly a view at the syntax of the social structure within Wānanga from a holistic perspective. Secondly, it provided emphasis and/or clarification to information that emerged from the first semantic dimension when compared with the second pragmatic dimension. In other words, what participants said in the interviews was compared with participants’ practice. The emergent information from this comparative analysis was then emphasised and/or clarified through selected fieldnotes. These fieldnotes were placed under the four constructs informed by the aims of the study.



Figure 4.6: Milne (August 21, 2017) Photographs of Māori carvings.

## **The Themes to Conclude**

The four methods of interview, observation, documentary analysis hui and fieldnotes were critically analysed under the semantic, pragmatic and syntactic dimensions exposed in this Chapter Four. Recurrent themes emerged from the perception and understanding of participants as per the first semantic dimension, the observed practice as per the second dimension and what was documented and perceived by others as per the third syntactic dimension. The seven recurrent themes are critical consciousness; value-centred: dichotomy; the market; ngā uara and ngā takepū; dual tenets of accountability and responsibility; biculturalism; and, conscientisation.

Critical consciousness is the first theme that emerged through the perception and understanding of the participants and their practice about quality. The first concept of critical consciousness is explicit and implicit in the document and the fieldnotes. This theme also runs through four constructs being imperatives of quality, values of quality, tension/challenges and opportunities/impossibilities. The second theme value-centred: dichotomy, refers to the contrasting values of the market alongside ngā uara and ngā takepū as the third and fourth theme. The fifth theme, dual tenets of accountability and responsibility, denotes the tensions and challenges that interviewed participants expressed. In the observed practice, market values guide accountability. The analysed document reflects that ngā uara, ngā takepū as well as whanaungatanga, wairuatanga and tino-rangatiratanga are the centred values for being accountable and responsible.

It is pertinent to note that the last construct of opportunities/impossibilities indicates the interviewed participants' voices, practices and documented modes on How leaders assume they are able to reconcile quality within Wānanga. The sixth theme of biculturalism was strongly voiced by the interviewed participants, along with its importance and its departure from negative connotations. The observed practice indicated the need for a bicultural framework still silenced by the market. The analysed document reflected the concept of a Māori centred framework and yet, was still linked to Government funding. Conscientisation as the last theme was implicit throughout participants' explanation of the Māori Indigenous recent national and international

development. The document reflects changes occurring through conscientisation supported by tino-rangatiratanga.

The metaphor of reading with another person's prescribed lenses represented the daily tensions that leaders face while trying to reconcile quality amongst the two apparently incommensurable worldviews. Metaphoric words like "infusing", "willingness", "respecting", "working in unison", "negotiating", "bridging", "passing through a portal" and "seeing some light at the end of the tunnel" were indicative of leaders' efforts to construct opportunities in reconciling both worlds. However, it appeared to be a caution about trying to understand both worlds "in order to constantly bridge from one to another". The words one to another could indicate constantly shifting from the neoliberal to the Māori worlds. Bridge, defined by Merriam-Webster.com (2016), is a structure carrying a pathway over a depression or obstacle, like a river. In my view, the river represents the struggles, the colonisation, the loss of land and the silence of the past. A bridge or connection between the two worlds could allow collaboration, co-operation and partnership to occur, yet the river is still underneath. Healing could be a tool of restoration opening to partnership. However, the power structure of the dominant discourse remains attached to resources provided by the Government by way of funding.

Table 4.4 provides an overview of the results revealed by the analysis of the data under the three dimensions of semantic, pragmatic and syntactic. Informed by the aims of the study, the four constructs being imperatives of quality; values of quality; tensions/challenges; and, opportunities/impossibilities, are displayed under each dimension. The left of each construct shows the subheadings utilised during the interview method discussion and in the frameworks for observation and documentary analysis hui methods. The right of each construct shows the seven recurrent themes briefly exposed above and further discussed in Chapter Five.

Table 4.4: Findings of the study of Case Study One – Aotearoa New Zealand.

Imperatives of Quality		Values of Quality		Tensions/Changes		Opportunities/Impossibilities		
<b>FIRST DIMENSION – SEMANTIC – INTERVIEWS – Perceptions and Understandings</b>								
Concepts		Critical consciousness	Neoliberal -The Market	Critical consciousness	Value for money	Critical consciousness	Understanding	Conscientisation
Two worldviews			-Measurable outputs	Value-centred: dichotomy	Different values	Dual tenets	Te Tiriti o Waitangi	Biculturalism
Neoliberal	Māori		-3Es			accountability	Healing	
NZQA/TEC	Tikanga		Indigenous/Māori- Wairuatanga	-The market		responsibility	Positioning	
Power			-Whanaungatanga	-Ngā uara			Empirical data	
			-Tino-rangatiratanga	-ngā takepū			Indigenous revival	
			-Ngā Uara				Closing the gate	
			-Ngā Takepū					
<b>SECOND DIMENSION – PRAGMATIC – OBSERVATION – In Practice</b>								
Neoliberal	Māori	Critical consciousness	Economic values	The market	Accountability/	The market	Impossible to place	Critical consciousness
Neoliberal prioritised			Guide and inform practice		compliance		Māori values before	silenced
Funding /Resources					Economy		neoliberal values	
<b>THIRD DIMENSION – SYNTACTIC – DOCUMENTARY ANALYSIS HUI – As documented – FIELDNOTES – Perceived by others</b>								
Māori	Neoliberal	Critical consciousness	Tikanga values	Critical consciousness	Accountability/ outputs	Critical consciousness	Tino-rangatiratanga Tikanga rangahau	Conscientisation
Tikanga prioritised			Guide and inform practice			Tenets of		
					Ngā uara, ngā takepū	accountability and responsibility	Māori pillar	
					Outputs PBRF	Ngā uara, ngā takepū	Māori bodies of knowledge	

## **CHAPTER FIVE – Case Study One Aotearoa New Zealand – Discussion of Findings**

### **Overview**

This chapter discusses and builds on the significant findings of Case Study One presented in the previous Chapter Four. The discussion of findings is linked to theoretical concepts and the literature reviewed in Chapter Two. The discussion is organised around the four constructs intentionally informed by the aims of the study. These four constructs are imperatives of quality; values of quality; tensions/challenges; and, opportunities/impossibilities. Seven recurrent themes emerged from the findings that have been analysed and compared within the semantic, pragmatic and syntactic three-dimensional framework. The seven recurrent themes are critical consciousness; value-centred: dichotomy; the market; ngā uara and ngā takepū; dual tenets of accountability and responsibility; biculturalism; and, conscientisation.

### **Imperatives of Quality**

#### **Critical consciousness**

In this case study, all interviewed participants expressed that meeting expectations of quality was of high priority in their complex daily agenda. Most participants expressed their consciousness of quality imperatives and linked quality to a topic that is “burning”, “hot” and a “continuous subject”. Likewise, the observed practice reflected that leaders are critically conscious of quality, a subject that is formally discussed fortnightly at a quality hui. The data from the analysis of the document endorsed a high consideration to quality within the organisation. de Knop et al. (2004) agreed with the finding of this case study as they argued that educational organisations strive towards optimisation of quality because they understand that education is a critical part of human development and of governmental concern.

Despite the evidence about the significance of quality, interviewed participants offered their own interpretations of what quality meant to them at a personal level and about their roles within the organisation. Premised on the evidence about the quality imperatives, the same participants reflected they were not aware of any formal

definition of quality adopted by their organisation. In the observed practice, there was no reference to the definition of quality. Similarly, West-Burnham (2002) claimed, “there is no consensus of what constitutes a suitable model for total quality in education” (p. 317). The data from the interviews go further to show the need for the organisation to implement its own definition of quality since quality imperatives are paramount in tertiary education. In this case study, the analysis of the document did not show a definition of quality provided by the organisation. However, the word quality is mentioned throughout the document seven times in connection to educational quality and 39 times is linked to rangahau context, content and outputs.

There was a consensus amongst the interviewed participants that in Wānanga, the imperatives of quality engendered from two main and different “worldviews”, “worlds”, “dimensions”, “paradigms” or “law and lore”. These same participants emphasised that Wānanga is a Māori organisation recognised under the Education Act 1989, is to govern in accordance to Tikanga Māori, considering Māori language and culture. However, these same participants emphasised that by being government funded, the organisation must comply with neoliberal imperatives. The data from all data collecting methods referred to the NZQA and TEC as being the two government bodies that set the imperatives for all funded tertiary education organisations including Wānanga. A similar and formal definition of Wānanga is contained in the Education Act 1989, Section 162 (4)(b)(iv), which states:

A Wānanga is characterised by teaching and research that maintains, advances, and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding āhuatanga Māori (Māori tradition) according to Tikanga Māori (Māori custom).

In line with the findings of this case, Durie (2005, 2009), Penetito (2011) and Walker (2005) affirmed that the imperative of quality in Wānanga means the inclusion and reproduction of Māori language, culture and whakapapa. The complexities from regulatory demands upon Wānanga have been acknowledged by Royal (2005). Walker (2005) went further to recognise that Wānanga has outgrown the NZQA framework by delivering quality within Indigenous epistemologies in the international arena. Walker’s (2005) reassurance about Wānanga meeting expectations of quality by NZQA is in line with the finding of this case that showed a unanimous critical consciousness amongst

leaders proudly representing their Indigenous organisation as portraying high quality. The awareness of achieving high quality through “best practice” and “excellence” extended from national to international context. Indigenous peoples in the world, as per the data of interviews, are closely watching the development of Wānanga. The data from the interviews showed the concept of excellence linked to harmony of mind, body and spirit, a concept shared by Meyer (2005).

## **Values of Quality**

### **Critical consciousness; Value-centred: dichotomy**

The empirical data generated from all data collecting methods showed a critical consciousness amongst leaders about the value-centred nature of quality. These leaders continuously tried to negotiate the values that guide quality derived from neoliberal expectations with the values expected by Tikanga Māori. Mead (2003) defined Tikanga Māori as “the set of beliefs associated with practices and procedures to be followed in conducting the affairs of a group or individual” (p. 12). The participants were unanimous in their view that the set of values, coming from neoliberal worldviews, also referred to as “Western”, “mainstream” or “Pākehā”, were dichotomous to those set of values generated by Tikanga Māori. In a similar vein, Walker (1989) and Willmott (1989) spoke about two cultures, Pākehā and Māori, having diverse characteristics regarding behavioural patterns, values and beliefs. The interviews findings suggested that in Wānanga, “tikanga should be kept intact and should not be diluted”. Similarly, Waitere (2008) cautioned about not watering down tikanga. In addition, data from the interviews showed controversy about the guardianship of tikanga within Wānanga. The recent disestablishment of kaumātua and kuia formal roles within the organisation was objected as a move linked to economic value. It was expressed in the interviews that kaumātua and kuia were the “greatest repositories of tikanga”. Similarly, Mead (2003) referred to kaumātua and kuia as the guardians of tikanga. Conversely, this case showed a view that without the formal presence of kaumātua and kuia, all staff within Wānanga would have to grow into the role of being guardians of tikanga throughout the motu. The mentioned views were taken from the interviews and were observed in practice. In the analysed document the term Tikanga Māori appeared five times in connection to

important interactions within Wānanga. The fieldnotes substantiated the importance of the practice of tikanga as well as the responsibility of growing into the role of being guardians of tikanga.

### **Critical consciousness; The Market**

The empirical data from this case study revealed a number of values that are linked to the neoliberal imperatives of quality imposed by the Government upon tertiary education organisations including Wānanga. These values, according to data from the interviews, are directly connected to the market demands of “having to contribute to the country’s economy” and “having to demonstrate efficiency through value for money”. The data from the observation method confirmed that the Government market imperatives are prioritised because they are linked to resources accessibility. The data obtained from the document showed a shift from market values, yet still presented a connection to proving outputs as per the Tertiary Education Strategy (Ministry of Education, 2014). In addition, the interviewed participants exposed that neoliberal demands were related to complex global political and market forces that promote individualism and competitiveness. As an example, the OECD (2012) emphasised the significance of education as the key to participation in a global economy for the development of human resources, and for the production of research.

The measuring of quality against KPIs was highlighted by participants as being connected to auditing and power. This view synchronises with Foucault (1991) who argued that political control is linked to a form of disciplinary power with systems and technology for political control. The notions found in this case study are also in line with what Codd (2005) and Meek (2002) named a culture of managerialism more concerned with efficiency and accountability, rather than with knowledge, experience, understanding and reflection; except when these last four concepts are reduced to quantifiable indicators conducive to performativity. In addition, S. Ball (2004) asserted that the markets had generally been involved in complex activities and highlighted that in particular, education policy had required intricate undertakings linked to its economic value and international market competitiveness. Furthermore, participants in this case study noted that over the last 30 years, neoliberal values had changed the tertiary

education landscape. Grey and Scott (2012) concurred that the imposition from government steering of the market has changed the tertiary education sector goals of social, human, scientific and economic progress towards economic advancement.

Interviewed participants voiced their disapproval of the neoliberal model of having to meet KPIs through students' numbers of enrolments, retentions and graduation. Most participants declared their frustrations of needing to compromise quality enrolments in order to meet KPIs or risk losing their jobs. The observed practice clearly evidenced the imperative of meeting KPIs in order to secure funding and jobs. The analysed document linked number of rangahau outputs with the Government strategy. This finding compliments the argument that education is a cultural activity that has been misappropriated as an economic transaction (Fitzsimons, 2000). According to the explicit voices of the interviewed participants, having to meet KPIs perpetuates managerialism connected to the notion of power and privilege. This notion was implicit in the observed practice as participants had no option but to subscribe and to accept the power of managerialism imposed by the value for money approach. In support of this finding is the view found in the study conducted by Youngs (2012) alleging that governments have focused on the market, managerialism and performativity agendas, often disguised with agendas of social concern. The data mirrored the concept expressed by (Sachs, 2003) that KPIs are underpinned by the 3Es being economy, efficiency and effectiveness and the 3Ms being markets, managers and measurement (Ferlie et al., 1996).

### **Critical consciousness; Ngā Uara and Ngā Takepū**

Data generated from all data collecting methods strongly showed that Tikanga Māori guided the imperative of quality from Te Ao Māori. The empirical data from the interviews, reinforced by the data from the document, revealed that ngā uara or values are the main guiding tenets of quality in Wānanga. Furthermore, these values named ngā ture, kotahitanga, aroha and whakapono, guided the theory and practice of doing what is morally right, doing it with a view to acting in unison, doing it with love and respect and in the right way. The observed practice showed an implicit consciousness towards the values of the organisation. Mead (2003) drew attention to certain

differences of opinion about which values are more important within Tikanga Māori. This difference of opinion, according to Mead (2003) could result in people perceiving values as unreal. In my view, the empirical data in this case study could contribute to dissipating the perception alerted by Mead (2003), as in Wānanga the mentioned values are renowned, recited and well recognised by all participants and well established within the analysed document.

The analysis of the overall data from this case showed that in Wānanga, ngā uara were placed spiritually and physically at the centre of the organisation; spiritually because ngā uara guided all actions and physically because they were placed and painted in windows, on walls and in brochures throughout the organisation. McCaw et al. (2012) conducted a research study, although within a small-business context, it supported the notion that within any Māori organisation, values are central and paramount to interactions and not supplementary as they are generally for non-Māori. In addition, a study conducted on Māori development by Mather (2014), highlighted the importance of integrating core Māori values into any strategy development model. Similarly, Harmsworth (2005) study concluded “Māori values are instrumental in defining a Māori organisation, maintaining cultural and ethical standards, giving direction, and provide a point of difference in the global market place” (p. 1).

A number of the interviewed participants added to the values of Wānanga the concept of ngā takepū or principles, named whakakoha rangatiratanga, kaitiakitanga and koha as being prominent amongst the guiding principles. The analysed document clearly established these principles as the framework of rangahau practice within the organisation. These findings are consistent with messages in research conducted by O'Brien (2013) and later by Anderson (2014) suggesting that in Wānanga, values play a pivotal role because staff found them exciting and inspiring. Barclay (2005) referred to Māori values as stars that shine as treasures of the culture, affirming the concept from the findings of this case study about the guiding effect that values and principles have within the organisation. In the same vein, Pohatu (2008) conferred that when ngā takepū are invited into a kaupapa, they become kaitiaki, filters, markers and tools that assist all interactions.

The analysis of the data collected from all utilised methods showed that the named *ngā uara* and *ngā takepū* were reinforced further by the three principles of *whanaungatanga*, *wairuatanga* and *tino-rangatiratanga*. The findings exposed that these primary three principals were overarching and essential within all levels of interaction. A number of interviewed participants referred to *whanaungatanga* as directly inherent from Māori history but equally useful to non-Māori within the organisation. L. Smith and Reid (2000) agreed that *whanaungatanga* is held between Māori and non-Māori people who are like-minded and work together in support of a common goal. In addition, the interview method data exposed that the English translation of relationships referring to the concept of *whanaungatanga* did not reveal the depth that the Māori term represented. Similarly, Edwards' (2009) study referred to *whanaungatanga* as essential for the creation, maintenance and sustainability of relationships and a core Māori construct essential to guide all interactions (Bishop, 2005). In addition, this case study showed that *whanaungatanga* refers to the physical and also to the spiritual world, a concept shared by Edwards (2009), Marsden (2003) and Reilly (2004). In a similar vein, Ohia (2006) asserted that *whanaungatanga* is based on concepts such as faith, hope, love and humility. The data from interviewed participants also found that love and humility have been linked to the concept of *whanaungatanga* as essential in all relationships within *Wānanga*.

The overall data from this case strongly affirmed that the concept of *wairuatanga* is embedded in each part of the organisation. Interviewed participants went further to discuss that the presence of *wairua* was beyond religion. Not surprisingly, Edwards (2009) called religion the bureaucratic arm of spirituality. For Marsden (2003) and Reilly (2004), the concept of *wairuatanga* meant that the physical and spiritual worlds are connected with activities in the everyday material world under the influence of spiritual powers from the higher spiritual world. Furthermore, Ohia (2006) asserted that "spiritual matters are in the main a normal part of Māori life" (p. 112). The idea of spirituality has generally been neglected in the academy (Maged et al., 2017). However, in their study conducted in a *Wānanga*, these last authors agreed that spirituality was essential to human interactions within an Indigenous organisation. Symbiotic to this last

view were the interviewed participants' understanding, the observed practice, words within the analysed document and the reflections within the fieldnotes. It is important to note the claiming of spirituality through karakia as a naturally occurring event before and after all interfaces amongst people within Wānanga.

The principle of tino-rangatiratanga, as suggested by the overall data of this case study, is another overarching concept within Wānanga; it connects Māori to the human rights of Indigenous people worldwide. Furthermore, tino-rangatiratanga is concerned with the right of Māori people to exercise their culture, traditions and language. This last concept depicted the implicit nature of tino-rangatiratanga in the observed practice. O'Sullivan (2004) exposed vast connotations of self-determination which in the context of this case, is about Indigenous people having the right to have a collective identity and the choice of culture and socioeconomic purpose. Conversely, the concept of tino-rangatiratanga appeared to have erupted bubbles from underneath the surface. Rata (2011) argued that the approach of tino-rangatiratanga has developed into a "new hegemony" that separates Indigenous and coloniser at an epistemological level that "is highly effective in the wider goal of Maori sovereignty politics" (p. 26). Even so, in Wānanga the concept of tino-rangatiratanga is on the one hand "beyond politics and is about Māori identity and culture". On the other hand, "tino-rangatiratanga is about being able to deal with government bodies", particularly when exercising and preserving the Māori knowledge base. These last concepts were expressed by the interviewed participants, they were implicit in the observed practice and reiterated by the fieldnotes. Moreover, the documentary analysis hui revealed that the inception of the document, its context and content as well as its practice signifies an integral demonstration of tino-rangatiratanga. Correspondingly, Walker (2005) advocated Wānanga as a place where Māori can exercise their tino-rangatiratanga. On a wider scale, Bishop and Glynn (1998) stated that tino-rangatiratanga is promoted by contemporaneous developments throughout Aotearoa New Zealand.

## **Tensions/Challenges**

### **Critical consciousness; Dual tenets of accountability and responsibility**

The empirical data from the interview method strongly suggested that the constant tensions that leaders had to face in Wānanga were mainly caused by the different values that guide the neoliberal world, in contrast to the values that guide Tikanga Māori. Moreover, the data in this case, added that accountability and responsibility are imperative expectations connected to academic quality. From a neoliberal perspective, forms, meeting deadlines, policies and regulations are conducive to accountability and responsibility. There are studies that advocate the link between quality and accountability within tertiary education organisations (Leveille, 2006; Maniku, 2008). Similarly, Brundrett and Rhodes (2011) asserted that “the period since the 1980s could quite justifiably be called the era of quality and accountability in education” (p. 1). The interviewed participants argued that besides neoliberal values, the discussed values and principles pertaining to the Māori world guided and informed quality in Wānanga, consequently resulting in a higher level of accountability and responsibility (Carvajal Castillo & Rosales-Anderson, 2016). However, through the observed practice, accountability and responsibility tenets were those imposed by the neoliberal world through KPIs. The analysis of the document showed the framework of ngā uara and ngā takepū as guiding tenets of quality. According to the interviewed participants in this case study, part of renegotiating quality in Wānanga was to be constantly accountable to both worlds, neoliberal and Indigenous.

On the one hand, there were expectations about effectiveness and efficiency through KPIs regulated by compliance with legislation, case law and policies as per data from the interviewed participants. These expectations were imposed because the organisation is 98 % government funded through the TEC. On the other hand, according to the same participants, Tikanga Māori values also guided expectations of quality under the umbrella of Te Ao Māori. Consequently, leaders were constantly in a contentious space from where they continuously needed to negotiate the tensions arising between the neoliberal and Māori worldviews respectively. The data from the observation confirmed these tensions as the participants were compelled to comply with economic values

central to the neoliberal world. Edwards (2009) referred to similar spaces within the academy that are complex and charged with tensions because leaders have to work within both different worlds. However, the challenge of having to negotiate quality within two worlds was heightened by the fact that Wānanga as a Māori organisation should be guided by ngā uara and ngā takepū instead of values from the “Pākehā” or the neoliberal world. Pohatu (2003) supported this finding as he advocated ngā takepū as *hoa haere*, *kaitiaki* as well as markers and symbols by means of reminders of what is just, fair, honourable and right.

The data from interviews showed a consciousness of the tensions arising from leaders having to negotiate quality within neoliberal and Māori worlds. During the observed practice, participants applied the concepts of *whanaungatanga* and *wairuatanga*. Yet, they were compelled to comply with the accountability required by KPIs. There was an implicit silence from the restrictions and surveillance imposed by the market values of a neoliberal world. These encounters are depicted as a war of positions by L. Smith (2007) and a tug-of-war by Nakata (2007). In spite of that, Durie (2001) took a positive view advocating the ability of Māori to move freely and comfortably between two worlds. In turn, the participants in this case study appeared to accept having to be in the space of constantly having to navigate or negotiate quality while ensuring that demands from both worlds are met and continue quality improvement is applied. Having to navigate between the law and the lore, linked to the neoliberal and Māori worlds respectively, is highlighted in this case study as a normal routine that leaders followed. This finding appears welcomed by Durie (2001) as he argued that the law and the lore are spaces that must be navigated simultaneously. Analysis of the overall data in this case indicated the law is linked to governmental rules and regulations while customary law or lore is connected to *Tikanga Māori* (Durie, 2001) serving the needs for the *tangata whenua* (Mikaere, 2003). Anderson’s (2014) research conducted in one of the three Wānanga of Aotearoa New Zealand agreed with this view and concluded that leaders in Wānanga “need to demonstrate competency in managing quality by complying with Western constructs such as accountability concerned with measurable performance, as well as being guided by the values, principles and beliefs within *Te Ao Māori*” (p. 88). The order

of values in the analysed document, gave the first stance to the Māori values. The Government's stance is then represented by their funding. The fieldnotes also confirmed the dual positioning of leaders within the neoliberal and the Māori worlds.

The interview and observation methods findings showed that on one side of the scale, there was a level of frustration from the challenges and tensions of having to constantly negotiate quality between two different worlds. This view is shared by one of the interviewed participants with an analogy of giving someone's prescription glasses to someone else to read with them. On the other side of the scale, there was a willingness which transpired within the interviewed participants through words like "working in unison", "respecting both worlds", "bridging both worlds", "navigating and negotiating". Hence, this case study showed opportunities that came out of challenges and at times impossibilities when leaders negotiated quality in Wānanga. This view is reassured by Pohatu's (2003) philosophical and yet practical stance as he names the "never-ending campaign" (p. 3) in the constant pursuit of mauri ora. What is more, leaders in Wānanga could be encouraged by Pohatu's (2003) statement that "proactive Māori positions are assumed when engaging with non- Māori knowledge, structures and applications" (p. 11).

## **Opportunities/Impossibilities**

### **Conscientisation; Biculturalism**

Opportunities and impossibilities are considered under the three levels of micro, mezzo and macro in relation to the question How leaders assume they are able to reconcile quality within Wānanga? The theme of critical consciousness was evident throughout the findings in this case. Similarly, H. Jenkins (2009) referred to educational leaders in Wānanga as change agents needing to reclaim spaces for indigenous knowledge. Keeping in mind that conscientisation is the power to transform reality (Freire, 1993), the changes occurring within the Indigenous revival nationally and internationally signalled the concept of conscientisation. The observed practice did not indicate conscientisation. Instead a critical consciousness was silenced by the power exercised by market values. Conscientisation was implicit within the interviewed participants.

Furthermore, there was an explicit and implicit evidence of conscientisation within the analysed document. This document was the product of leaders exercising tino-rangatiratanga by having changed the reality of research under neoliberal imperatives.

At a micro level, interviewed participants reconciled quality on a daily basis and saw the need to incorporate indigenous models within human resource policies. Examples were given about human resource personnel having to decide between the normal place for disciplinary action to be held on campus, against the request to be held at a marae. Also, negotiations had to be made regarding tangi leave which normally requires more days for Indigenous peoples. Du Plessis, Paine, and Botha (2012) also recognised the need for bicultural input within human resource in educational organisations. The findings about the value-centred nature of the two words, neoliberal and Māori, have been previously discussed. Tikanga Māori values are centred on theoretical and practical human interactions. Through the observation method, at a praxis level, leaders appeared to be facing restrictions and silence caused by funding dependency upon KPIs regulated by the TEC. Economic values appeared to override all other imperatives. Nevertheless, Bean (2012) asserted that since 2007 with the launching of the first Te Rautaki Māori<sup>100</sup>, “NZQA has embarked on a major initiative to ensure appropriate recognition and validation of Mātauranga Māori in the qualifications system” (p. 14). Similarly, the documentary analysis hui showed a depiction of Bean’s (2012) view through tino-rangatiratanga in action previously explained.

At a mezzo level, the interviews data revealed that opportunities to reconcile quality could come from a restructure within Wānanga. The importance of the need for leaders to understand the neoliberal world, as well as the Māori world, was revealed by the overall data of this case. Yet, there was a word of caution from an interviewed participant for those who lead a Māori organisation, as they must always remember that the pou or stake must be Māori. The findings of this case reaffirmed Wānanga’s position of helping “Māori to see and interpret the world through Māori eyes” (Royal, 2005, p. 10). H. Jenkins (2009) claimed that educational leaders in Wānanga were “change

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<sup>100</sup> Te Rautaki Māori – The Māori Strategy.

agents” (p. 1) who claimed spaces needed for Indigenous knowledge. Diving deeper within this case, through the aforementioned organisational re-structure, senior leaders with experience within the neoliberal world had been appointed. These appointments signalled a shift towards a more business-driven organisation that at the same time had to promote Māori development and initiatives. Mather (2014) concurred that the role of Wānanga has become a driver of Māori development. This last view is reflected within the analysed document. Yet, the same document also reflected a dependency on resources provided by the Government.

It is relevant to note that within the tertiary education sector in Aotearoa New Zealand, Māori studies in the form of 'Bachelor of Arts', were first introduced in 1951 at the University of New Zealand. This initiative, as well as subsequent ones by Sir Apirana Ngata, assisted to increase “the level of respectability of Māori culture as an academic study” (Walker, 2004, p. 194). With this in mind, the data from this case revealed that Wānanga needed to establish the notion of biculturalism referring to parallel Māori and non-Māori bodies of knowledge. The inclusion of non-Māori bodies of knowledge within a Māori organisation coheres with the caution alerted by Rata (2011) that any culturally or ideologically bound pedagogy, or in this case andragogy, could turn students into prisoners of their own culture. Walker (2004) affirmed this finding by acknowledging that Wānanga kept Ngata’s vision of Māori knowledge being in a parallel column to any other bodies of knowledge. This anti-hegemonic view did not remain uncriticised. Munz (2000) opposed the view of Māori bodies of knowledge being equally valid systems as supported by this case and the views of Durie (2001) and L. Smith (1999). Contrarily, Munz (2000) considered the idea of the ‘two worlds’ as a delusion.

Nevertheless, continuing with the findings of this case on biculturalism, some interviewed participants acknowledged the negative connotation that the term biculturalism has in Aotearoa, but made the distinction of the positive context of biculturalism within Wānanga. Rata (2011) referred to an inclusive biculturalism connected to the “recognition and inclusion of Māori culture and language into all areas of government, and the commitment by government to the Treaty of Waitangi” (p. 10). This view of Rata (2011) appeared to echo the positive context of the biculturalism as

reflected in Wānanga. In contrast, Rata (2011) denoted an exclusive biculturalism connected to claims made by Māori elite tribes for political power and economic resources, such as land, water and knowledge. Irwin (1989) supported the finding that there was a contentious side to biculturalism. Irwin (1989) further explicated that in Aotearoa New Zealand the term biculturalism was grounded in 1840 under the Treaty of Waitangi signed between the Crown and Māori. However, education in this country could be perceived as generally implementing a monocultural approach (Irwin, 1989; Savage et al., 2011). Without a doubt, this view did not include education imparted within Wānanga, which as per the overall data of this case, is in effect of bicultural nature, although still governed by neoliberal views.

Within the same mezzo level and as part of new strategic Māori initiatives, the data from the interviews strongly revealed that leaders needed to demonstrate that Wānanga is at the core of students' transformation as well as the transformation of their whanau, hapu and iwi. Interviewed participants alleged that there had been ample anecdotal information on this topic. However, there had not been enough empirical data to prove that this achievement is essential to the existence of Wānanga. One exception was the study commissioned by Te Taihū o Ngā Wānanga in 2012, which maintained the position that students chose Wānanga with the view to improve their careers and earnings for themselves, their families and their communities. The analysis of the document in this case showed the commitment from Wānanga to encourage and reward rangahau activities.

The data from interviews further revealed that for about 30 years, leaders at Wānanga had been committed to education quality through teaching and learning. Recently, leaders were determined to empirically prove what it is known as "Wānanga being the best-kept secret in Aotearoa". This message refers to the point that Wānanga had provided solutions to social issues through transforming the life of the students and their families through its education. Funding was necessary in order to provide the required empirical evidence as part of the quality of education. This funding was normally provided by the government, mainly for universities, through performance-based research funding known as PBRF. After attempting to gain PBRF without success,

Wānanga took the “brave but wise decision”, as a participant alluded, to fund its own rangahau strategy. Interviewed participants in this case study recounted that quality in tertiary education is about teaching, learning and research. As noted, PBRF had not been granted for the research in the Wānanga. Supporting the findings of this case study, Tawhai, Pihera, and Bruce-Ferguson (2004) have urged that funding should be better adjusted to take into account the research capabilities of the entire tertiary education sector, including those of Māori providers instead of only considering universities. The analysis of the document revealed that Wānanga supports rangahau through internal funding and further pursues PBRF funding.

The data from interviews also showed that a sign of Wānanga achieving quality in education was the development of recent partnerships with other Indigenous organisations nationally and internationally. According to interviewed participants, this strategy was a way of increasing independent revenue beside the funding provided by the Government. There was a consensus amongst these same participants that the usual Government funding from TEC did not benefit Wānanga. Consequently, a mixed model of funding was being implemented as another possibility of negotiating between the neoliberal and Māori worlds. An example of this was an initiative of Wānanga providing literacy and numeracy programmes within correctional facilities such as prisons.

The organisation, according to the data from interviews, had recently reviewed internal policies of human resource management. Previously, human resource policies only reflected the neoliberal world. Consequently, it was a need to incorporate changes like creating more reflected practices through Ako which is conducive to less human resource strict policies. Anderson’s (2014) study suggested that internal human resource policies within Wānanga were only reflecting neoliberal views and advocated for policy changes to encourage reflective practices connected to Māori values.

At a macro level, the data from the interviews and documentary analysis hui showed that Wānanga started leading an Indigenous revival. Hence, the position held by Wānanga as an Indigenous tertiary education organisation was important nationally and internationally. There was a generalised view amongst interviewed participants that this

position taken by their organisation was an opportunity to detach from neoliberal ways whilst working, cooperating, collaborating and partnering with other Indigenous organisations. The creation and development of the WINHEC was mentioned by participants as a further step to advance Indigenous worldviews. On the other hand, K. Jenkins and Jones (2000) expressed concerns about Māori still being dependant on external accreditation and approval agencies that are set in the hegemony of the dominant discourse. This concern was supported by the data from the interviews and the implicit practice perceived during the observation method. The analysed document showed the Government power through funding for rangahau purposes. Walker (2005) emphasised that the establishment of WINHEC is the right move towards the provision of an indigenous body that could maintain Indigenous frameworks of academic quality. Mercurieff and Roderick (2013) reinforced the findings of this case study as they asserted that Aotearoa New Zealand is leading a worldwide renaissance of Indigenous values, practices, languages, and pedagogies. The fieldnotes in this case revealed that questions have been asked about accreditation and audits still being dependent on the Government instead of being dependent on an Indigenous body assigned by WINHEC.

For Wānanga to work with the Government despite differences, was also at a macro level, a way that was viewed by interviewed participants as an opportunity for a model of co-production. This data also suggested that opportunities could be more within reach if Māori were to work with the Government throughout the time of policy-making and not after decisions that had already been made. Interviewed participants agreed that the Government should be open to the learnings that Wānanga brings. These same participants suggested that after Māori “healing” from wounds of “silence and colonisation” it could be a hope for partnership. However, as per the data from this case, the concept of partnership between the neoliberal and the Indigenous worlds is a contested space. For Māori, the economy is a consequence of a partnership based on whanaungatanga and wairuatanga. On the other side, the economy under neoliberal values is a guiding construct that informs and guides practice. The resources in the way of funding provided by the Government advocated the power of the dominant discourse to drive Māori practices within Wānanga.

As previously discussed, participants revealed frustration and yet they also shared a positive view about renegotiating quality within the neoliberal and Māori worlds. I intentionally left an analogy, expressed by one of the participants, to conclude the discussion on how leaders negotiate quality in Wānanga. This participant expressed “by carrying our values and our Tikanga we can pass through a portal and see some light at the end of the tunnel”. When first analysing the findings of this case, I interpreted this finding as a positive view towards a future of cooperation or renegotiation within the two worlds. However, when reviewing the findings, a comment from another participant stood out as he expressed “If it all ends up failing we’ll go back to what we’ve done in the past, which is lock our gates and preserve ourselves”. This view gave rise to a question, does the light at the end of the tunnel represent cooperation between the two worlds or is it a way to lock the gates with the view to preserve the Māori world?

## CHAPTER SIX – Case Study Two

### Chile – Methodology and Findings

#### Gaining Entry

My first step towards gaining access to an Indigenous or part thereof within a Chilean University was to research the names, numbers and locations of universities in the country. Drawing on Williamson (2017), I became aware that there were only a minority of universities with similar interest to that of my study. After considering three universities in suitably safe locations, I sent out letters to the Deans of the education faculties of these universities explaining the purpose, aim and methodology of my study. One Dean did not respond; another response was negative as his faculty was preparing for an audit. A third Dean responded promptly together with practical ideas of location near the university where I could stay during my time of data collection.

Six days before my travel to Chile a time of uncertainty arose. An earthquake struck in Santiago, the capital and hub for all international arrivals and transfers. Some telephone calls to the Head of Department followed, and I was reassured that the University had recommenced activities soon after the earthquake. As planned, I travelled to Santiago and later to the region of La Araucanía, some eight hours by bus from Santiago. Upon my arrival at the University, a meeting was held with the Head of Department, a cultural advisor and a senior staff member; these three University staff members were excited about my proposal and mentioned that they were also pleased to provide access and support towards PhD Indigenous research. I was delighted and relieved to be accepted and welcomed. The cultural advisor provided me with information regarding Mapuche people, about protocols and customs relevant to the proposed interactions to be held during my time in the organisation. Furthermore, the cultural advisor was available throughout my scheduled time at the University and was able to accompany me when required. My very first day at the Universidad Araucanía was in itself an achievement, becoming fully immersed in a similar culture to my own after 30 year lapse. The corresponding greetings from both sides usually started in Spanish, Mapudungun<sup>101</sup> and

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<sup>101</sup> Mapugundun – Language spoken by the Mapuche.

Māori languages. The practical nature of my cross-cultural study had just begun. Academic endeavours were juxtaposed by the spirit of collaboration and love from people so distant and yet in some ways so close.

### **Researcher's role**

My role within this case study, was of an outsider researcher as I had no previous affiliation with Universidad Araucanía. I did not know the University or any of the participants. However, in the month spent at the Universidad Araucanía during two times over two consecutive years, the commonalities with participants allowed me to establish a rapport with them. As an example, all participants worked with or were connected to Indigenous people within and/or outside the University. The participants and I communicated in Spanish which is my first language and the common language of most Latin America countries.

In addition to my data collection, I offered to contribute to any academic endeavour during my time in the field. I was privileged to be asked to present evening seminars. A special invitation came for the final weekend when I was scheduled to leave, to give a presentation at a seminar for Mapuche tutors. This seminar was arranged by the Universidad Araucanía and the local Indigenous branch of the MINEDUC. After the seminar, I was asked to meet with officials from MINEDUC on the following week. I agreed to delay my departure and changed the rest of my itinerary.

It was in this same spirit of collaboration and reciprocity at both a personal level and wider at an organisational level that I accepted an invitation to present my PhD journey at a cross-cultural Indigenous symposium arranged by the Universidad Araucanía and the Indigenous branch of the MINEDUC. The proposed symposium, organised to be held a year later, gave me the opportunity to analyse the data already collected. I was then able to physically return to the site to participate in the symposium and to add data identified as gaps in the first analysis.

## **First Dimension – Semantic**

### **Interview Method**

After obtaining ethics approval, I sent electronic correspondence to the Dean of the education faculty who had previously accepted my proposal. The Dean advised the Head of Department to assist me with my requirements. Following my request, a list of leaders from the Facultad de Educación and Facultad de Ciencias Sociales who deal with academic quality, was promptly sent. I then sent electronic correspondence to 15 leaders with a Participant Information Sheet explaining aim, purpose and methodology of the study (see Appendix 4A). Thirteen leaders responded positively, one did not respond, and another one was going to be away at my time in the University.

Subsequently, I sent an electronic correspondence to the 13 leaders who responded positively with the set time that I was to spend on site. The interview schedule was then organised according to the time and availability to meet, and appointments were co-ordinated between the participants and the researcher (Bryman, 2012). Although all 13 leaders were willing to participate, the interview schedule allowed for nine participants. Being aware of any possible cancellation due to leaders' usually busy schedule, I reserved a list of three participants' names who were willing to be contacted if needed. Consequently, nine leaders from the two of the above mentioned faculties, in the one and only campus of the University were selected and interviewed for this case study. This approach was chosen because these participants are well informed about the topic and were able to provide the necessary information (Bryman, 2012).

In summary, there were nine participants interviewed. Six participants were from the Facultad de Educación and three from the Facultad de Ciencias Sociales. Five participants were male and four were female. Amongst these participants, two were Mapuche and seven were Chilean/European. There were only a few Mapuche leaders within the organisation. One Mapuche leader was out of town when I was on site. The seven Chilean/European participants were involved directly or indirectly with the Indigenous sector within the organisation. The number of nine participants was relevant

in terms of the research interest in their depth and multiple layers of meanings and experiences rather than concentrating on generalisations (Kincheloe & McLaren, 2005).

The interview schedule was kept precisely as planned. Seven participants confirmed their availability as proposed the day before their interviews and two participants confirmed on the morning of the same day of their interviews. All participants chose to meet in their private offices. Each setting utilised for interviewing allowed privacy and confidentiality to participant and researcher. As previously approved by each participant, I used a small digital voice recorder to record the interviews. Before the recorded interview session started, I introduced myself briefly. However, all participants were interested in Aotearoa New Zealand and in particular to know about Māori as the Indigenous people of the country. To the best of my ability, I answered questions for around 10 minutes each time. Immediately after, participants signed a Consent Form as previously agreed through electronic correspondence (see Appendix 4C). Then, the recorded session took place. Participants were allowed to answer questions as briefly or as in-depth as they chose. Therefore, at times they diverged from the questions or elaborated at length. Consequently, the interview length differed considerably from 50 minutes to 80 minutes. As previously authorised by each participant, I took memo notes during the interviews.

All interviews were conducted in Spanish. Participants' voices have been presented, to the degree that was possible, through quotes that had been literally translated into English from their words. This approach of presenting participants' direct input allows readers to engage directly with the raw data. Readers can then draw their own conclusions and consequently gain deeper insights from this exercise. Furthermore, this approach provides a high level of credibility through presenting the participants' invaluable perspectives. Participants' voices are represented under pseudonyms for anonymity purposes. The pseudonyms were selected on random basis. These pseudonyms do not identify the participants except for their gender (see Table 6.1, p. 133).

Table 6.1: Participants: Gender – Ethnicity.

Name	Gender	Ethnicity
Lia	F	Chilean/European
Bianca	F	Chilean/European
Gaston	M	Chilean/European
Huenu	M	Chilean/Mapuche
Sally	F	Chilean/European
Ailen	F	Chilean/Mapuche
Alex	M	Chilean/European
Greg	M	Chilean/European
Merv	M	Chilean/European

## Imperatives of Quality

### *Concepts*

All participants mentioned their consciousness on having to comply with quality. The participants said that they were always aware of quality within the University because quality was “a topic under debate”, “a hot topic”, “a topic debated internally and externally”. As Alex and Gaston exposed:

Quality in education and in this case in University, is a complex topic because of the key role that higher education represents to the government nationally and globally (Alex).

We can't forget about quality, every day we are reminded of it in meetings, e-mails, our conversations internally and externally, it is a constant battle (Gaston).

All nine participants were aware that imperatives of quality were of most importance within the University. They commented that in their roles as leaders they needed to be constantly alert to the demands of quality. As the participants explained what they knew about quality, four of them recognised that the University did not have a definition of quality. Three leaders commented that it would have been a good idea for the University to define quality. As an example, one participant alluded:

There is no specific definition of quality within the University. Perhaps, it would be a good idea to have one (Bianca).

Some leaders started by giving an idea of what quality should have been or what it represented personally to them. The concept of “being relevant or up-to-date internally and externally” was mentioned by three participants. One participant said:

Being relevant means to be actualised according to theoretical and empirical ideas (Bianca).

Bianca and three other participants added that quality is linked to client satisfaction, they clarified that clients were the students and in many cases, also their parents.

Sally agreed and commented:

Our University takes care of quality internally, but externally quality has been imposed by the government who has the power, control and only neoliberal views (Sally).

The system of auto-evaluation processes of quality was mentioned by six participants.

Unanimously, they spoke about the criteria that needed to be met. For example, a participant said:

At the University there are criteria that we need to meet: How the students are performing, how they passed, how they have achieved, the curriculum, the name of the programmes as more indirect parameters, the Government agencies have control of all these things. We are bound to figures and numbers to survive (Bianca).

The concept of evaluation, one participant explained:

has been exaggerated in Chile, not only in education but overall, meaning to know if everything is good or bad (Gaston).

Another comment on evaluation reads:

...evaluation is internal but then, all the information is collected by government agencies, and that is from where resources and funds are distributed; there is a constant watch from the powerful to the powerless (Alex).

KPIs, all participants explained, have been the focus that all leaders and staff at the University had to consider at all times. The participants all agreed that the criteria were performance-based, as Alex explained:

how many students enrol, how they do and if they pass, which is linked only to economic processes, all of it as per performance-based criteria imposed and surveyed by the Government (Alex).

The concept that quality in education should be connected to equality for all people and the connection to human rights was brought up by three participants. One of the participants, Gaston, commented that this concept was part of quality within Humanities and Education where career leaders are prepared to deal with human rights issues.

#### *A Small World inside a Big World*

The concept of “a small Indigenous world” inside a “big neoliberal world” within the university was explained by several participants. As examples:

In most Chilean universities, there is only one world or paradigm, and it is neoliberal. Here in our university, there is a small world, which is Indigenous and mainly Mapuche, inside the big neoliberal world. In the small Mapuche world, you can see and feel Indigenous worldviews, values and traditions. However, the overall paradigm is neoliberal, and it is not deemed to change (Greg).

We have created a small world for Mapuche students, to give them equality, they deserve the same as everyone else. Unfortunately, it is only happening with the help of the university but should be happening nationwide as there is evident inequality (Ailen).

Linked to this last concept, a participant exposed:

Unfortunately, despite our projects for Mapuche people, inequality is still in the midst of our University. The government is not doing enough for Mapuche students, we do our own thing here at the University, and we run our own ways without much help (Alex).

Mapuche historic and present sufferings were brought up by most participants. As examples, two participants commented:

Historically, Mapuche and Indigenous people, in general, have suffered discrimination, injustices, devastation and colonisation. They were silenced, now they have some visibility; here we are trying to respond to that visibility, but it is a lot more that the Government should do (Alex).

Mapuche people and many other Indigenous of South America have suffered devastation, at present, there are still issues of poverty, health and education. Here, we have initiatives to mitigate inequality from our corner of our organisation (Merv).

All participants expressed that the small Mapuche world within their neoliberal environment of their University was a spiritual place that reflected Mapuche values.

## **Values of Quality**

### *Neoliberal Values*

Most participants spoke about neoliberal views and values being at the core of the University. Some participants referred to strong historical neoliberal influences that the government adopted in Chile. As examples, participants said:

Chile has adopted a model of neoliberal views in education since the 70s (Bianca).

Chile is the stake of neoliberalism in South America. We have been the children of the School of Chicago. The Chicago Boys were constituted at the time of the dictatorship. They settled in Chile and generated an economic model by which quality had to do with the organisational restructure of government and institutions of both the social and cultural aspects of the country. This model was adopted during Pinochet dictatorship during the 80s and was implemented with blood and fire. The people did not decide this model, but a dictator did (Lia).

Chile is considered the neoliberal paradigm worldwide. This model was adopted in exceptional conditions; it was the product of a revolution, instilled in a logic of dictatorship without the opinion of the citizens. It was imported as it was known from the directives of the Chicago Boys during the 70s, the model was implemented through the constitution. I believe that values of the neoliberal model are within the logic of the tertiary education (Merv).

At the same time, eight participants agreed that “neoliberal values are about economic values”. Five participants spoke about competition linked to economic value and added that neoliberalism brought about competing within universities. One participant added:

At the University we have been permeated with competition. This model has invaded us in the whole country throughout all levels. For example, universities compete for resources; there are national competitors. The Government in its power decides who gets the resources; we are watched regarding quantity and quality. However, lives and jobs depend on quantities (Bianca).

Productivity was also linked to economic value by three participants. Lia agreed with this concept and added a link to scientific productivity based on research outputs. She said:

We are measured from a scientific productivity view about us academics. For example, how many articles we write and publish and where. The more we have, the better academics we are (Lia).

This last concept was echoed by another participant who added:

We live in an environment that is far from the professionalism that we expect in academic environments. Productivity guides us, and as we all know, it is linked to the economy and the market, power is built on that (Huenu).

In the same vein, four participants referred to the market as being a central value within neoliberal views. Lia and Ailen explained:

Neoliberalism is interested in the market and the reproduction of capital.... The market concepts were imposed during the dictatorship (Lia).

Neoliberalism is about market models within a corporate world. Who has survived from my people has been silenced, now there is some visibility, we need to claim it (Ailen).

Lia gave a summary of what she thought many leaders feel about neoliberal values, she said:

In a way, we are all sad and feel that these values link to egoism, lack of solidarity, lack of reciprocity, and is connected to ‘your worth is about your money, your time is gold’. Hence I cannot talk to you unless it produces money; money is power (Lia).

Participants concurred that neoliberalism is embedded within all aspects of Chile society.

### *Indigenous/Mapuche values*

In general, participants explained that Mapuche values are associated with love for all things, including other human beings, animals and nature. Three participants agreed and added that traditional communities respect nature and promote environmental equilibrium, for example, Lia said:

Original communities live with and love nature and can extract from it but with equilibrium. It is not about extracting and destroying without consideration for natural resources. Amongst these communities, there is respect for nature; it is not about being powerful through nature, it is about reciprocity with nature (Lia).

Within the same realm, five participants explained that the word Mapuche means 'people of the land', 'mapu' meaning land and 'che' meaning people. One of the most important values is their relationship with the land and all within nature. A couple of participants compared the difference between neoliberal and Indigenous 'thinking'.

Merv noted:

The indigenous paradigms are linked to nature and the relationship with mother earth, and in general to all of the creation. Indigenous people love what is above, under and around the land, concepts not included within the curriculum. The neoliberal thinking, embedded in education, is a product of modernity, linked to the individual and disassociated with nature, which is, in this case, becomes a resource for productivity and power (Merv).

Five participants explained that Indigenous people "consider very important how to treat others". As an example:

Mapuche people know and teach us how to relate to children, to old people and to women. They are humble and wise, but they do not trust us immediately, we need to gain that trust after so much devastation, genocide and colonisation (Lia).

Gaston agreed and further discussed important concepts within Indigenous pedagogies.

He expounded:

Indigenous pedagogies are about how personal relationships are established, with solidarity, love, emotions and close to social education. For indigenous people, it is about reconstructing their Indigeneity and self-determination, respect for their history, their stories, respect for the world of education, how knowledge is produced. All of that should be expressed in the curriculum which should be holistic with a pedagogy that is more active and with more social capacity in order for the students to be successful in their studies (Gaston).

Ailen gave a brief description of values important to Mapuche people. She said:

There is an overarching value to do with respect for others and respect for society in general. Also, most important, respect toward our elders, they are the ones who have the knowledge, the ancestral wisdom, their experiences and practices, our grandparents are our libraries. Deep down their knowledge is alive, it is not written. As we live what they know, we can incorporate this knowledge within cultural activities, rituals, medicine, passing that knowledge to the children. All of that belongs to our culture, how we develop educative models that reflect our ways of doing things. We don't want more than anyone else; we want some equality (Ailen).

The above concepts are "imparted to children since a very young age", Huenu added.

Another overarching value for Mapuche recognised by the majority of participants was spirituality. As examples, two participants explained:

Spirituality is prevalent amongst Indigenous students in this University; it is an overarching value. Besides when they go home on the weekend 30 to 50 kilometres from the city, they continue their spiritual practices (Greg).

In University education, if there is quality for Mapuche, it has to consider spirituality as it is of most importance in their education (Gaston).

This last participant, Gaston, as well as three other participants, explained that Western society does not understand the spirituality and sacredness important to Indigenous cultures. Gaston and Huenu added:

We, in Western secular cultures, do not comprehend the sacred element in education, in the culture, in the Indigenous traditions, in their spirituality (Gaston).

For Mapuche, the dimension of spirituality is not superficial, it has a deep meaning, and it is connected to sacredness. It involves all things, us with nature and not us above nature. It involves the role of the Machi<sup>102</sup>; this dimension is not seen but felt (Huenu).

Most participants agreed that spirituality was not seen, was felt and difficult to explain or “struggling to find the rights words” as a participant tried to explain the meaning spirituality.

## **Tensions/Challenges**

### *Neoliberal worldviews dominance*

The concept of neoliberalism was linked to the dictatorship of Pinochet which started in 1973 and concluded in 1990. Neoliberalist worldviews, some participants agreed, created tensions that remained, Gaston and Merv explained:

Neoliberalism had left sequels that have transferred to all levels of society, including higher education where there are tensions under these worldviews (Gaston).

Neoliberalism went hand-in-hand with the dictatorship. I know it is global, but we in Chile became the paradigm of neoliberalism. It affected everything. In education and higher education, neoliberalism still prevails. In universities is about obtaining powerful resources from the Government, it is all about the internal and global market.

We have been the champions and the stake of neoliberalism (Merv).

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<sup>102</sup> Machi – A traditional healer and religious leader in the Mapuche culture of Chile and Argentina. Machis play significant roles in Mapuche religion. Women are more commonly machis than men.

Participants spoke about essential differences between neoliberal values and Indigenous values. They said that neoliberal values were imposed upon Indigenous people in University settings and consequently caused tensions. Two examples are:

Western influences try to impose ways and values that are not attuned to the cultural realities of the Indigenous communities. As Indigenous communities are present in Western educational settings and the values are Western, tensions begin to be felt (Ailen).

The Indigenous student arrives at a Western construct; he is forced to assimilate Western ways (Greg).

Consequences of the abovementioned tensions occur when the Mapuche student graduates and cannot meet the expectations of the community. As an example:

People in the communities, including students' parents, who sent their children to University, are expecting them to come back to contribute to the Mapuche community. This does not happen because they do not get the knowledge and the values that can be applied within their own culture. It is all taught to meet the market in a corporate way (Ailen).

Three participants considered that tensions occurred because of "lack of understanding" about Mapuche culture. As examples, the following participants explained:

There is a lack of understanding from neoliberal corpuses about what Indigeneity is about and what Indigenous worldviews are about. The neoliberal system does not know about the way of Indigenous thinking, their beliefs, their spirituality and I think, that is one of the contributors for the tensions we have here in the University. But the lack of understanding starts in government bodies (Greg).

The tensions are caused by a lack of understanding from the superior culture and the way they impose ways into the Mapuche and their culture (Ailen).

The 'che' in Mapuche represents from life to death. Hence, they are teaching us how to relate to children, to old people, to women. The relationship amongst people is not about productivity as it is for neoliberalism where we can be educated according to our income. Also, I relate to you to gain something. It is not with the idea or reciprocity but to gain something personal where competition is the main goal (Huenu).

Some participants expressed that there were not enough possibilities to "teach Indigenous values" within the University, despite "some initiatives that assist".

#### *Value for money*

KPIs, five participants explained, "are not conducive to a good quality education" but only to "a push for students to pass" so that the University could meet those "quantitative indicators". Three participants said that teachers and leaders are frustrated because they cannot concentrate on improving what they had to teach but

had the imperative to meet “quantitative criteria” that compromises students’ learning.

As examples, Huenu and Bianca said:

Quantitative indicators put pressure to pass students to the following year, even without the necessary knowledge. Hence, they are trying to lower down the internal indicators, for example, exams being easier. Instead, we should concentrate on how we can teach better and have better outcomes (Huenu).

We all know that at times students need assistance to pass, and that’s okay. The motivation to pass them should be about that. Instead, the motivation is to pass them to meet KPIs; that changes things, it becomes value for money, trying to keep jobs, figures and money (Bianca).

The same participant went on to explain that his personal approach to quality was not to think about “quantitative indicators” but as he explained, “I have to think of what I do for my students”. However, he recognised that his job as well as colleagues, depended on having to meet KPIs.

### *Legislation*

The concept of interculturality, also referred to as IBE needed legislation, according to five participants. Some examples are as follows:

After the dictatorship, the democratic governments promoted what we can call compensatory justice, or affirmative action or as named in Chile positive discrimination. La Ley Indígena de 1993 and El Programa Intercultural Bilingüe de 1996 had endorsed interculturality, but unfortunately, it has not been legislated (Greg).

Interculturality was first introduced in the education section through La Ley General de Education in 2009 but it did not touch tertiary education (Gaston).

The concept of interculturality, six participants concurred, “should be implemented in higher education through legislation”. Four participants indicated that their organisation was concerned with implementing interculturality. A participant explained:

The interculturality should be legislated and applied. It would dissipate tensions, even here, the University is doing all it can, but it works only in a kind of corner of the University, the rest is totally neoliberal (Huenu).

In the same vein, Greg commented:

Considering education as a human right, interculturality in higher education has not been constitutionalised. The demands from indigenous people, in particular Mapuche, for the inclusion of interculturality in higher education has created intensified debate, tensions, contradictions. The demands attention was mainly on access, study condition, stay, egress and graduation of students focused on quality and relevance (Greg).

The legislation of interculturality within higher education was seen as necessary by most participants who at the same time, were not optimistic about its legislation.

## **Opportunities/Impossibilities**

Greg continued to point out some opportunities arisen from tensions mentioned above.

From the demands came about some cooperation and development in the relations between Indigenous and non-Indigenous peoples. In a sense, everyone suffers the consequences of neoliberalism that still remains strong plus the effects of the dictatorship that we will never forget (Greg).

Three other participants agreed that opportunities could come from tensions.

### *Initiatives*

Over the last 15 years, according to the majority of participants, the University had established different initiatives to cater for Mapuche students. One of projects Rüpü, was prevalent and extended nationally and internationally. One participant explained:

For example, we have a very good project named Rüpü. This is an initiative financed by the Ford Foundation, not by our government. It is from the USA. Without the Ford Foundation, there would not have been the Rüpü project (Bianca).

Two participants explained that the project Rüpü was very well recognised nationally and internationally.

Most participants agreed that the University had pioneered initiatives for Mapuche people. However, four participants commented “more has to be done” for Indigenous people in relation to tertiary education. One participant referred to the lack of Indigenous worldviews within the University. She noted:

We have incorporated Mapuche students. It became clear that Indigenous students have different needs. Hence, there have been some initiatives to support them. But there is not much in relation to an Indigenous worldview within the rest of University except for the projects that the organisation subsidises but not the Government. Amongst these projects, Mapuche senior students help the new ones to bridge between their world to the neoliberal world (Bianca).

However, this last participant mentioned that despite the University having neoliberal worldviews, one of the initiatives for Mapuche students was welcomed and had proven to be successful. This initiative had the support of three other participants. As an example, Bianca said:

Despite the neoliberal worldviews in the University, it has been recognised that Mapuche are a distinct group of people that have been discriminated against. Hence, some affirmative actions have taken place. They have now been given opportunities. They come, as Indigenous do in the majority of countries, from poverty and exclusion. At present, there are initiatives and possibilities for them to study at the University. On the one hand, they are Chileans, the same as everyone else. However, there is a consciousness that they are under special conditions. Here we have two vacancies in

each faculty for Mapuche students, they can jump the queue of enrolments. This means they can be accepted without an exam for being Mapuche (Bianca).

One participant argued that some Mapuche students cannot enrol through this initiative because in the past they had to change their surnames due to strong discrimination within Chilean society. He stated:

In the University, we had a look at the surnames to check Mapuche, but many of them had changed their surnames in the past (Huenu).

As a consequence of the previously mentioned initiatives, the number of Mapuche students had increased to around 15 % to 20 %, according to five of the participants. The number of Mapuche students increased, but as most participants explained it was noted that many of them left almost immediately because they were unable to cope with a totally different environment. As a solution, around 2013, the University incorporated an area that was dedicated to Mapuche students to assist them with their different needs and achieve better educational outcomes. Data show that this sector where ruka were built, was working well for Mapuche students who are proud to display their work (see Figure 6.1). Lia explained:

In our organisation, there are initiatives motivated by Indigenous values in order to generate spaces that can link to educational quality and consequently contribute to professional education. Some of the initiatives have been generated because Mapuche students did not do so well as others. So, the main initiative consisted of well-established Mapuche students accompanying the new Mapuche students so they can continue and complete their studies. From there, other initiatives bring opportunities for the University by which Mapuche students share their values and show their culture through weaving, food and other ways of integrating different cultures (Lia).



Figure 6.1: Rosales-Anderson (2015c) Mapuche Student's Weaving.

Other initiatives developed from the project Rüpü, although not subsidised by the Government, were put in practice with good results. Ailen explained that 'El Observatorio', was one of these projects, she said:

El Observatorio is supported by the faculties of social work, health and humanities. These are projects supported by people who believe in what we are doing. El Observatorio is not subsidised by the government. In the beginning, we had the support of the OPS Panamerican Health Organisation, a legacy of the health reforms in Chile. This organisation looked at politics, gender and intercultural subjects. It has an academic

contribution from the University and from communities outside the University. There isn't much assistance for this project. We generate funds through research or other projects that go to this initiative as we do not have resources. We have volunteers, they dedicate time to support, but they do not get paid for the work they do (Ailen).

Another project in full operation was the professional development of traditional Mapuche educators who are supported and overseen by academic educators. Gaston explicated:

According to the law in reference to primary schools, in indigenous communities, there should be eight hours of indigenous language being taught in the schools. This is taught with a traditional educator overseen by a professional educator. Through this project, we provide professional development of the traditional educators as part of educational quality, but a holistic system for interculturality in universities is not even on the horizon. The discussions plus the practice of interculturality must be applied in law (Gaston).

Most participants alleged that the professional development of traditional educators had been successful. There was consensus amongst participants that their organisation initiatives considered quality of education for Mapuche students. The participants agreed that Mapuche students' outputs had increased because of the cited initiatives.

#### *Indigenous/Mapuche revitalisation*

A few participants commented that the University was doing its part towards the revitalisation of Indigenous identity and their languages, including the Mapuche language Mapudungun. According to these participants, many Mapuche students want to speak their language, but, as their parents did not speak it, so they were not able to learn it. One participant explained:

Over the last 15 to 20 years, there has been a renaissance of Mapuche identity. There has been a change in attitude in particular in the young Mapuche. Many young people feel sorry about not having learnt their language, many parents can't speak. The older generation only spoke their language behind locked doors in their rooms. Hence, we have Mapuche language classes 'Mapudungun'. They are optional classes. In this department, there is a course about Mapuche culture and language; it is taken by a Mapuche teacher. A concern is that there are not enough teachers who know the language well. We have to start preparing those teachers (Huenu).

Several participants said that they are looking at what "Māori people are doing in New Zealand" in relation to tertiary education. Three participants explained that the University had to look at different models that suit Mapuche and Indigenous people in general. However, these participants explained that there are different aspirations within traditional communities regarding their education. Some prefer to integrate,

some others to emancipate while some other communities prefer a mixed model. One participant explained:

Some indigenous communities aspire to integration without stopping being indigenous. Others aspire to their own education and others to an intermediate model (Gaston).

Most participants volunteered to speak about a mixed model that they viewed as successful within health. The practice of this model was about the Machi working together with professional doctors in the communities and hospitals. Some participants explained the importance of the Kultrún (see Figure 6.2). Gaston commented:



Figure 6.2: Williamson (2015) Mapuche Kultrún.

The Western knowledge is only one-sided, but combined with Indigenous knowledge is much richer. One example is the Machi, not only Indigenous people go to the Machi. Western people with money go to the Machi; they get herbs, it works. Some hospitals work with the Machi too. Their views are holistic and they represent them with the kultrún, you will see it in the function tonight (Gaston).

Most participants spoke about Chilean laws that have protected the rights of Indigenous peoples, including their education. According to a couple of participants, these laws only came about because of pressure from international forums. These participants said that there was hope for the changes needed from the international communities of Indigenous people. As an example:

The only hope may come from international recommendations. Chile is inclined to listen to international institutions. They should recommend changes in a very strong manner. For example, from international forums came one of the strongest tools that Mapuche people had which was the 'Convenio 169' of the OMT. Many Mapuche people do not know what the clauses are in this Convenio, but they are aware that they have rights (Huenu).

Ailen agreed and further discussed:

There are laws that have assisted the Indigenous people. Like the Convenio 169, which looked at the rights of Indigenous peoples. Chile ratified this Convenio in 2008 (Ailen).

Three participants spoke about the possibility, although at a slow pace, of the Government addressing social concerns with consequent advancement for Indigenous

peoples. For example, one participant spoke about the role of education and possible future changes. He said:

Education plays a significant role in the mobilisation of Indigenous people. In spite of our history of neoliberalism, as we advance democracy we will be advancing the possibilities for Indigenous peoples. Chile has signed the 169 'Convenio' which was a real conquest as not many countries have signed it. That was a good thing. In 2007 there was a project in connection to the 169. However, it takes a long time for any government to follow up social concerns. There are different priorities that take place. Perhaps in 10 years, we will be able to say if it has resulted or not (Greg).

Three participants argued that legislative advances regarding Indigenous people have not been kept up in Chile. Greg emphasised:

This goes together with the political agenda of our estates. Chile is set back regarding legislative advances for Indigenous people. We are a sad protagonist, and we are behind other Latin-American countries such as Bolivia, Colombia, Ecuador, Venezuela and Brazil who have seen clear samples of legislative advancement with laws, preservation, recuperation of patrimony of the indigenous communities. We still have ways and values closed in regard to this and the link to equality and human rights (Greg).

Participants agreed that their organisation supported the right of Mapuche students. At the same time, when Mapuche students qualify, they would be professional promoting "social justice, equality and respect for humans". The revitalisation of Mapuche traditions was explained by a number of participants and evidenced through artefacts displayed in the Mapuche sector of La Universidad (see Figure 6.3 and Figure 6.4 below; Figure 6.5, p. 147).



Figure 6.3: Carvajal Castillo (2015a) Mapuche carving.



Figure 6.4: Carvajal Castillo (2015b) Student's weaving.

### *Empirical data*

The University, according to six participants, had to continue to be involved in research. These participants viewed a better future education for indigenous people if research could prove positive outcomes of what had been done, for example within the University. Greg commented:

The dearth of indigenous research does not allow to fully evaluate the present situation regarding the quality of tertiary education for indigenous peoples (Greg).

Three participants declared that the Government-funded research projects but under Neoliberal ideas that do not assist Indigenous peoples. Gaston gave the notion that the University is not known within its own community. He commented:

Universities including this one, are concentrating in research that secures financial resources from the government perpetuating neoliberal ideas but not so much to continue the social 'fight' for the reestablishment of Indigenous peoples. We have a very good University; we are in the ranking 10-8 which is amongst the best ones. We have sufficient research to have achieved this ranking. But if we ask people in the streets or the original communities, they don't know or know very little. There is a huge project to develop our region in consultation with our indigenous peoples who know a lot about natural resources (Gaston).

The dual project between the Machi and Western medicine needs to be validated with empirical research, Gaston said:

Western people with money go to the Machi; they get herbs, it works; they don't leave their medical doctors. Same as local people, go to the Machi, but none of the results have been researched through the University (Gaston).

Most participants explained that the positive outcomes accomplished by Mapuche students had not been captured by research. A couple of participants discussed that it was most imperative to show empirical data that could prove positive achievements. Lia said:

An opportunity that we have is to show to our country and to the world what Mapuche students are doing, in their programmes, in the workshops. Unfortunately, many people see it as a burden instead of seeing it as a rich opportunity for us. The subject is about being sufficiently intelligent to have conversations like this, through research, being active, being in dialogue and form alliances with other Indigenous universities in the world. This is the main opportunity for the future within the University (Lia).

Bianca agreed and added that research needed to be in-depth so Indigenous values could be appreciated and consequently incorporated. She commented:

In the long term, things have to change. At the moment, we depend on the resources given by the Ministry. Their parameters are about publications and projects. Although there are some projects within research, they will have to be in depth. The vision would be to have a bridge or portal from where we can appreciate Indigenous values from

deep down. Not anecdotally, like ‘look how nice is this art’ but looking at the real values of the Indigenous culture that can enrich us as we incorporate them (Bianca).

Participants suggested that research was necessary to validate Indigenous values so they could be “more visible” within the University and not only in the Mapuche side.

#### Summary of the Interview method

This first semantic dimension presented a comprehensive approach from an emic perspective centred on ‘the actors’ sayings’. Hence, participants’ voices were critically analysed and discussed. Participants’ direct quotes allow readers to connect with the raw data. Consequently readers can draw their own conclusions. Two foci, concepts of quality and a small world inside a big world, were presented under the first construct of imperatives of quality. Next, neoliberal values and Indigenous/Mapuche values were the two foci that followed under the second construct of values of quality. Three further foci, neoliberal values imposed, value for money and legislation were expounded under the third construct of tensions/challenges. Finally, initiatives, Indigenous/Mapuche revitalisation and, empirical data, were the four foci critically discussed under the last construct of opportunities/impossibilities.



Figure 6.5: Rosales-Anderson (2015d) Mapuche Totems.

## **Second dimension - Pragmatic**

### **Observation Method**

The observation method was chosen in relation to the research aims and questions of the study. It was essential to formally observe how leaders deal with quality within the University chosen to collect data in this case study. My research proposal sent to the Dean before my travel to Chile included the observation method that I was to undertake. I reminded the Head of Department of my intention. The day after, I was advised of a meeting involving quality systems at the University to be held after five days from my arrival. It is relevant to note that the Head of Department informed me that there were many quality meetings held at the University but only a few in connection to my area of interest. In other words, quality systems meetings generally did not involve dealing with the Indigenous side of the University. Once informed about the chairperson of the meeting, I sent via electronic mail the Observation Information Sheet explaining purpose, aim and methodology of the study (see Appendix 5A) together with the Observation Protocol (see Appendix 5B).

The cultural advisor accompanied me to the meeting. Previously, he explained that the meeting involved quality within the project Rüpü. Then, the cultural advisor volunteered to explain:

The project Rüpü is part of the programme called 'Caminos' initiated by the Ford Foundation around 2002-3. The Ford Foundation subsidised the project for a number of years but was at the time subsidised by the Universidad Araucanía through its commitment to support Mapuche communities.

The quality systems meeting was held at one of the ruka where initiatives involving Mapuche people are run. There were six participants in the meeting; one sent apologies for being absent. I was a non-participant observer. However, as my cultural advisor indicated, I was asked to introduce myself at the beginning of the meeting. I gave a brief introduction with an emphasis on the purpose of my investigation. Also, all participants introduced themselves. Greetings were given in Spanish and Mapudungun. The meeting then started with the reading of the minutes from a previous meeting held a month before. There were no pending issues for discussion.

Two participants gave a report regarding social assistance to two Mapuche communities, project that was initiated by Universidad Araucanía. The project was working well despite resources that normally run short. One of the participants mentioned that three people had joined the group of volunteers. The new volunteers were sent to the communities with the well-established ones. Two professional social workers participants gave a report regarding health care practices functioning in the respective Mapuche communities. One participant said:

Most things are working to plan, some issues were resolved as per our quality improvement, as usual, resources are never enough. The University promised us some more money in the next budget. It is good to have more volunteers; they are always working hard, they are very good people and love what they are doing.

Then the attention turned to another participant who spoke about the work of the medical doctors combined with the Machi in two of the health clinics of the project. The project, according to the participants, was working well. People from the communities are able to visit both the doctor and the Machi who do not criticise each others input.

Regarding the project Rüpü within the Universidad Araucanía, one of the participants reported:

There are 19 workshops functioning and will continue next year, five of them are of general subjects within community attendance. The other workshops are attended mainly by Mapuche students.

There were again discussions regarding funds for the following year being 2016. One of the participants mentioned:

We had a good number of Mapuche students, and it appears to be increasing next year. Mapuche students are having good marks, at times better than non-Mapuche students. The enrolments, retention and graduation are all showing positive results. We depend on our university and donations of people who trust us. The Government has finally the control and power if we don't get the numbers right.

Another participant spoke about Mapuche senior students who were supporting new students. This participant said:

The new students are doing well with the support of the seniors. The progress that we see in students' retention has a lot to do with the support system older-younger. Young students don't feel isolated or out of place any longer. According to the last report, we have 443 Indigenous students, and 99 % of them are Mapuche. Numbers of enrolments, retentions and graduation are important in two folds, we need to comply with KPIs, but in this case, we know the contribution, although small to the Mapuche community.

Another report was about Mapuche tutors who teach Mapudungun internally at the Universidad Araucanía and externally in primary and secondary schools. These Mapuche tutors are supervised by qualified teachers who generally do not speak Mapudungun but can assist with teaching processes. The report emphasised that there were not enough number of tutors with knowledge of Mapudungun. Some ideas were shared on how to recruit more tutors in the future.

The Chairperson reminded everyone about two cultural activities that were to take place during the following month. Before the meeting closed, the chairperson gave me the opportunity to ask any question. I asked how many Mapuche academics were teaching at the University. One participant replied:

We are two thousand academic teachers in the University and only four to six are Mapuche; we hope they increase. Interculturality happens in the small part of the University; the rest is neoliberal, here we also have KPIs to respond to. Our Rüpü students, as we refer to them, are assisted in two ways. One, with reading, academic writing, numeracy etc. Two, by affirming self-confidence, knowing themselves; not only for Mapuche but any student can participate. These programmes are not revolutionary for the Indigenous presence within the University, it has not helped the universities to become intercultural, but it has helped Mapuche students to have the same rights and succeed as the others. Besides, these professionals one day can go out and fight for the human rights that we as a country, one day want to have.

My second question was about the number and the place of the initiatives under the project 'Caminos'. The chairperson explained:

There are five main initiatives within the projects. The Indigenous Institute in one of our ruka, the centre of Mapuche archive documents, the regional observatory, the paliwe<sup>104</sup> for teaching different arts. The project Rüpü involving Mapuche students. You can see, the University is mainly neoliberal, but we have a corner that is dedicated to Indigenous people. It is our commitment to interculturality. We are one of the few that do that.

Another participant commented:

Our people have suffered genocide; survivors lost everything. The dictatorship on top was the last thing for everyone, not only for us Indigenous people. We have been invisible and silent. At least here in our corner, we are doing something for our people, yet the Government is not doing enough for equality and human rights.

The chairperson added:

We need to learn what Māori people are doing in New Zealand. It will be good when we can work together with real research that could benefit our people instead of being another way to tick boxes for neoliberal purposes.

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<sup>104</sup> Paliwe – Mapuche game similar to hockey.

During the meeting, I took shorthand notes conveying voices of the participants regarding their practice on quality related issues in la Universidad Araucanía. All participants commented on matters as per the established agenda. Participants' comments relevant to the interest of my study have been exposed above. Although my role was of a non-participant, I was prompted by my cultural advisor to take the opportunity to ask questions if given the opportunity. In addition, I completed the descriptive and reflective notes or foci, indicating the observed practice as per the Indicative Framework for Observation shown in the table below (see Appendix 5C).

Table 6.2: Indicative Framework for Observation.

	<b>Descriptive notes</b>	<b>Reflective notes - Foci</b>
<b>Setting</b>	Monthly meeting Six participants Agenda: - Mapuche communities - Health Services - Resources - Mapuche Students - Projects - Cultural Activities	Relationships Meeting held in one of the ruka
<b>Imperatives of quality</b>	Neoliberal Worldview overall - Indigenous/Mapuche section: Interculturality Mapuche worldviews	Neoliberal Overall Mapuche Projects 'Caminos' - Resources accessibility through University - Neoliberal imperatives
<b>Values of quality</b>	Mapuche values guide practice within the Indigenous sector of the university	Mapuche Projects 'Caminos' - Indigenous Mapuche values - Interculturality applied
<b>Tensions/Challenges</b>	The projects are resourced by the university, donations and volunteers. The Government does not give financial support	Vulnerability of resources Number of Mapuche academics needs to be increased
<b>Opportunities/Impossibilities</b>	Mapuche projects success Projects involve small proportion Interculturality still in its infancy	Interculturality being legislated

Table 6.2 presents the four constructs informed by the aims of the study, showing in the left column. The middle column, containing descriptive notes, are indicative of the leaders' interactions regarding quality systems. The right column showed the foci resulting from the analysis comprised of the participants' actions.

## Summary of the Observation Method

The second pragmatic dimension critically analysed modes of interaction of actors from an etic perspective through participant observation. The observed approach centred on 'the actors' doings'. In turn, the participants' practice on how they reconcile quality in the Universidad Araucanía was the focus that was critically analysed.

The meeting was held for 65 minutes. At the conclusion, I thanked the Chairperson and everyone in the group, the meeting was important for me as a researcher and as a person. I was delighted to accept an invitation to visit Mapuche sites including a health clinic within a community and two primary schools at a further distance. In addition, I was invited to meet on-site with the Mapuche senior students. These projects were part of the Project 'Caminos' initiated by the Ford Foundation and presently under the Universidad Araucanía continuous initiatives.

## **Third dimension - Syntactic**

### **Documentary Analysis Hui Method**

The time to proceed with documentary analysis hui was imminent. Hence, I concentrated on finding a document reflecting the Mapuche worldviews within the organisation. I soon learnt that most documents within the University do not contain Indigenous related material. In discussion with my cultural advisor and one of the Head of Department, I chose a document that I consider relevant to the interest of my study. My next task was to organise a focus group to carry out the documentary analysis hui method. The criterion for participant selection was they were to be chosen from amongst the Universidad Araucanía leaders who were conversant with company documents. My Cultural Advisor assisted me to contact leaders who met the criterion. I first contacted three prospective participants during my interviews. I explained the approach and purpose of analysing documents within a focus group. After obtaining their verbal approval and proposed time, I sent electronic correspondence containing the information sheet with purpose, aim and methodology of the study as well as the Indicative Framework for Documentary Analysis Hui. These participants showed their interest in analysing a company document within the new approach. The documentary

analysis hui took place after one of the evening seminars usually held for staff professional development. We met at one of the participants' office. One participant chaired the meeting inviting each one to proceed with personal introductions.

The full name of the company document being analysed was *Pedagogía y saberes culturales Mapuche para educadores tradicionales*. The English translation is *Pedagogy and Mapuche cultural knowledge for traditional educators*. The document was available at the organisation's main library. I obtained a hard copy at the Mapuche archive documents centre. All participants brought their hard copies to the focus group meeting. The document is reviewed bi-annually, and the version analysed was 2015. The document contains 57 pages. The audience of the document are the 'educadores tradicionales'. According to the group, the document is read by a wider audience consistent with people interested in Mapuche values, pedagogy and knowledge directly shared by Mapuche people.

The history of the document was described by one of the participants, and it is also written in the first part of the document. This participant explained:

This document is the result of a collaborative project between the Consejo de Educación Mapuche AZELUWAM and our University. Mapuche people, well versed in their traditions, protocols and knowledge assisted in writing this document. Our organisation took direct part. This document is the product of a participatory educative process with the purpose to teach Indigenous cultural knowledge, particularly Mapuche. This document contains cultural and pedagogical academic tools to assist Kimeltuchefe or traditional educators. This is not a manual but a text document containing Mapuche cultural elements. Besides, each teacher has the choice to make decisions in connection to his/her own cultural, communitarian and pedagogical influences.

Another participant explained that the intercultural model contains section A representing the Mapuche Azeluwam Education Council. Then, section B represents the MINEDUC programme to develop guidelines for IBE. The traditional educators or Kimeltuchefe, who come from the community and the tutor who will nature and supervise them (see Figure 6.7).

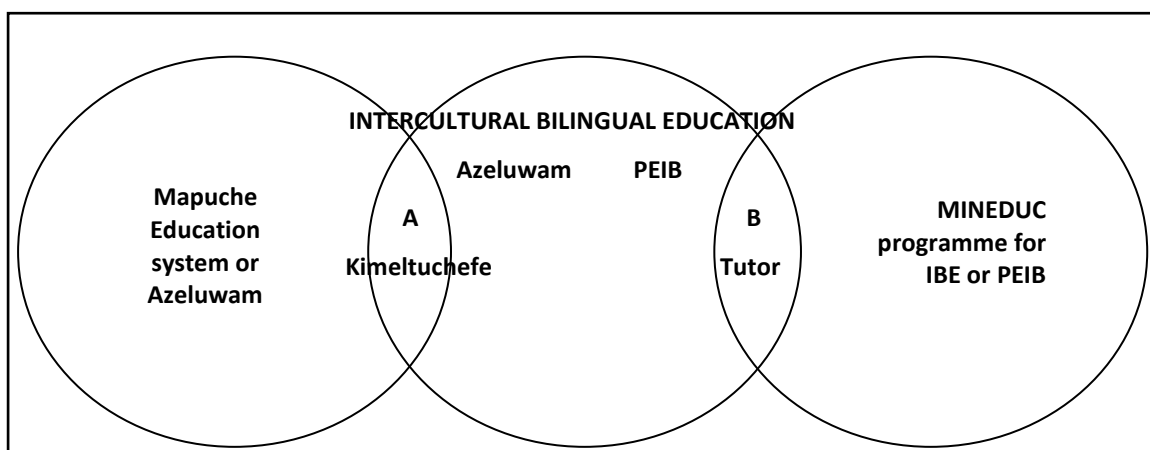


Figure 6.6: Rosales-Anderson (2016c) Intercultural model developed by Ministry of Education (Chile).

Within the focus group, it was important to read the whole document and then to concentrate in the areas of specific interest. For example, there were comments about the way that Mapuche knowledge is reflected in the document. This knowledge, one of the participants commented, is of great importance because it has been passed orally from generation to generation, but it has seldom been written. Here in the document, there are important elements of Mapuche values within their society.

Then, the focus group turned their attention to a holistic model within the Mapuche pedagogy. The model responds to three main questions, why do we teach? What do we teach? And, how do we teach? The response is found in a holistic model that indicates the four dimensions that any Mapuche person needs to nurture. One participant said:

The 'che' for people or self of Mapuche is at the centre of a circular model of a multiple and complex process. The four elements are integrated into all their aspects including cultural elements within the Mapuche life.

Another participant discussed each of the four dimensions which are norche, kimche, kumeche and newenche. These four dimensions are briefly explained by one of the participants as follows:

Norche refers to the physical, psychological and spiritual aspects that Mapuche connects with on a daily basis. Kimche is about the development of knowledge; it connects with learnt values. Kumeche refers to the connection with spirituality, solidarity and critical thinking. Newenche is the dimension that refers to the practice of all the other dimensions. The model is holistic and profound.

A participant explained the Che model was important because of its holistic nature. The four dimensions depicted before, surround the Che or people. The circular presentation represents a complex and dialectical process in the conformation of Che, based on an

integral feedback in all its aspects, in turn, regulated by Mapuche cultural aspects (See Figure 6.7).

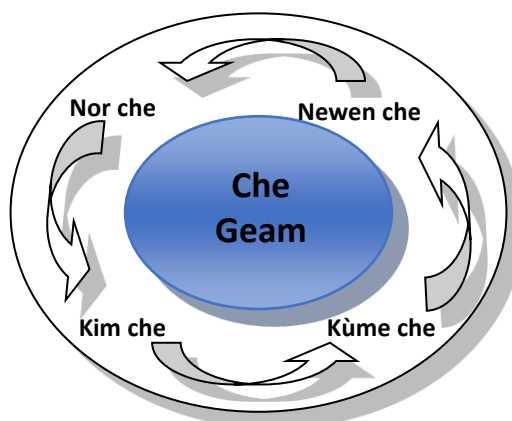


Figure 6.7: Rosales-Anderson (2016d) Technical Intercultural model developed by Ministry of Education (Chile).

Another participant indicated:

The use of Mapuzungun or equally named Mapudungun as the Mapuche language is essential within the pedagogy indicated in the document.

Then, the focus turned to the part of the document that deals with what does knowledge represents within the Mapuche pedagogy. One participant elaborated:

The theory of knowledge for Mapuche is the kimun. The document explains, it goes much deeper than what can be written in a few pages, but it gives an overall idea.

The document contains different aspects of the Mapuche pedagogy which are beyond the scope of this study. However, it is important to note that the document highlighted aspects of Mapuche wellbeing are connected to the community. One participant said:

The document promotes a pedagogy that uplifts a sense of community, the idea of working for the wellbeing of all. Also upholds the values to nourish children so they can be proud to be Mapuche. Besides, Mapuche people will be able to witness what the children have learnt within the inclusion of the Mapuche pedagogy within their schools.

The combined model between Mapuche education and mainstream education in schools with IBE was explained by one of the participants.

This document is part of the diploma for traditional educators, explains the model that these educators will contribute to in the schools where they will teach once qualified. The model combines the Mapuche educational system with the public education or mainstream. The traditional Mapuche teachings are taught by the kimeltuchefe who works together with the mainstream teachers.

Another participant commented:

This model indicates a process of socialisation involving the family nucleus, with social function, incorporating the spiritual dimension. It links with other dimensions, like the dreams, the identity or to regain the identity if it has been lost. It required a great deal

of work because the knowledge was oral and it had to be written. It is a good start that needs to be continued here and externally.

A challenged envisaged by one of the participants was not to have empirical data to prove the outcomes derived from the application of the document. This participant said:

This document is a move in the right direction. The concern is that we are not undertaking research to prove it. The concept of research needs to change if we want to understand the positive outcomes that presently, are only proven by anecdotal data.

During the documentary analysis hui, I took shorthand notes capturing participants' practices. Relevant comments to the interest of my study have been exposed above. In addition, I completed the descriptive and reflective notes or foci, indicating what is documented as per the Indicative Framework for Documentary Analysis Hui shown in the table below (see Appendix 6C).

Table 6.3: Indicative Framework for Documentary Analysis Hui.

	<b>Descriptive notes</b>	<b>Reflective notes - Foci</b>
Document name, history/audience	Pedagogía y saberes culturales Mapuche para educadores tradicionales - Pedagogy and Mapuche cultural knowledge for traditional educators History/audience: discussed above	Self-determination Meeting held in one of the ruka
<b>Imperatives of Quality</b> How does the document meet the imperatives of the organisation's quality systems?	Meets imperatives of Mapuche pedagogy Meets imperatives of the Government	Mapuche imperatives prioritised
<b>Values of Quality</b> How does the document represent Neoliberal and Indigenous values?	Mapuche values of spirituality, love, respect, solidarity, relationships. Neoliberal values are not defined but are linked to public mainstream side of the framework	Mapuche values guide and inform practice. Neoliberal values are implicit within the model.
<b>Tensions/Challenges</b> How does the document attempt to mediate the two worlds for leaders?	The model depicts a framework of collaboration and cooperation between the Neoliberal and the Mapuche worlds	Mapuche knowledge into written form Research needed to prove outcomes
<b>Opportunities/Impossibilities</b> Reflected in the document. Does the document reflect opportunities and/or impossibilities for reconciling quality within Universidad Araucanía?	The document reflects the opportunity for delivering Mapuche pedagogy with mainstream pedagogy.	Model applied within a small sector of the organisation Impossibility to extend the model

Table 6.3 presents the four constructs informed by the aims of the study, showing in the left column. The middle column, containing descriptive notes, indicated key issues within the document and/or expressed by participants during the documentary analysis hui. The right column showed the foci resulting from the analysis of the document named *Pedagogía y saberes culturales Mapuche para educadores tradicionales - Pedagogy and Mapuche cultural knowledge for traditional educators*.

#### Summary of the Documentary Analysis Hui Method

The first session of the third dimension provided a look at the syntax of the structure of power within an initiative of the Universidad Araucanía through the analysis of a company document by a focus group, a process named Documentary Analysis Hui. The findings were presented under the Indicative framework for Documentary Analysis Hui.

#### Fieldnotes Method

Fieldnotes were taken regularly and as promptly as possible. I recorded what I considered essential to my study and even at times, what did not appear of great importance. I tried to be as inconspicuous as possible while in the field, and periodically I completed my notes during my night time reflections (Patton, 2002). Analysis of the fieldnotes were critiqued as per the account on the researcher's time in the field. This added to the "telling of the analytical story" (Silverman, 2005) through researcher's interpretations that turned into stories within themselves (Lyotard, 1984).

I have chosen a couple of fieldnotes that sets the scene at the Universidad Araucanía.

My research through internet, photos and conversations did not convey the significance of the University that was finally in front of my eyes. The front gate with guards aside was closed, I was told that students' protests are common. They are not Indigenous students as some media claimed, they are students claiming free education. My driver took me through the back door giving me the opportunity to see the six different faculties located on-site within many well-kept buildings and grounds.

I met the Dean, several professors and leaders, my Cultural Advisor was ready to assist with anything I needed. My data collecting time started. Colleagues assisted and were most helpful. A trip by car first and then walking allowed me to be soon orientated in an environment that soon started feeling like home, it felt good to communicate in Spanish.

Then, I selected a number of fieldnotes relevant to the main constructs informed by the aims of my study.

### **Imperatives of Quality**

The imperatives of quality come from the Government neoliberal worldviews. The Universidad Araucanía is no an exception to other Chilean universities. I reflected:

First sight, I was concerned. Did I come to the wrong place? Is there any connection to Mapuche people or students? The University looks and feels like any other typical neoliberal university in South America. The term neoliberalism abounds, the period of dictatorship has not been forgotten by the people. Even my first participants volunteered to talk about it. Perhaps I sounded discourteous when I asked about the Mapuche site indicated in my itinerary. Everyone was so obliging; the plan was to get there on my second day.

On the side of the University, several ruka<sup>105</sup> stood showing the cultural sites that I was promised and happy to witness. I was introduced to a few Mapuche people who are employed or assist in that area. The Indigenous Institute, the Mapuche document archive centre where people around the world come to research. The imperatives of quality are given by the Government, I am told.

### **Values of Quality.**

It was interesting to note that throughout the campus there were any signs of Indigenous links. However, the Mapuche area represented Indigenous values, traditions, symbols and patterns that did not represent the neoliberal world, except for the language. During my time on campus and in the Mapuche area, I did not hear any other language rather than Spanish, except for greetings.

The University is run under economic values. Leaders need to comply with KPIs and all faculties need to comply. The Mapuche programmes depend on KPIs as well. Indigenous values like spirituality, relationships, love for all things emanates through conversations with Mapuche students.

I was invited to a meeting with 15 Mapuche senior students; they were assisting a group of new students who were in an adjacent ruka doing their computer work. We sat at a round table. I was greeted in Mapudungum and Spanish. Each student gave a brief of who they were, in which faculty they were studying, which village they came from and what they thought about supporting new students. They were all Mapuche, from villages between 25 and 100 km away, they stayed on campus or nearby during the week. They thought that the programme to support younger students was working well. One student said: “this is working because we share values that are different from the white world, we do not live without spiritual connections with all existing things, we are taught respect to our old people, they have all the knowledge”. One student explained,

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<sup>105</sup> Ruka – Traditional Mapuche house.

“money is important, but it shouldn’t be on top of all things”. Someone else mentioned, “that is why we love our ruka, we can practice what is important to us and bridge into the white world”. Then, it was my turn to answer many questions about New Zealand.

### **Challenges/Tensions**

During my time at Universidad Araucanía, I learnt that the notion of interculturality was not promoted by the Government through legislation. In my fieldnotes, I wrote comments that I heard from some leaders whom I met when visiting different faculties. These leaders were not on my list of participants, however, as their comments were connected to my study, I added them within my fieldnotes. For example:

It is good that you are taking an interest in this subject as the Government has neglected it. There is no legislation regarding interculturality for universities.

Here, we do what we can, but it is only through our University. There are only a few in the country that support interculturality. We don’t have any legislative support; then, we do not have any funding for our Mapuche projects. Fortunately, we carry on with the project from the Ford Foundation.

### **Opportunities/Impossibilities**

Numerous fieldnotes reflected the leaders’ view of opportunities for Indigenous universities, nationally and internationally. I captured comments as follows:

We are working collaboratively with universities from Europe, and from South America, we should continue and increase projects involving our Indigenous fellow people.

By collaborating with other Indigenous organisations, we are not subscribing to the way that the neoliberal world is competing in the negative manner that we often witnessed.

We can see opportunities to work even with Māori people from where you are, as we look to see how they made progress even by having their own education.

To the contrary, other fieldnotes reflected that leaders envisaged impossible tasks to progress Indigenous paradigms within the organisation. Some comments were:

We are happy that we were able to achieve good results regarding Mapuche students, but we do not see that we can do much more on our own without the Government assisting and legislating. We could then move forward, but we do not see that happening in the near future, perhaps not in this generation.

Mapuche people suffered devastation, we all suffered the dictatorship in Chile. The neoliberal world continues bringing a competitive world that it is not the Mapuche world or even our world, it has been imposed on us. Here, we try to reconcile both worlds, but it is an impossible task, they do not match.

There are seven extra fieldnotes reflecting how leaders saw opportunities and nine extra fieldnotes reflecting how leaders envisaged impossibilities within the organisation.

## Summary of the Fieldnotes Method

The third syntactic dimension provided firstly a view at the syntax of the social structure within Universidad Araucanía. Secondly, it provided emphasis and/or clarification to information that emerged from the first semantic dimension when compared with the second pragmatic dimension. What participants said in the interviews was compared with participants' practice. The emergent information from this comparative analysis was then emphasised and/or clarified through selected fieldnotes. These fieldnotes were placed under the four constructs informed by the aims of the study.

## The Themes to Conclude

The four methods of interview, observation, documentary analysis hui and fieldnotes were critically analysed under the semantic, pragmatic and syntactic dimensions explained in this Chapter Six. Recurrent themes emerged from the perception and understanding of participants as per the first semantic dimension, the observed practice as per the second dimension and what was documented and perceived by others as per the third syntactic dimension. The six recurrent themes are critical consciousness; the market; Mapuche core values; in-equality and human rights; conscientisation; and, interculturality.

The first theme of critical consciousness emerged throughout the data collection in different ways. Firstly, critical consciousness was explicitly reflected in the perception of the interviewed participants regarding the importance of quality. The data from the observation and the analysed document showed an implicit consciousness about quality. Furthermore, critical consciousness was reflected by the interviewed participants regarding the inception of neoliberalism in their country Chile, its link to the previous dictatorship and its influence in tertiary education. The second theme, the market, denoted that economic values have permeated all areas of Chilean society including the tertiary education field. The interviewed participants explicitly referred to the market, a theme that is also implicit within the other data collecting methods.

The metaphor "a small world inside a big world" represented an area of the Universidad Araucanía developed for Indigenous Mapuche students inside the overall complex. The

physical area is comprised of several ruka with Indigenous items throughout the smaller complex. This area has a spiritual underpinning implicitly revealed by the overall data of this case study. The small Mapuche world resulted from the past initiative of the Ford Foundation and is presently supported by Universidad Araucanía as per explicit data from the interviews and implicitly confirmed by all other methods.

The theme, Mapuche core values, emerged from all data collecting methods. Values at the core of Mapuche lives were overtly explained by the interviewed participants. These values were implicit within the observed practice and clearly included in the analysed documents. The fieldnotes also referred to these core values. The theme, of in-equality and human rights, was prevalent during the interviews as participants emphasised the efforts by la Universidad Araucanía to promote equality linked to human rights. However, in-equality prevails within universities. In the observed practice, the theme of in-equality and human rights also emerged. This theme links to the fifth theme of interculturality. Interculturality was not legislated for within tertiary education, and yet, there is a claim that it should be legislated in order to minimise inequality. The data highlighted the Universidad Araucanía initiatives, which in turn endorsed equality through intercultural education. The interviewed participants, the observed practice, the fieldnotes, and particularly the analysed document, revealed a conscientisation of change towards interculturality within Universidad Araucanía. However, “the small world inside the big world”, in other words, the Mapuche world within the wider neoliberal world, does not appear to have widened the pursuit of interculturality.

Table 6.4 provides an overview of the results revealed by the analysis of the data under the three dimensions of semantic, pragmatic and syntactic. Informed by the aims of the study, the four constructs being the imperatives of quality; values of quality; tensions/challenges; and, opportunities/impossibilities, are displayed under each dimension. The left of each construct shows the subheadings utilised during the interview method discussion and in the frameworks for observation and documentary analysis hui methods. The right of each construct shows the six recurrent themes briefly exposed above and further discussed in Chapter Seven.

Table 6.4: Findings of the study of Case Study Two – Chile.

Imperatives of Quality		Values of Quality		Tensions/Changes		Opportunities/Impossibilities	
<b>FIRST DIMENSION – SEMANTIC – INTERVIEWS – Perceptions and Understandings</b>							
Concepts Small world inside big world	Critical consciousness	Neoliberal -The Market -KPIs	Critical consciousness Core values: -dichotomy	Neoliberal dominance Community expectations Pressure KPIs	Critical consciousness Dual tenets accountability responsibility	Understanding Dual projects Initiatives Indigenous Revitalisation .language, Machi powers, holism Empirical data	Conscientisation Interculturality needs legislation HE
Neoliberal Agencies Power	Mapuche Projects	-Productivity .. Egoism, ..unprofessionalism Mapuche -Spirituality/sacred -Love Higher power -Nature / People -Self-determination	-The market vs sacredness	History neoliberal dictatorship Projects depending on donations Mapuche silenced			
<b>SECOND DIMENSION – PRAGMATIC – OBSERVATION – In Practice</b>							
Neoliberal Mapuche	Critical consciousness	Mapuche values inform practice	Core-values	Depending on donations and volunteers	-inequality and human rights	Model from Māori as HE leader Mapuche values before neoliberal values	Critical consciousness silenced
Neoliberal – overall Mapuche - project							
<b>THIRD DIMENSION – SYNTACTIC – DOCUMENTARY ANALYSIS HUI – As documented – FIELDNOTES – Perceived by others</b>							
Mapuche prioritised	Neoliberal Critical consciousness	Model of Interculturality Mapuche values Guide and inform practice	Critical consciousness	Research needed to prove outputs	Critical consciousness Tenets of accountability and responsibility	Self-determination Intercultural model small corner Impossibility to extend model	Conscientisation

## CHAPTER SEVEN – Case Study Two Chile - Discussion of Findings

### Overview

This chapter discusses and builds on the significant findings of Case Study Two presented in the previous Chapter Six. The discussion of findings is linked to theoretical concepts and the literature reviewed in Chapter Two. The discussion is organised around the four constructs intentionally informed by the aims of the study. These four constructs are imperatives of quality; values of quality; tensions/challenges; and, opportunities/impossibilities. Six recurrent themes emerged from the findings that have been analysed and compared within the semantic, pragmatic and syntactic three-dimensional framework. The six recurrent themes are critical consciousness; the market; Mapuche core values; in-equality; conscientisation; and, interculturality.

### Imperatives of Quality

#### Critical consciousness

The findings of this case study revealed that interviewed participants were constantly aware of having to comply with a “debated hot topic” of quality demands amongst the complexities and key roles that higher education presents. Matear (2007) agreed that education is recognised as a determining factor of national development. Despite recognising the importance of quality, the interviewed participants pointed out that their university did not adopt any definition of quality. Data showed that the university took care of quality internally but externally quality had been imposed by the Government expressing only neoliberal views. Newton (2006) concurred suggesting that the concept of quality was always considered internally by universities, but the imperative of quality from the outside world was evident more recently. Cancino and Schmal (2014) explained that quality assurance for higher education in Chile is fashioned by the Consejo Nacional de Educación<sup>106</sup> (CNE), the División Nacional de Education Superior (DIVESUP) and its Sistema de Información de la Educación Superior<sup>107</sup> (SIES)

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<sup>106</sup> Consejo Nacional de Educación – National Council of Education.

<sup>107</sup> Sistema de Información de la Educación Superior – Higher Education Information System.

together with the Agencias de Acreditación<sup>108</sup> (AA). These mentioned organisations are private and of non-profit status authorised by the Comisión Nacional de Acreditación (CNA), established in 1999 to steer the accreditation processes.

There was an expressed desire by the interviewed participants that their university could consider adopting a formal definition of quality. Cheng and Tam (1997) as well as Pounder (1999) agreed that education quality is a vague and controversial concept that represents different things to different stakeholders. Hence, without a formal definition of quality provided by the university, the interviewed participants exposed what they understood about imperatives of quality within their university. Predominantly, quality imperatives from the interviewed participants' perspective, were linked to being relevant, to meet students' satisfaction and to provide education with equity in connection to human rights, all of which are of government espoused concern. Williamson and Coliñir (2015) asserted that the entitlement to higher education should not only be about access but about an education that is relevant, meaningful, promotes students' satisfaction and equality. These authors, Williamson and Coliñir (2015) attributed to the Government the responsibility of equal opportunity, especially toward vulnerable groups. It was evident in this case study that inequality was still manifested within the university. The Government, as per the overall data, did not do enough for Mapuche students to diminish inequality. Inequality is a complex concept beyond the scope of this study. However, in my view, participants in this case appeared to be echoing the view of Sen (1992) who expressed "When we assess inequalities across the world...we are not merely examining differences in well-being, but also in the basic freedoms that we value and cherish" (p. 69).

## **Values of Quality**

### **Critical consciousness; The market**

The overall data from this case study indicated that the Universidad Araucanía adopted neoliberal values in line with Chile's model of neoliberalism, known as the paradigm of the world. Webb and Radcliffe (2013) also argued that "Chile stands out in the Latin

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<sup>108</sup> Agencias de Acreditación – Accreditation Agencies.

American context for its early adoption of neoliberalism” (p. 231) resulting in economic growth with increased inequality that includes education. Unanimously, participants in this case agreed that the values adopted by the university are from a neoliberal worldview.

Participants offered to explain that the choice of neoliberalism in Chile, particularly within education, began under the dictatorship of Pinochet (1973-1990) and was not democratic. Data from the interviews exposed that the neoliberal model is embedded in the logic of tertiary education aggravated by the Ley Orgánica Constitucional de Enseñanza<sup>109</sup> (LOCE), causing national concerns, a sentiment agreed by Webb and Radcliffe (2013). Participants referred to the physical and spiritual consequences of the dictatorship within the Chilean society; the sequels been transferred to all levels of society, including its influence upon higher education. Thoughts from the dictatorship appeared vivid in the memory of the participants. The sentiment expressed by interviewed and observed participants were similarly found in Lazzara (2009) who uttered that torture, murder and exile were the tools to reprogramming Chilean souls and suppressing revolutionary desires used by the Pinochet military regime.

Values derived from a neoliberal paradigm, following empirical data from interviews and observation, can be associated with prioritising the economy and the market over social good and development. In a similar vein, Montero (1997) expressed that the Chilean society had been infused by a logic related to the market. The economy and the market, data from interviewed and observed participants showed, started with the dictatorship; opinion agreed by Lazzara (2009). It is also found in the data from the interviewed participants, that a competitive approach throughout different levels has invaded tertiary education. This data indicated an external competition amongst universities about resources. In addition, competitiveness extended to programmes and colleagues within the organisations to meet an expected number of enrolments, retentions and graduations of students. Same as found in the interviews and observed practice, Lazzara (2009) attributed to the Pinochet regime the promotion of values like individualism,

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<sup>109</sup> Ley Orgánica Constitucional de Enseñanza – Constitutional Organic Law of Education.

competition, consumerism and privatisation. The imperative of meeting KPIs, same data revealed, is linked to performance-based funding imposed by the government. Mestre (2015) contended that the Chilean higher education system of performance-based funding, required organisations to sign an agreement with the government; through this agreement outcomes for excellence in graduation, employment of graduates and research publications are targeted. This form of accountability extends to external demands for accreditation and audits; this concept is also found in the interviews and observation in this case. McKay and Kember (1999) concurred that quality audits for accreditation are normally imposed by external bodies through the government.

The findings from the interview method showed that the criteria of KPIs were to track students' enrolments, retentions and graduations and are first collected under self-evaluation of quality within the organisation. This evaluation was internal but was then collected by government offices. These criteria, per interview and observation data, did not enhance education quality and compromised students' learnings to meet quantitative outcomes. Most interviewed participants expressed their frustration about leaders and teachers' jobs being dependent on meeting these standards. This view is reflected in the study conducted by Mestre (2015) that showed a Chilean higher education national analysis with three components of input-process-outcomes. The input is about the analysis of enrolments in tertiary education; the process refers to the analysis of participation rates; the output is divided into two topics, the professional employment market and some social benefits able to be evidenced by the provided data. The Chilean Higher Education Information System (SIES) was established by the Ministerio de Educación de Chile<sup>110</sup> (MINEDUC). Information was then collected from all higher education organisations including, amongst other statistics, the number of enrolment, graduation, retention rates, academic performance, and funding (Mestre, 2015).

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<sup>110</sup> Ministerio de Educación de Chile – Ministry of Education of Chile.

### **Critical consciousness; Mapuche core values**

The data from this case study suggested that Indigenous values should be incorporated into a new model to guide accreditation and the curriculum for higher education. However, such a model, according to interviewed participants, was not in the mind of the government. Carvajal Castillo and Rosales-Anderson (2016) argued that when Indigenous values, such as spirituality, relationships, love and respect amongst others, guide all human interactions, there is no need for a hard approach of KPIs. Pohatu (2008) indicated that Māori principles, similar to other Indigenous principles are considered filters, markers and tools to assess quality in all interactions in pursuit of wellbeing.

Worldviews and values that are important to Mapuche, were spoken by interviewed participants during the observed practice and were reflected in the analysed document. Firstly, spirituality was one of the overarching values attributed to Mapuche. It was recognised that the notion of spirituality is inherent to Mapuche people and is also connected to sacredness. The role of the Machi, was connected to a dimension that “it is not seen but felt”, according to the interviewed participants. Williamson (2017) claimed that concepts such as spirituality, sacredness and faith are removed by the neoliberal materialist thought. The Machi, Williamson (2017) asserted, could not be fully understood without including the sacred dimension and the spirituality of the Mapuche culture.

The values of love and respect for all human beings as well as for animals and nature were recognised as paramount for Mapuche. These values are known as promoters of equilibrium within society and the environment. Participants reiterated that the word Mapuche meaning ‘people of the land’ reflects their love and connection to mother earth. These sentiments extended to what is above, under and around the land, concepts that are not included in the curriculum which is neoliberal. Ancestral practices including rituals, Diaz-Coliñir (1999) advised, should be incorporated in education programmes as the main socio-cultural spaces for the creation and transmission of *Kimün* or Mapuche Indigenous knowledge and identity. Maintaining respectful relationships with other human beings, including children, old people and women is an overarching concept for Mapuche since a very young age. Ortiz (2007) referred to

Mapuche values such as hard work, responsibility, participation and cooperation are imparted to children from when they are very young . Teaching yamün<sup>111</sup> for all things human and non-human, is the key value in communication with people and nature (Diaz-Coliñir, 1999).

Indigenous pedagogies, as per data, include the mentioned values as they are conducive to their self-determination and their respect for the world of education including their oral history. The voices of the elders are ‘libraries’ that have passed holistic knowledge about nature, medicine, rituals and how to relate with respect and emotion to all of the creation. Diaz-Coliñir (1999) concurred that Mapuche ancestral knowledge is essential throughout children’s education. This concept was extended within the context of tertiary education, as participants indicated the need to incorporate indigenous ancestral knowledge in order for students to be successful in their studies. Furthermore, this case study evidenced that self-determination and inclusion of Mapuche knowledge within the university were notions, amongst others, encouraged and supported by the projects initiated by the organisation.

## **Tensions/Challenges**

### **Critical consciousness; in-equality**

The history of discrimination, injustices and colonisation suffered by Mapuche people was recognised by the interviewed and observed participants in this case study. Furthermore, Mapuche and other Indigenous people of Chile suffered devastation, and at present there are still issues of poverty, health and education. Oritiz’s (2007) study in the Región de la Araucanía, showed findings that commensurate with this case study on the losses suffered by Mapuche people and inequality that still prevail. Williamson (2005) referred to the inequalities of power relations between the neoliberal dominant culture and the Mapuche people, that this was not only about culture and language but also to do with standards of health, education and income.

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<sup>111</sup> Yamün – Respect.

The lack of understanding from neoliberal corpuses about Indigenous worldviews, values, ways of thinking, being and doing, according to the findings from interviews and observation in this case study, were the main trigger of tensions. The data, in this case, highlighted that these tensions could be reduced if the concept of interculturality would be genuinely applied in universities. When students first start their tertiary studies, they are pressed to manage Western ways through a process for assimilation, which in turn, lead to failure. Interviewed participants in this case referred to tensions caused by the aspirations from the Mapuche communities. Some communities sought integration, others emancipation. Other communities preferred to integrate while still being Indigenous. Some communities instead, wished to have their own Indigenous education. Another group desired to have a mixed model of education. The data, in this case, revealed that the Universidad Araucanía continued to plan initiatives and models to cater for its minorities of Indigenous communities but cannot satisfy everyone. Webb and Radcliffe (2013) concurred that different organisations established by a few Mapuche politicians, advocate integration, others emancipation and some others back a mixed model of education. My interviewed participants added that tensions also occurred because Mapuche students assimilated Western economic expectations and consequently they were not able to help their own communities once they had graduated. Webb and Radcliffe (2013) asserted that the historic assimilatory mechanisms of hegemonic education in Chile did not improve. Consequently, contemporary education did not reflect commitment to Indigenous rights and hardly acknowledged cultural difference.

Interviewed participants perceived, as another area for contention, the neoliberal thinking linked to individualism, productivity and competition opposed to Indigenous paradigms linked to nature and consequently to all living things. This imposition occurs without recognising or even understanding the importance that sacredness and spirituality have in the students' personal lives and on their study. Concurring with these typologies, Williamson (2017) expressed concern about "how the human race relates to nature, to others, to the sacred" (p. 60); this author further discussed the lack of understanding about the "gift" received by priests and the "powers" given to the Machi

and other religious representatives. In his work Williamson (2017) posed this question “Is this concept of ‘gift’ the same as ‘grace’?” (p. 60). It appears that Williamson (2017) left the reader to search the link between the concepts of ‘gift’ and ‘grace’. In the Bible, we find that the apostle Paul talks about being a servant of the gospel by the gift of God’s grace (Eph 3:7, The Amplified Bible). In turn, this view is similar to that found in the data in this case that highlighted the spiritual power of the Machi through healing and serving as an intermediary between the dimension of people and the spiritual dimension.

The interviewed participants conveyed their frustrations and their sadness on having to live in an environment that is far from the professionalism expected in a higher education environment. Productivity is a guiding principle linked to the economy and the market (S. Ball, 1998). The findings suggested that economic values were conducive to a new corporate model resulting in egoism, lack of solidarity and lack of reciprocity where worth is connected to money. In a similar vein, Amaral (2009), S. Ball (1998) and Lazzara (2009) suggested that governments modernised organisations from a perceived slow model of collegiality and academic prestige to a faster, corporate, individualistic and technological model in order to become more economically sound and consequently more competitive.

## **Opportunities/Impossibilities**

### **Conscientisation; Interculturality**

The data, in this case, showed that over the last 15 years, the Universidad Araucanía had pioneered different initiatives to cater for Mapuche students after historic educational failure, particularly in higher education. Mestre’s (2015) study showed a historic failure of Mapuche students who often left the university soon after starting because their different academic needs were not met. The analysis of all data collecting methods showed the project Rüpü as one of the main initiatives of the Universidad Araucanía. This project, interviewed participants highlighted, was funded by the Ford Foundation from the United States attempting to promote interculturality in universities. The project Rüpü derived from the Ford Foundation international concept of Pathways to

Education receiving national and international accolade. This initiative is part of the so-called *accion afirmativa*<sup>113</sup>, as a responsibility of the state to provide extra resources to historically disadvantaged minorities. The same sentiment is shared by Espinoza (2007) who asserted that the project Rüpü is one of the affirmative actions developed to support Mapuche students from disadvantaged circumstances.

Interviewed participants pointed out that the Ford Foundation was committed to the project Rüpü from 2003 to 2012. This project was implemented on two levels; the first one was concerned with academic achievements by assisting students with academic writing, numeracy and literacy as well as oral communication in Spanish. The second level was concerned with building self-esteem which in turn normally is fostered when the first level is achieved. The interviewed participants further perceived the project Rüpü not as a revolutionary project with the idea to conquered spaces for Indigenous peoples. These participants suggested that the mentioned project did not promote interculturality nation-wide and did not create a presence of intellectuals in the nearby Mapuche communities. However, Project Rüpü assisted Mapuche students to have the same rights than those of non-Mapuche. Consequently, Mapuche students had improved in all areas of academic achievement and at times they had surpassed the results of non-Mapuche students. Williamson and Navarrete (2014) gave a positive account of the outcomes of the project Rüpü. These authors indicated that the project Rüpü had assisted to promote Mapudungun, awareness of Mapuche worldviews which opened up knowledge to Indigenous and non-Indigenous students. The study conducted by Fanelli, Rezaval, and Trombetta (2007) also pointed out positive outcomes and made few recommendations to the project Rüpü. Data from this case study indicated that most recommendations have been taken into consideration. However, there appeared not to be systematic activities of professional development for the praxis of interculturality.

The findings revealed that leaders in the Universidad Araucanía believed that academic quality would only be achieved with the inclusion of interculturality, not only as a

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<sup>113</sup> Accion afirmativa – Affirmative action.

discourse but as part of the governmental legislation. The notion of interculturality in their university, participants explained, is demonstrated through different projects that their organisation initiated over recent years. However, the development of the subjects in interculturality is only minimal in relation to the overall neoliberal curriculum. Participants explained their commitment toward the different projects initiated by their organisation for Mapuche students. One of the initiatives, started in 2003, was to reserve special vacancies per programme reserved for Mapuche students who could be accepted without previous exams. However, many Mapuche people had in the past changed their surnames because of the discrimination associated with their race. This Sistema Especial de Admisión para Postulantes con Ascendencia Mapuche<sup>114</sup> (Espinoza, 2007), was in line with the Programa de Mejoramiento de la Calidad y la Equidad de la Educación Superior del Ministerio de Educación<sup>115</sup>. This programme intended to generate spaces to implement policies concerned with quality and equity in higher education (Fanelli et al., 2007).

Mapudungun, data showed, was taught at the University as a subject of students' choice. It was also part of the intent of Mapuche movements to incorporate interculturality. The concept of interculturality, highly debated within the Chilean academy (Varas & Díaz-Romero, 2013), could be seen as the conceptual discussions taking place during different events and eventually could impact public policy (Williamson, 2017). On the other hand, Williamson (2017) referred to a pragmatic form of interculturality that takes place amongst the educational, political and social worlds impacting on public projects at times without the intervention of Indigenous organisations. Mapudungun has not been a recognised language in research; the concept of productivity and scientific production and neoliberal epistemologies, are barriers against a true interculturality within Chilean higher education (Williamson, 2017).

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<sup>114</sup> Sistema Especial de Admisión para Postulantes con Ascendencia Mapuche – Special Admission System for Postulants with Mapuche Ancestry.

<sup>115</sup> Programa de Mejoramiento de la Calidad y la Equidad de la Educación Superior del Ministerio de Educación – Programme for Improvement of the Quality and Equity of Higher Education of the Ministry of Education.

Other barriers to the practice of interculturality in the University was the difficulty in finding Mapuche teachers who could teach Mapudungun. As a consequence, a project was developed in support of interculturality within and outside the university. This project was based on the professional development of traditional educators who teach Mapudungun as well as culture and traditions in schools. The traditional educators are guided and supervised by academic educators. This project was in line with government law which established a minimum of eight hours of Indigenous language to be taught in schools. The inclusion of Mapudungun is the only one legal way that interculturality has been recognised by the government. Data showed that a holistic system that supports interculturality in higher education does not exist in practice, but it is a good challenge for the future. However, any improvement for the theory and practice of interculturality, needs to be demonstrated in law. Webb and Radcliffe (2013) agreed with these findings and asserted that interculturality is not often presented as a system useful to Indigenous and non-Indigenous students as a model “to include all its citizens in an equal footing” (p. 329). In the same vein, Williamson and Montecinos (1996) claimed that interculturality not being compulsory can heighten the risk of ‘othering’ culturally dominated groups such as Indigenous people.

As per this case, an opportunity for the University was the incorporation and development of the initiatives described above. There had been a few external triggers for this development. Firstly, there was a view that a consciousness arose amongst civilians in Chile, about the unfair discrimination suffered by Indigenous people. Together with this awareness, there has been a renaissance of Indigenous cultures, language, self-determination and cultural identity that has been embraced by the university. Freire’s (1993) idea of a consciousness that has the power to transform reality becoming conscientisation, has inspired academics, students and government educational discourses (Williamson, 2005). Freire’s work in Chile in the Instituto de Reforma Agraria<sup>116</sup> during his exile (Schugurensky, 2011) and in the faculty of the School of Education in the University of Chile (Ortiz, 2007), encouraged, in my view, a climate of consciousness with a potential for change, particularly seen in the Universidad de la

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<sup>116</sup> Instituto de Reforma Agraria – Institute of Agrarian Reform.

Araucanía during this case study. Regrettably, Indigenous movements expressing popular consciousness have at times been used by non-Indigenous radical leaders and have been manipulated by authoritarian power (Touraine, 2000). Furthermore, Bacigalupo (2001) expressed that Mapuche has often been invisible or considered as terrorists when having an active role in challenging nation-state hegemonic neoliberal politics in education.

Participants from the interviews suggested that other models of mixed neoliberal and Indigenous worldviews could be adopted by their University. One mixed model had been tried in health by incorporating the expertise of the Machi or traditional Mapuche healers together with medical doctors. Patients from all cultures can choose if they wish to attend one or both types of usual or traditional Mapuche medicine. This mixed model had proven to be effective in health, although there had not been enough research to prove this model. Bacigalupo (2001) warned that the older Mapuche generations questioned the knowledge of the contemporary generations of the Machi about ancestral healing and medicinal practices, particularly in urban areas. From data of this case study, the Machi in the Región de la Araucanía, remained within the context of historical traditions. They are still recognised at birth and are continuously trained by an older Machi. This apprenticeship can take many years of constant dedication from both younger and older Machi.

Data suggested that Mapuche students' rights are protected by laws that had been initiated by the pressure of international forums. Hence, according to participants, there were opportunities from international recommendations like the example of 'ILO-convenio 169' ratified by Chile in 2008. Through this law, Indigenous people were able to understand that they were protected and consequently, three participants suggested, the university continued its initiatives.

There were as per data of the interviewed participants, other external opportunities that the university were contemplating to negotiate quality between neoliberal and Indigenous worlds. One opportunity was to establish collaboration with other

Indigenous tertiary education organisation internationally. Several participants suggested to learning about what Māori were doing regarding tertiary education.

The data from interviews, observation and fieldnotes of this case study revealed the presence of “a small world inside a big world”. The small world is well represented in the analysed document. In a physical corner of the University, several ruka or Mapuche houses, were erected and were the living and study quarters for Mapuche students. In this culturally relevant place, well-established students were allocated to new students to assist them in their studies. Different Mapuche activities were carried out in the various ruka. For example, there was a paliwe, where students weaved with the loom creating Indigenous designs. Also, 19 workshops with programmes involving Mapuche communities taught and shared Indigenous worldviews. There were around 180 students involved in these projects, and they also developed projects themselves as part of their training. The ruka also had a Centro de Educación Mapuche<sup>117</sup> and the Instituto Indígena<sup>118</sup> where Mapuche art was displayed; also, valuable historical documents were archived and utilised for national and international research purpose. On reflection, is “a small world inside a big world” able to widen interculturality in higher education or even within the Universidad Araucanía? Similarly, Williamson (2017, p. 52) questioned “Is intercultural education possible in today’s university with the model of higher education as it exists in Chile? The above-mentioned themes may hold some answers, and yet, the small world is only small inside a big world.

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<sup>117</sup> Centro de Educación Mapuche - Mapuche Education Center.

<sup>118</sup> Instituto Indígena - Indigenous Institute.

## CHAPTER EIGHT – Case Study Three

### Argentina – Methodology and Findings

#### Gaining Entry

Finding an Indigenous or part thereof tertiary education organisation in Argentina was not a straight forward task. There were three organisations with contexts aligned to my recruitment criteria. One organisation was situated in a remote area of the country difficult to travel to within my allocated time. I sent e-mail correspondence to the Deans of the other two possible organisations explaining the purpose, aim and methodology of my study. One Dean replied that the leaders of the organisation had to attend a conference during my available time in Argentina. The Dean of the other organisation responded positively. Consequently, the week allocated for my data collection was established. Once in Argentina, I sent e-mail correspondence to the Dean as pre-arranged. The promised accommodation had not been confirmed. I came to a decision to travel to the area at the time that had been previously organised. I booked the only accommodation available near the organisation. After a twelve-hour journey, transferring buses during the night in isolated locations, I arrived at my accommodation. Unfortunately, my booking was forgotten. I sat on the curb of the street in the small town from four am waiting for the booked lodge to open. Spring was looming; however, it was a cold winter dawn. Streets dogs and 'El Lucero'<sup>119</sup> shining in the darkness of a new moon sky, were a reminder of the summer vacations during my childhood. Aromas from native herbs not sensed for many years were brought back to my senses. Some roosters were breaking the silence of the night but not my memories. Early in the morning, I was glad to receive a phone call from the Dean. He had been hospitalised before my arrival and apologised for not having told others to host me; he added that he was not accustomed to delegating. Other staff knew of my research proposal but did not know when my time in their organisation was to take place.

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<sup>119</sup> El Lucero – Name given to Venus, seen bright at dawn.

Despite the atypical start, the organisation for my data collecting time fell into place rapidly. There were six leaders in Instituto La Santa. One leader was away and the other five accepted to participate. In agreement with my participants, I prepared a schedule for my five days in the field. The schedule consisted of the interviews with participants, the time for observation and documentary analysis. I also accepted an invitation to spend a day at a satellite primary school within the Mocoví community. The Instituto La Santa prepared students for cultural diversity. These students do their practice before and after graduation in satellite schools within the programme of IBE. After setting up my schedule from la retoría<sup>120</sup>, I was invited to an office set aside for me during my time with the organisation. A welcoming set up table with Argentinean traditional breakfast, including mate<sup>121</sup>, faturas<sup>122</sup>, criollitas<sup>123</sup> and media lunas<sup>124</sup> were an overwhelming and yet a pleasing reminder that I was at home.

## **Researcher's Role**

I was an outsider researcher within this case study. I did not know the Instituto La Santa and I did not have any affiliation with my participants. However, the collegiality, common history, interests and language with my participants, teachers and other personnel at the organisation, brought about a connection beyond the academic endeavour I was there to fulfil. After my arrival to the Instituto La Santa, I met with a Mocoví teacher who assisted me with protocols and traditions relevant to my time in the field.

## **First Dimension – Semantic**

### **Interview Method**

The Dean of Instituto La Santa had previously given a copy of my research proposal to the six leaders of the organisation. As mentioned above, one leader was on leave, and five agreed to participate. As per the mutually agreed schedule, each one at a time came to an office set aside for me. The setting allowed privacy and confidentiality to

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<sup>120</sup> La retoría – The rectory.

<sup>121</sup> Mate – Herbal tea place in cup made of pumpkin and drank through a silver straw.

<sup>122</sup> Faturas – Special donuts.

<sup>123</sup> Criollitas – Crackers.

<sup>124</sup> Media luna – Croissants.

participants and researcher. It was previously convened that I was to record the interviews utilising a small digital voice recorder. The participants also allowed me to write memo notes whilst the interviews took place. Participants were allowed to answer questions as they preferred, briefly or in-depth as they chose. Hence, the interviews varied considerably between 60 minutes to 90 minutes.

The interviews were conducted in Spanish which is the official language of Argentina. The participants' voices had been literally translated into the English language; then they are presented, as far as possible, through quotes. I chose this approach to allow readers to engage directly with the raw data; readers can then draw their own conclusions, gaining deeper insights. The participants' invaluable perspective provides a higher level of credibility. For anonymity purposes, the participants' voices are represented under pseudonyms. The pseudonyms do not identify the participants except for their gender. The pseudonyms have been selected randomly and are listed below:

*Table 8.1: Participants: Gender – Ethnicity.*

Name	Gender	Ethnicity	
Quiriolec	M	Argentinean/Mocoví	SL
Lihuen	M	Argentinean/Mocoví	ML
Julia	F	Argentinean/European	ML
Don	M	Argentinean/European	SL
Betty	F	Argentinean/European	SL

## **Imperatives of Quality**

### *Participants positioning*

It is important to note, from the onset of the Argentina case study findings, that the two Indigenous participants were direct descendent of the original community of Mocoví. The two participants, Quiriolec and Lihuen also requested to be positioned as traditional Mocoví within the manuscript of the research findings. After his request, this participant commented:

I am direct descendent of the original community of Mocoví. This ethnic group is located in Santa Fe throughout the Rio Parana. Mocoví have been here for many thousands of years according to anthropological discoveries and research (Quiriolec).

Lihuen also explained about his direct Mocoví lineage:

I am Mocoví; I belong to an original community 300 km from here. There are 87 families, 50 of them are original, and the other have mixed ascendance. Many of us are now proud to be Indigenous, that was not the case for my ancestors (Lihuen).

All participants articulated their positions within the organisation. They were leaders within the IBE initiative that the Instituto La Santa ran.

### *The Instituto La Santa double role*

The Instituto La Santa had a double role that consisted of internal and external education, participants explained. The internal on-site education consisted of a teachers' training college that prepared teachers for different specialities including IBE.

A participant explained:

The Institute was created in 1987. It prepares teachers for different specialities, to teach in primary, secondary, especial education for deaf and mute children, adults and also technical for industries, tourism and even law. Our Instituto<sup>125</sup> is under the Instituto Nacional de Formación Docente and the Instituto Nacional de Educación Técnica<sup>126</sup>. Part of the work relates to research. The Institute provides the education and preparation of teachers to be ready to teach students in the satellite schools that are associated with us or in partnership with us through IBE. (Don).

A participant went on to say that the Institute was one of the few in Argentina that prepared teachers for cultural diversity:

We have our Institute which is one of the few that prepares teachers for cultural diversity in Argentina, in line with the law 24.521 that supports teachers' professional development. There is another institute in Formosa and a university in San Juan where there are subjects of Indigenous culture revival. Here, I teach in the Institute regarding intercultural education, and I am a leader at the Institute and a teacher in a Mocoví community 50 km away from here. The Institute encourages us to use models in support of decolonisation (Betty).

All participants clarified that the expectations of quality in all education sectors come from the Government and consequently are based on neoliberal worldviews. They explained how the Instituto La Santa, as well as the partner schools, are conscious that quality is linked to KPIs. A participant said:

Quality in education is about enrolment, retention and graduation of students, these key indicators come from the neoliberal side, we are not exempt, but we use models that encourage students to come to school, here at the Institute and in our schools. It is about equality for all students (Julia).

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<sup>125</sup> Instituto – Institute.

<sup>126</sup> Instituto Nacional de Formación Docente and the Instituto Nacional de Educación Técnica – National Institute of Teacher Education and the National Institute of Technical Education.

KPIs could not be achieved, according to Julia, when teachers were placed in Indigenous schools, unless they knew “how to teach there”. Other participants echoed this view. Julia went on to say that Mocoví students were not attending school before the Institute pursued its partnership with the schools through the intercultural education. Betty agreed and gave examples of her own dealings within a Mocoví school. She explained the process of teaching and learning:

As a teacher to give quality teaching, I had to unlearn and to learn new ways on how to implement this intercultural model with cultural elements and content. For example, if from the academic curriculum we teach the subject ‘the family’ or the ‘genealogy tree’ we work with the community and the way they live. This is because the family in the original communities is different from the common families. In the original communities, there are children who are brought up by their grandparents. We work directly with whom the children are living with. One important subject is to respect their knowledge about sicknesses; these families don’t like to use normal medicine, they use plants and the natural preparation from the healers who know how to prepare them. We prepare some home remedies in the school like ‘jarabe de chanear’<sup>127</sup>. We work with food; they eat home-grown products and animals that they kill. We have a circle of produce. An example, kumara, they see represented in drawings, at the same time, they plant it and see the full circle of produce. After they understand this process, with the planting and the drawing, then and only then, we go to the writing (Betty) (See Figure 8.1 below; Figure 8.3, p. 186).



Figure 8.1: Rosales-Anderson (2015f) Mocoví-Spanish Intercultural Bilingual Education Sample.

For Julia, the curriculum did not support the Institute to fully prepare teachers before they work in the field with Indigenous communities. Consequently, enrolments, retentions and graduations did not always happen as expected. She said:

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<sup>127</sup> Jarabe de chanear – Cherry syrup.

Within the training of teachers in this Institute, they learn as per the mainstream curriculum. However, we need to look at what happens when they are practicing. Are they achieving the same? What happens in the primary schools where our students teach when they qualify? We saw that key indicators do not show the quality expected by the Government regarding enrolments and graduations. There are other problems, teachers not only learn, but they need to love what they are doing, the distances to travel to schools at times and the salaries are not too good for such a demanding job. That makes us vulnerable to not having enough quality teachers (Julia).

Betty agreed and added:

Some teachers go to our schools and students don't respond. It has a lot to do with the connection between teachers and students. If a teacher is rejected by students, there is no way that she school can meet KPIs, and we are never away from them. I forget about KPIs when I teach, but finally, neoliberal ways are the key component. I think that teachers need more training to teach in Indigenous schools (Betty).

All other participants supported the idea that teachers needed to be more prepared to teach students within diverse communities. They agreed that the Institute had been reasonably successful. Instead, teachers trained elsewhere needed to be re-trained.

Betty also spoke about her previous training:

Firstly, I was prepared to be a teacher in the normal way. Then, I went to teach in an IBE school; I could not understand the differences that I experienced. The children were learning at a slower pace. The first thing I did was to ask them to create images of their stories. So, they created a book, and we started connecting. The response became very positive (Betty).

All participants agreed that the curriculum needed to add subjects that "are not just relevant to Western values" but that would be most important for the preparation of teachers competent in teaching in Indigenous settings.

#### *A Mocoví satellite school*

I was invited by two participants to visit one of the Mocoví satellite schools. These participants clarified the reason for the invitation as follows:

We don't have a definition of quality. Quality for us is about the difference that we are making through our Institute, in our communities. Before, our Mocoví students did not want to go to school, and the parents were concerned about making them attend. Now, they enjoy their learning. You are going to see that for yourself. It is difficult to explain; you need to see it. That is quality, and then, KPIs are met, but not the other way around it (Betty).

You are invited to one of our schools to see part of our project and what quality means to us. We learn IBE here in our world and apply it out there in our satellites. IBE is the tool. It works well in our Institute but with not enough intensity. It works well in some satellite schools depending on finding the right teacher. Teachers are qualified in our Institute and some from the mainstream; we train them to re-learn and connect with IBE. Here is different from the mainstream. Here, quality is not just KPIs. On the one

hand, we think of quality, not quantity, and that is where the two worlds collide. We prepare teachers for cultural diversity, we are doing the best with what we have, otherwise we may cease to exist (Quiriolec).

IBE appeared to be imparted in only a few places in Argentina at tertiary education level. Instituto La Santa was one of the organisations that teach IBE. It seems that the curriculum needs strengthening to prepare teachers for cultural diversity. The organisation dual role indicated the application of IBE within their satellite partner schools. Quality is measured by the Government through KPIs. For leaders, only through spirituality can KPIs be achieved. As an example:

The students respond positively to a teacher that acknowledges and values spirituality. When students connect with their supreme being, with their teacher and other students, they come to class, they perform well, and they complete their education. Then, we are achieving KPIs without struggles. The curriculum does not consider spirituality, we have to create it in order to achieve the KPI levels of enrolments, retentions and graduations. Through spirituality in the schools, healing is seen within the Indigenous communities which suffered genocide and devastation (Julia).

Several participants agreed with Julia and emphasised the need to include within the curriculum subjects that resonate with spirituality.

## **Values of Quality**

### *Neoliberal Values*

All participants referred to the economy as being the driving force of quality within the Argentinean neoliberal system within higher education. One participant expressed:

Values such as respect for others and upholding the collective are characteristics of IBE, rather than individualism as it is embedded within neoliberalism (Don).

Another participant echoed this view and added:

Neoliberal worldviews are only rational, individualistic, only for money and not culturally sensitive. We know that we are run by neoliberal mandates, we choose not to concentrate on that. If we do, nothing will work, students' come to the schools only if they are attracted to the schools, not because they are a number (Betty).

One of the participants went further to explain:

We love applying Indigenous values in our schools. We are ruled by neoliberal standards and curriculum, but we are happy to talk about our connection to Indigenous values (Don).

Participants concurred not to discuss neoliberal values at depth; they preferred to converse about Indigenous values.

### *The Vizcacha model*

The mainstream curriculum, according to all participants, did not contain subjects that could fully prepare students as future teachers for IBE. However, these participants agreed that the Institute provided the practice of direct teaching in the original communities. Participants gave their own views on how the Institute recognised the values of the Indigenous communities and consequently tried to implement them. A participant spoke about a model the Institute used to prepare teachers for intercultural education:

Here in our institution, we have spoken about the model and the structure of the vizcacha, with a leader, houses, everyone working collectively to bring food, etc. In our communities, there is an elder with several children, they build his house in the middle. Everyone works to construct, to bring food, to dance when everything is done; this is like the IBE that we teach and practice in our schools (Lihuen).

Lihuen explained that IBE was about creating an order like that of how Indigenous people still live. He clarified the importance of meeting in circles around the leader or elder:

The entrance door of our houses always faces Ra'aasa or in Spanish the sun. This is because Ra'aasa represents light, power, health, spiritual wellbeing and physical wellbeing. Our villages have their structure, with the cacique<sup>128</sup>, the healer, the elders, etc. There was an order, for example, my ancestors hunted 'vizcacha'<sup>129</sup> only when it was raining. They knew that vizcacha are very intelligent animals, they construct the place where they live by all of them working. They do it in circles, and the middle is for the vizcacha leader. They also dance after midnight, order that we also have here (Lihuen).

Quiriolec agreed with the model of meeting within circles. He further spoke about how he was taught orally in such meetings and the importance of the knowledge he received with an overarching spiritual context. This participant requested that I was to write his deep emotion and respect for his ancestors who played an essential role in his education. This participant emphatically expressed:

The education that we have it has not been written anywhere, it was transmitted from generation to generation through oral ways in our family circles. These circular places are very important for us to meet, to discuss, to learn from our ancestors and from each other. In a circle with can see each other, not like in a classroom one behind another. Our grandparents, within their words, gave us not only words but the energy of those words, their gestures, their looks, their positioning throughout their lives, their feelings, their perceptions. That knowledge not only builds our heads and brains but strengthens our souls and spirits (Quiriolec) (See Figure 8.2, p. 184).

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<sup>128</sup> Cacique – Leader.

<sup>129</sup> Vizcacha – Variety of chinchilla.



Figure 8.2: Rosales-Anderson (2015b) El Círculo de los Encuentros – The Meeting Circle.

Lihuen emphasised that for young people, quality in education needed the knowledge of the grandparents transmitted orally, not in a book. He said:

The quality of education of young people is to be able to get hold of the past through the grandparents. Grandparents should not depart without leaving their knowledge; it has to be passed orally as it is not written. Their teaching comes from their heart, not from a book. Grandparents possess so much knowledge that we do not even begin to comprehend. They are able to tell us, where we come from, our culture, how it was, what we are and consequently who we are and where we are going (Lihuen).

The concept of transmitting knowledge orally from generation to generation was also spoken by three other participants.

#### *Indigenous/Mocoví values*

The concept of spirituality, all participants concurred, needed to appear within the curriculum for the preparation of teachers competent in diversity. As an example:

There is one part that does not appear as a preparation for teachers; I am talking about the spiritual part which is alive in the communities. Instead the neoliberal view is only rational. That is where we are still vulnerable in regard to IBE; we don't train teachers to understand it. Although, since 2005, there is more input about teachers being competent in diversity. We must remember that when the Constitution was modified in 1994, there is an 'inciso' in the article 75 inciso 17, that talks about the pre-existence of the communities, and the law 26.206 the article 52 supports IBE, so it is now a legal obligation besides a moral obligation. Hence, it is written but still needs more in practice. Same we have the Law 11.078 of Santa Fé that protects Indigenous rights (Betty).

Lihuen echoed this view and added:

For us to fulfil quality within the education, the laws under the National Constitution need to be respected, not just written. If the law is not practised, it is like a token to quiet us (Lihuen).

All participants agreed that despite the IBE imparted in their organisation; the curriculum did not assist because it was based on mainstream education.

The central value of spirituality was expressed by participants in different ways. For example, the connection to a higher power was essential within Mocoví beliefs:

We believe in God as a supreme being that we are also connected with (Lihuen).

Julia explained that teachers needed to know the importance of spirituality for Mocoví people and how it extended to the classrooms:

Teachers cannot teach without considering the world and values of Mocoví people, the importance of spirituality for them, their ways of living, what they believe, how they feel and how spirituality is important within the classrooms and the school (Julia).

Betty agreed and further expounded on how she applied this concept within the school where she was teaching. The concepts of spirituality and the meetings in a circle were explained with regard to how they worked in practice:

In the school, we have different spiritual spaces, to dream and to share experiences, the area for sports, our orchard, original plants are all well looked after. The walk of the dreams is for children to place their goals and vision for their future. At the circle of meetings, we deal with experiences and issues, for example, disciplinary issues, we look at each other face to face, and we talk about tensions to bring them into a positive space (Betty).

Students lived experiences, and the connection with spirituality was expressed by all participants. As an example:

The interesting things that give opportunity in the future is the quality of education in relation to spirituality and connected to life experiences. Students have everything at their fingertips with technology through the internet, so we need to find the relationship with the life experiences where they see for themselves. Not content knowledge of what is in the curriculum written behind a desk, but what they live and participate within, all connected with spirituality and the depth of it, that without it there is no real quality learning (Don).

Another participant clarified that lived experiences within the students' culture assist their learning:

Some students were not able to read when I started working at the Mocoví school, but I have observed that they were able to play the game 'ajedrez' which is difficult, so there is nothing wrong with the brain, it is to do with the culture and ways of doing (Betty).

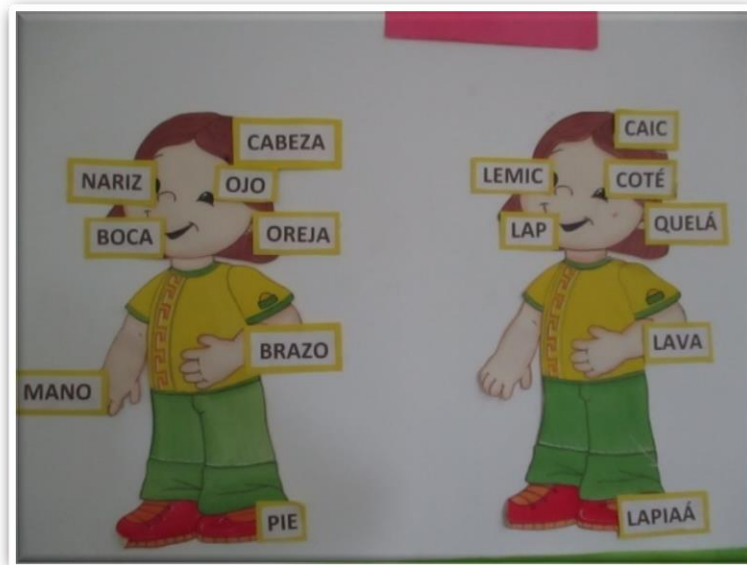


Figure 8.3: Rosales-Anderson (2015e) MocoVó-Spanish Educational Aid.

Spiritual connections that students form could be with a certain teacher but not with others; this concept was expressed by all participants. Two examples from Betty and Don are:

Another thing is that MocoVó students know who to accept or not, there is a spiritual sense that they detect for which they will get close to you or reject you. Some teachers went to work in the school; they have to depart in silence because they were not accepted and they could not get anywhere with their teachings. They did not say anything; they knew it was not working and had to depart (Betty).

The Institute 'takes into consideration' teachers and their spiritual connection to the students. If this connection does not exist, quality cannot be achieved (Don).

Quality of teaching was also connected to being a role model according to two participants. Betty explained the impact that being a role model has on the students. She noted:

Quality is connected to be a role model, that the students can learn with what they see in us. I never go to school untidy or unclean, although the trip is difficult, I still dress properly for them to learn about hygiene and tidiness. Now when we go away, everyone carries their toiletries, although many of them are handmade. At home, they do not have toilets like ours, many are outside, but they learnt to keep their hygiene (Betty).

Four participants expressed that love and respect were another value inherently important within MocoVó education but did not exist in Western education. An example follows:

Love and consequent respect for the earth, nature, the sky, the animals, the water, the river, the sun, the air, all the elements are not isolated from us. Those elements have life, and above all, they have spirit; from that point of view, our education is different. It is impossible to have education without love; the Western ways have emptied love

from the classroom. We must be conscious of love if quality in our education is considered (Quiriolec).

Lihuen agreed with all others about the difference between Western and Indigenous education. He referred to teaching through storytelling. He noted:

I wanted you to know that we see things differently and we tell things in a different way, even with our legends which we often use to tell a story. We have other paradigms and worldviews. We have many things in common with Indigenous communities around the world, family values, traditions, customs, the way we live, bringing up children. Most have suffered colonisation and in our country devastation. We also share a renaissance of our Indigeneity (Lihuen).

Participants concurred with this last view and acknowledged that Indigenous values are similar throughout the world. These participants explicated that Indigenous values are most important within IBE.

### **Tensions/Challenges**

#### *Neoliberal worldviews dominance*

All participants shared different tensions that occurred from the neoliberal dominance within education. Quiriolec said:

We believe that the neoliberal system has paralysed all knowledge, has disintegrated and emptied it. We teach back to front; we learn from the totality and integrally. We call it the network or web of life. Instead, our learning is profound and stays within the depth of our being; it has the condiments that the Western education does not possess, that is the difference, the two models of education are incompatible, so we struggle to make things work (Quiriolec).

Participants conveyed their frustrations about neoliberal worldviews being incompatible with Indigenous worldviews. As examples:

The neoliberal values of consumers, high technology and what you have more than others is not important in this type of school. Our Institute here works on getting rid of those neoliberal dominant values and bringing the values that we portray in the school with the IBE model. It is a constant fight of re-teaching the teachers who were educated under neoliberal worldviews that are incompatible with Indigenous worldviews (Betty).

The neoliberal worldview is in everything we do; it dominates our world. Here we try to re-construct our worldview, but things are done as the dominant culture imposes. When schools were constructed, there were classrooms, which is not the way we impart our knowledge. From this view point, things are different. Within the concept of IBE, we should do things like in our world, not in somebody else's (Lihuen).

Participants concurred that the neoliberal world was dominant over the Indigenous world even within the IBE in the Instituto La Santa.

### *Leaders/Former students*

The Institute trained new teachers, re-trained already qualified ones and had Mocoví students and Mocoví qualified teachers who shared their knowledge. Teachers started gaining knowledge to teach in IBE schools. However, all participants concurred that the Instituto La Santa was regulated by neoliberal values, like all other tertiary education organisations in Argentina. Lihuen recalled his time when he first became a student at the Institute. He explained the difficulties that the few Mocoví students had at the Institute when they first attended to be trained:

For us from original Mocoví communities to come to this institution was difficult at the beginning, we saw it as a business purpose in our education, a commerce. We asked ourselves, how are we going to adapt here because we come from a culture where we are free. We do not look at the clock; we live in the present, tomorrow is another day, we are not worried about it, it will come... It was not easy to adapt to this model of education. When we came to this institution we had to learn first the Western world, we had to learn to respect time, spaces and norms that guide this model. We are part of this land that belonged to our ancestors. However, we had to learn the ways of another world and another education that is linked to the model of the Government but was imposed on our world. I thought "I am not going to make it", but I wanted to be the leader that I am today, have a voice, and help my community (Lihuen).

Lihuen went on to say that his ancestors had to hide their knowledge; consequently, a great part of that knowledge had disappeared. He evoked:

For Mocoví people, our language was given by God; we were given the knowledge of how to hunt, how to cure. We have demi-gods that passed knowledge to us. There was knowledge that was passed on, but much more did not reach us. Our ancestors at times had to hide their knowledge because they could have been punished and even killed, they had to hide and even forget that they were aborigines. This was the time that the parents of this young generation have lost part of the inheritance from our ancestors. Our parents had to grow apart from many values that our ancestors held. There was devastation all around us (Lihuen).

Participants explained the progress that the Instituto La Santa had made in relation to training teachers for IBE. One participant mentioned:

In our Institute during the 90s, we followed the same framework that everyone else followed. It was what we were told. I soon realised that the students were not connecting with us, we needed to change our ways and we did, although it is not always an easy road (Julia).

All participants agreed that Indigenous knowledge was necessary to teach IBE and was part of the quality within the Institute. Betty recalled that she was not trained at the Institute but in a normal teacher's training college. She went on to explain that when she joined the Institute and went to teach in a Mocoví school, she did not know about

Mocoví struggles, neither about their values and beliefs. She was both pleased and sad to recall the following:

I was educated first in a mainstream school and when I qualified as a teacher. My first day at the Mocoví school, I had to talk about the independence of Argentina, I did not know how different it was for them, how much devastation and genocide had occurred. In my first month of teaching in the school, I asked the students to go to an original tree and collect a leaf for the following day. One of the students had a fall; her grandfather told her that the tree was significant of the devil that is why she had a fall. That is when I had to revisit my practice and worked together with the Institute where I also teach about the different context of the schools. The same happens with some insects, we are inclined to kill them, but some of them represent spiritual connections. All within their knowledge, we should not offend, even if we do not know or we think otherwise. Their knowledge is different from our Western knowledge, but it is not inferior (Betty).

Participants concurred about challenges and tensions that they faced. However, as they also agreed that they were witnessing positive changes.

### **Opportunities/Impossibilities**

#### *Indigenous/Mocoví revitalisation*

Participants described how their organisation prepares teachers to deal with any Indigenous communities nationally and even internationally. For instance:

Mocoví can work with other indigenous communities throughout the world as we have many things in common, family values, traditions, customs, the way of living, bringing up children. A teacher graduated in our Institute can teach in most Indigenous communities in Argentina, and I think, overseas as well. There is a renaissance or a move to revitalise Indigenous cultures and language; it is part of equality and social justice (Don).

Three participants explained that the Instituto La Santa is part of the IBE initiatives of Indigenous cultures revitalisation throughout the country. Three participants explained the importance of sharing quality IBE in collaboration with a few organisations within Argentina. One participant explained:

We get together with teachers from the whole country, one of the leaders is an anthropologist from San Juan who is doing this kind of work. We are at work for the renaissance and revitalisation of Indigenous cultures in IBE schools through the country, to continue improving our practices. We are in touch with Los Huarpes, Guaranies, Tobas, Mapuche, Mocoví and Ranqueles. We meet once a year and speak about how we are recuperating the culture that almost disappeared. We have an interactive plan that we share. This is organised by ENDEPA which is the National Team for Pastoral Aborigine; this is a space provided by our Bishop who is the president, with central offices in Buenos Aires and branches in different provinces. I observed that we have had more advancement here compare to other places in Argentina (Betty).

Different models of IBE in Argentina were depicted by a participant:

There are others similar to our Institute in different parts of the country, although only a few, with different models. Teachers from original communities and normal teachers are prepared. For example, in Chaco and Formosa, in the north of Argentina. Some of the initiatives are to teach normal subjects with normal teachers and then, the language and traditions with indigenous teachers; this model seems to be working (Julia).

All participants spoke about positive changes and consequent opportunities that the Institute brought and how the IBE continued producing positive outcomes. All participants acknowledged that the IBE had neoliberal as well as Indigenous pedagogies.

To build an intercultural model we need two pedagogies, the Western one and MocoVí, for us it is working well in our MocoVí school. Each school relies not only on IBE but on who is the teacher (Lihuen).

The inception of IBE during the 90s in the Instituto La Santa was shared by Quiriolec. He spoke of being proud of the organisation achievements.

There was not any experience in the province, so we had to do things deeply, not being just at the surface like a pure name of being intercultural. We went right far into the deep, to the essence of what it is, perhaps slowly but deep with an active intervention from the Indigenous communities. We have marked a path where you can feel the aroma, the sense, the thinking, the aboriginal cosmos juxtaposed with the format of an old and rigid institutional demand still relevant in education in Argentina. We started generating new formats, new strategies, trying them, investigating, systematising and today we can say that we clearly have what it is an IBE. We must continue because we just started. There is not much around the country like this, but it is happening here in Santa Fé (Quiriolec).

Quiriolec gave another example of how Instituto La Santa practices IBE in the satellite schools:

The schools are rural, but they have all what urban schools have, like specialised teachers, technology, and everything that constitutes an IBE. We have ceremonies, rituals, everything that connects to the students' identities. We clearly understand that beyond utilising good resources, parallel to that we are deepening the essence of identity. We can say now that we are making a difference in the Provincia de Santa Fé (Quiriolec).

A participant spoke about her starting time within the IBE:

I was placed in a project of research together with practicum. I went to the communities where children had abandoned schools. I researched, I spent time with families. It was a history about the same problem. We decided to set up a different system together with the children and their families. This was the time in my professional life that I learnt the most (Julia).

This participant went on to explain:

The first thing I did when I started my project was to take students from our Institute into the bilingual schools. It was important to see that when we started, children were denying that they had ancestors who were Indigenous. The first time we went, we spoke to a person who knew the culture and was able to explain to us important things. After our project, slowly we started changing their fear and shame of being Indigenous. Now,

things are changing within our communities. Mocoví people are starting to be themselves, to recognise their Indigeneity. But it will take time to see the fruit of the Indigenous renaissance that is happening (Julia).

All participants shared their experiences about the previous failure of mainstream models and the progress made when Indigenous ways of teaching were incorporated.

### *Combined model*

Betty explained her work in one of schools pertaining to the project initiated by the Instituto La Santa. She also described the model utilised in these schools as follows:

There are four schools in the province that have IBE. We work with cultural elements as well as academic elements. The cultural elements we take from the grandparents or great-grandparents who have the knowledge, los abuelos sabios. They contribute with the subjects that can be taught in schools and have started reviving the knowledge that had been passed from generation to generation without any written form. That ancestral knowledge gets interacted with the academic curriculum of the Ley Nacional de Educación. This is a model of 'cuadratura'. We take that the cultural knowledge is circular, the academic knowledge is a square, in the middle there is a triangle representing the intercultural knowledge where both knowledges interweave, and that is the work we do with the children. This new way of teaching within interculturality made me change my worldview; I can see the original communities, the schools and their students with another set of eyes. The students and their parents are also seeing us in a more positive way, they are heard and understood (Betty) (See Figure 8.4).

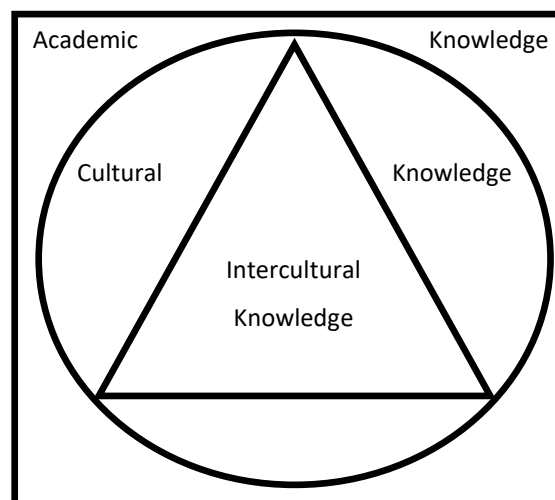


Figure 8.4: Rosales-Anderson (2016b) Intercultural Bilingual Education model (Cuadratura).

Although participants spoke about positive outcomes derived from their direct intervention and experiences with the intercultural education, they also recognised that “there is a work in progress”. All participants agreed that one of the concerns was that there were not enough re-trained teachers with the capacity to teach intercultural

education. Julia and Betty agreed that there were continuous professional development classes to change neoliberal ways of teaching. However, they both mentioned that teachers did not have time to attend the classes because of their own work, generally long distances to travel and their studies and families that had to be considered. Quiriolec recognised that the two paradigms are still within the Institute and in the intercultural project. Quiriolec spoke about the importance of continuing this project as the opportunity for Indigenous resistance and revival against neoliberalism. He went on to explain the importance of the legacy from the older generations:

The cosmology of our culture has internalised knowledge that is beyond the content of the education, it is transformed into wisdom, but not because this knowledge is transposed, but because within the wisdom is the spirit of our special old people, we owe our resistance to them. Their looks, their questions, their questions to us. In between all of that, we are conscious that we are still battling neoliberalism, we are still feeling the struggles of a model of modern culture that has been infiltrated in every aspect of our lives. We have now the mission to resist, to survive and to belong. Not in vain our culture has survived over thousands of years because it carries that connotation, that strength that despite the history of holocaust and genocide, it has survived through the silence endured in each one of the generations within our culture. We have started being visible after this silence that appeared eternal (Quiriolec).

Quiriolec agreed with other participants that struggles continued. However, he spoke about his conviction and trust in IBE:

The opportunities regarding putting on the table our education, we are forcing it, we are generating it, we are showing it, we are making it visible because at times we realised that even if today in the province of Santa Fé we have a portal opened, there was a long time of waiting, the rules, the procedures, the legalities, it is all on paper, but we appeal to the goodwill of the people who have taken on the institutional task. Unfortunately, sometimes these people forget, so for us that paper could become a dead work, it is useless, it has no action, everybody is in the papers, at the beginning of the march, a few were there. At times, it comes to nothing, but for us, it is working (Quiriolec).

There was a consensus that although still in its infancy, IBE was working for the Mocoví communities.

Intercultural education is working from our Institute outwards and from our schools outwards too into the Mocoví communities. Intercultural education is in its infancy, but we are having a good start here in our Institute and in our Province.

Participants also concurred that IBE would assist Indigenous future generations.

Opportunities come if we can see that the struggles continue, but we are open and ready to work, for that, we've been surviving these because we have the strength to stay and this is a strong mandate from our grandparents that we must fulfil. We have to take up the flag because in the history, in the memory, we are mobilised by something, and we do not want to pass through this life without doing something for those that have done

a lot. Our point of view is to continue, whatever it takes, to continue. We may be just a drop in the ocean, but we should continue for the future generations (Lihuen).

Participants concurred that their organisation had the advantage of having some Mocovi teachers who can train others regarding Indigenous education.

#### *Call for empirical data*

Another participant spoke about the possibility of extending IBE to other parts of the country through their organisation. She said:

This Institute could extend its work. We realise that in our province where we are working. Other places need IBE to achieve the same as we are achieving. However, we need to convince the government to assist, and that is a big task just before the elections. Besides, we don't have enough research to validate what we are doing; we need more of that (Betty).

The same participant went on to express that more research was needed to expose the success of the work of the Instituto La Santa on intercultural education. She continued:

It is unfortunate that up to date, there is not enough research. We are trying, but resources are never enough. We depend on them, and they are not enough. Sometimes research is done for political reasons. It is good that you will tell the world, but we need more of that. We need to tell how our Mocoví students and their families are succeeding. Finally, it is not about us; it is about them (Betty).

Participants agreed that some research was taking place; however, they concurred that at times, the motivation behind research did not favour Indigenous interests.

#### *Community intervention*

One of the participants brought the idea that more community intervention was needed. He asserted:

When working with Aboriginal communities, there should not be a way of getting ahead with a system, curricula or contents written from a desk. I think that a situational analysis should be made through a time in the considered place, walk through it, feel it, be with the community. I am talking about those who draw the models that they want us to practice in the schools. I think that it will prosper when there would be active participation from the communities. This is from the perspective of children's and parents' interests, where there would be common projects that reflect life, projects for life, where young people who are being prepared can feel that the teacher carries something profound. It is the transformation of walking together, while awakening within the child what will be helping others in the future. Perhaps it should be empirically proven (Don).

All participants echoed this view. One of them added:

For us, quality is not an empty concept to meet numbers. The content from the school should not be emptied because that is what the school represents, but in the content, there should be other condiments; these condiments could assist the child to appreciate

that knowledge has life, feelings, affection, other indicators that assist to wake up the child, it is connected with love. From there the energy comes, including within the institution. If we incorporate this in the education, the institution changes its shape, its colour, its aroma. The child will look forward to coming because we want a school that is inclusive, solidary, participative. To achieve this, there is a process. It is not only the teacher that has to apply these things, but the teacher must also feel it. If not, there will not be any successful project. To feel something that we are not used to, it takes its time. My grandmother often said, "teaching is a sacred profession". The teacher will contribute to developing a vision for life, not just only a content knowledge. That is why through the Institute there are doors that are opening thanks to God. There is knowledge from the past into the future. The project is opening doors to a more inclusive way of preparing teachers for a more opened way (Lihuen).

One of the participants spoke about the Mocoví instinct of survival. He clarified that although mixed with neoliberal ways, intercultural education was there to ensure that Indigenous people can live within their own traditions and culture. This participant requested if his comments could be written exactly as he expressed them. I explained my approach to convey participants' voices as far as possible. He then went on:

Our future will depend on our resistance. Resistance is about not quitting, not dying. The culture of neoliberalism is not interested in our survival. We have to survive because it is instilled in us, it is instilled in us the idea of survival at any cost. We know that the idea is to balance to the point that nobody thinks about it, nobody questions, where it looks that all is well, where there is an emptiness, where there could be sickness, where it looks that to be human is about to answer to a new system, from health, education, social, commerce, economic, where the models and structures go directly to the mind, where they emptied us for us to belong in our minds to that system. With intercultural education, we can be set free, we do not have to continue with what it is instilled in us, a linear thought that even makes us question our own existence, where you have no option but to depend on them. When it is all instilled in us, then we cannot be set free. We do not want that because we will lose everything if we are part of that system or that way of thinking, we think that it is a way to empty the humanness in us and losing the notion of the projection of our lives, of our existence, of the basic questions of life, how to be Mocoví, how to be Indigenous (Quiriolec).

There was an interruption; somebody knocked the door to ask Quiriolec a question.

Then he continued:

What did I come for? Why did I come here? Where do I go? What do I have to do? As my grandfather used to say "to go through this life without having done what I had supposed to do is a waste of time, and to come to this life and not to do is not to evolve". We are here for a reason; it will depend on our strength. It is important that our way of thinking, besides its simplicity would not be caught in the mental web, but in a spiritual strength that is born from the soul and the heart. That is why we are different, that is why we are not interested to be embarked in a system that is complex and problematic. That is why the original communities are not interested, our lives are simple, simple in understanding life, what I said about the life-web, our way of seeing life is about transcendence. Perhaps, this view for the Western mind is about folklore, but the reality is that we continued thinking in the same way (Quiriolec).

Then, Quiriolec paused and asked me some questions about my research. I answered to the best of my ability. He added:

I am pleased you came, it is important to put out there what we are doing here in our community. At times, research is not genuine; I can tell you are, otherwise you would not have travelled that long to come here. Besides, you are not getting paid for this; you are interested in what we are doing. Thank you for that!

Quiriolec further spoke for 10 minutes; he asked me not to record or to write anymore. However, I was allowed to write that he spoke about the spiritual, the mystic and the sacredness essential to Indigenous peoples. His words are written indelibly in my memory; there they will always be.

#### Summary of the Interview Method

The interviews, under the semantic dimension, presented an in-depth approach from an emic perspective. Expressed differently, the interviews centred on 'the actors' sayings'. Hence, direct quotes from participants' voices abound. Three foci, participants positioning, the Instituto La Santa double role and a Mocoví satellite school, were presented under the first construct of imperatives of quality. Next, neoliberal values, the Vizcacha model and Indigenous/Mocoví values were the three foci that followed under the second construct of values of quality. Two further foci, neoliberal worldview dominance and leaders/ former students, were expounded under the third construct of tensions/challenges. Finally, Indigenous/Mocoví revitalisation, combined model, empirical data and community intervention were the four foci critically discussed under the last construct of opportunities/impossibilities.

## **Second Dimension – Pragmatic**

### **Observation Method**

As per my schedule, a quality meeting was held at the retoría by four participants. One participant sent apologies for being away. I was asked to sit at the table where the meeting was to take place. The Chairperson mentioned that my role was of non-participant. However, I was given the option to ask any question if I wished to do so. We waited a few minutes for media lunas to arrive. The mate was already at the table and was passed around to each person. This tradition is still practised in the cities amongst family and/or friends. I was surprised that this practice is still instilled in formal settings.

It was explained that it is only common in formal settings within country locations. As we were ready to start, a large dog sat by the table and stayed there throughout the meeting. I saw a few other dogs through the windows, some were accompanying the students, possibly from their homes. A small goat also came with a student. The scene was natural and relaxed. The Chairperson mentioned that as everyone knew me through the week, there was no need for further introductions.

Firstly, the group spoke about a general meeting on IBE held in Buenos Aires the previous month. Similar meetings are held yearly in different provinces of Argentina. Projects and initiatives on IBE from different organisations are shared in those meetings. It was no time to discuss details. However, the participants said that the meeting had been productive.

The retention and graduation numbers of four satellite schools were discussed. One of the schools was doing very well. It has met KPIs since the last teacher took over for around two years. One of the participants spoke directly to me as follows:

The school we are talking about is the one that we visited yesterday. You saw how enthusiastic the children are. There is an unspoken spirituality within the school. The children did not want to come to school before, but now, there is a big difference. I involve the parents and the community that you saw. Some of the grandparents and many parents take classes too. Some did not know how to write; now they are involved with their children. When it rains, I must stay with them; I cannot come back home. You saw the road; it is impossible to go by car without getting stuck in the mud.

The other participants agreed that the model of connecting with the students as well as with their communities worked well and produced very good outcomes.

Then, participants spoke about the need to recruit “appropriate teachers” for the satellite schools. One of the participants said:

It is not an easy task to recruit appropriate teachers. It is not only the quantity but the quality of teachers for IBE. They need to be qualified, but also, they need to have the right spiritual insight to work with IBE. Teachers are gold, but they are not paid gold, just the opposite. That is one of the problems that we face.

Participants continued the discussion about three other schools. There had been some improvement in retention and graduation numbers but not enough as expected. It appeared that the teachers needed support as they were relatively new in the field. One of the participants mentioned that the teachers were not always able to attend

professional development classes. These schools were far away, took time to travel to and from them. Besides, teachers had other commitments, family, studies and so on. Participants agreed that two of the schools were needing extra help. The participants were to put some strategies in place for the following meeting.

Then, the discussion turned to the number of enrolments, retention and graduation within the Instituto La Santa. Overall KPIs had improved from the previous year. Comments were shared. For example, one participant said:

Here we are doing better than previous years. Enrolment and retention numbers have gone up by around 15 %. We are already having inquiries for next year. We will have the numbers in about two weeks.

Another subject was raised about “leaders having to learn how to delegate”, as one of the participants commented and added:

Our director is just a great hard-working guy. He has his pulse on everything. Unfortunately, when he was in hospital, many things were left unattended, because he is the person who is involved with everything.

Another participant, addressing me during the conversation, went further to suggest:

Next week he will be in our meeting, we need to explain. I believe he thinks that he is helping everyone, as we are all very busy, but finally, things can go wrong. For example, nobody knew when Norma was coming, and you were waiting for so long in the street.

I asked the participants not to worry about what happened, however, I understood what they were trying to achieve. Another participant went to say:

That is where quality starts; perhaps we can look at some good models to delegate, finally, I think that we all fall into the same problem.

Then the participant turned attention to me and asked:

Do you people manage this problem well in your university?

I commented that ‘distributed leadership’ could be a general concern within organisations. I shared some relevant literature learnt through my Master in Educational Leadership and Management.

Before the closing of the meeting, I took the opportunity to thank everyone for their assistance and hospitality. They also thanked me for having chosen their organisation. The duration of the meeting was 50 minutes. As previously organised, two participants stayed for the following meeting named Documentary Analysis Hui.

Table 8.2: Indicative Framework for Observation.

	<b>Descriptive notes</b>	<b>Reflective notes - Foci</b>
<b>Setting</b>	Fortnightly meeting Four participants Agenda: - Intercultural education meeting held in Buenos Aires - Number of enrolments, graduations and retentions in satellite schools - Number of enrolments, graduations and retentions in Instituto La Santa	Relationships – Hospitality – Respect - Spirituality Meeting held in reitoría
<b>Imperatives of Quality</b>	Neoliberal Worldview overall - Indigenous/Mocoví satellite school: - IBE Mocoví worldviews	Neoliberal Overall IBE in Instituto La Santa IBE in four Satellite Schools - Contracts Neoliberal imperatives
<b>Values of quality</b>	Neoliberal values guide practice within Instituto La Santa Indigenous values guide practice within the four satellite schools under Instituto La Santa	Instituto La Santa - Neoliberal values Satellite school - example - Indigenous Mocoví values - Spirituality overarching value - IBE applied
<b>Tensions/Challenges</b>	Not enough number of teachers for IBE Strategies to keep quality and quantity of teachers	IBE teachers' quality and quantity
<b>Opportunities/Impossibilities</b>	KPIs have improved Economic values are privileged above Indigenous values.	The impossibility was to privilege Indigenous values above quantity indicators

Table 8.2 presents the four constructs informed by the aims of the study, showing in the left column. The middle column, containing descriptive notes, are indicative of the leaders' interactions regarding quality systems. The right column showed the foci resulting from the analysis comprised of the participants' actions.

#### Summary of the Observation Method

The observation method involved a critical analysis of the interaction of actors from an etic perspective; the observation centred on 'the actors' doing'. Hence, my focus through this method concentrated on the critical analysis of the participants' practice on how they reconcile quality in the Instituto La Santa. The participants' practice extended to the four satellite schools that are part of the IBE project run by the Instituto.

## Third Dimension – Syntactic

### Documentary Analysis Hui Method

The documentary analysis hui started with three participants, and I. One of the participants had to leave for another meeting within 20 minutes and suggested to leave at the appointed time without disturbing. One of the participants had previously suggested analysing a document that she was going to analyse by herself. Collaboration and cooperation amongst participants and researcher is encouraged within Indigenous methodologies. It is important to note that during my visit to the Mocoví school, the students conducted a ceremony where they proudly gifted me with the document. The document to be analysed, linked to the interest of my study. The pedagogy behind the document was firstly discussed by the participants. They agreed that the document reflected a pedagogy that is intercultural bilingual aimed at conserving cultural elements in conjunction with the mainstream academic curriculum. These participants conveyed that their organisation, Instituto La Santa, prepares teachers for the satellite schools under the IBE. One of the participants asserted:

The document reflects the IBE that we teach in our Institute. Unfortunately, the curriculum doesn't help but we do our best with what we can and with our practice. We also adapt our practice to suit different schools. Outcomes like the one shown in the document reflect quality, not only within our tertiary education Institute but also, the final results from the students who are the recipients of this education.

The Mocoví name of the company document being analysed was *A'Al Yaga*, also written in Spanish *Espíritu del Barro*<sup>130</sup>. The document contained a subtitle written in Spanish as *El barro como elemento esencial para la vida en las comunidades aborígenes*<sup>131</sup>. There had been a plan to publish the document. At the time, it was available in the school library and was sent to the main public library of the Province of Santa Fé. There are 16 pages in the document. The audience of the document are the students. However, the document could be of interest to a wider audience, particularly to people interested in the Mocoví connection to the environment.

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<sup>130</sup> Espíritu del Barro – Spirit of the Mud.

<sup>131</sup> El barro como elemento esencial para la vida en las comunidades aborígenes – Mud as an essential element for life in Aboriginal communities.

One of the participants described the history of the document as follows:

Taking into consideration that students from the Mocoví school (like the one you visited) are directly connected with the earth and their environment, we decided to launch a project where they could be involved. Yesterday, the students were honoured to hand the document to you as a result of the work that they thoroughly conducted. The document is already in the libraries, and it will be published soon. For us, a great part of the quality that we pursue is to do with the outcomes directly achieved by the students; it says a lot more than just numbers. It also encourages research, very much needed to validate what Mocoví students and other Indigenous students and their communities are achieving.

I had read a copy of the document the night before the documentary analysis hui meeting. Other participants were familiar with the document. The first page of the document showed details meeting the requirements for this type of research. For example, research presented at the Science and Technology Forum of 2015 by the Delegation of the Mocoví Primary School under the IBE. The researchers were a group of students between 10 and 11 years old. The supervisor was a Mocoví tutor assisted by two Mocoví artisans from the community and an archaeologist from a public museum of Santa Fé.

The participants highlighted sections of the document. For example:

Page three of the document explained that La Tierra or mother earth is part of the cosmology that is sacred, it has its own energy and spirit. La tierra is honoured through special Mocoví ceremonies where it is recognised as la gran casa that provides food, the elements that construct houses and barro. The barro is used as the base for all utensils and appliances used at home. Many communities used this artisan ancestral tradition that goes beyond the utensils to reflect a profound work of the hands connected with the mud that has the essence of the Mocoví people.

Another participant added:

Children from the Mocoví community have workshops that assist them to capture the processes and techniques to work with mud. Unfortunately, many historic events influenced the present loss of the profound secrets that produce a piece as it was done by Mocoví ancestors. The school together with the core of Mocoví communities began to research this ancestral work. The methods employed in this research were about analysing the technique; drawings passed from generation to generation, relics and remnants found in Mocoví communities throughout the Province of Santa Fé. There were different strategies employed for this initiative. Some of the strategies were to research all libraries within the Province, direct communication with most Mocoví communities and some museums specialising in archaeology. The most important thing was to capture the knowledge from the abuelos sabios, they explained the mystic and sacredness involved in this ancient skill.

The participants directed our attention to page 10 of the document. An outline of the research referred to outcomes achieved. Amongst these outcomes were the revival and

strengthening of Mocoví cultural knowledge, strategies to combine this knowledge with mainstream pedagogy. One of the participants mentioned that it was a very good idea that I visited the school and the community and further commented:

You saw some of the spaces that students used when conducting the research. They gained knowledge camping around the oven made of mud, enjoying reading stories from selected books or old documents. They listened to the stories from the abuelos sabios, worked with geometry from the ancestral and actual drawing for working with mud. They had discussions without realising that they were studying sciences, humanities, history, geometry and mathematics. Many of these activities took place in the círculo de los encuentros not in the classrooms. Many reflexions occurred walking through the camino de los sueños, designed with pines to inspire students and teachers to think about personal and institutional dreams. The orchards, the playground, to play traditional and national sports, the bird feeders, the circular place to resolve conflicts (See Figure 8.5).



Figure 8.5: Rosales-Anderson (2015a) Camino de los Sueños (Road of Dreams).

Experiences of students when conducting the research are presented on page 11 of the document. For example, they observed the nest of el hornero. They found that the ancestors used old nests to cure illnesses after being renewed with rain water. A participant noted:

The students learnt the sacredness of mud, they discussed what they saw, they figured it out by themselves with our support. One student suggested that he could be one of the artisans in the future as he was very artistic, same as his grandfather.

One of the participants read a paragraph contained in page 10 of the document:

Using observation, investigation, exploring, asking questions, interviewing, taking photos, looking at ancient ceramics, remnants of ovens and so on, the students' researchers achieved what has been silenced within the Mocoví communities, the ancestral knowledge and what mother earth gives us through mud and its sacredness. This process allowed to weave the selection of the land that produced the right mud to create the pieces. How the pieces are worked by the artisan with the essential spiritual

connotations, how it all works together when the pieces are finally cooked through the different ovens, also made of mud.

To conclude, another participant explained:

The document that we analysed reflects the work that radically and positively changes traditional pedagogy; it incorporates spirituality and sacredness as part of the teaching and learning process. In this case, what it appears to be a simple piece made of mud, has behind it an invisible world, full of history, mysticism and energy. The ancestral knowledge and wisdom moved our souls; the real interculturality works only when it values Indigenous knowledge as no less than mainstream knowledge. This work has encouraged further research.

We all acknowledge that spirituality was not only considered within the research and the analysed document. One of the participants said:

Spirituality prevailed in our meeting; spirituality is part of us, we do not think without it, it is part of us in all we do.

We close by reciting the Lord's Prayer. It was emotional to verbalise the Lord's Prayer in Spanish after many years of saying it mainly in English, Māori or Samoan. For a few moments, I tried to discern in which language I pray in silence; I did not know.

The documentary analysis hui was held by three participants including myself. The analysed document was named in Mocoví language *A'Al Yaga*, the Spanish translation being *Espíritu del Barro*. This document reflects the research conducted by a group of students between 10 and 11 years old supervised by a Mocoví tutor, an archaeologist and two artisans. Their research was presented at the Science and Technology Forum of 2015. The document shows radical and positive change from traditional pedagogy. The conducted research behind a simple piece made of mud, found an invisible world of history, mysticism and energy. Spirituality and sacredness were incorporated in the teaching and learning process. Hence, the process of interculturality worked positively as Indigenous knowledge was valued no less than mainstream knowledge.

During the meeting, I wrote short-hand notes to capture participants' views relevant to the interest of my study. In addition, I completed the descriptive and reflective notes or foci, indicating what was documented as per the Indicative Framework for Documentary Analysis Hui shown in the table that follows (see Appendix 6C).

Table 8.3: Indicative Framework for Documentary Analysis Hui.

	<b>Descriptive notes</b>	<b>Reflective notes - Foci</b>
Document name, history/audience	<i>A'Al Yaga, Espíritu del Barro. El barro como elemento esencial para la vida en las comunidades aborígenes</i>	Self-determination
<b>Imperatives of Quality</b> How does the document meet the imperatives of the organisation's quality systems?	Meets imperatives of Mocoví pedagogy Meets imperatives of the Government – Research	Mocoví imperatives prioritised
<b>Values of Quality</b> How does the document represent neoliberal and Indigenous values?	Mocoví value of spirituality	Mocoví value guide and inform practice
<b>Tensions/Challenges</b> How does the document attempt to mediate the two worlds for leaders?	The model depicts an espoused framework of collaboration and cooperation between the neoliberal and the Mocoví worlds	Mocoví knowledge into written form
<b>Opportunities/Impossibilities</b> Reflected in the document. Does the document reflect opportunities and/or impossibilities for reconciling quality within Instituto La Santa?	The document reflects the opportunity for research practice with Indigenous methodologies The curriculum does not reflect the theoretical and practical output of the document, there is no consistency, dependable on the teacher's initiative	Model applied within a satellite school pertaining to the organisation IBE projects Further research encouraged

Table 8.3 presents the four constructs informed by the aims of the study, showing in the left column. The middle column, containing descriptive notes, indicated key issues within the document and/or expressed by participants during the documentary analysis hui. The right column showed the foci resulting from the analysis of the document named *A'Al Yaga, Espíritu del Barro. El barro como elemento esencial para la vida en las comunidades aborígenes*.

#### Summary of the Documentary Analysis Hui Method

The document analysed provided a look at the syntax of the structure of power in connection to a research project conducted by Mocoví students from one of the IBE satellite schools working with the Instituto La Santa. The document was analysed through a focus group utilising the documentary analysis hui method.

### **Fieldnotes Method**

I took fieldnotes as regularly and promptly as it was possible. I wrote what I considered important and what was of apparent less importance. I had the opportunity to go to the office set out for me anytime I needed. Adding to the analytical story within my study (Silverman, 2005), I reflected on what I saw, heard and felt following with short-hand fieldnotes in my diary. I have selected some fieldnotes under the constructs informed by the aims of my study. Firstly, I present fieldnotes setting the scene of the Instituto La Santa.

My first time at the Instituto La Santa. Many students were also arriving and getting ready for class. Most students arrived by bicycle; some were walking and only a few by motorbike. I did not see anyone arriving by car, hardly any cars in the country streets... Some dogs followed the students right into the school. The students, as well as teachers, were drinking mate as they walked in the streets and continued the same at the Institute, even during class time; it appeared natural.

Fieldnotes depicted a relaxed rural environment enjoyed by students and teachers within the Instituto La Santa.

### **Imperatives of Quality.**

The imperatives of quality are set by the Government and based on neoliberal standards. However, Instituto La Santa is involved with IBE projects. My fieldnotes reflected:

The Instituto La Santa imparted a curriculum including some subjects to prepare teachers for cultural diversity. The satellite schools are mainly in Indigenous communities. The culture, traditions and language of each community are included in the delivery within the schools. The curriculum does not have enough subjects for teachers' preparation on interculturality, but several leaders thought that "at least, it is a good start".

Leaders have a consciousness of quality that connects with spirituality. They are also aware that they need to meet a number of students' enrolments, retentions and graduations. Leaders work on developing strategies that result in high performances.

### **Values of Quality.**

At the Instituto La Santa there were expressions of Catholic beliefs and values as well as Indigenous values. At the same time, the one block of a two-storied building represented a typical mainstream style edifice. I wrote:

Images and pictures, including Argentinean Pope Frances, show a typical Catholic Institute which is subsidised by the Government. The curriculum is under the neoliberal

construct; some subjects contribute to the preparation of teacher with intercultural knowledge.

Leaders, Mocoví and others, speak about spirituality not only when being interviewed, but also in ordinary conversations. The Instituto La Santa, the small country town where the Institute is located, the corner square, the shopkeepers; everyone and everything appeared peaceful. Even when Mocoví leaders spoke about the devastation suffered during the time of decolonisation, there was love and not hate in their words. There was a sense of healing and hope for the future.

### **Challenges/Tensions.**

Interculturality was applied in the Instituto La Santa and in the satellite schools that the Institute has within its projects. Some of my fieldnotes reflect:

The weather was good when we travelled to the Mocoví school and community. The road was difficult, even in normal conditions. I see the difficulties in attracting teachers to the satellite schools. Betty repeated that the spirituality she shares with the students compensated for the hard physical work that she experienced. I spent a working day at the school, I witnessed first-hand, what Betty said while driving to the school.

During the trip, Betty warned me that students could accept me or not. It was to be a spiritual connection or perhaps not, “same when teachers come” she added. That afternoon, we visited the families of the children at the Mocoví community, around three hundred meters away from the school. It was a blessing to be accepted by students and their families. I was given permission to take photos, although I did not ask. Betty said, “that was an honour”. We had lunch with the students, talked to them at the *Círculo de los Encuentros*, walked with them through the *Camino de los Sueños*. I wanted to stay some more time, we said goodbye at the flagpole. The *abuelo sabio* caretaker commented, “the challenge is to find good teachers who love the students, who travel so far and for not much money”. On the way back, we met Lihuen at a shop near my lodge; he was happy that I went to the school, he said: “we hope those children grow up knowing that they are Mocoví as well as Argentinean” (See Figure 8.6).

The fieldnotes depict the practice of IBE exercised by teachers of the Instituto La Santa and the satellite Mocoví school.



*Figure 8.6:* Rosales-Anderson (2015h) Students under the Flagpole at the Mocoví satellite school.

### **Opportunities/Impossibilities.**

Through IBE, leaders at the Instituto La Santa strive to provide quality of education that is culturally relevant. However, there were obstacles reflected in my fieldnotes:

Leaders are not happy with the curriculum. It does not contain enough subjects on cultural diversity. Student are sent to practise with experienced teachers, but they cannot have enough academic knowledge. It is overcome by students who show a genuine desire to teach in Indigenous schools, or they are Indigenous people who wish to return to their communities. The number of teachers is not enough.

There are not enough teachers who speak the Mocoví language or other Indigenous languages. Previous generations were not allowed to speak their language. Working with parents and grandparents within the communities has worked well.

Instituto La Santa is one of the few in Argentina that imparts IBE. Lack of teachers, language and curriculum are main tensions that leaders face. Research to validate outcomes is not enough.

It was a short yet an memorable time that I spent in Santa Fé at the Instituto La Santa with the Mocoví people. My bus was arriving soon, the Dean and two of my participants came to say goodbye, they asked me to return sometime soon. The students were practising the Argentinean National Anthem; it sounded more majestic than ever.

### [Summary of the Fieldnotes Method](#)

Through selected fieldnotes, the third syntactic dimension provided a view of the syntax of the social structure within the Instituto La Santa and of one of its four satellite schools. In addition, fieldnotes provided emphasis and/or clarification to data collected from the first semantic dimension when compared to second pragmatic dimension. To clarify, what participants said in the interviews was compared with participants' practice. The emergent information from this comparative analysis was them emphasised and/or clarified through selected fieldnotes. These fieldnotes were placed under the four constructs informed by the aims of the study.

### **The Themes to Conclude**

The four methods of interview, observation, documentary analysis hui and fieldnotes were critically analysed under the semantic, pragmatic and syntactic dimensions exposed in this Chapter Eight. Recurrent themes emerged from the perception and understanding of participants as per the first semantic dimension, the observed practice as per the second dimension and what was documented and perceived by others as per

the third syntactic dimension. The six recurrent themes are teachers for cultural diversity; strenght and vulnerability; spirituality; communities; IBE; and, consciousness.

The first theme of teachers for cultural diversity emerged through the data from interviews, observation and fieldnotes; the organisation trained new teachers, re-trained already qualified ones and had Mocoví qualified teachers who teach in the IBE satellite schools. These data further suggested that there was an insufficient number of trained teachers for cultural diversity and a scarcity of tertiary education organisations dealing with IBE. This finding linked to the second theme of strength and vulnerability. On the one hand, the shortage of tertiary education organisations dealing with IBE created future opportunities for the Instituto La Santa to expand IBE. On the other hand, the shortage of teachers created a vulnerability in terms of being able to provide quality within IBE and expected KPIs.

The theme of spirituality being connected to IBE emerged throughout all data. In the interviews, spirituality was explicitly expressed by all participants as an overarching value within quality in education. Spirituality was connected to a higher power, to all things within nature and extended to the classroom between teacher and students, if educational quality was to prevail. The analysed document was a direct representation of the importance of spirituality within Mocoví students personal and educational lives. The observed practice validated that spirituality led to achieving KPIs. The interviewed participants explicitly referred to their preference on taking into consideration quality within IBE, which in turn led to quantity. In other words, teachers include Indigenous values such as spirituality as an essential aspect of educational quality; hence students attend school and complete their studies meeting the expected quantity measures. However, the concept of spirituality was not included in the curriculum for training teachers on cultural diversity as per data from interviews and observation. In addition, the data revealed that there were silences and emotions that appear to pertain to a spiritual dimension. Spirituality was explicitly acknowledged by all participants, and beyond; it was alive through the oral knowledge that maintained their social structure. The theme of spirituality is connected to the fourth theme of communities. Spirituality

prevailed between parents, grandparents and abuelos sabios<sup>132</sup> as they shared ancestral knowledge with students and teachers.

The theme of IBE emerged from all data collecting methods. The IBE was part of the Government strategy to revitalise Indigenous culture and language. The data revealed that IBE applied in the satellite schools comprised of a combined model named *cuadratura* (see Figure 8.4, p. 191). Within the *cuadratura*, the Indigenous cultural knowledge is circular, the academic knowledge is a quadrant, in the middle, there is a triangle known as the intercultural knowledge where both aspects of knowledge interweave. The interviewed participants explained that the IBE was taught in “their world within their organisation”, however, the curriculum needed to be strengthened with regards to IBE. The *cuadratura* model was then applied in the satellite schools although still depending on “finding the right teacher”. The interviewed participants and the observed data showed that while neoliberal models are concerned with KPIs, the IBE model was about quality. A participant used the metaphor of “that is where two worlds collide”. This participant went on to say “we are doing the best with what we have; otherwise, we may cease to exist”. This view could reflect a consciousness of a neoliberal power structure with a market model controlling practice.

Table 8.4 provides an overview of the results revealed by the analysis of the data under the three dimensions of semantic, pragmatic and syntactic. Informed by the aims of the study, the four constructs being the imperatives of quality; values of quality; tensions/challenges; and, opportunities/impossibilities, are displayed under each dimension. The left of each construct shows the subheadings utilised during the interview method discussion and in the frameworks for observation and documentary analysis *hui* methods. The right of each construct shows the six recurrent themes briefly exposed above and further discussed in Chapter Nine.

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<sup>132</sup> Abuelos sabios – Wise grandparents.

Table 8.4: Findings of the study of Case Study Three – Argentina.

Imperatives of Quality		Values of Quality		Tensions/Changes		Opportunities/Impossibilities	
<b>FIRST DIMENSION – SEMANTIC – INTERVIEWS – Perceptions and Understandings</b>							
Concepts Positioning: Mocoví	Critical consciousness	Neoliberal -The Market	Critical consciousness	Neoliberal dominance	Critical consciousness	Understanding	Conscientisation
Internal/External role education		-KPIs -Individualism	Core values: -dichotomy	Not enough IBE teachers		Dual projects Initiatives	IBE needs legislation HE
Neoliberal Mocoví		-Rational	-The market vs sacredness	IBE not reflected in curriculum		Indigenous Revitalisation	
Agencies Power	Projects	Mocoví holistic models		History neoliberal dictatorship		Language, powers, holism	
				Projects depending on KPIs		Empirical data	
		-Love Higher power				Indigenous revitalisation	
		-Nature / People -Self-determination				Promote social justice, equality, respect	
<b>SECOND DIMENSION – PRAGMATIC – OBSERVATION – In Practice</b>							
Neoliberal Mocoví	Critical consciousness	Mocoví values inform practice	Core-values	Depending on donations and volunteers	-inequality and human rights	Model from Māori as HE leader	Critical consciousness
Neoliberal – overall Mocoví - project						Mocoví values before neoliberal values	silenced
<b>THIRD DIMENSION – SYNTACTIC – DOCUMENTARY ANALYSIS HUI – As documented – FIELDNOTES – Perceived by others</b>							
Mocoví prioritised	Neoliberal Critical consciousness	Model of IBE Mocoví values Guide and inform practice	Critical consciousness	Research needed to prove outputs	Critical consciousness Tenets of accountability and responsibility	Self-determination Intercultural model small corner Impossibility to extend model	Conscientisation

## **CHAPTER NINE – Case Study Three Argentina - Discussion of Findings**

### **Overview**

This chapter discusses and builds on the significant findings of Case Study Three presented in the previous Chapter Eight. The discussion of findings is linked to theoretical concepts and the literature reviewed in Chapter Two. The discussion is organised around the four constructs intentionally informed by the aims of the study. These four identified constructs are imperatives of quality; values of quality; tension/challenges; and, opportunities/impossibilities. Six recurrent themes emerged from the findings. These six recurrent themes are: critical consciousness; the market; spirituality; teachers for cultural diversity; IBE; self-determination; and, decolonisation.

### **Imperatives of Quality**

#### **Critical consciousness**

The interviewed participants in this case study revealed that neoliberal imperatives of quality dominate the educational system in Argentina. Participants expressed their critical consciousness regarding compliance with neoliberal demands of KPIs. In Argentina, neoliberal policies were established after the dictatorship (1976-1983) and developed during the 1990s. CONEAU was founded in 1995 to evaluate performance and to provide accreditation of higher education faculties. The interviewed participants made an intentional attempt to voice their concern about the students' wellbeing rather than concentrating on imposed neoliberal quality measures. These participants acknowledged that neoliberal policies were still controlling higher education in all provinces of Argentina, increasing the difficulties of enrolments, particularly for Indigenous students. This view resonates with Torres and Schugurensky (2002), who argued that the implementation of neoliberal policies had diminished egalitarianism by placing confidence in market models that could supposedly generate a healthy economy to assist the poor. This case study suggested that the organisation did not adopt any specific definition of quality. Accordingly, the data from interviews, documentary analysis hui and fieldnotes showed the leaders commitment to a quality that reflects Indigenous worldviews. Conversely, the data from the observation method, showed that

leaders had to consider quality by complying with quantifiable measurements derived from neoliberal policies.

During the 1980s, measures relating to market agendas have challenged the previous citizens' right to higher education. The data from the observation method evidenced that leaders were conscious of meeting KPIs to keep and advance the IBE projects undertaken by the Instituto La Santa. These projects, this case showed, were developed and monitored by the Province of Santa Fé where the Instituto La Santa is located. This insight has its roots in historical, political events. After the 1960s, education in Argentina became decentralised giving provincial authorities control of funding, managing and supervising educational quality, including academic quality. Presently all teacher training institutes that prepare students for cultural diversity are monitored by the official bodies of the provinces in which they are situated (Citro, 2006). Higher education in Argentina is divided into universities and non-universities which are the institutes for teacher development (Ministry of Education, 2001) such as is the Instituto La Santa. The notion of quality and excellence was documented for a public discussion on the National Education Law 26.206. The document by the Ministry of Education, Science and Technology (2006) declared that "only an education of excellent quality for all the population will allow reaching the objectives of social justice, economic growth and democratic citizenship" (pp. 11-12).

## **Values of Quality**

### **The market; Spirituality**

The data in this case study showed that despite a move towards IBE, higher education is regulated by the market under a neoliberal system. Alcántara et al. (2013) and this case concurred that presently there are initiatives that include Indigenous groups aiming to reform the neoliberal logic of the market in higher education. This case study showed positive outcomes as a legacy from the reform of the Argentina Constitution in 1994. This reform was significant for its recognition of the rights of Indigenous peoples, respect for their identity and their right to IBE as per article 75, paragraph 17 (The United Nations General Assembly, 2001). The interviewed participants were well versed with The

National Education Law 26.206 article 52, which supports IBE. Meo, Cimolai, and Pérez (2014) attested that the National Education Law 26.206 endorsed the “constitutional right of indigenous communities to receive an education that contributes to preserve and strengthen their cultural patterns, languages, vision and ethnic identity” (p. 8). Citro (2006) concurred with this case that the 1993 Provincial Law 11.078 of Santa Fé Province, acknowledges the rights of the Indigenous communities in the Province.

Interviewed participants concurred that recognising spirituality in the classrooms was paramount. It was the conviction of the participants that KPIs cannot be met if students are not spiritually connected to the teacher and their classroom. Interviewed participants emphasised their work as leaders and as teachers in the satellite schools. As attested by Mercurieff and Roderick (2013) and this case study, students attend the school where they feel valued and respond to spiritual relationships, particularly with their teacher. Therefore the importance of the spiritual connection between the teacher, students and their communities was accentuated by this case and supported by the study conducted by Maged et al. (2017). In the same vein, Mercurieff and Roderick (2013) referred to spirituality as “a knowing of All That Is” (p. 10). The data from interviews evidenced the importance of story-telling as a shared experience between the teacher and students. Nature provides the necessary elements used by teachers to involve students; firstly, it is about students practice with natural elements, and then secondly students can write about their practice. Mercurieff and Roderick (2013) advised all teachers of Indigenous students to prepare their lessons around localised stories that students are familiar with and can readily identify with. The notion of sacredness was highlighted by the interviewed participants in connection to the teaching profession, the mystic and spirituality of Indigenous people and in connection to the ancestors. Hansen and Antsanen (2016) and this case study recognised that the spiritual dimension contributes to the inspiration and development of learners. Williamson (2017) concurred with this case that for the IBE to be successful, the spiritual dimension and its sacredness need to be incorporated in the curriculum of higher education. The role of the elders within the Mocoví education, contribute to place spirituality at the core of education enhancing its quality.

The data showed that physical and spiritual models representing Indigenous knowledge and beliefs were incorporated as an integral part of the pedagogy of the satellite Mocoví school. Indigenous cultural insights and values were identified within my field study. The data revealed that being in contact with nature is an imperative for the education of Mocoví students. Nature is at the core of the social, political and economic life of Mocoví people. Giménez Benítez, López, and Granada (2006) and this case study concurred on the essential role that the sun and moon have for Mocoví wellbeing. Hansen and Antsanen (2016) agreed with this case that spiritual and ancestral knowledge encourage learning through a pedagogy that advocates respect for all of life. Interviewed participants spoke about the ancestral knowledge passed orally from generation to generation. The notion of holistic education involving the spiritual, emotional, physical and mental aspects were highlighted by my study and resonated within the research conducted by Hansen and Antsanen (2016). Thus, through my study, Indigenous knowledge historically rejected has been acknowledged. Waldram (2004) and this case concurred that Indigenous knowledge is not a historical object but still exists as part of a changing world where balance is needed. My study concurs with Castellano (2000), that Indigenous knowledge stems from numerous sources that include a holistic view of the world. These views advocate respect for all things within nature.

## **Tensions/Challenges**

### **Teachers for cultural diversity**

The Instituto La Santa, one of the very few of the kind in Argentina, had a double role. The internal role of the Instituto La Santa, was to prepare teachers for cultural diversity. The external role was to partner with Indigenous community schools, commonly named satellite schools, to provide IBE. The data from interviews indicated that leaders were conscious of imperatives of quality regulated by neoliberal governmental policies. Interviewed participants expressed a rejection of politically driven quantity measures. Despite their rejection, the data from observed practice showed that leaders had no option but to comply with KPIs. This view about measures upon efficiency, named performativity, was well captured Lyotard (1994) who argued that performativity is “the optimisation of the relationship between input and output” (p. 11) that “demands clear

minds and cold wills” (p. 62). For S. Ball (2003) performativity compels practitioners to meet targets, indicators, and evaluations that ignore their beliefs while prioritising calculation. Gunter (2001) argued that performativity has altered the “meaning of teaching from professional ethics to statistical calculations about a teacher’s worth” (p. 98).

The data from interviews and observation revealed that the national curriculum did not contain enough IBE subjects to adequately prepare teachers for cultural diversity; teachers needed to be retrained before they started teaching in the Instituto La Santa's satellite community schools. López (2009) concurred that IBE involves human resource training to appropriately meet the socio-cultural and socio-linguistic diversity of Latin America education. This case showed that the training of teachers for cultural diversity was not sufficient on two levels, firstly the curriculum does not provide enough subjects, and there were not enough teachers. Secondly, this case showed that training needed to be enhanced by organisational inputs and individual contributions from the Institute and their leaders. The leaders had been reasonably successful in providing new teachers practical skills that are reinforced, once teachers in training are practising in the school communities together with well-trained teachers. Professional development, according to the interviewed participants, is offered to teachers but their busy schedule and far-reaching distances are an impediment to their attendance at relevant courses. Teacher professional development was established through the Law of Higher Education 24.521 of 1995 (Ministry of Education – Argentina, 2001). During the last decade, the National Teacher Education Programme encouraged input from teacher training establishments in their function as centres of development. Dupre (2001) and this case concurred that the lack of trained teachers, particularly in rural areas had hindered attempts to improve education for Indigenous children.

The view of interviewed participants was that quality of education would only be achieved if the Constitution and legal framework were fully practised not just written, as many Indigenous people could not access education. This case study showed a disparity between successful outcomes in some areas, as opposed to some other areas where a lack of accessibility for teachers and students is of concern. In 2016 the Law

Library of Congress agreed that despite the law, not everyone can equitably access education. Hecht (2007) identified that educational policies have contributed to the recognition of ethnic and linguistic diversity, but decentralisation increased the inequalities amongst the poorest Indigenous people. Another concern arising from the interviewed participants was that the curriculum needed to incorporate subjects of cultural diversity. The curriculum was based on neoliberal perspectives and did not contribute to preparing students to teach in Indigenous communities. Dupre (2001) agreed that the Federal Council of Education and Culture is comprised of education Ministers from each province required to specify areas that were not legislated, including aspects of the curriculum, of teachers training and of accreditation.

The data from all methods strongly suggested that the leaders who were also teachers needed to be well prepared to teach IBE. Non-Indigenous teachers had to unlearn what they knew from previous teacher training colleges. Generally, teacher training colleges taught a history of the Independence of Argentina that was not the reality lived by the Indigenous grandparents of the present students. Contemporarily, scholars see a need to explain what was the historical reality. Some authors pointed out that the Argentinean history referred to Indigenous as Indian savages, thus justifying the Indigenous genocide by the Spanish coloniser (Trincherro, 2000). In 1924, an Indigenous protest was counteracted by the police. As a result, 500 Mocoví people were killed (Trincherro, 2000). As part of the attempted assimilation, Guerrero (2010) and this case agreed that Indigenous languages were considered inferior to the Spanish language, resulting in the reduction of Indigenous speakers. This case suggested that young Mocoví leaders and teachers are taking pride in their language and assist non-Indigenous teachers to understand their roles within cultural diversity. Novaro (2004) concurred with this case study on the need to develop pedagogies to support cultural differences. In 2001 the United Nations General Assembly recognised that Indigenous tutors are important bearers of indigenous knowledge and the source of communication between the school and the community.

## **Opportunities/Impossibilities**

### **Intercultural Bilingual Education; Self-determination; Decolonisation**

Besides being a moral obligation towards social justice, Argentina is legally obliged to provide education for Indigenous people. Different provinces, including Santa Fé where Instituto La Santa is located, have developed projects to implement IBE. The community and teachers work together to manage these projects. The United Nations General Assembly (2001) and this case concurred that the intercultural education community is essential for the success of intercultural projects. The community consisting of parents, tutors, teachers, managers, and representatives from community organisations, took responsibility for the education, economic and social facets of every project. The concept of IBE, as per this case study, has different meanings and applications. Rojas Vasquez (2016) and this case concurred that despite different interpretations, the notion of including interculturality does not mean the end of neoliberalism; however, the renaissance of cultures and languages that were destined to their dearth has been revived. This case showed that Indigenous student enrolments in higher education are less than expected because of poverty within Indigenous areas. The UNESCO resonated with the view of this case and supported initiatives such as scholarships resulting in positive outcomes.

Cultural diversity is shown in this case study as a resource for IBE, a concept that resonates with Dietz (1999). As per Aliata (2013) and this case, IBE is a model that is gaining strength in Argentina, although at different levels throughout the country. IBE was developed to focus and value the linguistic and cultural diversity of Indigenous peoples (Aliata, 2013). Nationally, the IBE is prospering in some provinces. A number of universities and institutes in Argentina have established working relationships amongst organisations throughout the country, in Latin America and extending to other countries abroad. The Indigenous Intercultural University is an umbrella institution for the networking of higher education organisations within Latin America (Pedota, 2011). This case suggested that IBE is developed and practised by the Instituto La Santa in the Province of Santa Fé of Argentina. Through projects with satellite schools, the Instituto imparts this education. The success of this implementation is dependable on several

aspects. There are not enough teachers prepared for cultural diversity. Long distances to and from Indigenous settlements and communities, low wages and high level of commitment are amongst the impediments. Once appointed to a school, teachers can be accepted or not by students and their community. Teachers love for their work, commitment, and reliability even when required to travel long distances through not always accessible roads, are some of the skills and qualities needed to achieve success. The difficulty in finding teachers with the appropriate skills and dedication has also been acknowledged by Aliata (2013). One of the projects of the Institute to enhance the quality of the IBE was to promote the new generation of teachers who are Mocoví, to prepare teachers with the cultural and linguistic abilities to be assisted by experienced teachers and the Mocoví community. Another initiative was a co-presence of a trained teacher and an Indigenous person who holds cultural knowledge. Mato (2009) pointed out the importance of professional development for an Indigenous person to enhance teaching children to read and write in their own language before reading and writing in Spanish.

This case study showed that the Instituto La Santa and the Government of the Province of Santa Fé were working together towards the successful outcome of the IBE projects. The Ministry of Education acknowledged that the decentralisation of funding provoked an unfair condition among the provinces (Ministry of Education, 2004-2008). Williamson (2017) resonates with this case study that the notion of IBE is malleable to different interpretations and contexts. IBE is also dependent on the development and application available to privileged territories over others (Novaro & Diez, 2011). My study indicated that Indigenous peoples and their allies, collaborate amongst the different provinces to advance projects of IBE. Leaders from the Instituto La Santa work with other Indigenous groups nationally and internationally to enhance programmes for training in IBE.

This case acknowledged Mocoví young leaders and teachers who are proud of their Indigenous origin. These Mocoví leaders have been raised by their grandparents speaking their language and later attended the Instituto La Santa to become teachers. The mainstream education imparted by the Instituto was initially difficult for them. The

different language, values and beliefs received during their formative years, were different to the praxis of the neoliberal Instituto. The upbringing and educational experience lived by these Mocoví leaders contribute to the work that they are presently undertaking. At the Institute, Mocoví leaders assist in the preparation of new teachers for cultural diversity. This support extends to the schools where these leaders ensure that the teaching and learning practised are relevant to the intended IBE. The Mocoví community also receives their support as these leaders can navigate both worlds, Indigenous and neoliberal. This knowledge was essential for the Mocoví community who can trust their own leaders and participate in decision making. Decisions are made in collaboration regarding the modality and the weight of the introduction of both languages, Mocoví and Spanish. Generally, the literacy process starts with the child's mother tongue, while the second language is gradually introduced so that writing skills are learnt just once. Later the child transfers what has already learned to the other language. Mocoví leaders ensure that education provides the content, values and knowledge of Indigenous cultures as well as those of the rest of society. This view is consistent with the UNICEF and UNESCO support of IBE. This case study suggested that the Instituto La Santa is in line with the UNESCO initiatives derived from the UNDRIP to engage in formal and informal Indigenous alliances nationally and internationally.

The Mocoví sense of self-determination and decolonisation evidenced in this case study has its roots in contemporary national and international developments that followed UNDRIP. The concept of self-determination by Indigenous people at the heart of UNDRIP was supported by Anaya (2012). In 1957, the International Labour Organisation (ILO) approved the convention 169 being the first international human rights treaty (Rojas Vasquez, 2016). This convention 169 was not utilised by Indigenous peoples. Revised in 1989 and in relation to education, Article 27 states:

Education programmes and services for the peoples concerned shall be developed and implemented in co-operation with them to address their special needs, and shall incorporate their histories, their knowledge and technologies, their value systems and they are further social, economic and cultural aspirations (International Labour Organization (ILO), 1989 Article 27.1).

The data from the documentary analysis hui method revealed a sense of self-determination by Mocoví students and their community. The activities carried out to

complete the document analysis, indicated that the community utilised spirituality to heal the wounds caused by the historic genocide of Indigenous people. In the same vein, the Argentinean author and semiotician Walter Mignolo, in an interview conducted by United Nations Permanent Forum on Indigenous Issues (UNPFII) (2009), suggested that Indigenous systems and practices are central when dealing with the colonial wound through decolonial healing. The self-determination instilled within the analysed document suggested, similar to Mignolo's comments, that healing is part of decolonial artistic creativity and philosophical aesthesis. These concepts were practically demonstrated by the research work that students compiled in the analysed document. L. Smith (1999) encouraged decolonisation through engaging projects that embrace concepts such as cultural survival, self-determination, healing, restoration, and social justice. The analysed document indicates students and their communities engaged in the decolonising process as suggested by L. Smith (1999). Similarly, Hansen and Antsanen (2016) encouraged Indigenous communities to return to their cultural traditions as a step away from colonial suppression. The analysed document attested to the positive input that Mocoví community elders had in the student's research project. Culture and language transmitted by Indigenous elders are crucial within models that promote decolonisation (Hansen & Antsanen, 2016).

This case study revealed that IBE has contributed to positive outcomes regarding education for Mocoví people and other Indigenous cultures within the Province of Santa Fé. Affirmative outcomes depend on finding enough of the right teachers to teach in Indigenous communities. Pedagogical models have been developed consistent with values that reflect what quality means for Indigenous people, the Mocoví in my case study. However, the data showed that IBE is vulnerable and dependent on leaders and organisational inputs. This view is represented by a participant who, using a metaphor stated, "we are doing the best with what we have, otherwise, we may cease to exist" and added "that is where two worlds collide". These views are indicative that the IBE contains Indigenous cultural models but it is controlled by the dominant neoliberal discourse of economic values.

## **PART THREE**

### **Re-conceptualisation Academic Quality**

#### **The Space Beyond – Academic Quality Renaissance**

Part Three focusses on the thesis of my study and contains:

- An introduction providing a summary and structure of the analytical generalisation.
- Chapter Ten discusses the conceptualisation of academic quality.
- Chapter Eleven re-conceptualises the Academic Quality Renaissance. Implications and recommendations followed. The overall conclusion and the researcher's closing words complete the thesis of my study.

The analytical generalisation framework provided in Table 11.2 informs the subsequent discussion of Chapter Ten. The discussion is around the analytical generalisation informed by the case studies that have been conceptualised supported by the theories that underpinned my study. Chapter Ten concludes with a rejection of academic quality under the neoliberal ontology of economic capital over cultural capital. Chapter Eleven presents the re-conceptualisation of academic quality, ontologically moved to the space beyond named Academic Quality Renaissance. The space beyond provided the central metaphor for my thesis that assisted with the construction of a new model. In effect, this model has been designed to guide the theory and practice of Academic Quality Renaissance within Indigenous tertiary education organisations.

# Conceptualisation

## Introduction

The overall purpose of this cross-cultural study was to contribute to re-conceptualise academic quality beyond the unproductive contestation of neoliberal and indigenous imperatives within Indigenous tertiary education organisations. The following research questions derived from this aim:

- How can leaders assume to negotiate quality in Indigenous tertiary education organisations?
- How can quality be re-conceptualised so Indigenous tertiary educations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

A symmetry of experiences of colonisation and oppression is shared by the Indigenous groups pertaining Aotearoa New Zealand, Chile and Argentina. However, these countries have different historic events that marked their present tertiary education legal frameworks. The praxis of biculturalism, interculturality and IBE are imparted in the three tertiary education organisations within my study. Biculturalism frames Wānanga in Aotearoa New Zealand. Interculturality is partially imparted in Universidad Araucanía. IBE is part of the Instituto La Santa in Argentina.

## **CHAPTER TEN**

### **Contextual Three Dimension Case Studies**

#### **Introduction**

In Part Two, the findings and subsequent discussions were contextualised to Indigenous tertiary education organisations in Aotearoa New Zealand, Chile and Argentina. The organisations in each case study were Wānanga, Universidad La Araucanía and Instituto La Santa.

Part Three, Chapter Ten is divided into Three Sections. Section One addresses the concept of quality. Then, the discussion is constructed under the semantic, pragmatic and syntactic dimensions adapted from Dietz (2009). The semantic dimension considered an emic perspective based on what the participants said through interviews. Then, the pragmatic dimension is concerned with the etic perspective based on the interaction of praxis through observation. The syntactic dimension is institution centred from an emic/etic perspective constructed on documentary analysis, fieldnotes and photographs. Section Two addresses the concepts of biculturalism, interculturality and IBE arising from the three case studies conceptualised further to achieve a deeper level of insight. Section Three firstly addresses the concept of re-conceptualising academic quality, towards the space beyond. Then, the focus moves to conflicting ontologies, the space beyond. As explained in Chapter Two, philosophical theories of Pohatu, Freire, Foucault and Lyotard amongst other theorists, assisted to construct the critical lens of my study. These theories are interwoven with the findings throughout my case studies and particularly within this discussion. The discussion concludes by critically re-conceptualising the positioning of academic quality in Indigenous tertiary education organisations. From conflicting ontologies, an ontological shift is proposed.

#### **Section One**

##### **Academic Quality: What is it?**

The main research question is: How leaders negotiate quality in Indigenous tertiary education organisations? This question led to interviewed leaders stating their critical consciousness about academic quality, and then striving for it. In line with this finding,

Smyth and Shacklock (1998) asserted that during the 1980s terms such as quality became a “daily exposure of educational aerosol” (p. 21). Undoubtedly, the OECD (1987) quote “...concern for the quality of education...is today among the highest priorities in all OECD countries...” (p. 123), shaped the way quality became pervasive in the rhetoric of education. Cardno (2012) agreed on the leadership demands that includes having to deal with multiple stakeholders as well as at times conflicting values and goals centred on academic quality. In the same vein, de Knop et al. (2004) argued that educational organisations strive toward optimisation of quality as being a critical part of human development and of government concern. New Public Management reforms brought policies and managerial expectations within universities (Youngs, 2017) that intensified quality measures. Despite recognising the imperative of quality, the interviewed leaders responded with self-realisation that their organisations had not adopted any definition of quality. A formal definition of quality did not appear to exist within their organisations. One of the interviewed leaders reiterated C. Ball’s (1985) question “What the hell is quality”? C. Ball’s (1985) own answer on quality, meaning being “fit for purpose”, did not cease the plethora of debate about quality. More than 30 years later, my participants indicated that we are still asking, researching, and reading about academic quality without having defined it. These participants concurred to prompt their organisations each to adopt its own definition of quality according to the purpose of each organisation. Becket and Brookes (2008) reviewed the literature relating to the international debate on higher education quality. The concluding points from these authors support the findings of my study on the difficulty in defining quality, the complexity surrounding quality, and the leaders’ awareness about quality demands.

Interviewed participants claimed that academic quality should not be linked to neoliberal agendas, but to the Indigenous values centred within their organisations. However, these participants asserted they have no alternative but to comply with neoliberal measurement agendas that have governed academic quality for the last three decades. According to my study, the measurable neoliberal agendas of KPIs do not consider a holistic perspective of judgement, but a government model of funding based on value for money. Similarly, S. Ball (1999) considered performance indicators as

floating signifiers that dominate society. Meeting deadlines, filling forms, reporting, processes and policies were all seen in my study as being connected to measurable performance; also, labelled the three Es of effectiveness, efficiency and economy (Sachs, 2003). The participants articulated their concern about the implications of standards and quality measures that are conducive to managerialism and performativity. Mistrust, fear, negative competitiveness and individualism were pointed out as examples of a landscape of discontent resulting from post-reform performance management. Referring to performance management in school settings Fitzgerald (2008) named it a continuing politics of mistrust following the educational reform agenda started in the 1970s in Chile and Argentina and the 1980s in Aotearoa New Zealand. In the same vein, (Devine, 2001) spoke about the canonisation of self-interest as the driving force of the market. S. Ball (2003) signified managerialism, performativity and the market as policy technologies, resulting in organising human behaviour (Giddens, 1996). This behaviour, as per Olssen, Codd and O'Neill (2004) and my study, diminished professionalism by reducing collaboration, trust and motivation.

The market was seen in my study as the driver of the praxis in higher education; wherein the market environment transforms the educational social processes of teaching, learning, and research into "an item in a data bank" (S. Ball, 2004, p. 8). Besides the plethora of literature supporting my study, (Patton, 2002) posed a pertinent policy question as to whether educational quality could be achieved through state-imposed standards. The findings of my study point to the imperatives of quality in Indigenous tertiary education organisations. All tertiary education organisations are regulated by neoliberal policy agendas that have led to discontent. Lapsley (2009) called this imperative a "cruel disappointment" (p. 2), and S. Ball (2010) named it a "policy epidemic" (p. 215).

Noticeably, there was an explicit and implicit dissatisfaction amongst interviewed participants when referring to imperatives of governmental neoliberal policy agendas. On the other hand, the collective mood positively changed when these leaders referred to quality imperatives guided by Indigenous principles and values within their organisations. My study revealed that accountability and responsibility concepts

emerged from both of these imperatives, neoliberal and Indigenous. Indigenous tertiary education organisations build physical environments and practices around their Indigenous student populations and their surrounding communities. However, the approach to accountability and responsibility has been about the dominant power of the neoliberal constructs, and for the purpose of my study, over Indigenous constructs. Similarly, Brundrett and Rhodes (2011) claimed: “the period since the 1980s could quite justifiably be called the era of quality and accountability in education” (p. 1). Consequent global turbulence and ambiguity in educational organisations require praxis that foster collaboration through trust (Cardno, 2012). This concept is ironically opposed to neoliberal academic quality. For Trow (1996), accountability is an alternative to trust, unless, as my study indicates, accountability is the result of quality values, instead of just being the cause of achieving quality.

Interviewed participants revealed that being accountable or a good steward derives from the guidance of Indigenous values that have been orally passed on from generation to generation. The leaders from my three case studies concurred on similar values despite the different geography and history from whence they were generated. Among the overarching theoretical and practical values within Indigenous worldviews are spirituality, respectful relationships and self-determination. Love for all things in the universe, the acknowledgement of a higher power and respecting the knowledge of the ancestors, are some of the Indigenous daily inferences. These notions are supported by the studies conducted by Anderson (2014), Carvajal Castillo (2015c), Edwards (2009), Hammersmith (2008), and Ortiz (2007). My study suggests that the inclusion of Indigenous languages, culture, and traditions adds to the spirituality looked for within academic quality by leaders. Meyer (2014) agreed that quality and excellence for Indigenous people is linked to harmony within mind, body and spirit. The study conducted by Maged et al. (2017) emphasised that spirituality has received little attention in the academy but is prevalent in Indigenous tertiary education organisations.

### **Emic Perspective – Double Imperatives of Academic Quality**

Hence, from an emic perspective, the interviewed leaders in my study referred to the double imperatives of academic quality. On the one hand, an imperative of academic

quality is linked to the afore-mentioned Indigenous values pertaining to the participants' organisations. Practice is guided by an Indigenous dimension of principled and value-laden positions. In my study, the term value-laden refers to values that are at the centre of Indigenous academic quality. On the other hand, Harvey and Green (1993) referred to quality as being value-laden when the values are laden by neoliberal agendas. An overriding neoliberal dimension drives practice from its quantifiable measures of KPIs. Interviewed participants recognised that state funding is the driver of the neoliberal dimension of academic quality practice. Hence, the concept of the economic capital being dominant over the cultural capital was implicitly depicted by the leaders within my case studies. Thomson (2005) argued that power and control of education are dominated politically by economic drivers, describing it as a game of the capitalist economy, which results in unjust and unequal social and cultural relations. The controls that continue the domination of social and cultural capital are exercised through new games controlled by neoliberal bureaucratic regulations, audits and devices within state-funded contracts as evidenced in Thomson (2005) and my study.

As earlier discussed, the participants in my study voiced resistance against neoliberal standards and quantifiable measures. Despite the demands of leadership placed upon their already full on schedule, these leaders concurred to support the Indigenous research agenda of my study. This view is also found in Song (2003) who explained that a minority activity in opposition to dominant ideology indicates a deep political activity that cannot be taken for granted. My interviewed participants recognised the cultural capital within their Indigenous organisations. Cultural capital is comprised of resources such as Indigenous knowledge, language and traditions. While the voices of the participants reflect the emic perspective, the etic perspective is determined by the observed practice. In the observed practice, funding was the resource elevated above all others. During academic quality meetings, leaders were primarily concerned with meeting quantifiable standards in order to survive the regimen of their state funding agreements (Thomson, 2005). The observed practice showed a change in the game played by the actors in terms of compliance. The economy is an effect of the game within

the economic field expressed through neoliberal agendas within policies (Thomson, 2005).

### **Etic Perspective – The Neoliberal Imperative of Academic Quality**

From an etic perspective, during the observed practice, the organisational culture at a personal level of the participants showed a behaviour of seeing and then doing what everyone else does. In each observed meeting, there were cultural practices guiding the leaders' behaviours. Yet, the leaders needed to table the measurable outcomes of their programmes in order to play the economic game of contracted funding.

The dichotomy of cultural versus economic dimensions creates an uncertainty between inputs, outputs and expected rewards (Kondra & Hurst, 2009) or punishment, as my study suggests. In other words, leaders seek inputs and outputs that produce rewards, such as keeping their programmes and avoiding punishment, for instance losing their contracts. Consequently, a mimetic approach is observed, one by which everyone does what they perceive others are doing. Yet again, the economic capital viewpoint is perpetuated by having ratification over and above the cultural capital through a mimetic aspect (Kondra & Hurst, 2009) being guided by regulated practices and perceptions around how to play the game (Thomson, 2005). Returning to the findings of my study, participants stridently vocalised their resistance regarding the emic aspect or what they said. On the other hand, in terms of the etic or practice, the leaders had to comply to keep their organisation and themselves sustainable. This dichotomy occurs through a mimetic form of organisational culture. Each participant mimicked each other's behaviour even when they verbalised in a contradictory way. At the same time, leaders impose a behaviour of compliance on their staff. This behaviour highlights how the colonised can redirect the colonial skills they have learned from others with less power (Monture-Angus, 2002).

### **Emic/Etic Perspective – The Syntax of Power**

From an emic/etic perspective, the analysis of documents through documentary analysis hui reflected two aspects within the inquiry. Firstly, the transferability of Kaupapa Māori was theoretically and practically demonstrated by participants and researcher co-

operating towards new knowledge. Kaupapa Māori, L. Smith (1999) explained, is “a complex arrangement of conscientisation, resistance and transformative praxis which collectively seeks to transform” (p. 27). My study involves Kaupapa Māori as a critical theory under the umbrella of Culturally Responsive Methodologies (Berryman et al., 2013). Supporting the Indigenous research agenda started by supporting Māori research as a partner within the Treaty of Waitangi (Bishop, 2005; L. Smith, 1999). The indigenous social movement has constructed a collective international language (L. Smith, 1999) through the substance of spirituality and respectful relationships (Bishop, 2005; Pohatu, 2003). Mahuika (2008) explained that Kaupapa Māori extended its significant contribution beyond New Zealand shores to other Indigenous minorities. Rata (2006) argued that Kaupapa Māori was used to create a tribal elite with oppressive structures similar to those of the Western world that it was trying to stand out against. This view of Rata (2006) cautioned me not to fall into neocolonialist ways of conducting research. Hence, conscientiously through dialogue (Freire, 2000), I involved my participants in a praxis that included conscientisation, resistance and theoretical action (Pohatu, 2003). Previously, the Kaupapa Māori context within the University of Auckland had extended to the University of British Columbia, First Nations House of Learning (Robust, 2007); the positive linkages of international Indigenous peoples occurred by sharing ideas, peer reviewing and benchmarking through students and staff exchanges. Robust (2007, p. 33) further acknowledged G. Smith’s (1997) “Kaupapa Māori intervention strategy” as “conscientisation” and “transformation” being demonstrated by two universities, in New Zealand and Canada. In my study, Kaupapa Māori was the channel for collaboration between the tertiary education organisations involved.

The second aspect within the emic/etic perspective refers to the analysis of documents through the method named Documentary Analysis Hui (Cardno et al., 2017). The analysed documents are indicative of Indigenous praxis within my three case studies. The documents, show an Indigenous presence within tertiary education organisations that reflect a critical conscience about activities within the academy. The leaders of Wānanga in Aotearoa New Zealand developed a document that implemented the organisation’s Rangahau Strategic Plan. This research strategy shows the development

of Indigenous initiatives within research with Māori thinking and naming. Wānanga Rangahau Strategic Plan is what L. Smith (1999) refers to as “bringing to the centre and privileging Indigenous values, attitudes and practices” (p. 125). The work of Mercurieff and Roderick (2013) acknowledged New Zealand as the world leader for creating an Indigenous presence within the academy. The analysed document in my study is further evidence of the leading role of Wānanga within the academic Indigenous research agenda. The documents analysed from within the tertiary organisations of Aotearoa New Zealand, Chile and Argentina, reflect the concept of Indigenous intentional self-determination. Marcuse (1965) compared liberty with self-determination. The liberty of an individual being free with another is about agreement and not about compromise between competitors; it is about “creating the society in which man is no longer enslaved by institutions which vitiate self-determination from the beginning” (Marcuse, 1965, p. 3).

Reverting to the findings of my study, the syntax of the structure of power reflected in the analysed documents and the fieldnotes showed a coexistence between state and Indigenous tertiary organisations. However, the control of the state exercised through the enabling of economic resources is evidenced in my three case studies. The space of self-determination, such as creating documents based on Indigenous worldviews, is compromised by an enabler of funding or competitor that tries to make self-determination ineffective (Marcuse, 1965). Historically Chile was where the neoliberal experiment became authoritatively imposed under its dictatorship. UNDRIP was generally accepted worldwide, but variously countered by a form of neo-colonisation. My study supports the view of Hammersmith (2007) suggesting that globally Indigenous peoples began to re-claim their Indigenous rights to self-determination, and yet my study further suggests that Indigenous rights are compromised by economic state control.

Nevertheless, my three case studies are indicative of state and Indigenous attempts to develop the praxis of collaboration models. These models, inclusive of academic quality, have pursued the revitalisation of Indigenous language, values, and traditions. Language is linked to self-identity and the power of heritage. One’s own language, Pohatu (2008)

explained, can express feelings and sentiments like no other speech can achieve. My study further suggests that a language has a vibration that can resonate with another language even when the conventional systems of symbols cannot be identified. Pohatu (2008) referred to a similar vibration of the language, naming its beats and rhythms as a valued companion that has a soul. Also, Maturana (1978) explained that language demonstrates a behaviour in a consensual domain. The use of concepts that cannot be translated is what Mignolo (2000) calls “the way of life between languages” (p. 265), some deep concepts that cannot be rendered in another language. These interpretations of language (Maturana, 1978; Mignolo, 2000; Pohatu, 2008) clarify the connection that occurred between participants and researcher through the sound of Indigenous languages being Māori, Mapuche and Mocoví. Mapuche language is considered the language of the earth by which human expressions are not more important than any other elements of the Mapu or earth (Hecht, 2007).

## **Section Two**

### **Biculturalism, Interculturality and Intercultural Bilingual Education**

The voices of the participants in my study and the analysed documents shared a language of explicit and implicit emotion with an academic quality. There was a positive emotion about the present attempts at revitalisation of Indigenous language as a carrier of cultural essence. This view of language evoking powerful emotion is shared by Philip-Barbara (2011). Higgins (2012) referred to the love of the Māori language which has been heralded as a taonga and further questioned if love is enough. For Mapuche, their language represents their spiritual connection to the earth that was disrupted by colonisation (Collins, 2014).

The case studies revealed that there is a lack of tutors for Indigenous languages. Policies of assimilation have contributed to diminishing the number of Indigenous people who can fluently speak their language, resulting in what Walker (2005) refers to as Māori language death. The three organisations in my study have developed strategies for staff and students to learn the Indigenous languages pertaining to the Indigenous groups

within their organisations. The three case studies share a history of colonisation resulting in the marginalisation and devastation of Indigenous language.

The participants in my study claimed that research and writing are part of the academic quality. Both actions, research and writing, support the notion that language is a medium of power. Historically, this power was only indicative of the dominant group social order. Indigenous research was supported by my study as part of what L. Smith (1999) referred to as the “writing back” (p. 7) of Indigenous voices. These Indigenous voices, also joined by non-Indigenous allies, claim spaces for resistance against the status quo of neoliberal policies and agendas. Battiste (2000) concurred that scholarship stands for resistance against Eurocentric theory. Despite this assertion, the desire of my participants as leaders to appropriate this resistance is often diverged by the demands of quantifiable performance. Fear of retribution could be at times another cause to divert from resistance. Positions of power may possibly be given to those Indigenous people who do not represent a threat (Miheuah & Wilson, 2004). Leaders in my study were conscious that quality in tertiary education is a contentious space. Neoliberal policies created an environment conducive to strengthen existing dominant power relations rather than resisting with the hope to change towards an Indigenous agency.

Even so, the practice of biculturalism, interculturality and IBE within the three education organisations in my study, are beyond a folkloric expression of food and dances (Pedota, 2011). The three case studies showed that the tertiary education organisations had developed projects and strategies to integrate Indigenous worldviews within academic quality. The projects, although resource-poor, have been successful in terms of Indigenous students thriving in their education. My study showed successful projects by which Indigenous students are focused on the type of learning that encourages liberation. Freire (1993) believed that the oppressed has a historical need to be liberated from the status quo. Examples provided in my three case studies speak of Indigenous voices that are breaking what Freire (2000) called the “culture of silence” (p. 30) of the dispossessed. The successful stories of Indigenous students are prevailing over the oppressed, against accepting a reality without questioning or attempting to change it (Freire, 1993).

In turn, the Wānanga, the Universidad La Araucanía and the Instituto La Santa have created and adopted innovative and transformational models from divergent worldviews. Pohatu (2012) articulated the struggle undertaken by Māori to consciously render equal space for Māori and non-Maori bodies of knowledge to share processes of academic quality. As attested by Pohatu (2012) and my study, Māori have conquered spaces within the academy. However, Wānanga leaders are conscious of the “hidden yet never-ending campaign” (Pohatu, 2003, p. 1) required to create and then maintain these spaces. My study extended the view of Pohatu (2012) from Māori bodies of knowledge to Mapuche and Mocoví bodies of knowledge, each being in a shared space with non-Indigenous bodies of knowledge. Mato (2009) and Pedota (2011) concurred with my study on the importance of equal spaces for sharing intercultural bodies of knowledge. Williamson (2017) and my study contested that interculturality is not just about quantifiable data. It is about Indigenous and non-Indigenous bodies of knowledge constructing through dialogue a shared space of culture and knowledge. Ermine (2004) and Hammersmith (2007) turned to the ethical space while Anderson (2014) referred to the in-between space. These spaces are where Indigenous and non-Indigenous knowledge systems with two different worldviews can be implemented through meaningful dialogue. Ermine (2004) explains that the ethical space is fluid, so negotiations of intercultural activity can take place.

The combined models of Indigenous and non-Indigenous bodies of knowledge within my three case studies attest to what Freire (1993) termed conscientisation. The term conscientisation is loaded with political connotations. Freire (1993) explained that conscientisation refers to the cultivation of critical consciousness and conscience. At global, national and organisation levels, Indigenous leaders and their allies echoed Freire (1993) notion of understanding the world through a collective experience of critical consciousness. My study shows that through critical consciousness there have been actions that have changed the acceptance of a monocultural academic quality. However, the findings of my study agreed that these spaces are a “site of struggle” (Edwards, 2009, p. 72) or a “tug-of-war” (Nakata, 2007, p. 12). These spaces are highly charged as the oppressor consciousness “tends to transform everything surrounding it into an object of

its domination” (Freire, 2000, p. 58). The fostering of conscience challenges issues of human consciousness like egoism, individualism, fear, and competitiveness, adjectives that the findings in my study attributed to neoliberal worldviews.

The neoliberal approach to academic quality positions itself as the dominant power. As attested by Thomson (2005) and my study, the economic capital agenda has oppressive power or power over (Foucault, 1977) any other form of capital. The findings of my study concur with Foucault (1977) that power, knowledge and surveillance are interwoven. Power is a discursive practice that operates within a social body via neoliberal truth claims, attempting to silence opposing claims (Foucault, 1972). Conforming patterns of behaviour, as observed in my case studies through agent subjectification constitute a legitimised knowledge. Foucault (1972) contended that this legitimised knowledge or ‘meta-image’ establish the rules of formation. Surveillance is exercised at all levels of academic quality through the practice of performance indicators of outputs and costs. Through power, knowledge and surveillance, performativity increases out of “the belief in the veracity of objective systems of accountability and measurement rather than subjective judgement and specialised knowledge” (Lyotard, 1984, p. 11). Foucault’s (1977) panopticon model depicted how the ordering of behaviour through the gaze of a prisoner, assigned as supervisor, resonates through a social system. The mere presence of the panopticon, with or without the supervisor, engenders a cyclical environment of artificial social order based on surveillance. Mechanisms of self-regulation through performance indicators, instead of discipline and constraints is a means to productive power, yet, reduces resistance by touching the soul of the leaders and staff (Foucault, 1986). These patterns of mimetic approaches, examined with a critical lens, were identified in my three case studies. While the explicit reclamation of power entailed resistance (Foucault, 1980), an implicit tolerance served the cause of oppression (Marcuse, 1965).

## **Section Three**

### **Re-theorising Academic Quality – Towards the Space Beyond**

Despite Indigenous and non-Indigenous successful models of praxis or the smaller game, there are managerial aspects of academic quality or the bigger game, which have been previously discussed in this chapter. Hence, the rules of the smaller game within the ethical space (Ermine, 2004; Hammersmith, 2007) or the in-between space (Anderson, 2014), change to the rules of the bigger game of the capitalist economy (Thomson, 2005). At this point, economic resources of funding drive the game of academic quality. Performance indicators are the main qualifier for funding to remain available to the organisation, a programme, or a project. Successful stories of students and communities that result in transformation do not secure funding through anecdotal rhetoric. Research to validate this transformation depends on state funding that also privileges academic economic outputs. Further, forms of oratory and arts are a preferred mode of communication for Indigenous people. Writing and the development of theories for Indigenous scholars is a contemporary mode that has just begun (L. Smith, 1999).

This space within academic quality is where the neoliberal and Indigenous worldviews appear to co-exist. However, the economic capital is privileged over the cultural capital. The heightened extent of agency pertains to the neoliberal worldview. In other words, the question of decision-making at policy and implementation of policy levels signals neoliberal power over the Indigenous groups. The relationship within academic quality consists of the Indigenous groups being the provider of academic quality with the neoliberal as the enabler of resources essential to provide this academic quality. Unequal power relations are evident in political discourses that Lyotard (1988) terms *différends*. In a *différend* between two discourses, one discourse is more dominant than the other as evidenced by my study. Lyotard (1988) explained that discourse is political. Conflict and incommensurability are inevitable in political discourse. Consequently, *différends* are to be expected. The *différend* is characterised by the inability to make a determination between two language games. The dominant discourse evaluative rules marginalise and/or silence the other. A potentiality for restrictions occurs through the impossibility to negotiate academic quality between neoliberal and Indigenous

worldviews as represented by the *différend*. Restrictions, according to my study, result from the managerial aspects of quality being exercised by external and internal key drivers that are at work through performativity. Lyotard (1988) contended that in a *différend*, employing universal criteria to judge is an impossibility. Hence, the space of coexistence at a political level is problematic because it is shaped by two incommensurable genres of ontology and axiology. While ontology examines the nature of reality, axiology pays attention to the values, ethics and the right and wrong within social orders (Patton, 2002). Through the Indigenous ontological lens, the universe is filled with meaning. Edwards (2009) clarified that from an Indigenous ontology meaning is about the people's relationship with nature, the environment, and ancestor involvement from the past and in the present. On the other hand, discourses of neoliberalism since the 1980s underpinned the policy-making models of higher education. An ontological shift (Dale, 2000) gave rise to policies of marketisation exposed to the language and logic of neoliberal economics (Marginson, 1993), resulting in managerial colonisation (Thrupp & Willmott, 2003).

While neoliberal academic quality is of a positivistic nature, in Indigenous tertiary organisations a spiritual dimension runs as a common thread that enhances academic quality more than the market need regulates and justifies. It is an impossibility to find templates of measurement to gauge the spiritual dimension of academic quality, signalling a further illustration of a *différend*. A critical space of liberation and resistance for Indigenous people is about protecting, defending, and not negotiating the concept of spirituality. On that premise, there is resistance to organised religion. At the same time, spirituality has engaged in Western liberalism giving emphasis to individual rights without considering any collective spirituality essential to Indigenous people (Wane, Manyimo, & Ritskes, 2011). L. Smith (1999) contended:

The values, attitudes, concepts and language embedded in beliefs about spirituality represent, in many cases, the clearest contrast and mark of difference between Indigenous peoples and the West. It is one of the few parts of ourselves which the West cannot decipher, cannot understand and cannot control...yet. (p. 74).

The term 'yet' employed by L. Smith (1999) at the end of the previous quote is loaded with caution and paradoxically with encouragement. This caution and encouragement

alert us to pay attention to the concept of tolerance examined by Marcuse (1965). This author attested that tolerance serves the cause of oppression. More than 30 years later, this concept can be applied to tolerance for neoliberal systems of oppression or neo-colonisation. Taking the concept into the space of academic quality, the organisations in my case studies have agency regarding the practice of spirituality within the nucleus of their Indigenous community. However, external and internal neoliberal agency exercises a power where there is no space for spirituality. The discourse of neoliberal and Indigenous coexistence within academic quality is difficult to construct based merely on reason through performance indicators that only bring objectivity into politics (Williamson, 2017). Although the term spirituality has multiple connotations, my study takes the view that spirituality is about the interconnectedness of all things and the sacredness of a higher power, life force or cosmic energy (Maged et al., 2017; Pohatu, 2012; Wane et al., 2011). My study concurred with Wane et al. (2011) that through spirituality we connect and influence others as they connect and influence us. Spirituality gives nuances of resistance, yet the resistance starts from not placing the self at the centre but within connection with others. The resistance is also about freeing ourselves from control and domination of others (Wane et al., 2011). If a coexistence of neoliberal and Indigenous worldviews within academic quality were possible, spirituality would be positioned as “a form of resistance to Eurocentric, dominant discourses” (Wane et al., 2011, p. XIX). Again, a *différend* will take place. This time the compromise will be exercised by the neoliberal side of academic quality.

In turn, Hammersmith (2007) maintained that the ethical space “can be a sacred space for human advancement, a refuge for human potential, and a space of procreation for future community and citizen development” (p. 93). Bhabha (1994) argued that the third space where Indigenous and non-Indigenous knowledge co-exist, opened “new frontiers of knowledge that have been ignored and suppressed through the time-lagged colonial moment” (p. 177). My argument lays in questioning if the time-lagged colonial moment has ceased to exist or has developed into a new oppressive neo-colonisation. Williamson (2017) and my study take us back to the need for spirituality and sacredness in higher education. For the ethical space (Ermine, 2004; Hammersmith, 2007) or the in-between

space (Anderson, 2014) to function, the neoliberal and Indigenous worldviews must be of homogenous ontology. The neoliberal ontology of the market has spread throughout the globe (Williamson, 2017). This ontology does not co-exist within an academic quality that is connected to spirituality and its sacredness.

In any social field, relations of power permeate, characterise and constitute the social world (Foucault, 1980). Freire (1973) has encouraged us to name the power relations that define our social world. Indigenous worldviews moved through a series of phases named by L. Smith (1999) as “1. contact and invasion, 2. genocide and destruction, 3. resistance and survival, and 4. recovery as Indigenous peoples” (p. 88). The *différend*, named by Lyotard (1988), must be detected and brought to light if social justice and cultural responsibility are to be pursued. Thus, the rules of the game that justify the imperatives of academic quality in Indigenous tertiary organisations must be changed. A framework with new representational rules must be created. As a standpoint, I position academic quality within the fourth phase of ‘recovery as Indigenous peoples’ evoking an epoch of renaissance. The apparent decolonised quality that co-exists within the in-between space (Anderson, 2014) is still under the dominance of the neoliberal discourse or neo-colonisation. The new representational rules of the new game start by re-naming academic quality (Freire, 1973). It is my view that Academic Quality Renaissance is a relevant name, yet it is only a name. The term renaissance is defined as by the Oxford Dictionary (2017) as “A revival of or renewed interest in something”. Epistemological consequences suffered by Indigenous people have been shifted to a mode of renaissance that for the purpose of my study, includes the Academic Quality Renaissance. Neoliberal power must be compelled to relinquish its control through political and cultural discourses. Within the political and cultural discourses, Indigenous spirituality is anti-colonial and constructive; its sacredness should not be commodified. Otherwise, it will no longer be sacred.

### **Conflicting Ontologies**

Over the last 30 years, an international Indigenous community emerged as a response to the severe struggles experienced in their claims for the most basic of human rights. Afore-mentioned, Indigenous movements formulated their rights through UNDRIP,

adopted in 2007. The declaration is an important document that sets “the minimum standards for the survival, dignity and well-being of the Indigenous peoples of the world” (United Nations, 2008, p. 7 Article 43). UNDRIP recognises and upholds wide-ranging Indigenous rights with the view to them being acknowledged at international and national levels. With the focus on education, the UNDRIP Article 14 states that “Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning”. Academic quality from the UNDRIP perspective has an ontology based on cultural capital over any other ontological stance including economic capital.

Supported by Woodhouse (2012), my study revealed that leaders and teachers in higher education carry their profession conscientiously. A recurrent theme within my study highlighted leaders’ critical consciousness when meeting academic quality, students’ care being the main driver. At the same time, a contemporary phenomenon with an imperative to maintain and enhance quality, stemmed from the benchmarking quote “...concern for the quality of education...is today among the highest priorities in all OECD countries...” (OECD, 1987, p. 123). The OECD is concerned with quality, albeit, the economy is the main driver, as its name indicates. This sentiment is exemplified in the OECD’s (2009) quote “Growth of market-like mechanisms will be more marked in higher education governance through the use of performance-based and competitive allocation of funds” (p. 15). Thus, a contradiction exists between the academics’ care for quality in line with UNDRIP, and the OECD emphasis on quality led by market forces. In other words, academic quality from the OECD perspective has an ontology based on privileging the economic capital competitiveness over any other ontological stance. On the contrary, academic quality from academics and UNDRIP has an ontology based on privileging cultural capital over any other ontological stance.

### **Ontological Shift – The Space Beyond**

The themes of biculturalism, interculturality and IBE in tertiary education organisations in Aotearoa New Zealand, Chile and Argentina were further developed following UNDRIP. My study argues that an ontological conflict perceived as an ontological

pathology sits behind the neoliberal and Indigenous apparent coexistence within academic quality. Relatedly Maciel (2014), addressed an ontological conflict within Indigenous-state relations in Canada. Thus, an apparently irreconcilable ontological discord must be considered on two levels. Firstly, what I name an ontological pathology creates a gulf consistent with the *différend* that must be brought to light (Lyotard, 1988) in the pursuit of social justice and cultural responsibility. Secondly, other perspectives from the social and/or political actors must be considered.

Presently, the economic capital being privileged over the cultural capital signals an ontological pathology within academic quality in Indigenous tertiary education organisations. The afore-mentioned *différend* (Lyotard, 1988) will not subside unless an ontological shift takes place. The language of the OECD (1987) exposes an ontology of economic capital or marketisation. Instead, the language of UNDRIP uncovers an ontology of cultural capital or culturalisation. The present marketisation over culturalisation must be reversed to culturalisation over marketisation. UNDRIP has been critiqued for being more aspirational than a plan of action (Mitchell, 2014). UNDRIP becoming a treaty rather than a declaration, will change into being legally binding. Consequently, governments' policy will acknowledge the principles of UNDRIP as a guide for making actual policy. The principles of UNDRIP will not be an aspiration but a practical expression in the form of legislation that will allow an Indigenous Academic Quality Renaissance to take place.

## **CHAPTER ELEVEN**

### **Re-conceptualising Academic Quality**

#### **Introduction**

In Chapter Ten, the conflicting ontologies within academic quality in Indigenous tertiary education organisations were conceptualised. The Chapter concluded that an ontological shift was needed to re-conceptualise academic quality. Chapter Eleven comprises of four sections. Section One presents the positioning and visualisation of the analytical generalisation. Section Two puts forward conclusions for each case study. Section Three introduces the space beyond named Academic Quality Renaissance, its significance and its implications at local and international levels are explained. An overall conclusion follows. Then, my final words bring my study to a close.

#### **Section One**

##### **Positioning and Visualising the Analytical Generalisation**

The central argument of this thesis is to re-conceptualise academic quality beyond the unproductive contestation of neoliberal and Indigenous imperatives within Indigenous tertiary education organisations. The need for an ontological shift as discussed in Chapter Ten underpins the re-conceptualisation of Academic Quality, which in effect is the thesis of my study. The analytical frameworks provided at the conclusion of Chapters Four, Six and Eight for each case study, indicate the parameters by which each case study finding can be generalised. The analytical generalisation within case study research seeks to define “the domain to which a study’s findings can be generalised” (Yin, 2009, p. 40) and what can be expressed about “a specific theory” (de Vaus, 2001, p. 237). The analytical generalisation can be applied to analyse other settings paying attention to the similarity of contexts and symmetry of experiences. Indigenous groups represent the fundamental meaning of life through holistic models. Thus, to interpret the analytical generalisation from the case studies, I started by employing a cultural lens. The three Indigenous cultures relating to my case studies depict with symbols what they consider to be metaphors for life with spirituality at its core.

The Koru, the Kultrún and Ra'aasa are correspondingly important symbols within the Māori, Mapuche and Mocoví cultures. The Koru is a Māori symbol shaped in a spiral form. The spiral illustrates periods of time, the essence of life with its constant movement and the genesis of the universe (Edwards, 2009). The Kultrún is a Mapuche drum, represented by the symbolic drawing of the front part of the instrument named Kultrún. The Kultrún is a symbolic structure of the Mapuche beliefs, which are of spiritual, dialectical, symmetrical and mystical dimensions. The cross in the Kultrún signals the cardinal points of the terrestrial world connecting to the cosmology of the Mapuche spiritual beliefs represented by the sun, the moon and the stars in ecliptic movement (Grebe, 1998). The Ra'aasa<sup>133</sup> is a Mocoví symbol of power; the circle represents the endless movement of Ra'aasa from East to West (Giménez-Benítez, López & Granada, 2006). Ra'aasa is represented at the centre of structures and models within Mocoví activities (see Figure 11.1). My study indicated the significance of life within the Māori Koru, the Mapuche Kultrún and the Mocoví Ra'aasa. Hence, the three representations of the Māori Koru, the Mapuche Kultrún and the Mocoví Ra'aasa have been ensembled into one symbol providing a metaphor in support of my thesis. The spiral shape represents life, and its energy manifested in the three case studies. Subsequently, the three symbols are represented. Thereafter, the analytical generalisation from the case studies starts with a visual representation juxtaposed into a symbol that has an affinity with the three cultures (see Figure 11.2, p. 242).

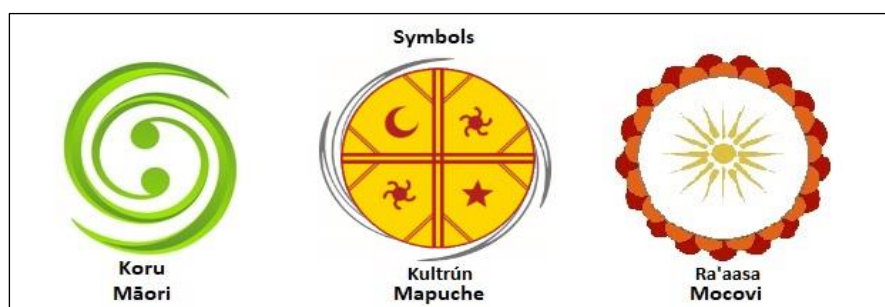


Figure 11.1: Rosales-Anderson (2017b) Cultural Symbols.

<sup>133</sup> Ra'aasa: sun in English language; sol in Spanish language.

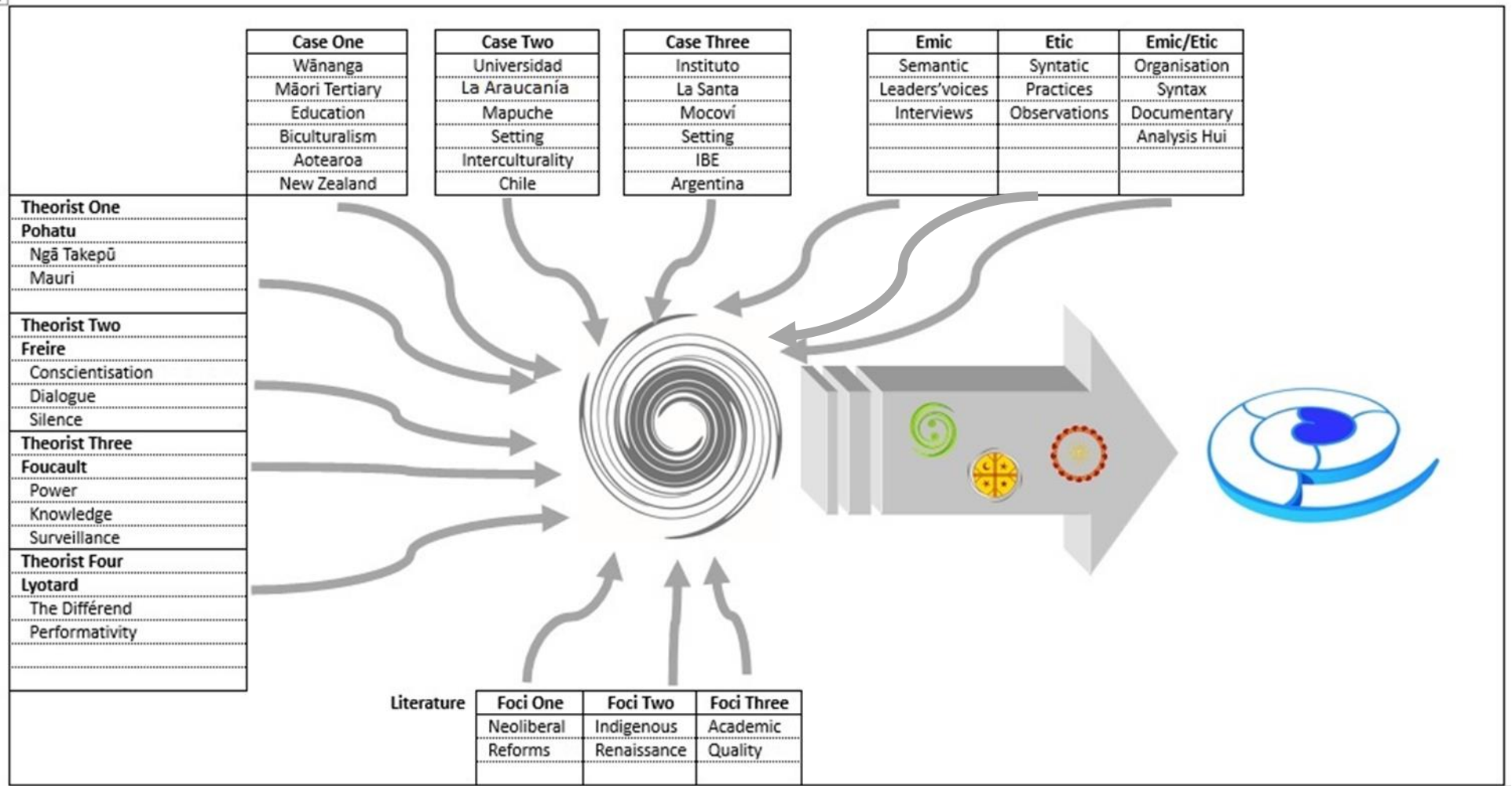


Figure 11.2: Rosales-Anderson (2017a) Analytical Generalisation.

## **Section Two**

### **Analytical Generalisation from the Case Studies**

This section presents a brief concluding positioning of each case study in connection to the analytical generalisation. The need for an ontological shift, as the exposed main argument of my thesis, is contextualised to each case study. The implications of the ontological shift for each case study at organisational, national and international levels are then presented followed by subsequent recommendations.

### **Wānanga in Aotearoa New Zealand – Conclusion Case Study One**

The concept of biculturalism frames the praxis of Wānanga as Māori and non-Māori bodies of knowledge are shared in parallel columns (Pohatu, 2003). At a micro level, Māori leaders and stakeholders with similar cultural interest, modify or develop internal policies relevant to the notion of the theory and practice of biculturalism. Māori ontology is emanent at this level with the presence of symbols, rituals and voices throughout the organisation.

At a mezzo level, there is communication between Māori leaders and Government agencies. However, tensions exist as decision-making before policy enactment does not always involve Māori leaders. Government agencies hold power to audit, accredit and distribute resources. Hence, there is no Māori agency over the exercised power that acts like a net of surveillance resulting in subjugated knowledge (Foucault, 1976).

At a macro level in the international landscape, Wānanga is a leader in Indigenous education. Māori leaders and scholars positioned Indigenous ontology on the academic world stage. An internal centred cultural capital within Wānanga ensued transformation of students and their communities. The exposure of this transformation at national and international level requires the intensification of empirical data. Yet again, research funding depends on outputs centred on economic capital.

An apparent organisational Māori autonomy stems from the section 162 of the Education Act 1989. Māori autonomy is exercised internally within the organisation which has been recognised as having achieved successful economic and social outcomes

(Durie, 2005). However, the power of managing and distributing tangible resources to tertiary education organisations is exercised by the Government through its agencies, as evidenced in this case study signalling a différend.

The Ministry for Tertiary Education has promised to review the Education Act 1989 through its Strategy 2014-19. The tertiary educational policy landscape is economic capital centred. The overall language within the Strategy 2014-19 is encapsulated in its last vision. This vision conveys further development for effective investment with the input of the TEC targetting resources to save money. Still, the Māori Education strategy named Ka Hikitia – Accelerating Success 2013-2017, indicates the Government's attempt to create an in-between educational policy. However, tertiary education productivity goals alongside the concept of tino-rangatiratanga is a position that fails to address how the economic ontology of productivity operates together with the Māori ontology of self-determination.

A différend exists within this case study; yet, it could be disguised by the positive intention of the Government demonstrating responsibility towards Māori as tangata whenua through the Ka Hikitia series. However, the theory behind the Strategy 2014-19 validates the findings of this case study in Wānanga and the need for an ontological shift.

### **Universidad La Araucanía in Chile – Conclusion Case Study Two**

In Chile, the notion of interculturality stemmed from post-dictatorship governments and their view to pursue compensatory justice, or in other terms, social justice involving Indigenous minorities. Despite the Indigenous Law 19.253 of 1993 and the Government's call for equity, quality and participation, the Chilean neoliberal economic capital stance prevails within higher education. At a macro level, interculturality is part of the academic discussion at organisational and governmental levels, but the lack of legislation is not conducive to advancing its praxis.

At a micro level, Universidad La Araucanía has been successful in the running of intercultural projects, primarily for the Mapuche communities. These projects are established mainly by the concerted effort of global foundations, diverse faculties within

the University, staff, community volunteers and various other groups. Despite the cultural capital emphasis upon the quality of these projects, they are vulnerable because they are dependent on the economic capital embedded within the neoliberal higher education structure. The case of a *différend* is not abstract or removed but is implicitly and explicitly demonstrated within a system only contested by a small group of academics.

At a mezzo level, the voices of non-Indigenous and a minority of indigenous academics in the Universidad La Araucanía, claim the need for interculturality to be legislated within higher education. The absence of a law of interculturality and the need for the Constitution of Chile to be updated (Williamson, 2017) may, in fact, be advantageous if the endorsement for a future legal framework includes a model of cultural capital within. Cultural capital is well established by interculturality at a level of the functionality of the projects. The praxis and quality of interculturality are beyond the measurability of economic capital.

My study agrees with Williamson's (2017) view that for interculturality to be accomplished in higher education, profound changes need to occur at university, community and legal levels. My thesis proposes that this change could take place through the ontological shift from economic cultural to cultural capital implemented in future changes within the legal framework. The legal framework system for Indigenous higher education will need to reflect the language of UNDRIP which supports cultural capital opposed to the economic based system of productivity.

### **Instituto La Santa in Argentina – Conclusion Case Study Three**

The end of dictatorship military governments in Argentina in the early 1980s, consented to initiatives that acknowledged the rights of Indigenous peoples. Consequently, the IBE programme became an important education policy that aimed at equality of education for minority groups.

In Argentina, the National Constitution amendments of 1994 (17) and legislation at provincial levels protect the rights of Indigenous peoples to education. The Federal

Education Law 24.195 of 1993 recognises the right of indigenous communities to preserve their culture, to learn and teach their language, allowing the participation of elders and the support of the Government through programmes of IBE. Despite policies for implementation of IBE, there are geographic, social and political barriers that impede the progress of this education (UNDRIP).

Supported by the Law of Higher Education 24.521 of 1995, the Instituto La Santa incorporated IBE in its teacher training programmes. Despite aspects of the programmes that allow the integration of teachers within Indigenous communities, the curriculum does not reflect the incorporation of culturally appropriate subjects for IBE. A concerted effort from the Institute's leaders, teachers and Indigenous communities ensure successful outcomes for the projects run by the Institute and primary schools located in indigenous communities. However, these projects are at risk because of their dependency on Government resources that are, in fact, scarce. The economic capital centred on measurable performance does not bring enduring solutions. Intercultural models are created at the organisational level and at an individual level by Indigenous and non-Indigenous allies.

Some of the former students of the Institute who are the young direct descendants of the Mocoví original communities have defied the neoliberal system when they started their education. These Mocoví new graduates critically analysed the tensions that Indigenous leaders have despite the legislated status of IBE. The voices of young leaders, as well as their practice, have contributed to the development of intercultural models implemented in Indigenous schools. The human capital is represented by teachers who have graduated from training colleges, and by Indigenous assistant teachers who hold cultural knowledge. The neoliberal system within IBE has resulted in a deficit of human capital. Hence, the economic capital driven practice fails itself when there is insufficient human capital. The case of the differénd is evident and presently contested by the voices of Mocoví and other leaders. My thesis proposes a change through an ontological shift from economic capital to the centralising of cultural capital quality within the praxis of the IBE.

## **Section Three**

### **The Space Beyond – Academic Quality Renaissance**

At the onset of this chapter, a cultural lens was employed to interpret the analytical generalisation from the case studies. Representations of the Māori Koru, the Mapuche Kultrún and the Mocoví Ra'aasa were ensembled into a spiral model that offers a metaphor in support of my thesis. The development of the spiral model can now be explained (see Figure 11.2, p. 242).

The re-conceptualisation of academic quality in Indigenous tertiary education organisations signals a space beyond the unproductive contestation of neoliberal and Indigenous imperatives and is represented by the constructed spiral symbol. Positioned within this space, the thesis in my study rejects the conceptualisation of quality based on the ontology of the OECD (1987) that privileges economic capital over any other ontological stance. The gulf created by this ontological pathology consistent with the *différend* (Lyotard, 1988) has been brought to light in Chapter Ten. The term pathology was intentionally chosen as it derives from the Greek *pathos* “suffering” and ontology “study of”. The pathology or study of structural and functional changes caused by the neoliberal dis-ease was critically analysed in my study and conceptualised in Chapter Ten.

The thesis of my study provides an alternative view to the ontological stance of the OECD (1987). Freire (1973) compelled us to name the power relations within our social world. Pohatu (2007) expanded that the ability to name is crucial to “the thinking, actions and consequences that hold sway at a particular moment in time” (p. 1). Thus, by naming a new space, layers of new moments, time and life can be unlocked. At the outset of this thesis, the re-conceptualisation of academic quality has been named the Academic Quality Renaissance. In Chapter Ten, I positioned academic quality within the fourth phase of “recovery as Indigenous people” (L. Smith, 1999, p. 88); the first three phases being “1. contact and invasion, 2. genocide and destruction, 3. resistance and survival” (p. 88). Complementing the series of L. Smith (1999), the Academic Quality Renaissance is now positioned into a further space or space beyond the fourth phase. This fifth space

denotes the global Indigenous renaissance that took place before and after the UNDRIP, adopted in 2007. The Academic Quality Renaissance from the UNDRIP within my study emphasises cultural capital over other forms of capital in contrast to the current emphasis on economic capital. From the Indigenous praxis derived from my case studies, the Academic Quality Renaissance is re-conceptualised and supported by the metaphor of the space.

The metaphor of the space can assist the process of sense-making by expressing “significant and surprising truths” (Scheffler, 1991, p. 45). The concept of space is a critical and analytical tool (Foucault, 1986) that in this model brings together the three cultures within my case studies. Visualised tri-dimensionally, space incorporates several concepts, including the sequence of elements representing the analytical generalisation derived from my study. These elements assist in answering the critical questions that lead to the re-conceptualisation of academic quality. The question of why academic quality reached the *différend* has been implicitly answered through the findings and discussions of the three case studies and explicitly answered in Chapter Ten. In effect, the unequal power relations are evident in the political discourses of the neoliberal approach to academic quality within the three case studies. Policy makers, states and the OECD subscribe to the relative notion of quality, based on valuing what can be seen and measured (Sallis, 2002). Quantifiable standards drive the regimes of the state funding agreements (Thomson, 2005). The result is an assumed transformation derived from a continuous improvement of academic quality.

### **The Space Beyond - Significance**

First, the answer as to why an ontological shift is needed within academic quality is presented by the consensus established within the three case studies. Further answers to focus questions are implicit within each case study; this allows contextual interpretations to tell the analytical story behind the cases (Silverman, 2005) while connecting to specific theories (de Vaus, 2001) as the process of analytical generalisation (Yin, 2009).

The pursuit of social justice and cultural responsibility, as evidenced in the case studies, is the riposte as to why the re-conceptualisation of academic quality is the essence of this thesis. The three case studies manifest that cultural capital is at the core of Indigenous ontology. Thus, to re-conceptualise academic quality, I propose that the cultural capital is placed and consequently depicted at the centre of the spiral radiating light throughout the space beyond. The colour blue of the spiral and the sun behind it were intentionally chosen to signify that the *différend* was brought to light. The movement or vibration signifies a connection between the components. This metaphor of the space beyond is subsequently presented in support of the re-conceptualisation of the Academic Quality Renaissance (see Figure 11.3).

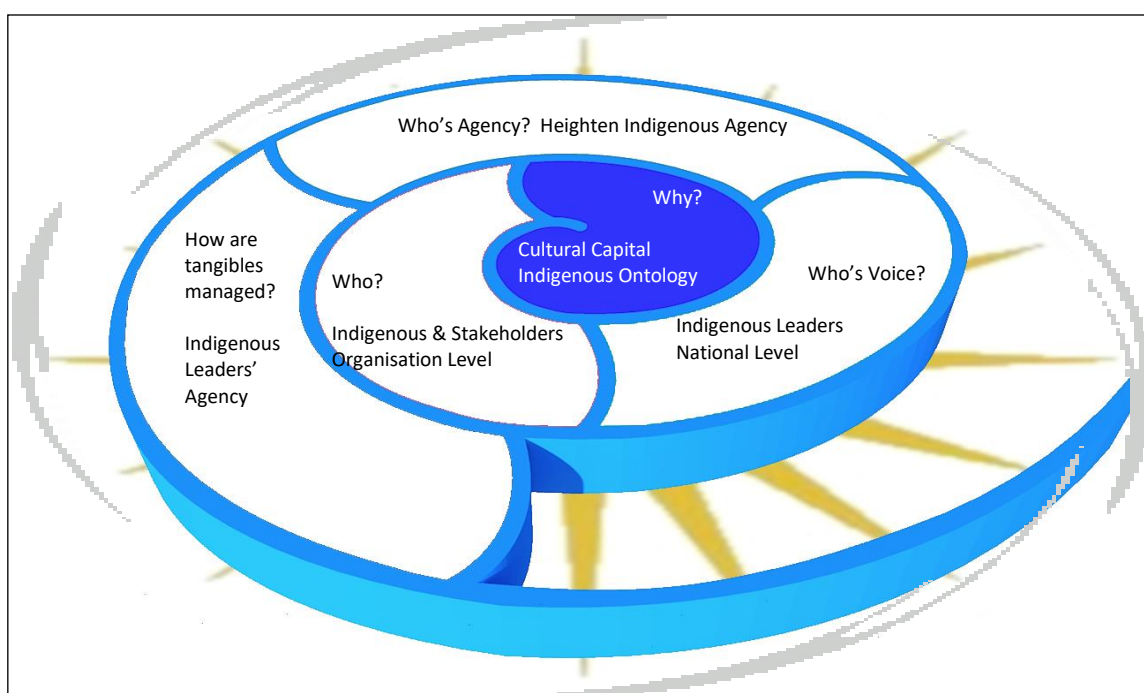


Figure 11.3: Rosales-Anderson (2017c) Visualisation of The Space Beyond – Academic Quality Renaissance.

To further develop the re-conceptualisation of academic quality, four additional questions become the focus: Who is involved? Whose voice is portrayed? Whose agency is affected? How are the tangible resources managed?

To answer these questions from the perspective of the cultural capital at the core of the Academic Quality Renaissance, the focus turns to those who are identified within this

model. The case studies indicated that Indigenous people are to be directly involved at an organisational level, along with the inclusion of stakeholders who share the same cultural interest. Internal policies within the organisation will follow the cultural capital elements that become reflected throughout departments and programmes. Indigenous leaders, particularly those with double exposure to neoliberal and Indigenous ontologies, will be the voice portrayed at the national level. These leaders will participate in decision making through policy development. The question of whose agency then has less focus on state and more focus on empowerment of the Indigenous leaders involved in education. The heightened agency of Indigenous leaders advances their management of tangible resources. Activism is part of the recurring change taking place. The resulting transformation derives from the absolute concept of quality, involving not only what can be seen and measured, but also what cannot be seen. The case studies evidenced that spirituality, respectful relationships and self-determination are part of the cultural capital that drives transformation.

The Academic Quality Renaissance is a praxis-based model. This model involves the theoretical and philosophical essence of the space beyond. In turn, the employment of practices will emerge and differ across location and time according to contexts and histories within Indigenous organisations.

### **The Space Beyond – Implications at Local levels**

#### **Implications for Wānanga**

The ontological shift proposed by my thesis will have implications at the organisational level. The emphasis on cultural capital over the current restrictions imposed through economic capital will increase the organisational autonomy regarding all aspects of academic quality. For instance, the organisation strategic plan will need to reflect the model of academic quality centred on cultural capital.

The projections on agency in terms of decision-making and a more autonomous management of resources have to be made clear. Values and principles that guide aspects of teaching and learning will also guide the management of resources. An emphasis on holistic Indigenous Māori models as presently employed in teaching and

learning will be applied at all levels of the organisation and to be monitored internally (Carvajal Castillo & Rosales-Anderson, 2016).

### Recommendations

- Wānanga to foster a new strategic plan to guide the development of the proposed new Education Act.
- The new strategic plan will be developed by Māori leaders in consultation with hāpū and iwi as stakeholders.
- The strategic plan will define quality centred on cultural capital as per the model of Academic Quality Renaissance.
- Māori organisational tenets such as ngā uara, ngā takepū, wairuatanga and whanaungatanga are at the heart of this renaissance.
- Wānanga to drive the Academic Quality Renaissance through cultural capital because it is symbolic of the notion of tino-rangatiratanga central to Māori aspiration. Hence, at an organisational level the outcomes will reflect:
  - A cultural capital centred academic quality with heightened Māori agency and voice within policy development.
  - Individual and collective responsibility and accountability that will not diminish but change focus from a quantifiable economic model of academic quality to the Academic Quality Renaissance model that incites transformation.

### **Implications for the Aotearoa New Zealand Tertiary Education Policy**

The Ministry of Tertiary Education needs to keep its promise to review the Education Act 1989. It is imperative for Māori leaders to be involved in the discussions that will shape the new Education Act.

The policy will recognise biculturalism by including cultural capital within the review of Education Act 1989. Thus, biculturalism will be applied not only to the teaching and learning models, as it is in Wānanga, but also through its coexistence within decision-making at the policy level. Consequently, policy will include the distribution and use of tangible resources, and the accreditation and the monitoring of programmes.

## Recommendations

- A working group to be formed amongst Wānanga senior leaders and community, hāpu and iwi stakeholders.
- The working group to advise the Government throughout the process of reviewing the Education Act 1989.
- Māori agency will be heightened by the appointment and intermediation of the working group.
- The working group will ensure that the review of the Education Act 1989, regarding Wānanga, is in line with the concept of biculturalism under the Treaty of Waitangi. Hence, the working group will ensure that:
  - The outcome of embracing biculturalism through policy will generate equality of academic quality not only theoretically but practically.
  - Academic quality will not only be measured through KPIs but through the positive outcomes of whanau, hapu and iwi.
  - Provision of resources for Wānanga will be leveled with counterpart universities and polytechnics under the reviewed Education Act. This parity will heighten the national and international ranking of Wānanga.
  - Teaching, learning and research will then reflect a bicultural model of praxis depicted within the Academic Quality Renaissance (see Figure 11.3, p. 249).

### **Implications for the Universidad La Araucanía**

Interculturality in Universidad La Araucanía has been taken seriously. For the ontological shift from economic capital to cultural capital, the vocation of a small number of non-Indigenous and a smaller number of Mapuche academics within the University, need to transcend the intercultural department in which they presently operate.

The University governance will need to increase the presence of Mapuche and other Indigenous members. Governance will then be empowered to take care of the distribution and management of resources.

## Recommendations

- Discussions and practice on interculturality need to enhance the provision of guidelines for future legalisation that empowers cultural capital at the centre of academic quality.
- The working group between the University leaders, Mapuche community elders with cultural capital knowledge and the Indigenous branch of the Ministry of Education need to boost lobbying to the Government regarding the efficacy of interculturality in higher education.
- The inclusion of Mapuche leaders and young Mapuche graduates within the governance of the Universidad La Araucanía will ensure that:
  - Interculturality in the Universidad La Araucanía is reflected within its governance.
  - Indigenous leaders and managers will increase in numbers throughout the different departments and programmes of the University.
  - National and international Indigenous collaboration will be possible and will cultivate interculturality within the Universidad La Araucanía and other universities that share Indigenous interests.

## **Implications for the Chilean Education Policy**

The Chilean policy agenda over the last 20 years does not include interculturality in higher education. The Indigenous branch of the Ministry of Education CONADI extends its efforts to collaborate with projects and initiatives of the Universidad La Araucanía. Deficiency in resources has diminished the intentions of the executive staff. The ontological shift required for the interculturality success of higher education will need more autonomy of the CONADI's board to outline policy issues, manage resources, programmes and projects. The policy agenda should include new legislation for interculturality within higher education.

## Recommendations

- The working group of University leaders, Mapuche community leaders and the Indigenous branch of the Ministry of Education need to formulate around their cultural capital and expertise, structured policy recommendations.
- The Academic Quality Renaissance model to be incorporated into the working group recommendations for policy enactment.
- New legislation for higher education will reflect the Academic Quality Renaissance model, so that:
  - The higher education curriculum will include interculturality.
  - Interculturality will include a contextualised dimension involving the whole community, institution and curriculum.
  - The curriculum will no longer be neutral to Indigenous worldviews, instead it will reflect a cultural construction of mutual language, traditions, beliefs and contributions.

## Implications for the Instituto La Santa

The ontological shift proposed by my thesis will have internal and external implications for the Instituto La Santa. Internally, subjects relating to IBE to be incorporated into the curriculum. Externally, teachers that have completed relevant subjects will practise in the partner schools together with the Indigenous teachers that hold cultural knowledge. Professional development for Indigenous teachers will be an opportunity to increase human capital that consequently will enhance cultural capital.

The Instituto La Santa together with the Indigenous communities to manage tangible resources. Mocoví leaders can work with local Government, the Instituto La Santa and the communities to ensure the fluid provision of resources. This collaboration will support projects relating to cultural capital. For instance, the stories from older generations could be written by the students, not only in Spanish but in their original Indigenous languages.

## Recommendations

- The valued local Indigenous knowledge and cultural practices presently delivered by elders and being shared with students and community need to be written into the national curriculum.
- A working group comprising Indigenous Mocoví academic leaders conversant with their cultural capital, teaching methods and classroom practice should be encouraged to promote and lobby the inclusion of cultural subjects within the national curriculum.
- Authorities from the Provincial Educational Government level, the tertiary organisations with interest in IBE, and the Indigenous leaders and teachers, need to collaborate in order to create professional development for Indigenous teachers.
- The above-mentioned group needs to become lobbyists to the UNPFII for the inclusion of the Academic Quality Renaissance. Then the outcomes will be that:
  - The projects initiated and developed by the Instituto La Santa will be less vulnerable.
  - The increased number of IBE teachers, Indigenous and non-Indigenous will diminish the mentioned vulnerability.
  - The construction of fields of culture and knowledge will enhance healing and consequent cultural renaissance for Indigenous students, teachers and their communities.

## **Implications for the Argentinean Education Policy**

The view of centred cultural capital needs to be included in the Argentinean National and Provincial education policy. The first step will be the incorporation of subjects for IBE in the curriculum of the teachers training institutes. This change will allow these needs to be legalised in future individual Education Provincial Laws. In other words, cultural capital will not advance unless the human capital is incorporated adequately.

## Recommendations

- The Provincial Institutes of Indigenous peoples to work in collaboration with all provinces in order to promote centred cultural capital within IBE.
- Provincial government support for cultural centred capital will then need to be endorsed by the provinces, legalised as state policy and be included in future provincial Education Acts. The outcomes should be:
  - The sustainability of on-going projects involving IBE, such as the projects initiated and developed by the Instituto La Santa.
  - The increase of IBE projects for higher education throughout the provinces.

### **The Space Beyond – Implications for Indigenous tertiary education internationally**

The implementation of the Academic Quality Renaissance will require a concerted effort from academic leaders and their allies, stakeholders, policy-makers and the Indigenous and non-Indigenous communities. The goal is to have the ontological stance of the Academic Quality Renaissance established through policy according to national contexts. The envisaged positive outcome requires political work led by Indigenous groups at both local and international levels. The probability for implementation of the Academic Quality Renaissance will depend on the relationship between states at governmental levels and Indigenous groups. The principles of UNDRIP are a useful tool to ensure that national laws and policies involving higher education promote equity, quality and participation for Indigenous peoples. This re-conceptualisation of the Academic Quality Renaissance creates implications for those ontologies of neoliberal academic quality that have received global demands for change (S. Ball, 2003, 2004, 2010; Devine, 2001; Giddens, 1996; Lapsley, 2009; Thrupp & Willmott, 2003; Williamson, 2017; Youngs, 2012).

Again, positioned within the space beyond, the Academic Quality Renaissance has its genesis in the Indigenous Renaissance that originated previous and subsequent to UNDRIP. Mitchell (2014) looked at the discourses that validated UNDRIP as the most substantial international political achievement of its time, except in line with the view

of it being more aspirational than an action plan, it is not legally binding. The view that UNDRIP still leaves Indigenous communities subject to the power of the state (Howard-Hassmann, 2014), further compels advancing the Academic Quality Renaissance model.

The notion of self-determination, as conferred by UNDRIP, does not mean sovereignty (Boyer, 2014). The practice of the Academic Quality Renaissance joins the Indigenous communities that endorsed UNDRIP as a tool for self-determination. The space beyond the Academic Quality Renaissance is in itself indicative of self-determination. It supports the on-going academic and political attention to policy development for the higher education of Indigenous people (Boyer, 2014). Thus, the space beyond of the Academic Quality Renaissance can be lobbied to governments for the redrafting of laws and policies to echo the collective standards set out in UNDRIP.

The confirmation of UNDRIP signalled a platform where Indigenous people can have a voice by lobbying their local concerns at international level. The space in-between in a Wānanga setting (Anderson, 2014), referred to an analogy by which neoliberal and Indigenous positions were on two sides of the same coin with the same power. However, as (Maciel, 2014) argued, on the other side of the coin power imbalances still exist. Government-states are merely the ones with the power to implement policies that directly or indirectly affect Indigenous groups. The Academic Quality Renaissance shifts the balance of power from the economic capital privileged by states to the cultural capital privileged by the Indigenous community. In effect, positioned in the space beyond, Indigenous organisations can actively reframe and redefine the Academic Quality Renaissance to select in and select out components suitable to their contexts. Thus, the space beyond encourages organisations to continue developing their Indigenous identity, enhancing their national and international standing.

At this point, it is important to highlight that Indigenous tertiary education organisations did not adopt their own definition of quality. The Academic Quality Renaissance provides an opportunity to acquire a definition that reflects the Indigenous identity of the organisation whilst echoing the cultural capital language of UNDRIP. The ontological shift from economic capital to cultural capital, alters the language that expresses quality

for the reason that both have different tenets. The cultural capital centred Indigenous ontology can only beat through the pulse of spirituality as it irradiates throughout all components of quality model. The Academic Quality Renaissance cannot be only judged by the field of reason but also on the essence of what exists and on the transformation that it incites. In effect, quality is the essence of what the space beyond inherently represents within its centre or heart.

### Recommendations

- Indigenous leaders to develop a definition of quality echoing the language of UNDRIP privileging cultural capital.
- Indigenous leaders to work with representatives of UNPFII to advance action plans.
- Indigenous leaders to facilitate local and international forums with the view to gaining the recognition from governments that an ontological shift is needed.
- Following the acknowledgement of governments, the incorporation of a new model featuring the space beyond will be the only way to overcome the present ontological conflict. If government(s) do not acknowledge and work towards changing the status quo of academic quality, then, the following needs to take place:
  - At a national level, Indigenous leaders and/or activists need to revise working plans from Indigenous settings. These national plans will be proposed at annual international forums ready for presentation at the United Nations.
  - At an international level, Indigenous leaders and/or activists need to strategise the higher education state-indigenous relations within the international framework of Indigenous rights.
- Government-states to share their empowerment with Indigenous people in order to implement policies related to higher education. Policies to allow a shift of economic capital to tribal groups for the development and management of the Indigenous tertiary education organisations so that:

- Indigenous organisations will reject the language of quality that privileges economic capital over cultural capital.
- Cultural capital over economic capital will be pursued as the praxis of higher education.
- Biculturalism, Interculturality and IBE will be positioned by progressive Indigenous leaders as examples of Indigenous rights within higher education.

### **The Space Beyond – Implications for the United Nations**

The United Nations declared at their General Assembly in 2007, that “Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they choose, in the political, economic, social and cultural life of the State” (United Nations, 2007 Article 5). In addition, “Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning” (United Nations, 2007 Article 14.1).

Hence, if states are committed to honouring their international obligation to protect and promote the rights of Indigenous people, this fundamental shift around what quality is and how it is to be measured in higher education, needs to take place. A top-down imperative will better serve the established goals of the Academic Quality Renaissance. In other words, UNDRIP can be petitioned to assist in bringing Indigenous tertiary education concerns to the fore to be dealt with directly.

UNPFII should extend its obligation toward the tertiary education of Indigenous people. This view will direct the UNPFII focus toward Indigenous tertiary education concerns. Hence, academic quality will constitute a substantial issue within the forum to reflect not only wider educational interests but also those of Indigenous tertiary education organisations.

The present model of neoliberal academic quality does not align with UNDRIP. The re-conceptualised Academic Quality Renaissance brings an alternative view for the consideration of the UNPFII. Indigenous groups individually or through international collaboration will submit their concerns on the present academic quality and subsequent interest in this alternative view. The prioritisation of cultural capital will advance the input of accreditation and monitoring by Indigenous agencies. The development of Indigenous tertiary education organisations, as recommended by UNPFII, will be encouraged by the cultural centred model of the Academic Quality Renaissance.

### Recommendations

- A global policy for Indigenous higher education to be developed by the United Nations; the Academic Quality Renaissance could assist the development of such policy.
- United Nations to advance the International status of Indigenous accreditation agencies such as WINHEC.
- United Nations to continue working in collaboration with UNESCO to assist governments to capacity building in policy formulation, education planning and curriculum reforms.
- The UNPFII to be opened to claims by tertiary education Indigenous groups representing individual organisations or countries in collaboration with the global Indigenous community, so that:
  - Cooperation and collaboration aimed at equality, social responsibility, partnership, trust and mutual respect will become the focus of Indigenous higher education.
  - Establishment of obligatory standards for global higher education systems are based on social justice and cultural responsibility, instead of productivity associated with quantitative rankings linked to the market.

### **Implications for the field of Education**

The field of education is driven by being centred on economic capital. This position is broadly rejected by the data within my study. The scope of my study is limited to the Indigenous tertiary educational field. In this field, the ontological shift from economic capital to a cultural capital centre will be widely accepted by Indigenous leaders and their allies. However, changes bring challenges. Some governments will object to the change, as the ontological shift may appear to them to go beyond the limits of what Indigenous tertiary education organisations should expect.

The Academic Quality Renaissance will assist the field of education to lay out the core principles of quality within Indigenous tertiary education.

### **Recommendations**

- To create intercultural spaces to endorse equity, cross-cultural sensitivity, intercultural dialogue and attention to diversity.
- To establish educational networks that foster affirmative actions directed at Indigenous tertiary education, so that:
  - Historical and critical reflection within different contexts will be incited.
  - This reflection will promote change within the academy away from the present model of the market towards the Academic Quality Renaissance model.

### **Implications for the field of Indigenous Research**

The reasons around the importance of research are of a political, social, economic and educational nature. The space beyond encourages Indigenous researchers and their allies to join the Indigenous research agenda (L. Smith, 1999). Furthermore, Indigenous research will continue to promote culturally appropriate methodologies (L. Smith, 1999). Frequently, anecdotal data relate successful stories of Indigenous educational practices that result in students' transformation. Research conducted within Culturally Responsive Methodologies will produce empirical data with areas of interest for Indigenous communities.

Indigenous and non-Indigenous researchers are developing strategies to be culturally sensitive. For instance, the documentary analysis hui method was constructed and developed to analyse documents while being culturally responsive within Indigenous settings (Cardno et al., 2017).

Research funding within the space beyond will be driven by cultural capital and not by outputs guided only by economic and political agendas. Indigenous research can contribute to revealing power structures that result in différends.

### Recommendations

- The Academic Quality Renaissance model can be used for case studies of Indigenous tertiary education providers within a policy environment.
- The Academic Quality Renaissance model provides guiding research questions depicted within the presented model (see Figure 11.3, p. 249) so that:
  - Research practices will be ethical, respectful and useful to participants and researchers.
  - Research can address social issues involving decolonisation, self-determination and social justice.

### Overall Conclusion

Indigenous worldviews moved through a series of phases that (L. Smith, 1999, p. 88) termed “1. contact and invasion, 2. genocide and destruction, 3. resistance and survival, 4. recovery as Indigenous peoples” (p. 88). Complementing these phases of L. Smith (1999), my thesis is positioned in a fifth space or space beyond. Biculturalism, interculturality and IBE in tertiary education organisations in Aotearoa New Zealand, Chile and Argentina respectively, derive from the global Indigenous renaissance that took place pre and post UNDRIP. These concepts denote an Indigenous, and non-Indigenous apparent coexistence. However, the neoliberal and Indigenous worldviews are not of homogenous ontology. Hence a dialectical reasoning is an impossibility. The neoliberal ontology of the market has spread around the world and does not co-exist with an Indigenous academic ontology that has spirituality at its core (Williamson, 2017).

I argued that an ontological conflict or pathology has created a gulf consistent with a *différend* (Lyotard, 1988). My thesis, positioned within the above-mentioned fifth space, offers an alternative view. From the Indigenous praxis derivative of my case studies, the Academic Quality Renaissance provided an ontological shift supported by the metaphor of space. In this fifth space beyond, the Academic Quality Renaissance emphasises cultural capital, resonating the language of UNDRIP, over other forms of capital in contrast to the current emphasis on economic capital. The case studies evidenced that a fifth space involves spirituality, respectful relationships and self-determination as part of the cultural capital that drives transformation.

If Indigenous academic quality was to represent social justice and cultural responsibility, the present academic quality must be rejected and consequently altered. The Academic Quality Renaissance redefines the space beyond the unproductive contestation of neoliberal and Indigenous imperatives within academic quality. Thus, I join the call of Indigenous leaders and scholars to challenge the status quo of the present academic quality. From this space beyond, spirituality within Indigenous quality radiates guidance towards Indigenous leaders internally at the organisational level and externally at the decision-making level of government-state policy. Economic capital is not dismissed within this model; in turn, the heightened agency of Indigenous leaders advances their management of tangible resources. To make it possible, we must work together with the United Nations, the OECD and state-governments to consider the Academic Quality Renaissance as the critical space beyond economic, to principled cultural capital.

### **My Final Words**

Consciously and conscientiously I entered the space of Indigenous research, albeit aware of my responsibilities and obligations towards the different cultures I was to encounter. That said, nothing could have prepared me for the intellectual as well as the emotional and spiritual epic journey that I had embarked on.

I was warned before my travel that Mapuche and Mocoquí people could have rejected my presence. The whiteness of my skin and Spanish my language being same as the coloniser could have worsened the possibility of connecting with the people of these

Indigenous cultures. It was my decision to take the risk of not being accepted. At first, my research was the focus of the relationships I encountered. I was then invited to present at a seminar for Mapuche tutors. At the beginning of my presentation, I instinctively recited the Māori chant 'Te Pou'. Suddenly connections occurred, first being invited to take photos with them, an event usually not proffered. My local cultural advisor was surprised about the change that occurred during and after the chant was heard. The only objective explanation was that a language has a spiritual vibration, and this vibration within the Māori language resonated with the audience. The subjective interpretation can only be described by the emotive tears that we all shared at that moment. From then on to this date, Mapuche and I have collaborated with international symposiums within our countries. Most importantly, our relationships will continue to further the Indigenous research agenda.

Interviews, observations, document analysis hui and photographs are not neutral data collecting methods. These methods involve a multifaceted interactive process between contextually situated participants and my own conscious and unconscious purposes. My study captured what participants said, what they practised, what was documented, and the photographs recorded significant artefacts. The collected data were substantial and explicitly allowed the process of codification. The codes in letters, numbers and colours revealed the consequent findings exposed within the three case studies. In addition, there had been another data more esoteric, evoked by participants through silences and even tears. At times, participants' deepest feelings were inferences that cannot be expressed. These naturally occurring empirical data were fluid; I was conscious that it could vanish in the midst of the academic rigour and the assiduousness of data collection. However, the ethereal data remained in my heart and mind, at times finding form in words within my writing. It is my hope that both data, the explicit and the implicit, are juxtaposed through my manuscript and its concluding thesis.

My PhD journey may encourage other Indigenous researchers to branch into quality within Indigenous education internationally. In addition, there are many reasons to further my own research. I am encouraged by the memorable lived experiences since the onset of this study, the relationships derived from human encounters and a deeper

understanding of the Indigenous people. My long-lasting relationship with quality systems is also another incentive to pursue further research. My love for quality started in Argentina as a young teacher. The learned skills became useful in New Zealand when the neoliberal reforms took place during the late 1980s. Regrettably, performativity invaded the fields of health, social work and education constructed from confined spaces of the political labyrinth. Academic quality was not an exception as it became included within the quantifiable techniques of a bureaucratic maze. Nevertheless, the unknowable elements, the spiritual, the miracles and the sacredness of Māori, Mapuche and Mocoví ontologies can incite Indigenous scholars to advance empirical data.

Since the onset of my study, I entered my retreat to learn what I have to communicate through my manuscript (Lyotard, 1984). I was conscious that interpretative inquiry is an ambitious project with many layers. The subjective interpretations and the discursive nature of self, in turn, were conscientiously poised in balance from an objective stance. Hence, throughout my manuscript, I have presented stories that in themselves steer interpretations. I have posed in abundance participants' direct quotes; depicted what I saw, and portrayed what I felt. The sacred dimensions of spirituality and respectful relationships became visible through participants' quotes, actions and even in the documents presented and analysed throughout my study. Yet we are, according to Lyotard (1984), in the midst of a system and, as per my study, an academic quality system that does not care about sacredness. It is time to recognise that the quality of teaching, learning and research is not merely a market model. The Academic Quality Renaissance's core pulsates the spirituality and sacredness of the Indigenous ontology (see Figure 11.3, p. 249). Throughout the spiral model of the space beyond, there are dialectical interactions and the coexistence of relationships derived from a centred cultural capital. Social justice and cultural responsibility informed the re-conceptualisation and theory of the Academic Quality Renaissance. The practice of Academic Quality Renaissance is the collective task of the global Indigenous community of tertiary educationalists.

Lyotard (1984) reminds us that "a self does not amount to much, but no self is an island; each exists in a fabric of relations that is now more complex and mobile than ever

before” (p. 15). This quote compels Indigenous researchers to join the “hidden, yet never-ending campaign” (Pohatu, 2003, p. 1). The Academic Quality Renaissance intends to change the status quo, although it is difficult, it is not impossible (Freire, 1998). At this point, I echo Foucault’s view, as the time has come to give the reader the freedom to interpret what I have written (conversation, M. Foucault 1978, cited in Carrette, 1999).

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## Acronyms

AUTEC	Auckland University of Technology Ethics Committee
CONEAU	Comisión Nacional de Evaluación y Acreditación Universitaria
EC	European Commission
IBE	Intercultural Bilingual Education
ILO	International Labour Organisation
KPI	Key Performance Indicator
NPM	New Public Management
NZQA	New Zealand Qualification Authority
OECD	Organisation for Economic and Cooperative Development
TEC	Tertiary Education Commission (NZ)
TQM	Total Quality Management
UNDRIP	United Nations Declaration of the Rights of Indigenous Peoples
UNESCO	United Nations Educational Scientific and Cultural Organisation
UNPFII	United Nations Permanent Forum on Indigenous Issues
WINHEC	World Indigenous Nations Higher Education Consortium

## Glossary

Abuelos sabios	Wise grandparents
Accion afirmativa	Affirmative action
Agencias de Acreditación	Accreditation Agencies
Ahuatanga	Māori aspect or perspective
Āhuratanga	Safe practices
Ako	To teach and learn simultaneously, to share knowledge
Aroha	Love, affection – a concept of the creative force of the spirit, and it assumes that the universe is abundant and that there are more opportunities than people. It seeks and draws out the best in people, it rejects greed, aggression and ignorance and instead encourages actions that are generous
Aroha ki te tangata	Respect for the people
Cacique	Leader, wise person
Calidad	Quality
Centro de Educación Mapuche	Mapuche Education Center
Comisión Nacional de Evaluación y Acreditación Universitaria	National Commission for Evaluation and Accreditation of Universities
Consejo Nacional de Educación	National Council of Education
Criollitas	Traditional crackers
El barro como elemento esencial para la vida en las comunidades aborígenes	Mud as an essential element for life in Aboriginal communities
El Consejo Superior de Educación	The Council of Higher Education
El Sistema Nacional del Aseguramiento de la Calidad de la Educación Superior	The National Quality Control System of Higher Education
Equidad	Equity
Espíritu del Barro	Spirit of the Mud
Faturas	Traditional donuts
Hapu	A tribe/group of extended family/whanau
Harirū	Greeting ceremony in a hui setting

He Korowai Akonga	Bachelor of Education
Himene	Hymn
Hoa haere	Travel companion/Cultural companion
Hoe Whakatare	Manager
Hui	To gather, congregate, assemble or meet upholding Māori values
Hui	To gather, congregate, assemble or meet upholding Māori values
Instituto	Institute
Instituto de Reforma Agraria	Institute of Agrarian Reform
Instituto Indígena	Indigenous Institute
Instituto Nacional de Formación Docente and the Instituto Nacional de Educación Técnica	National Institute of Teacher Education and the National Institute of Technical Education
Iwi	A greater tribe/group of a collection of hapu
Jarabe de chanear	Cherry syrup
Kaiarataki ako	Learning guide
Kaimahi	Employee, staff member, worker
Kaitiaki	Guardian/Caretaker
Kaitiakitanga	Responsibility
Kanohi kitea	The seen face
Karakia	Prayer
Karakia timatanga	Early prayer
Karakia whatamutunga	Last prayer
Kaua e māhaki	Don't flaunt your knowledge
Kaua e takahia te mana o te tangata	Do not trample over the mana of the people
Kaumātua	A male Māori Elder with knowledge and status
Kaupapa	Topic
Kaupapa Māori	A philosophical theory, incorporating the knowledge, skills, attitudes and values of Māori society
Kawa	Protocol
Kia tūpato	Be cautious

Koha	Contribution towards running costs or service
Koru	Loop – Is a spiral shape based on the shape of a new unfurling fern frond and symbolizing new life, growth, strength and peace. It is an integral symbol in Māori art, carving and tattoos
Kotahitanga	Unity
Kuia	Female elder
Kupu	Words
Kura Kaupapa Māori	Māori language immersion class
La Comisión Nacional de Acreditación	The National Commission for Accreditation
La Guerra Sucia	The Dirty War
La rectoría	The rectory, the Principal's office
Ley Orgánica Constitucional de Enseñanza	Constitutional Organic Law of Education
Los Desaparecidos	The Disappeared
Machi	A traditional healer and religious leader in the Mapuche culture of <i>Chile</i> and Argentina. Machis play significant roles in Mapuche religion. Women are more commonly machis than men
Mana	Authority, control, influence, prestige or power. It is also honour
Manaaki ke te tangata	Share and host people
Māori	Indigenous People of Aotearoa New Zealand
Mapuche	From Mapu: Land, Che: Peple – People of the Land – Indigenous people of Chile
Mapugundun	Language spoken by the Mapuche
Mātauranga	Education
Mate	Latin American tea cup made with pamkin skin
Mauri ora	Well-being, transformation
Media luna	Croissant
Mihi	Oratory greeting and acknowledgement
Ministerio de Educación	Ministry of Education
Ministerio de Educación de Chile	Ministry of Education of Chile
Mocoví	Indigenous people of Argentina

Modelo distintivo de la Universidad Latin American	Distinctive model for Latin America university
Motu	Island, country
Ngā Takepū	The Principles
Ngā ture	Rules
Ngā uara	Values
Ngā Wānanga	The schools
Pākehā	Originally, a non-Māori/Polynesian, now considered to be either a white New Zealander, or white person in general
Paliwe	Workshop facilities
Participación	Participation
Pepeha	Background of place and ancestors
Poroporoaki	Greetings (opening)/farewell (closing)
Pou	Stake/pillar/support
Pōwhiri	A welcome (usually as a formal ceremony)
Programa de Mejoramiento de la Calidad y la Equidad de la Educación Superior del Ministerio de Educación	Programme for Improvement of the Quality and Equity of Higher Education of the Ministry of Education
Rangahau	Research
Rangatiratanga-through-kotahitanga	Self-determination through union
Rohe	Territory or boundaries of iwi (tribes)
Ruka	Traditional Mapuche house type
Sistema de Información de la Educación Superior	Higher Education Information System
Sistema Especial de Admisión para Postulantes con Ascendencia Mapuche	Special Admission System for Postulants with Mapuche Ancestry
Takiwā	A tribal district
Tangata Whenua	From Tangata: People, Whenua: Land – People of the Land
Tangi	To cry, a funeral
Taonga	Treasured object, object of worth, tool/instrument/utensil

Tau kumekume	Positive and negative tensions
Tauira	Student
Te Ao Māori	The Māori World
Te Ika a Māui	The Fish of Māui – The North Island of New Zealand
Te Kōhanga Reo	The Language Nest
Te mana o te kupu, te poro o te Mātauranga, te wairua o te mahi	Integrity, wisdom and spirituality inform a Māori ethical research framework
Te Rautaki Māori	The Māori Strategy
Te Tohu Paetahi Ngā Poutoko Whakarara Oranga	Bicultural Degree in Social Work Biculturalism in Practice
Te Whakakoha Rangatiratanga	Respectful Relationships
Tikanga	Māori customary system of values and practices
Tikanga Rangahau	Research Ethics
Tino rangatiratanga	Self determination; self-management; political control by Māori people over Māori affairs
Tipuna	Ancestors
Titiro, whakarongo, kōrero	Look, listen, speak
Tumu	Leader; upper management
Tupuna	Ancestor
Vizcacha	Variety of chinchilla
Wairua	From: Wai: water/river, Rua: two – the second stream – spirit/spiritual
Wairuatanga	An understanding and believing that there is a spiritual existence in addition to the physical
Whaea	Mother or aunt
Whakapapa	Genealogy
Whakapono	Belief, trust
Whakatauki	Proverb
Whanau	Family
Whanaungatanga	Relationship, kinship, sense of family connection. A relationship through shared experiences and working together which provides people with a sense of belonging

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Whare	House, building
Yamün	Respect

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# Appendices

# Appendix 1 – Interviews

# Appendix 1A

## Participant Information Sheet

For use in Interview.

20 July 2015

### Project Title

How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

### An Invitation

My name is Norma Rosales-Anderson and I am currently enrolled in the Doctor of Philosophy (PhD) degree in the Faculty of Culture and Society in the School of Education at Auckland University of Technology (AUT). I am seeking your assistance in meeting the requirements for a research as part of a thesis that forms a substantial part of this doctoral degree. I may also utilise the findings of this research for conference presentations, the writing of articles or journals and any other publications within the academic field.

Your involvement in the research is entirely voluntary and you can withdraw at any time prior to the completion of data collection by 28 February 2016. Neither your position nor organisation will be identified in the thesis or any other form of publication or presentation.

### What is the purpose of this research?

The purpose of my project is to explore the impossibilities, tensions, challenges and opportunities resulting from the apparent irreconcilable differences between neoliberal and Indigenous worldviews. Through this study, I will investigate and analyse successful practices emerging from within and across the two paradigms, neoliberal and Indigenous, within Indigenous tertiary education organisations.

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

I have obtained your name, e mail address and position through the organisation internet. I am contacting you because you identify with the criteria for participants that are 'academic leaders who manage quality systems within an Indigenous tertiary education organisation'. I have purposely excluded leaders who manage quality systems within the Whare Aronui in Tamaki Makaurau campus of the organisation from where I work as kaiako. This is to avoid any conflict of interest that could arise amongst people who work close.

### What will happen in this research?

I will be collecting data using a semi-structured interview questionnaire and would appreciate being able to interview you at a time that is mutually suitable. If you agree to participate I will send you an interview schedule with the dates and times that I will be in your area. The interview will take about 60 minutes. Before the interview takes place, I will be asking you to sign a consent form regarding this event. I will be recording your contribution and will provide a transcript for you to check. I will use the data only for the purposes explained above.

### What are the discomforts and risks?

In the unlikely case that this interview could cause you any discomfort, you can withdraw at any time. I will ensure that any risk of being identified will be minimised by keeping data secure and writing safe in such a way that your identity and role are not provided in the thesis manuscript or any transcript sent to participants for checking.

**What are the benefits?**

This research will contribute to increase the scarce literature on how leaders navigate quality systems within Indigenous tertiary education organisations. This study has the potential to contribute to the Indigenous research agenda within the international arena.

**How will my privacy be protected?**

For the interview, I will book a room through the internet booking system to ensure privacy.

The information you provide will be kept separate from your personal details, and only my supervisor and I will have access to this. The interview transcript will not have your name or any other identifying information on it. The interview tapes and transcribed information will be kept in a memory stick (USB) in my supervisor's office for six years, before being securely destroyed.

**What are the costs of participating in this research?**

No monetary cost is involved in this research. Yet, your invaluable time of about 60 minutes to complete the interview is very much appreciated, in particular considering your busy schedule.

**What opportunity do I have to consider this invitation?**

You can consider this invitation for two weeks since you receive this letter.

**How do I agree to participate in this research?**

Please contact me via e-mail stating that you wish to participate.

**Will I receive feedback on the results of this research?**

I will send you a transcript of the findings for you to check.

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

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor: Dr. Howard Youngs, [howard.youngs@aut.ac.nz](mailto:howard.youngs@aut.ac.nz), (09) 921 9999 ext. 9633

Any concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK: Kate O'Connor, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz), (09) 921 9999 ext. 6038.

**Whom do I contact for further information about this research?**

Researcher Contact Details: Norma Rosales-Anderson - [norma.anderson@twoa.ac.nz](mailto:norma.anderson@twoa.ac.nz) - (09) 257 5663.

Approved by the Auckland University of Technology Ethics Committee on 26 August 2015

AUTEK Reference number 15/283 AUTEK.

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

## Appendix 1B

### Indicative Questions for Interviews

*Project title:* How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

*Project Supervisor:* Dr Howard Youngs

*Researcher:* Norma Rosales-Anderson

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1. Could you please tell me, what is your understanding of quality within your organisation?
2. What does a neoliberal worldview mean to you?
3. How do neoliberal worldviews regulate quality within your organisation?
4. What does an Indigenous worldview mean to you?
5. How do Indigenous worldviews regulate quality within your organisation?
6. Could you please give me an idea of how you see values and principles of quality linked to a neoliberal perspective?
7. Could you please give me an idea of how you see values and principles of quality linked to an Indigenous perspective?
8. Could you please tell me, and give examples what are the:
  - a. Tensions
  - b. Challenges
  - c. Opportunities
  - d. Possibilities, and/or impossibilitiesderived from neoliberal and Indigenous worldviews within your organisation?
9. Keeping in mind the examples you gave in the last question, could you please tell me if you can or cannot mediate quality systems 'in-between' neoliberal and indigenous values and expectations?
10. Does the way quality is managed in your organisation need to change? If so, why (With reference to neoliberal and indigenous values of your organisation)? Is this possible?

# Appendix 1C

## Consent Form

For use in Interview.

*Project title:* How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

*Project Supervisor:* Dr Howard Youngs

*Researcher:* Norma Rosales-Anderson

- I have read and understood the information provided about this research project in the Information Sheet dated **20 November 2015**.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a copy of the report from the research (please tick one): Yes  No

Participant's signature : .....

Participant's name : .....

Participant's Contact Details (if appropriate)

.....  
.....  
.....  
.....

Date : .....

Approved by the Auckland University of Technology Ethics Committee on 26 August 2015

AUTEC Reference number 15/283 AUTEC.

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

## Appendix 2 – Observations

## Appendix 2A

### Participant Information Sheet

For use in Observation.

20 July 2015

#### Project Title

How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

#### A request for observation

My name is **Norma Rosales-Anderson** and I am currently enrolled in the Doctor of Philosophy (PhD) degree in the Faculty of Culture and Society in the School of Education at Auckland University of Technology (AUT). I am seeking your assistance in meeting the requirements for a research as part of a thesis that forms a substantial part of this doctoral degree. I may also utilise the findings of this research for conference presentations, the writing of articles or journals and any other publications within the academic field.

Your involvement in the research is entirely voluntary and you can withdraw at any time prior to the completion of data collection by 28 February 2016. Neither your position nor organisation will be identified in the thesis or any other form of publication or presentation.

#### What is the purpose of this research?

The purpose of my project is to explore the impossibilities, tensions, challenges and opportunities resulting from the apparent irreconcilable differences between neoliberal and Indigenous worldviews. Through this study, I will investigate and analyse successful practices emerging from within and across the two paradigms, neoliberal and Indigenous, within Indigenous tertiary education organisations.

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

You have been identified through the organisation's internet as the chair person for the academic quality systems hui that take place within your organisation. The criteria for participants are 'academic leaders who manage quality systems within an Indigenous tertiary education organisation'.

#### What will happen in this research?

I am approaching you to request if I could observe as a non-participant researcher, one of the academic quality systems meetings of the organisation. If you agree I will send you an observation protocol and subsequent framework. If you accept, could you please forward this information to the other academic leaders that participate in these meetings? If any person does not agree to this observation, I will not proceed or make any further request. Before the observation takes place, I will be asking you and all other participants to sign a consent form regarding this event. I will be taking notes within the attached framework and I will provide a copy to you and other participants to check. I will use the data only for the purposes explained above.

#### What are the discomforts and risks?

In the unlikely case that this observation could cause you or any other participant any discomfort, you can ask me to leave the room. Besides, I will ensure that any risk of participants being identified will be minimised by keeping data secure and writing safe in such a way that your identity and role are not provided in the thesis manuscript or any transcript.

**What are the benefits?**

This research will contribute to increase the scarce literature on how leaders navigate quality systems within Indigenous tertiary education organisations. This study has the potential to contribute to the Indigenous research agenda within the international arena.

**How will my privacy be protected?**

The information you provide will be kept separate from your personal details, and only my supervisor and I will have access to this. The interview transcript will not have your name or any other identifying information on it. The interview tapes and transcribed information will be kept in a memory stick (USB) in my supervisor's office for six years, before being securely destroyed.

**What are the costs of participating in this research?**

No monetary cost is involved in this research. Yet, your and other participants' time to read documents and consider my request is very much appreciated.

**What opportunity do I have to consider this invitation?**

You can consider this invitation for two weeks since you receive this letter.

**How do I agree to participate in this research?**

Please contact me via e mail indicating that you will allow me to observe an academic quality systems meeting.

**Will I receive feedback on the results of this research?**

I will send you a summary of the findings before the thesis is ready for examination.

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

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor: Dr. Howard Youngs, [howard.youngs@aut.ac.nz](mailto:howard.youngs@aut.ac.nz) , (09) 921 9999 ext. 9633

Any concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK: Kate O'Connor, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz) , (09) 921 9999 ext. 6038.

**Whom do I contact for further information about this research?**

**Researcher Contact Details:** Norma Rosales-Anderson - [norma.anderson@twoa.ac.nz](mailto:norma.anderson@twoa.ac.nz) - (09) 257 5663.

Approved by the Auckland University of Technology Ethics Committee on 26 August 2015

AUTEK Reference number 15/283 AUTEK

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

# Appendix 2B

## Observation Protocol

For use in Observation.

20 July 2015

*Project title:* How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

*Project Supervisor:* Dr Howard Youngs

*Researcher:* Norma Rosales-Anderson

---

### **How people will be recruited?**

Participants of academic quality systems meetings will be asked if I could observe one of the meetings.

### **How people will be informed about the observation?**

Through an invitation sheet received via e-mail.

### **How people will consent to the observation?**

Each participant will sign a written consent form.

### **What will be analysed and what data will be collected?**

neoliberal and Indigenous items discussed within the meeting. Neoliberal and Indigenous worldviews discussed within the meeting.

### **How the data will be collected?**

I will collect the data by taking notes in the attached observation framework designed for this purpose.

### **What is the data collection instrument?**

The data collection instrument is a non-participant observation that as a PhD student researcher I will conduct within an academic quality systems meeting. I endeavour to minimise any obstruction to the hui. If any participant feels uncomfortable with my presence I will leave the room immediately.

Approved by the Auckland University of Technology Ethics Committee on 26 August 2015

AUTEC Reference number 15/283 AUTEC.

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

## Appendix 2C

### Indicative Framework for Observation

For use in Observation.

*Project title:* The 'in-between' space: Can mediating quality in Indigenous tertiary education organisations be equitably resolved?

*Project Supervisor:* Dr. Howard Youngs

*Researcher:* Norma Rosales-Anderson

*Date:* ..... *Time:*

.....

Indicative Framework for Observation

	Descriptive notes	Reflective notes - Foci
<b>Setting</b>		
<b>Imperatives of Quality</b>		
<b>Values of quality</b>		
<b>Tensions/Challenges</b>		
<b>Opportunities/Impossibilities</b>		

*Questions and Answers amongst Participants*

*Karakia whakamutunga – Final Prayer*

# Appendix 2D

## Consent Form

For use in Observation.

*Project title:* How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

*Project Supervisor:* Dr Howard Youngs

*Researcher:* Norma Rosales-Anderson

- I have read and understood the information provided about this research project in the Information Sheet dated **20 February 2016**.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the documentary analysis hui within the framework provided for this purpose.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information including transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a copy of the report from the research (please tick one): Yes  No

Participant's signature : .....

Participant's name : .....

Participant's Contact Details (if appropriate) :

.....  
.....  
.....  
.....

Date : .....

Approved by the Auckland University of Technology Ethics Committee on 26 August 2015

AUtec Reference number 15/283 AUtec.

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

## **Appendix 3 – Documentary Analysis Hui**

## Appendix 3A

### Participant Information Sheet

For use in Documentary Analysis Hui.

20 July 2015

#### Project Title

How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

#### An Invitation

My name is **Norma Rosales-Anderson** and I am currently enrolled in the Doctor of Philosophy (PhD) degree in the Faculty of Culture and Society in the School of Education at Auckland University of Technology (AUT). I am seeking your assistance in meeting the requirements for a research as part of a thesis that forms a substantial part of this doctoral degree. I may also utilise the findings of this research for conference presentations, the writing of articles or journals and any other publications within the academic field.

Your involvement in the research is entirely voluntary and you can withdraw at any time prior to the completion of data collection by 28 February 2016. Neither your position nor organisation will be identified in the thesis or any other form of publication or presentation.

#### What is the purpose of this research?

The purpose of my project is to explore the impossibilities, tensions, challenges and opportunities resulting from the apparent irreconcilable differences between neoliberal and Indigenous worldviews. Through this study, I will investigate and analyse successful practices emerging from within and across the two paradigms, neoliberal and Indigenous, within Indigenous tertiary education organisations.

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

I have obtained your name, e mail address and position through the public website. I am contacting you because you identify with the criteria for participant that is 'academic leaders who manage quality systems within an Indigenous tertiary education organisation'. I have purposely excluded leaders who manage quality systems within the Whare Aronui in Tamaki Makaurau campus of the organisation from where I work as kaiako. This is to avoid any conflict of interest that could arise amongst people who work close.

#### What will happen in this research?

I will be collecting data using a Documentary Analysis Hui. This will be a focus group between three to five participants who will analyse company documents published in organisation website Te Kete. If you agree to participate I will send you the Documentary Analysis Hui Protocol and Framework as well as the date and time for the hui. The hui will take around 60 minutes. Before the hui takes place, I will be asking you to sign a consent form regarding this event. I will be taking notes of your contribution and will provide a transcript for you to check. I will use the data only for the purposes explained above.

#### What are the discomforts and risks?

In the unlikely case that this hui could cause you any discomfort, you can withdraw at any time. I will ensure that any risk of being identified will be minimised by keeping data secure and writing safe in such a way that your identity and role are not provided in the thesis manuscript or any transcript sent to participants for checking.

#### What are the benefits?

This research will contribute to increase the scarce literature on how leaders navigate quality systems within Indigenous tertiary education organisations and have the potential to contribute to the Indigenous research agenda within the international arena.

**How will my privacy be protected?**

The information you provide will be kept separate from your personal details, and only my supervisor and I will have access to this. The documentary analysis hui framework will not have your name or any other identifying information on it. The written information will be kept in my supervisor's office for six years, before being securely destroyed.

**What are the costs of participating in this research?**

No monetary cost is involved in this research. Yet, your invaluable time of about 60 minutes to complete the interview is very much appreciated, in particular considering your busy schedule.

**What opportunity do I have to consider this invitation?**

You can consider this invitation for two weeks since you receive this letter.

**How do I agree to participate in this research?**

Please contact me via e-mail stating that you wish to participate.

**Will I receive feedback on the results of this research?**

I will send you a copy of the findings for you to check.

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

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor: Dr. Howard Youngs, [howard.youngs@aut.ac.nz](mailto:howard.youngs@aut.ac.nz), (09) 921 9999 ext. 9633

Any concerns regarding the conduct of the research should be notified to the Executive Secretary of ATEC: Kate O'Connor, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz), (09) 921 9999 ext. 6038.

**Whom do I contact for further information about this research?**

**Researcher Contact Details:** Norma Rosales-Anderson - [norma.anderson@twoa.ac.nz](mailto:norma.anderson@twoa.ac.nz) - (09) 257 5663.

Approved by the Auckland University of Technology Ethics Committee on 26 August 2015

ATEC Reference number 15/283 ATEC.

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

## Appendix 3B

### Documentary Analysis Hui Protocol

For use in Documentary Analysis Hui.

20 July 2015

*Project title:* How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

*Project Supervisor:* Dr Howard Youngs

*Researcher:* Norma Rosales-Anderson

---

#### **What is a Documentary Analysis Hui?**

Document analysis is a method of data collection by which documents are normally analysed by the researcher. However, taking into consideration the notion of whanaungatanga, I am inviting you to participate in this hui with the view to contribute to the analysis of company documents within a document analysis hui.

#### **How people will be recruited?**

People will be recruited amongst leaders who manage quality systems in the organisation.

#### **How people will be informed about the documentary analysis hui?**

Through and invitation to document analysis hui received via e-mail.

#### **How people will consent to the documentary analysis hui?**

Each participant will sign a written consent form.

#### **What will be analysed and what data will be collected?**

Neoliberal and Indigenous items within the documents will be analysed. Neoliberal and Indigenous worldviews contain in the documents will be collected.

#### **How the data will be collected?**

I will collect the data by taking notes in the attached document analysis framework designed for this purpose.

#### **What is the data collection instrument?**

The data collection instrument is a focus group consisting of leaders who manage quality systems who will analyse company documents within a documentary analysis hui.

Approved by the Auckland University of Technology Ethics Committee on 26 August 2015

AUTEC Reference number 15/283 AUTEC.

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

## Appendix 3C

### Indicative Framework for Documentary Analysis Hui

For use in Documentary Analysis Hui.

*Project title:* How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

*Project Supervisor:* Dr. Howard Youngs

*Researcher:* Norma Rosales-Anderson

*Date:*..... *Time:*  
.....

*Venue:* Room no .....

*Karakia timatanga:* ..... *Hui* ..... *started:*  
.....

Indicative Framework for Documentary Analysis Hui

	<b>Descriptive notes</b>	<b>Reflective notes - Foci</b>
Document name, history/audience		
<b>Imperatives of Quality</b> How does the document meet the imperatives of the organisation's quality systems?		
<b>Values of Quality</b> How does the document represent neoliberal and Indigenous values?		
<b>Tensions/Challenges</b> How does the document attempt to mediate the two worlds for leaders?		
<b>Opportunities/Impossibilities</b> Does the document reflect opportunities and/or impossibilities for reconciling quality within Wānanga?		

*Questions and Answers amongst Participants*

*Karakia whakamutunga – Final Prayer*

# Appendix 3D

## Consent Form

For use in Documentary Analysis Hui (each participant).

*Project title:* How can quality be re-conceptualised so Indigenous tertiary education organisations could move beyond the unproductive contestation of neoliberal and Indigenous imperatives?

*Project Supervisor:* Dr Howard Youngs

*Researcher:* Norma Rosales-Anderson

- I have read and understood the information provided about this research project in the Information Sheet dated **20 February 2016**.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the documentary analysis hui within the framework provided for this purpose.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information including transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a copy of the report from the research (please tick one): Yes  No

Participant's signature : .....

Participant's name : .....

Participant's Contact Details (if appropriate) :

.....  
.....  
.....  
.....

Date : .....

Approved by the Auckland University of Technology Ethics Committee on 26 August 2015

AUtec Reference number 15/283 AUtec.

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

## **Appendix 4 – Entrevistas**

## Appendix 4A

### Página de información para Participante

Para utilizar en entrevista.

20 de julio 2015

#### Título de la Investigación

¿Cómo re-conceptualizar la calidad como organizaciones de educación terciaria indígena podría ir más allá de la contestación improductiva de los imperativos neoliberales e indígenas?

#### Invitación para el participante

Mi nombre es Norma Rosales-Anderson y actualmente estoy inscrita en el grado de Doctor en Filosofía (PhD) en la Facultad de Cultura y Sociedad en La Escuela de Educación de la Universidad Tecnológica de Auckland (AUT). Estoy pidiendo su ayuda en el cumplimiento de los requisitos para una investigación como parte de la tesis que forma parte sustancial de este doctorado. Yo también puedo utilizar los resultados de la investigación para la publicación de artículos en revistas, conferencias o presentaciones en congresos académicos.

Su participación en la investigación es completamente voluntaria, y usted puede retirarse o renunciar a la investigación en cualquier momento antes de que los resultados estén finalizados para el 28 de febrero del 2016. Ni usted ni la organización serán identificados en la tesis o cualquier otra forma de publicación o presentación.

#### ¿Cuál es el propósito de esta investigación?

El objetivo de mi proyecto es explorar críticamente las tensiones, las imposibilidades aparentes, retos y oportunidades derivadas de las diferencias aparentemente irreconciliables entre cosmovisiones neoliberales e Indígenas. Por lo tanto, a través de este estudio, voy a investigar y analizar críticamente las prácticas exitosas en los paradigmas neoliberales, e Indígenas, dentro de las organizaciones de educación terciaria Indígenas.

#### ¿Cómo he sido yo identificado and por que he sido invitado a participar en esta investigación?

He obtenido su nombre y lugar de trabajo a través del internet la organización. Me he puesto en contacto con usted porque se identifica con los criterios de los participantes que son 'líderes académicos que gestionan los sistemas de calidad educativa dentro de una organización de educación superior Indígena'.

#### ¿Qué ocurrirá durante esta investigación?

Voy a estar recolectando datos mediante a través de entrevistas y agradecería poder entrevistarle en un momento en que sea mutuamente conveniente. La entrevista tomará cerca de sesenta minutos. Antes de que la entrevista se lleve a cabo, pediré que firme un formulario de consentimiento con respecto a este evento. En el caso poco probable de que esta entrevista pueda causarle alguna molestia, puede retirarse en cualquier momento. Voy a grabar su aporte y le proporcionaré una transcripción para que usted compruebe antes de realizar el análisis de datos. La transcripción de la entrevista no tendrá su nombre o cualquier otra información de identificación. La grabación de la entrevista y la información transcrita se mantendrán en un gabinete cerrado en la oficina de mi supervisor. Luego de seis años esta grabación será destruida en forma segura.

#### ¿Cuáles son las incomodidades or riesgos?

En el caso poco probable de que esta entrevista pueda causarle alguna molestia, puede retirarse en cualquier momento. Puedo asegurar que todo riesgo durante esta investigación será mínimo porque he tomado precauciones para que no sea identificado durante las transcripciones y la escritura de la tesis.

**¿Cuáles son los beneficios?**

Esta investigación contribuirá a incrementar la literatura actualmente carente en relación a como líderes académicos gestionan los sistemas de calidad educativa dentro de una organización de educación superior Indígena'. Esta investigación tiene el potencial de contribuir a la agenda internacional Indígena.

**¿Cómo estará protegida mi privacidad?**

La información que usted proveerá estará separada de sus datos personales y solo mi supervisor tendrá acceso a la misma. La transcripción de la entrevista no tendrá su nombre o ninguna otra data que pueda identificarlo. La grabación y transcripción estarán archivadas en un USB en la oficina de mi supervisor. En seis años esta información será destruida.

**¿Cuales son los costos envueltos en esta investigación?**

Esta investigación no tiene costos monetarios adjuntos. Su tiempo de sesenta minutos que tomará la entrevista es el costo que usted estará aportando, por lo que estoy muy agradecida.

**¿Cuánto tiempo tengo para considerar esta invitación?**

Puede responder durante una semana desde el recibo de la invitación.

**¿Cómo confirmo mi participación?**

Por favor envíe un e mail confirmando su participación

**¿Recibiré notificación de los resultados de esta investigación?**

Le enviaré una síntesis de los resultados antes que el análisis de la investigación esté concluido.

**¿Qué puedo hacer si tengo dudas sobre esta investigación?**

Alguna duda sobre esta investigación puede comunicarse en primera instancia con el Supervisor de la Investigación: Dr. Howard Youngs, [howard.youngs@aut.ac.nz](mailto:howard.youngs@aut.ac.nz) , (09) 921 9999 ext. 9633.

Cualquier inquietud sobre la realización de la investigación deben ser notificados a la Secretaría Ejecutiva de AUTEK: Kate O'Connor, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz) , (09) 921 9999 ext. 6038.

**Detalles de la investigadora:** Norma Rosales-Anderson - [norma.anderson@twoa.ac.nz](mailto:norma.anderson@twoa.ac.nz) - (09) 257 5663

**Aprobado por el Comité de ética de la Universidad Tecnológica de Auckland el 26 de agosto de 2015**

**AUTEK número referencia es 15/283 AUTEK**

**Nota: El participante deberá conservar una copia de este formulario**

## Appendix 4B

### Preguntas Indicativas para Entrevista

<i>Título de la Investigación:</i>	¿Cómo re-conceptualizar la calidad como organizaciones de educación terciaria indígena podría ir más allá de la contestación improductiva de los imperativos neoliberales e indígenas?
<i>Supervisor:</i>	Dr Howard Youngs
<i>Investigator:</i>	Norma Rosales-Anderson

---

1. ¿Por favor, podría decirme que entiende usted por calidad educativa a través de su organización?
2. ¿Que interpreta usted como punto de vista neoliberal?
3. ¿Como regulan la calidad educativa en su organización los puntos de vista neoliberales?
4. ¿Que interpreta usted como punto de vista Indígenas?
5. ¿Como regulan la calidad educativa en su organización los puntos de vista Indígenas?
6. ¿Podría darme una idea de cómo usted ve los valores y principios de calidad educativa conectados con perspectivas neoliberales?
7. ¿Podría darme una idea de cómo usted ve los valores y principios de calidad educativa conectados con perspectivas Indígenas?
8. Podría usted decirme y darme ejemplos de:
  - a. Tensiones
  - b. Retos
  - c. Oportunidades
  - d. Imposibilidades y/o posibilidades¿Derivadas de los puntos de vista neoliberales e Indígenas en su organización?
9. ¿Teniendo en cuenta los ejemplos que me ha dado en la última pregunta, podría decirme si usted puede o no mediar los sistemas de calidad educativa en medio valores y expectativas neoliberales e Indígenas?
10. ¿Se necesita cambiar la forma en que la calidad educativa es manejada en su organización?
11. ¿Por qué? y Es esto posible?

## Appendix 4C

### Formulario de Consentimiento para Entrevista

Para utilizar en entrevista.

*Título de la Investigación:* ¿Cómo re-conceptualizar la calidad como organizaciones de educación terciaria indígena podría ir más allá de la contestación improductiva de los imperativos neoliberales e indígenas?

*Supervisor:* Dr. Howard Youngs.

*Investigadora:* Norma Rosales-Anderson.

- He leído y entendido la información proporcionada sobre este proyecto de investigación en la hoja de información del 20 de Septiembre de 2015.
- He tenido la oportunidad de hacer preguntas y han respondido a ellas.
- Entiendo que se tomarán notas durante la atención del grupo y que también será grabado en audio y transcritas.
- Entiendo que puedo retirarme o puedo retirar cualquier información que he proporcionado para este proyecto en cualquier momento antes de la finalización de la recolección de datos, sin ser perjudicado de ninguna manera.
- Si me retiro, entiendo que toda la información pertinente incluyendo cintas y las transcripciones o partes del mismo, será destruida.
- Estoy de acuerdo en participar en esta investigación.
- Deseo recibir una copia del informe de la investigación (por favor marque uno): Sí  No

Firma del participante: .....

Nombre del participante: .....

Datos de contacto del participante (si procede):

.....  
.....  
.....  
.....

Fecha: .....

Aprobado por el Comité de ética de la Universidad Tecnológica de Auckland el 25 de Agosto de 2015

AUTEC número referencia es 15/283 AUTEC

**Nota: El participante deberá conservar una copia de este formulario**

## **Appendix 5 – Observación**

## Appendix 5A

### Página de Información para Participante

Para utilizar en Observación.

20 July 2015

#### **Título de la Investigación**

El espacio intermedio: ¿Puede la mediación de la calidad de educación en las organizaciones de educación terciaria Indígenas resolverse de manera equitativa?

#### **Solicitud/autorización**

Mi nombre es Norma Rosales-Anderson y actualmente estoy inscrita en el grado de Doctor en Filosofía (PhD) en la Facultad de Cultura y Sociedad en La Escuela de Educación de la Universidad Tecnológica de Auckland (AUT). Estoy pidiendo su ayuda en el cumplimiento de los requisitos para una investigación como parte de la tesis que forma parte sustancial de este doctorado. Yo también puedo utilizar los resultados de ésta investigación para la publicación de artículos en revistas, conferencias o presentaciones en congresos académicos.

Su participación en la investigación es completamente voluntaria, y usted puede retirarse o renunciar a la investigación en cualquier momento antes de que los resultados estén finalizados para el 28 de Febrero del 2018. Ni usted ni la organización serán identificados en la tesis o cualquier otra forma de publicación o presentación.

#### **¿Cuál es el propósito de esta investigación?**

El objetivo de mi proyecto es explorar críticamente las tensiones, las imposibilidades aparentes, retos y oportunidades derivadas de las diferencias aparentemente irreconciliables entre cosmovisiones neoliberales e indígenas. Por lo tanto, a través de este estudio, voy a investigar y analizar críticamente las prácticas exitosas que salen de dentro y fuera de los dos paradigmas neoliberales, e Indígenas, dentro de las organizaciones de educación terciaria Indígenas.

#### **¿Cómo he sido yo identificado and por que he sido invitado a participar en esta investigación?**

He obtenido su nombre y lugar de trabajo a través del internet de la organización. Me he puesto en contacto con usted porque se identifica con los criterios de los participantes que son 'líderes académicos que gestionan los sistemas de calidad educativa dentro de una organización de educación superior Indígena'.

#### **¿Qué ocurrirá durante esta investigación?**

Me estoy contactando con usted para solicitar su permiso para poder observar, sin participar, en una de las reuniones de su organización donde se traten sistemas de calidad educativa. Si usted está de acuerdo, le enviaré un protocolo de observación junto con la estructura subsecuente. En ese caso, por favor podría usted enviar esta página a los otros líderes que participan en estas reuniones. Si hay alguna persona que no está de acuerdo con otorgarme permiso para observar la reunión, yo no participaré y no pediré otra oportunidad. Antes que la observación comience, le pediré a usted y a cada uno de los participantes, que firmen un formulario de consentimiento para este evento. Yo tomaré notas que incluiré en la estructura que he adjuntado, le enviaré una copia lo mismo que a los participantes para revise. Usaré la colección de datos solamente para los propósitos indicados anteriormente.

#### **¿Cuáles son las incomodidades or riesgos?**

En el caso poco probable de que mi observación pueda causarle alguna molestia a cualquier miembro de la reunión, me retirare de inmediato. Puedo asegurar que todo riesgo durante esta investigación será mínimo porque he tomado precauciones para que ningún participante sea identificado durante las transcripciones y la escritura de la tesis.

**¿Cuáles son los beneficios?**

Esta investigación contribuirá a incrementar la literatura actualmente carente en relación a como líderes académicos gestionan los sistemas de calidad educativa dentro de una organización de educación superior Indígena'. Esta investigación tiene el potencial de contribuir a la agenda internacional Indígena.

**¿Cómo se protegerá mi privacidad?**

La información que usted proveerá estará separada de sus datos personales y solo mi supervisor tendrá acceso a la misma. La transcripción de la entrevista no tendrá su nombre o ninguna otra data que pueda identificarlo. La grabación y transcripción estarán archivadas en un USB en la oficina de mi supervisor. En seis años esta información será destruida.

**¿Cuáles son los costos envueltos en esta investigación?**

Esta investigación no tiene costos monetarios adjuntos. Su tiempo de 60 minutos que tomara la entrevista es el costo que usted estará aportando.

**¿Cuánto tiempo tengo para considerar esta invitación?**

Puede responder durante una semana desde el recibo de la invitación.

**¿Cómo confirmo mi participación?**

Por favor envíe un e mail confirmando su autorización para mi observación de una reunión de sistemas de calidad educativa.

**¿Recibiré notificación de los resultados de esta investigación?**

Le enviaré una síntesis de los resultados antes que el análisis de la investigación esté concluido.

**¿Qué puedo hacer si se presentan inquietudes con respecto a esta investigación?**

Alguna duda sobre esta investigación puede comunicarse en primera instancia con el Supervisor de la Investigación: Dr. Howard Youngs, [howard.youngs@aut.ac.nz](mailto:howard.youngs@aut.ac.nz), (09) 921 9999 ext. 9633.

Cualquier inquietud sobre la realización de la investigación deben ser notificados a la Secretaría Ejecutiva de AUTEK: Kate O'Connor, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz), (09) 921 9999 ext. 6038.

**¿Con quién puedo contactarme para aclarar preguntas sobre esta investigación?**

**Detalles de la investigadora:** Norma Rosales-Anderson - [norma.anderson@twoa.ac.nz](mailto:norma.anderson@twoa.ac.nz) - (09) 257 5663.

Aprobado por el Comité de ética de la Universidad Tecnológica de Auckland el 25 de Agosto de 2015

AUTEK número referencia es 15/283 AUTEK

**Nota: El participante deberá conservar una copia de este formulario**

## Appendix 5B

### Protocolo de Observación

20 de Julio 2015

Para utilizar en Observación.

<i>Título de la Investigación:</i>	¿Cómo re-conceptualizar la calidad como organizaciones de educación terciaria indígena podría ir más allá de la <b>Contestación</b> improductiva de los imperativos neoliberales e indígenas?
<i>Supervisor:</i>	Dr. Howard Youngs.
<i>Investigadora:</i>	Norma Rosales-Anderson.

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#### **¿Cómo se reclutará a las personas?**

Líderes que forman parte de la reunión de calidad educativa pueden autorizar que la investigadora observe una reunión de líderes.

#### **¿Cómo se informará a las personas sobre la observación?**

A través de una invitación enviada por e-mail.

#### **¿Cómo darán las personas consentimiento para la observación?**

Cada participante firmará un formulario de consentimiento para observación.

#### **¿Qué se analizará y qué data será colectada?**

Se analizarán elementos neoliberales e Indígenas tratados en la reunión. Esto es en referencia a puntos de vista neoliberales e Indígenas.

#### **¿Cómo se coleccionará la data?**

Coleccionaré la data tomando notas en la estructura indicativa para la observación.

#### **¿Cuál es el instrumento para la colección de data?**

El instrumento es una observación no participativa de parte del investigador. Como estudiante de doctorado conduciré una observación de una reunión de sistemas de calidad educativa. Yo haré lo posible para no disturbar la reunión. Si un participante se siente incómodo con mi presencia, me retirare de la reunión inmediatamente.

Aprobado por el Comité de ética de la Universidad Tecnológica de Auckland el 25 de Agosto de 2015

AUTEC número referencia es 15/283 AUTEC

**Nota: El participante deberá conservar una copia de este formulario**

## Appendix 5C

### Estructura Indicativa para Observación

Título de la Investigación: ¿Cómo re-conceptualizar la calidad como organizaciones de educación terciaria indígena podría ir más allá de la contestación improductiva de los imperativos neoliberales e indígenas?

Supervisor de Proyecto: Dr. Howard Youngs.

Investigador: Norma Rosales-Anderson.

Fecha: ..... Hora: .....

	Nota Descriptiva	Nota Reflexiva
<b>Datos Generales – Enfoque</b>		
<b>Imperativos de la calidad educativa</b>		
<b>Valores de la calidad educativa</b>		
<b>Tensiones/Desafíos</b>		
<b>Oportunidades – Imposibilidades</b>		

*Reunión*

*Finalizada*

## Appendix 5D

### Formulario de Consentimiento

Para utilizar en Observación.

*Título del proyecto:* ¿Cómo re-conceptualizar la calidad como organizaciones de educación terciaria indígena podría ir más allá de la contestación improductiva de los imperativos neoliberales e indígenas?

*Supervisor de proyecto:* Dr. Howard Youngs.

*Investigador:* Norma Rosales-Anderson.

- He leído y entendido la información proporcionada sobre este proyecto de investigación en la hoja de información 20 de Julio.
- He tenido la oportunidad de hacer preguntas y han respondido a ellas.
- Entiendo que se tomarán notas durante la observación.
- Entiendo que puedo retirarme o puedo retirar cualquier información que he proporcionado para este proyecto en cualquier momento antes de la finalización de la recolección de datos, sin ser perjudicado de ninguna manera.
- Si me retiro, entiendo que toda la información pertinente incluyendo cintas y las transcripciones o partes del mismo, será destruida.
- Estoy de acuerdo en participar en esta investigación.
- Deseo recibir una copia del informe de la investigación (por favor marque uno): Sí  No

Firma del participante: .....

Nombre del participante: .....

Datos de contacto del participante (si procede):

.....  
.....  
.....  
.....

Fecha: .....

Aprobado por el Comité de ética de la Universidad Tecnológica de Auckland el 25 de Agosto de 2015

AUTEC número referencia es 15/283 AUTEC

**Nota: El participante deberá conservar una copia de este formulario**

## **Appendix 6 – Análisis de Documentos por Hui o Reunión**

## Appendix 6A

### Página de Información para Participante

Para utilizar en análisis de documentos a través de hui o reunión.

#### Título de la Investigación

Más allá de la lucha improductiva: (Re) negociando calidad educativa en Universidad Autóctonas.

#### Invitación

Mi nombre es Norma Rosales-Anderson y actualmente estoy inscrita en el grado de Doctor en Filosofía (PhD) en la Facultad de Cultura y Sociedad en La Escuela de Educación de la Universidad Tecnológica de Auckland (AUT). Estoy pidiendo su ayuda en el cumplimiento de los requisitos para una investigación como parte de la tesis que forma parte sustancial de este doctorado. Yo también puedo utilizar los resultados de ésta investigación para la publicación de artículos en revistas, conferencias o presentaciones en congresos académicos.

Su participación en la investigación es completamente voluntaria, y usted puede retirarse o renunciar a la investigación en cualquier momento antes de que los resultados estén finalizados para el 28 de Febrero del 2018. Ni usted ni la organización serán identificados en la tesis o cualquier otra forma de publicación o presentación.

#### ¿Cuál es el propósito de esta investigación?

El objetivo de mi proyecto es explorar críticamente las tensiones, retos y oportunidades derivadas de las diferencias aparentemente entre cosmovisiones neoliberales y Autóctonas. Por lo tanto, a través de este estudio, voy a investigar y analizar críticamente las prácticas exitosas en los paradigmas neoliberales y Autóctonos, dentro de las organizaciones de educación terciaria con aspectos autóctonos.

#### ¿Cómo fue identificado y por qué me invita a participar en esta investigación?

He obtenido su nombre y lugar de trabajo a través del internet de la organización. Me he puesto en contacto con usted porque se identifica con los criterios de los participantes que son 'líderes académicos que gestionan los sistemas de calidad educativa dentro de una organización de educación superior Indígena'.

#### ¿Qué ocurrirá durante esta investigación?

Voy a estar recolectando datos a través de entrevistas y agradecería poder entrevistarle en un momento en que sea mutuamente conveniente. La entrevista tomará cerca de cuarenta y minutos. Antes de que la entrevista se lleve a cabo, pediré que firme un formulario de consentimiento con respecto a este evento. Voy a grabar su aporte y le proporcionaré una transcripción para que usted compruebe antes de realizar el análisis de datos. La transcripción de la entrevista no tendrá su nombre o cualquier otra información de identificación. La grabación de la entrevista y la información transcrita se mantendrán en un gabinete cerrado en la oficina de mi supervisor. Luego de seis años esta grabación será destruida en forma segura.

#### ¿Cuáles son las incomodidades or riesgos?

En el caso poco probable de que esta entrevista pueda causarle alguna molestia, puede retirarse en cualquier momento. Puedo asegurar que todo riesgo durante esta investigación será mínimo porque he tomado precauciones para que no sea identificado durante las transcripciones y la escritura de la tesis.

#### ¿Cuáles son los beneficios?

Esta investigación contribuirá a incrementar la literatura actualmente carente en relación a como líderes académicos gestionan los sistemas de calidad educativa dentro de una organización de educación superior con aspectos autóctonos'. Esta investigación tiene el potencial de contribuir a la agenda Indígena internacional.

#### ¿Cómo estará protegida mi privacidad?

La información que usted proveerá estará separada de sus datos personales y solo mi supervisor tendrá acceso a la misma. La transcripción de la entrevista no tendrá su nombre o ninguna otra data que pueda identificarlo. La grabación y transcripción estarán archivadas en un USB en la oficina de mi supervisor. En seis años esta información será destruida.

**¿Cuales son los costos envueltos en esta investigación?**

Esta investigación no tiene costos monetarios adjuntos. Su tiempo de sesenta minutos que tomará la entrevista es el costo que usted estará aportando, por lo que estoy muy agradecida.

**¿Cuánto tiempo tengo para considerar esta invitación?**

Puede responder durante una semana desde el recibo de la invitación.

**¿Cómo confirmo mi participación?**

Por favor envíe un e mail confirmando su participación

**¿Recibiré notificación de los resultados de esta investigación?**

Le enviaré una síntesis de los resultados antes que el análisis de la investigación esté concluido.

**¿Con quien puedo contactarme para aclarar preguntas sobre esta investigacion?**

Alguna duda sobre esta investigación puede comunicarse en primera instancia con el Supervisor de la Investigación: Dr. Howard Youngs, [howard.youngs@aut.ac.nz](mailto:howard.youngs@aut.ac.nz) , (09) 921 9999 ext. 9633.

**Detalles de la investigadora:** Norma Rosales-Anderson - [norma.anderson@twoa.ac.nz](mailto:norma.anderson@twoa.ac.nz) - (09) 257 5663.

Aprobado por el Comité de ética de la Universidad Tecnológica de Auckland el 25 de Agosto de 2015

AUTEC número referencia es 15/283 AUTEC

**Nota: El participante deberá conservar una copia de este formulario**

## Appendix 6B

### Protocolo para Analizar Documentos por Hui o Reunión

20 de Julio 2015

Para utilizar en analisis de documentos a través de hui o reunión.

*Título de la Investigación:* ¿Cómo re-conceptualizar la calidad como organizaciones de educación terciaria indígena podría ir más allá de la contestación improductiva de los imperativos neoliberales e indígenas?

*Supervisor:* Dr. Howard Youngs.

*Investigadora:* Norma Rosales-Anderson.

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#### **¿Cómo se reclutará a las personas?**

Líderes que forman parte de la reunión de calidad educativa pueden autorizar que la investigadora observe una reunión de líderes.

#### **¿Cómo se informará a las personas sobre la observación?**

A través de una invitación enviada por e-mail.

#### **¿Cómo darán las personas consentimiento para la observación?**

Cada participante firmará un formulario de consentimiento para observación.

#### **¿Qué se analizará y qué data será colectada?**

Se analizarán elementos neoliberales e Indígenas tratados en la reunión. Esto es en referencia a puntos de vista neoliberales e Indígenas.

#### **¿Cómo se coleccionará la data?**

Coleccionaré la data tomando notas en la estructura indicativa para la observación.

#### **¿Cuál es el instrumento para la colección de data?**

El instrumento es una observación no participativa de parte del investigador. Como estudiante de doctorado conduciré una observación de una reunión de sistemas de calidad educativa. Yo haré lo posible para no disturbar la reunión. Si un participante se siento incómodo con mi presencia, me retirare de la reunión inmediatamente.

**Aprobado por el Comité de ética de la Universidad Tecnológica de Auckland el 25 de Agosto de 2015**

**AUTEC número referencia es 15/283 AUTEC**

**Nota: El participante deberá conservar una copia de este formulario**

## Appendix 6C

### Estructura Indicativa para Analizar Documentos por Hui o Reunión

Título de la Investigación: ¿Cómo re-conceptualizar la calidad como organizaciones de educación terciaria indígena podría ir más allá de la contestación improductiva de los imperativos neoliberales e indígenas?

Supervisor de Proyecto: Dr. Howard Youngs.

Investigadora: PhD Candidate Norma Rosales-Anderson.

Fecha: ..... Hora: .....

	Nota Descriptiva	Nota Reflexiva
<b>Datos Generales – Enfoque</b>		
<b>Imperativos de la calidad educativa</b>		
<b>Valores calidad educativa</b>		
<b>Tensiones / Desafíos</b>		
<b>Oportunidades / Imposibilidades</b>		

Reunión

Finalizada

## Anexo 6D

### Formulario de Consentimiento

Para utilizar en análisis de documentos a través de hui o reunión.

*Título del proyecto:* ¿Cómo re-conceptualizar la calidad como organizaciones de educación terciaria indígena podría ir más allá de la contestación improductiva de los imperativos neoliberales e indígenas?

*Supervisor de proyecto:* Dr. Howard Youngs.

*Investigador:* Norma Rosales-Anderson.

- He leído y entendido la información proporcionada sobre este proyecto de investigación en la hoja de información 20 de Julio.
- He tenido la oportunidad de hacer preguntas y han respondido a ellas.
- Entiendo que se tomarán notas durante la observación.
- Entiendo que puedo retirarme o puedo retirar cualquier información que he proporcionado para este proyecto en cualquier momento antes de la finalización de la recolección de datos, sin ser perjudicado de ninguna manera.
- Si me retiro, entiendo que toda la información pertinente incluyendo cintas y las transcripciones o partes del mismo, será destruida.
- Estoy de acuerdo en participar en esta investigación.
- Deseo recibir una copia del informe de la investigación (por favor marque uno): Sí  No

Firma del participante: .....

Nombre del participante: .....

Datos de contacto del participante (si procede):

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.....  
.....  
.....

Fecha: .....

**Aprobado por el Comité de ética de la Universidad Tecnológica de Auckland el 25 de agosto de 2015**

**AUTEC número referencia es 15/283 AUTEC**

**Nota: El participante deberá conservar una copia de este formulario**