Tutors without Borders

Meeting the needs of Māori learners in a mainstream tertiary organisation

Tania-Mary Mullane

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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.

Tania-Mary Mullane

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Abstract

Success of Māori learners within a mainstream tertiary organisation is not only a government priority, but is the present focus of all tertiary organisations within Aotearoa/New Zealand (TEC, 2010; Ministry of Education [MOE], 2009b). This study investigated the learning needs of Māori learners within a provincial mainstream tertiary organisation and the influence Māori and non-Māori academic staffs have on the success of these learners.

The aim of this study was to examine incorporation of core Māori values and concepts, as defined by Māori, which can benefit Māori learners in a teaching environment. Kaupapa Māori and Western research methodological approaches were used to gather data from two focus groups. The first focus group comprised of Māori learners enrolled on foundation programmes, with the majority being mature first-time tertiary learners. The second focus group consisted of Māori and non-Māori academic staff of these Māori learners. Data from both focus groups was collated and themed; comparison was made and common themes were highlighted. An important aspect of this research project was that Māori learners validated tutor comments, views, and observations as to what supported them with their learning needs.

This research showed that the incorporation of core Māori values and concepts into the teaching philosophy of a mainstream tertiary organisation, to some degree, is being accomplished. It was found that this can be attributed to academic staffs in a mainstream tertiary organisation that have cultural awareness and knowledge which supports Māori learners to succeed personally and academically. The importance of this study is to reinforce and strengthen Māori learners' identities, through embedding core Māori values and concepts that foster Māori learners' confidence to academically succeed. The findings of this study demonstrated that meeting the needs of Māori learners' is not a complex and unattainable goal.

Chapter One: Introduction

As Māori achievement across the educational sector, and specifically the tertiary sector, is below that of non-Māori, it is imperative that knowledge of Māori educational needs and methods to support academic success is researched in order to become more widely known and understood. This research explores the integration of core Māori values into a foundation learning curriculum to benefit Māori learners. There is considerable evidence to support the principle that successful learning for Māori can be enhanced when teachers create a culturally responsive learning environment (based on Māori concepts of engagement) and apply robust, culturally appropriate teaching methodologies (Ako Aotearoa, 2009; Durie. 1997; MOE, 2009a; Pere, 1982; Smith, 1995).

Within this framework this thesis will present an exploration of bi-cultural kaupapa (philosophy and principles) learning by non-Māori academic staff, a subject that has not been widely researched. The primary objective of this study was to investigate the current needs of Māori learners within a mainstream tertiary institution. These organisations are often organised to meet the needs of the dominant Pākehā group in Aotearoa/New Zealand (Bishop, 2005; Hollings, Jefferies and McArdell, 1992). Ensuring Māori learners are succeeding academically is a challenge all mainstream tertiary organisations are facing. There is a disparity when Māori achievement rates are compared to non-Māori achievement rates in all mainstream tertiary institutes (Durie, 2000a; Durie, 2001; Hook, 2006; MOE, 2009b; Smith, 2003; TEC, 2010a). Current government strategies, policies and procedures supporting Māori educational achievement are placing emphasis on tertiary organisations to meet the needs of Māori learners (Tertiary Education Commission [TEC], 2010a).

As a result of this there has been an intensified quest by the organisation this research study was based in to bring Māori achievement rates to those of Non-Māori. This study highlights the importance of all academic staff taking responsibility to promote the success of Māori learners within the organisation. For the future benefit of Māori, the challenge must be met to ensure the education sector can positively contribute to closing disparities with non-Māori within health, education and socioeconomic arenas (Hook, 2007).

Previous research conducted into this area has shown that effective teachers can create a culturally responsive framework for Māori learners by building strong, caring relationships with their students in an environment replicating a whānau base (Bishop & Glynn, 1999; Macfarlane, 2004). Additionally, reinforcing and strengthening Māori learners' identities through ensuring that core Māori values and concepts permeate the teaching and learning culture can support confidence in academic success (Durie, 1994; Pere, 1982; Smith, 1995). Within this study it is evident that if academic staff do have an understanding of a Māori world view and successfully incorporate this within their foundation learning programmes, it can build skills and confidence with Māori learners, and encourage individuals to pathway into higher learning.

Therefore it is suggested that instilling core Māori values and concepts may encourage a sense of belonging to the institution and the programme the Māori learners are enrolled on (Bishop & Glynn, 1999; Macfarlane, 2004; Pere, 1982; Smith, 1995). Additionally a positive working environment for Māori to learn and making them feel safe and part of the organisation can be achieved by believing they can succeed. This may to some extent reduce the amount of anxiety and isolation some Māori learners' experience when they first attend a mainstream tertiary organisation.

Chapter Two: Bay of Plenty Polytechnic

Chapter one provides the framework to which this project was undertaken within a provincial mainstream tertiary organisation. A demographic outline of the Bay of Plenty region is profiled then contextualised to the region's educational needs. The organisation's strategies are explored and how these are contributing meeting the needs of Māori is reviewed. The organisation's student profile is examined, specifically in relation to the Bay of Plenty region, and Māori population. Also highlighted are the particular programmes that have been set up collaboratively with local and neighbouring iwi.

Chapter Three – Literature Review

The literature review outlines the educational needs of indigenous people in higher learning, and draws parallels to Māori, whilst acknowledging the unique differences that pertain to Māori. This chapter also considers the effects of

colonisation on indigenous people, and its impact on higher learning education outcomes. Also different views and approaches to indigenous engagement within education and higher learning are highlighted. Examples of educational practice currently used to effectively meet the needs of indigenous learners within higher learning institutions will be reviewed.

Chapter Four – Māori Education and Foundation Learning

The focal point of this chapter is on Māori, the indigenous people of Aotearoa/New Zealand. Commonalities Māori share with other indigenous people are considered, with the main focus on the uniqueness of Māori within a global context. The historical educational experience of Māori will be compared and reviewed to that of non-Māori. Government strategies will be critically reviewed as to how they are supporting Māori in higher learning. This will be linked to the emergence of foundation programmes in the tertiary sector and related to the Māori learners who are enrolling on these programmes.

Chapter Five – Research Design

This chapter presents the methodological approach and research design of the research project and explains the research rationale. Multiple research methodologies provided a range of research tools, these included a *Kaupapa Māori Research* methods juxtaposed with Western methodologies. This twofold approach was advantageous to utilising strengths from both frameworks and informs this thesis by acknowledging the legitimacy and difference of both Western and Māori aspects concerning non-Māori and Māori beliefs, opinions and ways of knowing. A focus group method was chosen to promote these principles. The aim of the two focus groups was to determine how Māori learners' educational needs are being met in a mainstream tertiary organisation.

Chapter Six – Data

This chapter draws all of the strands contained in the research together. Data from both focus groups was analysed into thematic groups to establish patterns and commonalities. The analysis of the data from the Māori student focus group was themed into three main areas: contribution of cultural components to support successful learning; contribution of non-cultural components to support successful learning; and other aspects that could support successful learning.

The analysis from the tutor focus group was able to be themed into core Māori values and concepts the tutors thought were important, and how they were indigenising content and programmes to create a safe learning environment. Comparison of data from the two focus groups was vital to establish correlation of Māori learners self perceived needs and tutors application of meeting these needs.

Chapter Seven – Summary and Discussion

This chapter summarises the research findings from the previous chapters. Indications derived from the research results are discussed, including the importance of instilling core Māori values and concepts into the teaching and learning environment, and how this can be instrumental to supporting the academic success of Māori learners within a mainstream tertiary organisation. Further opportunities for research are also examined; with relevance to the organisation within which this research project was conducted.

Chapter Eight – Conclusion

The final chapter provides an overall summary of the main findings as well as highlighting the significance of these findings for practical application. This research is also justified and any limitations are outlined. Lastly, a justification for future research in this area is established and further research recommendations are also provided.

Chapter Two – Bay of Plenty Polytechnic

Bay of Plenty Region

In the 2006 census, 257,379 people lived in the Bay of Plenty Region which was an increase of 7.5 percent from the 2001 Census. The region's population ranks fifth in size out of the 16 regions in New Zealand, and has 6.4 percent of New Zealand's total population.

Table 1 shows the Bay of Plenty region, the Western Bay of Plenty region, and the Easter Bay of Plenty region.
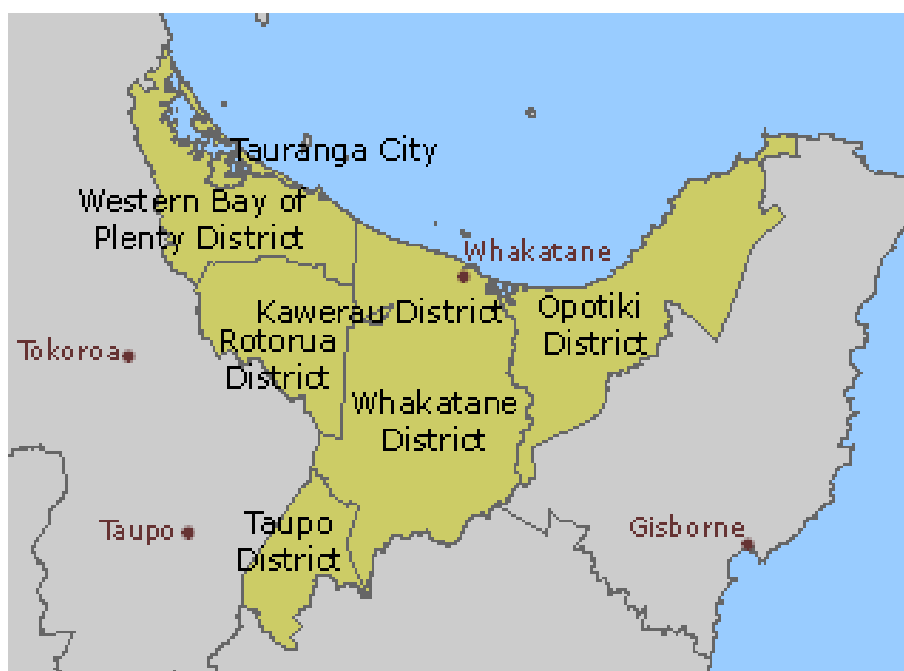
Figure 1: Bay of Plenty District

Sourced: TEC: Regional Brief - Bay of Plenty (2010)

The youth population in the Bay of Plenty region grew to 9.2 percent between 2001 and 2006, and is projected to increase to 15.7 percent in the period to 2031, which is faster than the growth rate for youth nationally. 23 percent of the population are aged less than 15 years in Bay of Plenty Region, compared with 21.5 percent for all of New Zealand (Statistics New Zealand, 2010). At the 2006 Census, the Bay of Plenty region had approximately 51,000 students in secondary school, making up 6.7 percent of the total NZ population (Tertiary Education Commission Regional Briefing, Bay of Plenty, 2010b, p. 9). At the 2006 Census, Māori accounted for 27.5 percent of the region's population

compared to 14.6 percent for all of New Zealand. In 2006 the proportion of youth within the Bay of Plenty Region identifying as Māori was 26.2 percent, compared with the national average of 18.6 percent. This signifies that the Māori population is relatively youthful, with approximately 35.6 percent of the total population under 15 years of age (TEC, 2010b). This high number of Māori youth is also reflected in 30 percent Māori enrolments at the Bay of Plenty Polytechnic (Bay of Plenty Polytechnic Annual Report, 2009). With the current and projected numbers of Māori youth within the Bay of Plenty Polytechnics catchment area, some indication is given that priority must be given to meeting Māori learners' needs. This youthful Māori population is also illustrated in Table 2 - Population changes in the Bay of Plenty and Table 3 - Bay of Plenty's ethnicity make up with the rest of the New Zealand population.
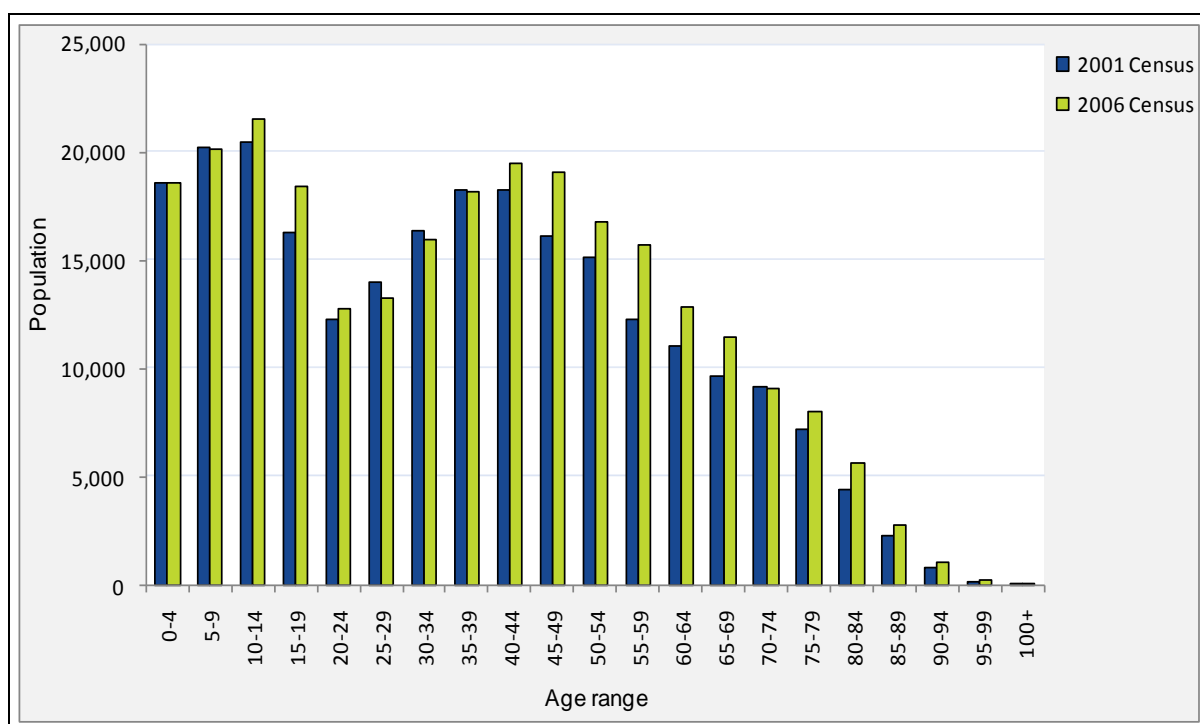

Figure 2: Bay of Plenty region's population change between 2001 and 2006

Sourced: TEC: Regional Brief - Bay of Plenty (2010)
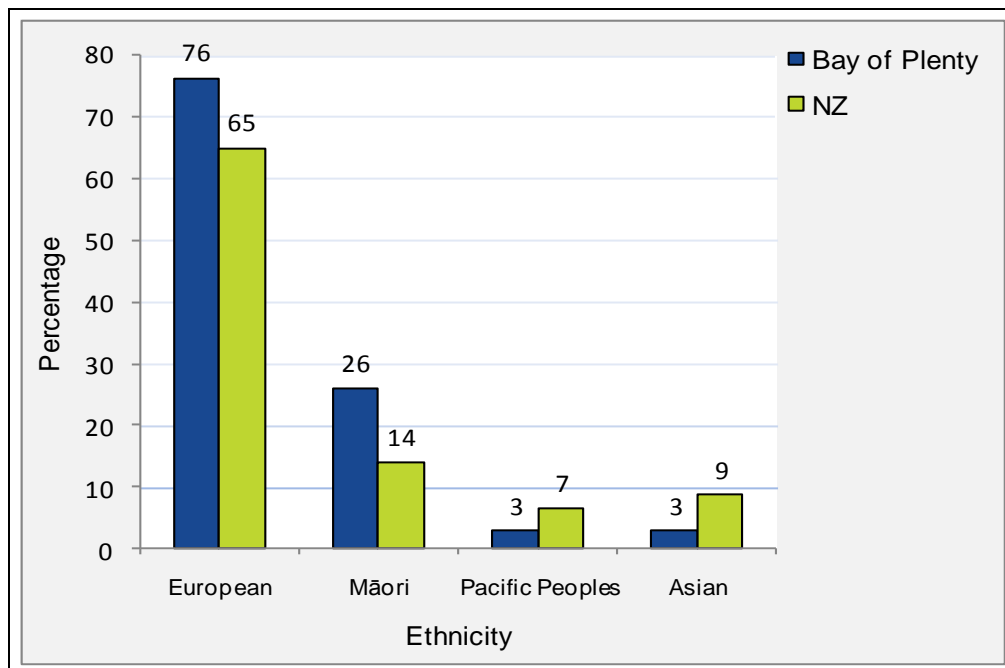
Figure 3: Bay of Plenty regional ethnicity compared to national ethnicity

Sourced: TEC: Regional Brief - Bay of Plenty (2010)

Bay of Plenty Polytechnic's engagement with local iwi and Māori

The Institutes of Technology and Polytechnic Quality (ITPQ) *Report of External Evaluation and Review* (2010) noted Bay of Plenty Polytechnic's notion of "Eke Panuku – Reaching our potential together" is demonstrated by innovative and forward-looking programmes which foster the lifting of Māori achievement, which permeates throughout the campus and its programmes. It is further stated that "students are highly valued as stakeholders and are supported in their learning by competent industry-wise tutors and an effective student support system". Furthermore "students generally spoke highly of the Polytechnic, which contributed to the high retention and completion rates for the programmes" (p. 5).

The organisation has a clear view regarding maintaining a high Māori success rate by stipulating: "Bay of Plenty Polytechnic is committed to ensuring Māori learners achieves outcomes comparable to non-Māori" (Bay of Plenty Annual Report, 2009), p. 19). The challenge to achieve equity in completion rates for Māori and non-Māori coincides with a review of Tertiary Education Needs for the Western Bay of Plenty Region (APR Consultants, 2010) which stipulates that improved education opportunities are imperative in assisting with the

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release of Māori potential in this region. In this respect, equity is an issue that needs to be explored because of the qualification disparity between Māori and non-Māori in the Western Bay of Plenty. Within the organisation, Māori students make up 30 per cent of the institute's student numbers, which is double the demographic proportion of Māori within the Western Bay of Plenty region (Bay of Plenty Polytechnic Annual Report, 2009) although it reflects the Māori youth population of the area. Two programmes identified within the ITPQ Report as to achieving outstanding results for Māori learners are the Ngā Okawa a Tangaroa (level 3) and Certificate in Health Care Assistance (level 4). It was found that "Both programmes are foundation programmes, and are found to successfully prepare students for further study in higher learning" (Bay of Plenty Polytechnic annual report, 2009, p. 19).

In 2009 Māori qualification completion rate dropped below 70 percent to 65 percent, which for the first time in three years is below non-Māori completion rate. This position prompted the following remark in the Bay of Plenty Polytechnic annual report: "no time will be lost in repositioning our waka to ensure that Māori completion will trend towards zero disparity" (2009, p. 19). As a result there has been an intensified quest by all schools within the organisation to bring Māori achievement rates to those of Non-Māori and sustain these outcomes in the future. In contrast, Māori qualification completions rates at the Bay of Plenty Polytechnic are double that of a neighbouring tertiary institute (TEC, 2010a).

The Office of the Director Māori and Community Development assists the Chief Executive to meet a number of the Bay of Plenty Polytechnic's objectives. A key objective of this role is promotion of Māori participation within the organisation and ensuring that the Māori completion rates of qualifications are comparable to non-Māori. A result of the effectiveness of this role over the last four years there has been a strengthening of systems and procedures to support a bi-cultural approach within a mainstream educational institution. Another important development that supports the Director of Māori and Community and a more meaningful bi-cultural approach is Te Waka Hourua committee. Its purpose is to meet the bi-cultural component of the Bay of Plenty Polytechnic's academic standards committee. Additionally this committee directs the quality

management of Mātauranga Māori within academic programmes with the expressed intent to increase Māori student participation and success at Bay of Plenty Polytechnic. Recognition of the role of Te Waka Hourua was given in a report by ITPQ (2010). This report acknowledged that Te Waka Hourua promotes a dual heritage and is symbolized by a twin-hulled waka moving in one direction with shared commitment and understanding (ITPQ, 2010, p. 8).

Consequently more genuine consultation has taken place between the organisation and Māori when academic programmes are being developed. This has resulted in an increased integration of contextualised Māori content within programmes, and a stronger amalgamation of bi-cultural attitudes in mainstream delivery which were reflected in the ITPQ (2010) report. Furthermore the strengthening of these relationships is also being achieved by the existence of Te Kaunihera (council) Māori which has representatives from local iwi. This council operates as a governance arm which embodies a Māori view and represents the voice and aspiration of iwi in order to promote social and economic cohesion between the organisation and iwi. Both of these groups aim to support the organisation's relationship with Māori in response to supporting whānau, hapū and iwi to prepare mokopuna (grandchildren), tamariki (children) and taiohi (youth) to participate in the world of their tipuna (ancestors) (Wawatai, 2007).

The small cultural victories the organisation has gained only emphases the challenges that remain to encourage implementation of bi-culturalism within a mainstream tertiary organisation. Primarily this includes the building and maintaining of existing relationships with local and neighbouring iwi to develop and deliver programmes that are culturally responsive to Māori. This is a collective responsibility from within the organisation to internally change and transformation knowledge, values, attitudes, behaviours, and culture. Wawatai (2007) does raise a challenge to incorporating and sustaining Māori values at Bay of Plenty Polytechnic by stating:

> There remains a colossal challenge to systematically influence and persuade no less than 75 percent of the personnel of the organisation to be in the first instance safe to participate fully in the dual heritage world as enunciated by Te Waka Hourua, let alone engage a somewhat lesser percentage of personnel engaging

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actively and appropriately within the context of Te Waka Hourua. This challenge is daunting but must no longer be considered as business as usual (Wawatai, 2007, p. 1).

Other challenges from within the organisation include the ability to continually build the capacity of Māori staff so to better support the learning and success of the Māori students. At present there is 12 percent of staff who identify as Māori, with 10 percent of these employed as academic staff, compared to 30 percent of Māori enrolled in the organisation (Bay of Plenty Polytechnic Annual Report, 2009). The challenge therefore is for the organisation to recruit and retain Māori staff in all areas so to better reflect the numbers of Māori learners. Also equally important is ensuring new and existing non-Māori staffs' cultural capability and competency to adequately address the needs of Māori learners.

Bay of Plenty Polytechnic's has held significant partnerships with local iwi in the larger Waiariki region (table 4). The organisation is positioned within Ngāti Ranginui iwi and maintains positive ongoing relationships with the Māori community and Ngāti Ranginui iwi (Wawatai, 2007). Furthermore the organisation has connections with neighbouring iwi, Ngai Te Rangi and Ngāti Pūkenga with the successful deliverance Te Puna Reo (Māori language) and Nga Okawa (traditional fishing) programmes in partnership with all Tauranga Moana iwi. These programmes have been delivered on marae, resulting in a financial gain for each participating marae. An additional relationship is with a neighbouring iwi, Ngāti Awa with the delivery of the Certificate in Health Care Assistance programme based at Te Whare Wānanga o Awanuiārangi's Whakatane campus, which has resulted in over sixty graduates in the last four years. Further collaboration with Te Whare Wānanga o Awanuiārangi is the 'Tech Pa' initiative which aims to increase the use of technology for Māori within the Eastern Bay of Plenty. This seems to be a reciprocal relationship for both organisations.

Other engagements with local iwi within the Waiariki district include the successful offering of the Certificate in Marine studies for at risk youth based at Tamapahore Marae from Ngāti Ranginui iwi, and Moko Marae from Tapuika iwi. Both of these offerings achieved over 80 percent successful completion rates for their non-traditional cohorts, which eclipsed completion rates for the majority

of on-site programme offerings. Additionally horticulture programmes have been successfully run in 2010 in partnership with Te Whānau a Apanui iwi based in Te Kaha which has resulted in iwi driven, industry relevant training that is meeting the needs of the community in a geographically isolated area. Another reciprocal agreement with iwi is the delivery of aquaculture programmes in partnership with the Tūwharetoa Trust Board based in Opotiki. This has the potential to allow iwi to gain skills, knowledge and education to develop economic capacity in this field. These relationships demonstrate Bay of Plenty Polytechnic's commitment to meeting the educational needs of local iwi and communities.

Table 4 is the Waiariki Region illustrates all the areas of the iwi that Bay of Plenty Polytechnic is currently delivering programmes with.
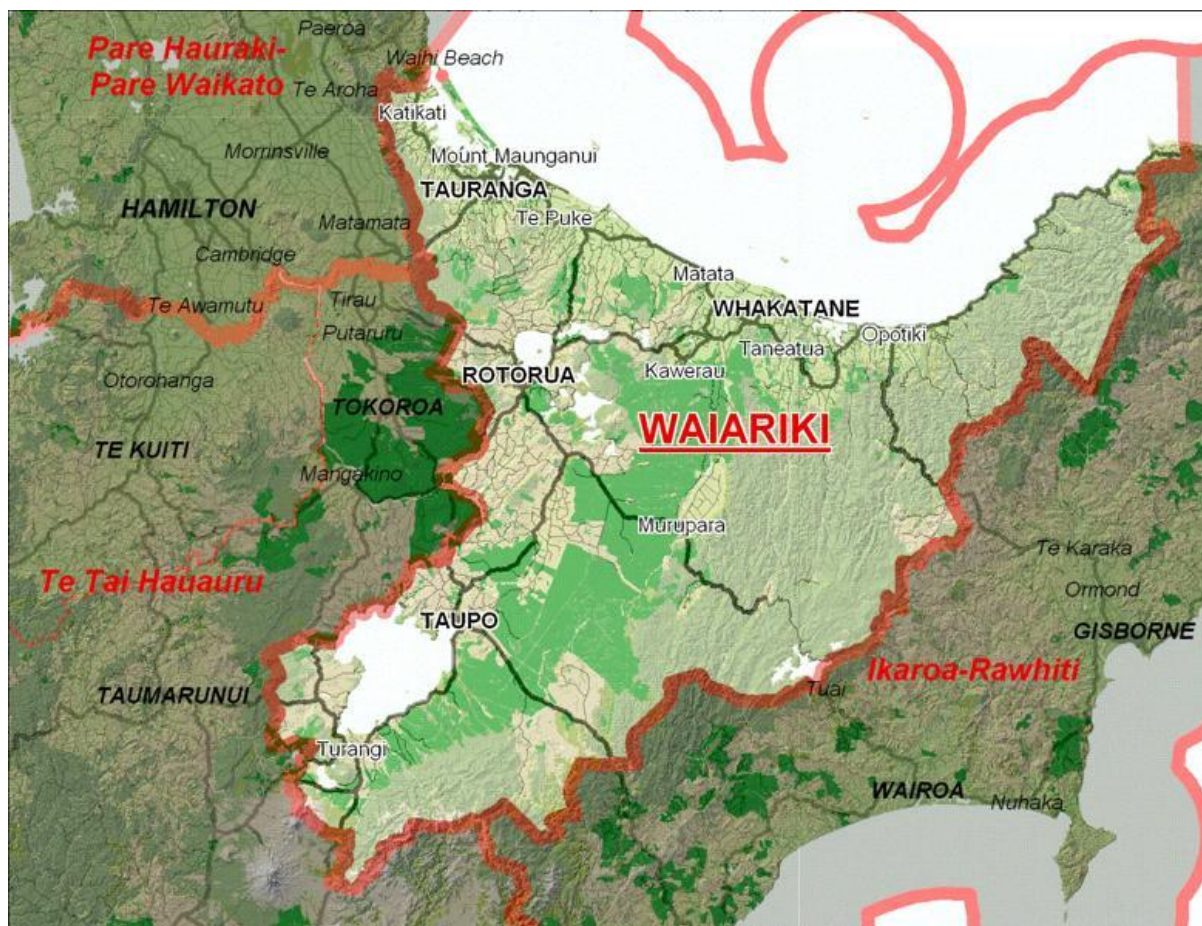
Figure 4: Waiariki Region

Sourced: from Elections New Zealand (2010)

Bay of Plenty educational regional needs

A review of *Tertiary Education Needs for the Western Bay of Plenty Region* was conducted by the Western Bay of Plenty Tertiary Needs Steering Group (2010). The aim of this report was to present a review of tertiary education needs for the Western Bay of Plenty area. This report states that there are two main public tertiary education providers in the Western Bay of Plenty region, namely the University of Waikato and Bay of Plenty Polytechnic. Other public tertiary education providers in the region include Te Wānanga o Aotearoa and Bay of Plenty District Health Board Clinical School (Western Bay of Plenty Tertiary

Needs Steering Group, 2010). The report further identifies that the Western Bay of Plenty area is projected to have strong population growth, an ageing population profile, and increasing ethnic and cultural diversity over the coming years (p.4). The report further highlights that there are significant and fast-growing areas of employment, some of which pertain to programme offerings at Bay of Plenty Polytechnic. These include health care and social assistance, retail trade, manufacturing, fishing, education training, administrative, support services, and the arts. (p. 4).

According to TEC's regional brief on the Bay of Plenty Region (2010) the number of students leaving school, their demographic characteristics, and level of educational attainment all impact on the regional need for tertiary education. The report identifies that where school achievement rates are poor, it is expected that the region will have a greater need for foundation level learning, including literacy and numeracy skills, especially with a large proportion of the Bay of Plenty population having no formal qualifications. Of those with tertiary education in 2010, Europeans had higher rates in all qualification levels except for Level 4 Certificates, while Māori learners had the highest proportion (TEC, 2010a). According to 2006 Census data, only 64 percent of Tauranga City residents between the ages of 25 and 64 years old that identify as Māori possessed a higher secondary level qualification, compared to 80.3 percent of those who identified European. As of 2006, a total of 8.9 percent of Māori in the Tauranga City area possessed some form of tertiary qualification compared to 14.7 percent for those of European descent.

This indicates that Māori are more likely to enrol and complete a level 4 or below certificate, and not progress onto higher level study. Potentially this could have considerable impact on the future enrolments within the area and the type of programmes offered required to meet the educational needs of the Māori population. In relation to the Bay of Plenty area, Table 5 highlights that a large proportion of the population in the Bay of Plenty region had no formal qualification, with Māori having the highest rates in this area (TEC, 2010b). Of those with qualifications, Europeans have higher rates in all qualification levels except for Level 4 certificates, where Māori learners had the highest proportion (TEC, 2010b). This may conclude that there is a need for foundation

programmes in tertiary education to prepare Māori for higher learning who have left secondary school with no, or low qualifications.
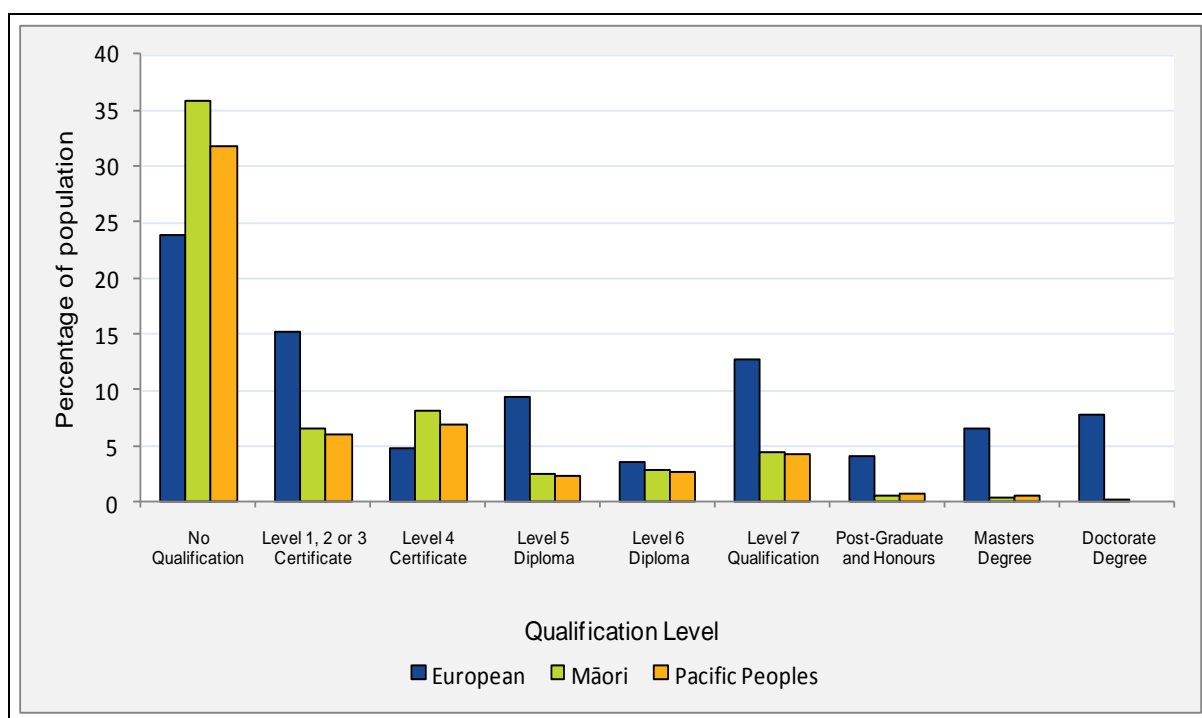
Figure 5: Tertiary attainment by ethnicity

Sourced: TEC: Regional Brief - Bay of Plenty (2010).

Bay of Plenty Polytechnic

Bay of Plenty Polytechnic - Te Kuratini o Poike provides tertiary programmes to the wider Bay of Plenty area. The Polytechnic's primary purpose is to ensure that the "People of the Western Bay of Plenty have access to relevant, comprehensive, quality tertiary education and training opportunities, with appropriate pathways and learner support services that reflect the modes of delivery" (ITPQ, 2010, p. 1). Bay of Plenty Polytechnic was established in 1982 as the local Community College based at Windermere; providing training mainly in trades, horticulture, agriculture, and business (Bay of Plenty Polytechnic website, 2010). Currently the organisation offers the largest range of New Zealand Qualifications Authority (NZQA) approved programmes in the Western and Eastern Bay of Plenty. Additionally degree programmes and pathways are offered, but only in partnership with other tertiary education providers.

The organisation consists of four schools: The School of Applied Science, Applied Technology, Business Studies and Design and Humanities. In 2009,

7792 students were enrolled to study at the organisation, equating to 2764 equivalent full time students (TEC, 2010a). Retention and completion targets set by the organisation for 2009 were 85 percent retention, and 70 percent success, for all students, with 75 percent retention and 70 percent success target set for Māori students. An ITPQ (2010) report noted that "All four schools within the organisation set ambitious targets for retention and completion of courses and qualifications with staff who work hard to achieve, and often exceed them" (ITPQ, 2010, p. 9). Comparatively Bay of Plenty Polytechnic sits eighth out of the twenty Polytechnics nationally on the completion of qualifications scale (TEC, 2010a)

The majority of programmes delivered by Bay of Plenty Polytechnic are certificates (levels one to four); comprising of 65 percent of total qualifications offered. Diploma and degree level programmes (level 5 to 7) are the remaining qualifications offered. The polytechnic firmly believes that emphasis should be on delivering quality certificates and diplomas, with degrees only being offered in partnership with other tertiary institutes. The ITPQ report (2010) clearly positions the organisation by stating that "the Bay of Plenty Polytechnic has long had a strategy of collaboration with other education providers, including relationships for degree-level education with Unitec, Auckland University of Technology and the University of Waikato (p.8). Augmentation of this was established in 2008 with an official partnership with the University of Waikato being formalised, with staff and all formal programmes moving to the Bay of Plenty Polytechnic Windermere and Bongard sites. Currently graduates from Bay of Plenty Polytechnic programmes have been successful in transitioning onto degree programmes. These include the Certificate in Teacher Aide (level 4) graduates onto the Bachelor of Teaching Degree, Certificate in Social Services (level 4) graduates onto the Bachelor of Social work, and the Certificate in Health Care Assistance (level 4) graduates onto to the Bachelor of Nursing. Two of these programmes students and tutors are profiled within this research project.

The Bay of Plenty Polytechnic aim is to deliver tertiary education that is responsive to the challenge of addressing the needs of Māori. The next chapter will give a global context, of the educational needs of indigenous people, in

higher learning institutions. A global perspective compares the experiences of Māori have with other indigenous peoples who have been affected by colonisation. There is also consideration of the uniqueness Māori particularly in terms educational experiences and opportunities.

<u>**Chapter Three: Literature Review**</u>

The first section of this chapter critiques the position indigenous people. This is analysed from a diverse theoretical and methodological position, drawing from indigenous theories and research practices (globally and locally), that emphasise comparisons in order to show commonalities and distinctions within an educational context. The influence dominant cultures have historically had on indigenous communities, in terms of access to education, and the disparities that have resulted with non-indigenous people are critically considered. Underpinning this discussion are the challenges educators of indigenous learners face to meet their educational needs. This leads to an examination of initiatives that educational institutes are employing to ensure indigenous self-determination, legitimacy, integrity and success.

The colonial experience

It has only been in recent times that the true effect of colonisation on traditional indigenous people has been recognised and documented (Fanon, 1967; Thiong'o, 1986; Said 1993). An accurate evaluation of the consequences of colonisation has been constantly undermined by Eurocentric views. This view challenges the catastrophic effects that colonisation has had on the development of indigenous people and communities, especially when compared to non-indigenous individuals in the same situation. A range of differing perspectives on the relationship between indigenous and non-indigenous communities and its ongoing effects has polarised academic viewpoints and has contributed to the many ongoing myths about and current realities of indigenous people. Ultimately, however, this contrasting discourse around the effects of colonisation on indigenous people, whether enabling or disabling, adds to the discussion on the subject. It remains valid to discuss the effects of colonisation in terms of indigenous access to education, specifically higher education, and ultimate success within this environment.

Over time there have been numerous attempts to adequately define indigenous peoples. The United Nations (2004) is cautious about defining indigenous people, expressing that it was neither "desirable nor necessary to elaborate a universal definition of indigenous peoples" (pg. 2). But a recent attempt

describes indigenous people as descendants of those who inhabited a country (or a geographical region) at the time when people of different cultures or ethnic origins arrived (United Nations, 2009). Furthermore the United Nations (2009) characterises indigenous people as predominately practicing traditions that retain social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Furthermore the United Nations (2009) defines indigenous people as self-identify at an individual level, accepted by the community as a member, and that a have historical continuity with pre-colonial and/or pre-settler societies. Arguably the broadness of this definition could make Western ethnicities, and in particular colonising nations indigenous, however this issue is not a focal point of this literature review.

Although analysis of various United Nations definitions generally establishes sound reasoning and credibility, these descriptions lack the theoretical insights of indigenous theorists. Debate even exists within the organisation around defining indigenous people. Sanders (1993), an expert associated with the United Nations Working Group on Indigenous Population (UNWGIP), questions the defining of indigenous people by stating that entire populations of an independent country which was not subjected to colonial domination can be considered as indigenous according to UNWGIP. But in Asia and Africa, or Melanesia, entire populations of an independent country cannot be considered as indigenous (Sanders, 1993). Darhendorf (1968) firmly believes that a definition from an indigenous perspective should not portray a derelict part of humanity requiring to be reclaimed, rather a social space in which one of the fundamental species of humans finds expression. Therefore defining indigenous people is not a straightforward matter, and differing perspectives should be taken into account.

Colonisation of indigenous people

There is considerable agreement that the effects of colonisation have resulted in indigenous people's aspirations not being met (Dei, 2008; Durie, 2009; Hook, 2007). Generally an accurate depiction of colonisation in relation to indigenous people can only be fully understood in the context of the historical background in which it occurred. The United Nations (2004) depicts colonisation as the repeated domination of indigenous peoples through colonisation by another

culture which has been prolifically detrimental to many aspects of indigenous people's lives. It is important to note here that not all indigenous people have been colonised, but the focus for this body of work will be on indigenous people who have been colonised and the effects this has had on advancement, especially within education.

In relation to colonisation Fanon (1967) argues that the mind is manifested in the manner in which a people's history is denied. Therefore indigenous people are made to feel inferior and incapable of challenging the colonial rule. He further argues that indigenous people become "non-functional, rendered economically dependent, and thus, psychologically the subjects of the colonial power" (p. 167). Edward Said (1993) argues that colonisation is about self-justification, and power relations which predominantly involve the acquisition of land. Additionally, he believes colonisation has occurred in many indigenous communities, with the majority of colonisers being European. He details specifically that the Europeans have self-defined themselves as the superior race; as compared to the colonised race, believing it was their "human prerogative [to] manage [and] own" the non-white world, which resulted in the "stretch of racism and inequality" (Said, 1978, p. 108).

Fanon (1952) and Thiong'o (1986) share the view that forcing the colonised to speak the colonisers' language can be the catalyst for the colonisation process. Fanon (1952) further suggests that "to speak ... means above all to assume a culture; to support the weight of civilisation" (p. 17-18). As a result, he believes removal of native language from education essentially separates a people from their history, which is then replaced by European history in European languages, and puts the lives of the colonised firmly in the control of the colonists. Fanon (1952) further insists that due to colonisation, indigenous cultural values can become internalised, creating a fundamental disconnection between consciousness and body, with the individual becoming alienated from themselves. Furthermore, Thiong'o (1986) explains that the colonisation process was not just about physical force but a means of physical suppression.

Blaut (1993) believes that the effects of colonisation are hugely detrimental to the colonised. Through colonisation European civilisation create a special

advantage, resulting in euro centrism. He argues that this imposes a permanent superiority over all other communities colonised. As a consequence, hegemony may emerge, which results in a group becoming part of its own oppression. Hegemony is described as a way in which oppressed groups take on a dominant group's way of thinking and ideas, thus resulting in these same ideas contributing to forming their own oppression (Gramsci, 1971). This according to Smith (1995), is "the ultimate way to colonize a people; you have the colonized colonizing themselves!" (p. 467). This has also resulted in the privileging of certain groups over others, the uneven distribution of wealth, and government policies and strategies favouring the majority rather than the minority thus creating unacceptable gaps within health, social, and education sectors (Hawk, Cowley, Hill & Sutherland, 2001; The United Nations, 1989).

An alternative view is proffered in Doyle's (2006) examination of John Stuart Mill's view of colonisation which advocates that the benefits of colonisation can outweigh the risks to the indigenous population. This view promotes the opinion that colonisation can improve standards, specifically in health and education, which is discussed further within this thesis. Arundhati Roy (2004) argues that there are no positive effects of colonisation by stating the "debate of the pros and cons of colonisation to debating the pros and cons of rape" (p. 1).

Indigenous educational outcomes

As a result of colonisation an educational gap between the indigenous people and the wider community has occurred (Andersen, Bunda & Walter, 2008; Anderson et al., 2008; Hossain, Gorman, William-Mozely & Garvey; Jankowski & Moazzami, 1995; and Obonsawin, 1993) agree that the accumulated effect of colonisation on generations has resulted in fewer opportunities for indigenous people as a whole. They refer specifically to higher education, especially when compared to their counterparts who belong to the dominant groups of the wider society. Notionally this is expanded upon by Engstrom (2008), Hossain et al. (2008), Rose, Lui-Chivizhe, and McKnight and Smith (2003), develop the concept that many indigenous students who enter higher education are academically unprepared. In many instances this is due to inadequate schooling experiences, which has resulted in poor higher educational experiences for

indigenous people. Boyer (1989), Morgan (2003) and Partington (2000) further propose that this educational unpreparedness can stem from a learning resistance on the part of the individual learner and larger indigenous community. Champagne (2009) suggests that this provides some explanation for the inexorable educational underperformance of indigenous people, which has resulted in fewer indigenous learners enrolling in higher education. Additionally this has accumulated higher dropout rates and poorer educational outcomes among indigenous peoples when compared to non-indigenous people in the same country (Champagne, 2009).

Internationally, education is viewed as a fundamental right for all indigenous people. The United Nations' (2007) Declaration on the Rights of Indigenous Peoples advocates:

> 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. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination" (United Nations Article 14, No.1 p. 4).

Furthermore the United Nations (1989) has advocated:

> 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 their further social, economic and cultural aspirations. They shall participate in the formulation, implementation and evaluation of plans and programmes for national and regional development which may affect them directly (p. b).

However, while this mandate is not legally binding under international law, the United Nations believes it shows commitment to move in a positive direction. It will also set important standards for the treatment of indigenous peoples that will contribute to eliminating human rights violations against indigenous people and assisting them in combating discrimination. Notwithstanding, it is clear that there is still progress to be made to gain equity between indigenous and others.

Benefits of education

There exists an indigenous body of scholars who recognise the right of indigenous peoples to equitable access and opportunities, principally in education (Andersen et al., 2008; Dei, 2008; Hauser, Howlett & Matthews, 2009). There is concurrence among these academics that indigenous educational enhancement not only expands horizons, but enables the ability to take action, recognise social relations and practices within an indigenous context.

The reality is that education will not solve all of the injustices of colonisation that have been brought upon indigenous communities, but will in some part offer gains for indigenous people as a whole. This idea is expanded on by Hook (2007) and Hauser et al. (2009) whose stance supports the view that the education of individuals is of fundamental importance to the future of indigenous people. These authors believe this is necessary in order for indigenous people to protect a secure economic future and advance up the socioeconomic ladder. Support for this comes from May (1999) who explains the need to implement indigenous people's right to education as an essential means of achieving individual empowerment, while Boyer (1989) suggests this is important to generate the right to self determination. This means that indigenous people and the wider community can maintain and respect indigenous cultures, languages, traditions, and traditional knowledge. Champagne (2009) also sustains this view by supporting the merits of education for indigenous peoples. He proposes education can contribute to both individual and community development, as well as to participate in society in its broadest sense. This will enable indigenous people to exercise and enjoy economic, social and cultural rights (p. 130). In an Australian context, this is highlighted by Anderson, Singh, Stehbens, and Ryerson (1998) who explain:

> For many Aboriginal and Torres Strait Islands people, 'going to university' is for purposes of community self-determination and empowerment, and as such their motivation for accessing higher education is itself not an individual but a community aspiration. Consequently there is a determination by Aboriginal and Torres Strait Islands students to maintain cultural identity and values, and thus engage in resistance to assimilationist practices wherever these may arise (p. 159).

On an idealistic level it seems that education holds all the answers too many of the challenges facing indigenous people currently. To this Moon (2001) cautions, that education can have negative consequences on communities such as indigenous ones. At an ideological level, one of the principles of education is that it develops a community's pool of human resource, which is widely agreed to be the single most important resource in a community (Moon, 2001, p. 16). However he believes that by educating a cohort, inequalities may appear resulting from different amounts of income being earned and income gaps appearing. Another negative aspect of education proposed by Moon is that members of a community who become educated may be attracted away for better opportunities elsewhere, creating a division within the community of educated and un-educated. In some form, tangible effects of education should be visible, especially if considerable sums are invested in education, but this does not always prove to be correct, with "poverty often continuing and education opportunities wasted" (Moon, 2001, p. 18). Moon's observations highlight that even with the positive outcomes of education, it may not comprehensively address every discrepancy, though this should not halt the advocating of education as means for indigenous development.

Indigenising higher education

International academics share views regarding the benefits of higher education and the need for the expansion of indigenous access to higher education (Hauser et al., 2009; Morgan, 2003). Collectively they challenge institutes of higher education to genuinely transform academic structure and course content, and ensure cultural sensitivity and flexibility. This transformational process is also defended by Andersen et al. (2008) who state that it is fundamental to maintaining the increasing numbers of indigenous students who are enrolling into higher education.

Often these indigenous learners are survivors of a long process of attrition within formal education systems which Wilson (1991) and Morgan (2003) judge is in part due to a continued engagement in an education culture dominated by Western knowledge in Western environments within Western paradigms. This view is further advanced by Bin-Sallik (1993) who argues that indigenous

people have long been struggling to reclaim space for self-determination of their own outcomes. This has resulted in concerns regarding the lack of emphasis on the advancement of indigenous individuals and more emphasis on assimilation and control by higher education providers. A bold solution to increase indigenous success in education is offered by Kirkness (1998), who takes the view that it is "our people's education: cut the shackles; cut the crap; cut the mustard!" (p. 15).

Many indigenous educationalists have offered views on how to counteract non-indigenous domination in higher education. Engstrom (2008) and McKegg (2005) and suggest global educational institutes of higher learning need to more effectively enhance the relationship between culture and education. Bin-Sallik (1993), Bourke (1997), Ham (1996), May (1999) and Morgan (2003) agree this can be accomplished by indigenising philosophies and ideas and be integrated in teaching and curriculum. Anderson et al. (1998) and Bourke (1997) have the opinion that incorporating strategies to optimise educational choices, without compromising indigenous identity or culture, can encourage the indigenising of higher learning organisations.

Another approach is to focus on flexible approaches to education which will provide advantages for indigenous learners enable success and effectively help in indigenising educational institutes (Andersen et al., 2008; Dei, 2008; Edwards & Hewitson, 2008; Engstrom, 2008; Ka'ai, 2005; McAlpin, 2008; Morgan, 2003; Nakata 2007). This position is complemented by essential components, such as recruitment of highly dedicated staff, cultural and academic support for new students, and involvement with the local community. These are all needed to successfully indigenise higher learning organisations (Andersen et al., 2008; Barnhardt & Kawagley, 1998; Edwards & Hewitson, 2008; Hossain et al., 2008). Additional support for this concept is provided by Anderson et al. (1998) who propose that providers of higher education can best lead the development of indigenous success by examining their own philosophies, policies and practices. This in turn can reframe indigenous progress and accent the remarkable achievements of the many indigenous people in higher learning in education.

Despite some reservations regarding mainstream higher education providers' ability to meet the needs of indigenous learners' needs, there is evidence that advancement is being made in improving access and quality of education. Maina (1997) is emphatic that indigenous people around the world are re-affirming the validity of their cultures and re-defining their political, economic, and social priorities. Affirming this is data from the United Nations for Australia, Canada, and New Zealand which indicates the gap between indigenous and non-indigenous peoples' participation in formal education is narrowing (United Nations, 2009). In addition, evidence from Australia highlights that more indigenous students are overcoming historical disadvantages such as cultural, financial and geographical barriers to academically achieve (Australian Department of Education, Employment and Workplace Relations, 2009).

Specific programmes to meet the needs of indigenous learners

There is a global impetus for the need to explore specific programmes of learning for indigenous people in higher education. Justification for this stems largely from the educational underachievement of indigenous people, particularly when compared to their non-indigenous peers. Some research advocates a way to increase indigenous learners' participation and success in higher learner education is by offering foundation/bridging programmes (Rose et al., 2003). The primary purpose being to support indigenous learners to work at a higher academic level by equipping them with the academic skills needed to succeed. Rose et al. (2003) and colleagues propose that foundation/bridging programmes allow learners to develop reading and writing skills that can be used independently, which then can then result in an overall improvement in students' confidence and engagement in higher learning. They believe this approach to education helps students to reach their full potential with the overall aim of holistically providing physical, mental, social, intellectual, and cultural needs on as many levels as possible. Many higher learning institutes have developed foundation/bridging programmes which provide assistance to students, and have shown to had major successes in keeping indigenous learners engaged (Rose et al., 2003). Furthermore the positioning of foundation/bridging programmes alongside internal organisational support structures has shown to help minimise the educational gap experienced by

indigenous learners in Australia (Andersen et al., 2008). This concept has been incorporated into government directives, such as the Australian Ministerial Committee on Employment, Education, Training and Youth Affairs Report which states:

> Ensuring equitable access to education and training services requires more than merely gaining entry to mainstream programs. Indigenous Australians require an "education which enables them to achieve their cultural and academic potential in indigenous terms as well as in mainstream academic and technological skills" (Ham, 1996, p. 4).

Although the offering of these foundation programmes closes the educational gap, the report does caution that strengthening the identity and cultural values of indigenous peoples should be achieved but with cautious assimilation into a higher learning environment.

Chapter Four: Māori in Education and Foundation Learning

The focal point of this section is on Māori, the indigenous people of Aotearoa/New Zealand, it is important to acknowledge within this body of work Māori will be referred to as a collective whilst recognising that Māori are not a homogenous group, and acknowledging Māori kin-groups of iwi, hapu and individual identity as differentiating distinctiveness (Durie, 1997). An examination of the effects of colonisation on Māori, the shared commonalities and similar history that Māori have with other indigenous people (Durie, 1994; Durie, 2000a) will be linked to the impact this has had educationally for Māori.

The first section of this chapter focuses on the educational experiences of Māori in Aotearoa/New Zealand. The commonalities Māori have with other indigenous peoples and aspects which are unique to Māori currently and historically are covered within the section. The comparison of Māori with non-Māori achievement rates within higher education are analysed and evaluated against current government, organisational practices and trends in higher learning institutes. Literature relating to barriers Māori experience while engaged in higher learning will be contrasted with current Māori models which are helping to create a culture where Māori are supported to succeed. The view taken here, and agreed upon by many Māori educationalists, is that much research concerning Māori achievement in education has only highlighted the under achievement of Māori learners (Bishop, 1998; Bishop & Glynn, 1999; Durie, 1998a). However this research will highlight initiatives that are enhancing educational outcomes for Māori within higher learning organisations.

The second section of this chapter discusses foundation learning and the emergence of these programmes within the tertiary sector. A summary of how these programmes are currently being adapted into the tertiary sector to meet the needs of Māori learners will be outlined. Successful examples of foundation learning and programmes which are being delivered in mainstream tertiary organisations to meet the needs of Māori learners will be given. This section will also include an investigation into issues that arise for mainstream tertiary organisations aiming to deliver foundation learning programmes to meet the needs of Māori learners enrolled on them.

Uniqueness of Māori in a global context

Educationalists who have explored equitable rights for indigenous peoples fundamentally agree that Māori as minorities (within their land) have shared commonalities (Andersen et al., 2008; Obonsawin, 1993). They are also in agreement that in an educational environment Māori have also experienced the same disparities as other indigenous people. Durie (2005) explains there are significant differences in the circumstances of indigenous peoples in various parts of the world. However, he acknowledges the commonalities in experiences and world-views. He recognises that what Māori have experienced has not been substantially different from other indigenous peoples, except in three respects. Firstly, "Māori, currently have a distinctive population presence" (p. 2). This currently stands at fifteen percent of the general population, and will likely rise to 17 percent of the population by 2021 and 22 percent by 2051 (Statistics New Zealand, 2005). Secondly, Durie (2005) notes the importance of the1840 signing of the Treaty of Waitangi between Māori and the Crown. Lastly, he believes "effective Māori leadership in education for more than a century has resulted in a deliberate effort to promote engagement in higher level study" (p. 2).

The Treaty of Waitangi has given Māori a distinctive advantage over other indigenous people (Durie, 1998). For Māori this document has brought advancement especially within education which Bishop and Graham (1997), Jenkins and Ka'ai (1994), and Pihama, Smith, Taki and Lee (2004) concur has had a profound effect on the relationship between Māori and the crown and significantly influenced education policy. Snook (1989) ascertains the impact of this founding document has been positive in creating a long standing commitment to equality and encouraged a co-existence of Māori and Pākehā.

Not all agree that this founding document has lived up to its promises. Mason Durie (1998) believes one of the document's outcomes was supposed to be that "Māori people would not be unfairly disadvantaged by the colonizing process and could expect to retain their own social and economic systems" (p. 297), which has not entirely eventuated. Watene (2006) is of the same opinion on the

shortfalls of this founding document, affirming that it would be naive to assume that because access to education is guaranteed equally by law and under the Treaty of Waitangi, equality would transpire. Bishop, Berryman and Richardson (2001) and Hook (2006) are also in agreement as to the document's deficits, by suggesting that in spite of its promise of partnership, protection, and participation, Māori have still been detrimentally affected, with colonisation being the dominant factor influencing the educational experience of Māori to date. This leads to further discussion of the consequences of colonisation on Māori as tangata whenua (people of the land) of Aotearoa/New Zealand.

Consequences of colonisation on education for Māori

Colonial domination has resulted in lack of equitable Māori participation in some positive and beneficial aspects of life in New Zealand and is evident today (Pomare, 1988; Simon, 1990). This is described by Bishop (2005) as "colonial discourse [which is a process whereby] Māori are over represented in the negative indices of modern society and their underrepresentation in the positive indices" (p. 55). Durie (2000a) further describes this as Māori becoming 'minoritized' in their own land, as have many other indigenous people, with Māori suffering the loss of culture, language, identity, and social structure (p. 67). Further clarification is given by Bishop (2005) to the term "minoritized [as] not merely being a numerical minority, but to be treated as if one's position and perspective is of less worth, to be silenced or marginalized" (p. 120). As a result of this, many Māori have lost their identity. Te Whaiti (1993) and Puketapu-Andrews (1997) depict this as Māori values being attacked and Māori having to choose their identity, causing displacement from whānau, hapu and iwi. Even though the effects of colonisation can be summarised and condensed, Durie (1997) states that the effects are still keenly felt and that "ideologies of cultural imperialism and of assimilation and appropriation underpinning them have not" (p. 154).

Māori educational underachievement
This chapter on Māori in education reflects the argument that the current educational system in Aotearoa/New Zealand is not meeting the majority of Māori learners' needs. In theory, the New Zealand education system should

offer opportunities to each and every individual to equally achieve academically, aiming for comparable levels of participation and outcomes for both Māori and non-Māori (Hook, 2007). For this to transpire Māori call for drastic measures to address educational underachievement by Māori and ensure equity (Bishop, 2001; Durie, 2000a; Durie, 2001; Jenkins & Ka'ai, 1994; Poata-Smith, 1996). This position is supported not only by educationalists but by MOE statistics which highlight the gaps in achievement between Māori and non-Māori and are consistent in reporting little or no change in the status quo (Bishop, 2001; Durie, 2000a; Durie, 2001; Hook, 2006; Smith, 2003). There are those who believe there is no difference between Māori and non-Māori, therefore comparable education outcomes should result. To this James Scheurich (1998) describes being 'white' as akin to walking down the street with money being put into your pants pocket without your knowledge, and becoming an advantaged group.

Hook (2007) Pihama et al. (2004) and Tomlins-Jahnke (2007) agree there are common factors that have led to underperformance by Māori as with other indigenous groups around the world within higher learning organisations. They propose one of the reasons is due to Māori being assimilated by the dominant European group, who control educational budgets and who practice cultural hegemony. As a result "European ideologies of cultural superiority" have caused Māori achievements to become invisible within a dominant discourse" (Bishop, 2005, p. 60). According to Walker (1999) Māori have had to "engage in a 'counter-hegemonic struggle through continuous 'interrogation of power' to ensure an education system is more reflective of Māori needs and aspirations" (p. 188). In fact "everyday Māori children are entering a mainstream education system which has been organised to suit the dominant European culture of New Zealand" (Bishop, 2005, p. 64). Hollings, Jefferies and McArdell (1992) agree that 'every part' of the education system has largely been successful for Pākehā, but has largely "disadvantaged the majority of Māori" (p. 1). Durie (1997) reasons this has forced Māori learners engaged in a non Māori educational environment to have to choose between their cultural identity or their educational success.

MOE statistics continually confront us with the reality of Māori educational underachievement. These statistics clearly show in all levels that Māori

educational participation and completion rates are lower when compared to non-Māori (MOE, 2009b). Educational achievement data further reveals educational underachievement for Māori learners is occurring from primary through to tertiary level (Bishop, 1998; Else 1997; Jenkins & Ka'ai, 1994). Also emerging from MOE statistics (2008) is that only 58 percent of Māori stay in secondary school until the age of 17, and the 52 percent who do leave secondary school do not achieve NCEA level 2. Of the high number of Māori who leave secondary school and enrol in tertiary study, many are unlikely to continue after their first year, again adding to the disparities of Māori compared to non-Māori completing qualifications (MOE, 2009b). Wawatai, (2010) maintains that Māori underachievement in education should be a concern for all New Zealanders, as it is not just the Māori community, but New Zealand as a whole that loses out when Māori learners fail to achieve their potential.

Despite these detrimental effects of marginalisation and colonisation on Māori, resulting in poor educational outcomes, it appears some progress has been made in Aotearoa/New Zealand. Innovative approaches to the development of Māori education in Aotearoa/New Zealand include the emergence of the Kohanga Reo (Māori language nest, early childhood educational centre), Kura kaupapa (Māori primary and school), Wharekura (Māori secondary school), and Wānanga (place of learning) movement, where te reo Māori is taught within a kaupapa Māori educational setting (Ka'ai, 2005; Smith, 2003). Durie (2009) also attributes Māori participation in education to the formation of Māori-centred Wānanga (centres of higher learning), whose primary focus is on Māori focused programmes. The three Wānanga are Te Wānanga o Raukawa, Te Whare Wānanga o Awanuiārangi and Te Wānanga o Aotearoa. Each has a crucial role in providing Māori controlled tertiary education, and stair casing Māori students into higher education (MOE, 2001). The influx of Māori into Wānanga has also encouraged entry into mainstream tertiary organisation which coincided with the availability of student loans and allowances, which has given Māori freer access to tertiary education than ever before (MOE, 2007). Māori educationalists advocate that this unique kaupapa Māori advancement to education has led to greater participation in education by Māori at all levels, thus resulting in an increase in Māori success.

Bishop, Berryman, Cavanagh and Teddy (2009) also equate this increase in Māori educational achievement to the moving away from European dominated beliefs and values to Māori beliefs and values. Bishop et al. (2009) state:

> The answer to Māori educational achievement and disparities does not lie in the mainstream, for given the experiences of the last 150 years, mainstream practices and theories have kept Māori in a subordinate position, while at the same time creating a discourse that pathologized and marginalized Māori peoples' lived experiences (p. 741).

This work proposes that if a kaupapa Māori education is not available or chosen by Māori learners, then there is an opportunity for mainstream providers to then meet the needs of Māori learners. Recent educational statistics show a higher number of Māori are enrolling into Polytechnics rather than other tertiary organisations such as Wānanga and Universities (New Zealand Qualifications Authority [NZQA], 2007a). Māori account for 20 percent of the total students enrolled in polytechnics (TEC, 2010).

With this increased educational participation by Māori, Durie (2001) believes that Māori need greater participation and involvement in the development and analysis of issues that affect them as Māori calling for "education for Māori must be taken back by Māori" (p. 67). This call is also echoed by Smith (2003) who believes this can happen if Māori accept increased responsibility for 'transforming' their own condition. Durie (1994, 1998) suggest this transformation may happen if Māori regain responsibility and control, and become party to the decision making, planning, implementation, and evaluation of all that affects their future. Furthermore Durie (1998) advocates that the attainment of these goals is vital to the provision of positive Māori futures in education. Hook (2006) also supports the view that any additional outcomes from this transformation will be that the "education of the individual is of fundamental importance to the future of the Māori people in their determination to secure for themselves an economic future that removes them from the bottom of the socioeconomic ladder" (p. 1).

Durie (2001) further comments that for educational advancement to occur the government must play a deliberate part in implementing strategies and policies that support the advancement of Māori in education. He advocates as a result,

this can increase the ability of "Māori to move freely and comfortably between two worlds without compromising their Māori identity or the need to participate within the global context" (p. 4).

Government responsiveness to Māori educational achievement

Pressure is mounting for higher education providers to 'get it right' as national strategic targets in the tertiary environment are focusing on Māori student success (Airini et al., 2007; MOE, 2007). New TEC performance measures require investment plans to reflect the priorities outlined in the Tertiary Education Strategy, with achievement explicitly linked to funding (MOE, 2010; TEC, 2010).

The Tertiary Education Commission is in charge for funding tertiary education in Aotearoa/New Zealand, and assisting people to reach their full potential by contributing to the social and economic well-being of the country. TEC is also responsible for monitoring Māori achievement, stating there is much to be gained for Māori entering the tertiary education as adult students. Emphasising this is a TEC report (2004) '*Working with Māori Strategy*' where prominence is given to the contribution that the tertiary education sector needs to make to Māori development, and the retention and development of Matauranga Māori within these organisations. TEC believes this can be achieved by "encouraging effective partnerships with Māori communities, focusing on future needs, greater collaboration within the system, and increased quality, performance, and effectiveness" (p. 11).

An additional government strategy is *Ka Hikitia - Managing for Success: The Māori Education Strategy 2008-2012* (MOE, 2007). This advocates that Māori need to work with others to determine successful learning and educational pathways if they are able realise their cultural distinctiveness. Additionally, this strategy supports Māori to successfully participate in and contribute to Te Ao Māori in order to gain the universal skills and knowledge needed to successfully participate in and contribute to Aotearoa/New Zealand and the world. An important aim of the *Māori Education Strategy 2008-2012* (MOE, 2007) is to promote shifts of attitudes, thinking and practice to achieve significant

improvements in Māori education outcomes. This involves focusing on strengths, opportunities, and potential rather than targeting deficit theories of underachievement, problems of dysfunction, government interventions, and viewing Māori as a minority. This strategy further emphasises the importance for educationalists to realise potential, identifying opportunities, and adapt education to the Māori learners' needs. Overall the expectation is that with the change in terminology and approach, this can positively affect individual educator's values, beliefs, and behaviours around Māori learners.

The NZQA implements the *Māori Strategic and Implementation Plan for 2007-2012* (2007a). This strategy aims to increase Māori learner completion rates, create multiple entry and exit points to learning, and ensure individual learners' success brings benefits to Māori in general. The expectation is that the recent reforms within the education system in the last 15 years which have resulted in the increased participation rates for Māori (Middleton, 2008).

Even though MOE explicitly states that ensuring the success of Māori in education is a key priority, and has implemented deliberate policies and strategies to improve Māori educational achievement and development: progress has been slow. This sluggish progress may suggest the government is not only ignoring the 'elephant in the room' but is extremely slow in acknowledging it. Walker (1999) supports the notion that the needs of Māori learners has only come about after a long period of controlled participation of Māori by past policies of assimilation, integration, multiculturalism, and bilingualism. He believes, for Māori this has been a process of humiliation and shame.

Success and retention of Māori learners

With the increase in numbers of Māori enrolling in higher learning a call to increase the potential for Māori within the tertiary sector is echoed (Bishop, Berryman & Richardson, 2001; Gorinski & Abernathy, 2007, Hook, 2006). Gorinski and Abernathy (2007) advocate that for mainstream education to truly engage internally and externally with Māori, a shift in thinking about Māori success and retention in mainstream educational organisations is needed. Hawke (2002) and Tiakiwai (2001) are in agreement that a certain degree of

student attrition should be expected but success and retention for Māori learners in higher learning has been, and continues to be, problematic. Reasons as to why Māori are not succeeding in higher learning, even on lower level programmes at the same rate as their non-Māori peers are highlighted by Hook (2006). He indicates that the educational requirements for Māori are more complicated than for Pākehā, as Māori have to function within two worlds; Māori and Pākehā. A Milne (2008) warns there is also the danger that Māori could be destined to be reinvented and eventually be seen as no different to Pākehā.

Bishop (2005) is adamant that engagement of Māori learners within education is not occurring. He considers there is evidence that a predominant number of Māori learners are entering mainstream education (which has been organised to suit the dominant culture, European New Zealanders) but are not fully engaging due to various barriers. Bishop's research (2005) highlights that many educators' assume that Māori would not succeed academically if they came from lower socioeconomic homes, their households were transient, have unsupportive family, and lacked positive role models in their home environment. Bishop (2005) and Bishop and Berryman (2009) suggests if these attitudinal misconceptions are overcome, it could profoundly influence Māori learners by positively influencing their relationships, interactions with educators and give Māori learners the confidence that their educators believe in them.

Characteristics identified to help Māori succeed in higher learning have been investigated, but there has been more research identifying the characteristics of Māori students' withdrawal or failure (Gorinski & Abernathy, 2007; Hall, May & Shaw, 2001; Hawke, 2002; Promnitz & Germain, 1996; Tiakiwai & Teddy, 2003). Other reasons identified included: being unprepared for tertiary study, lack of social skills needed to negotiate access and resources in the institution, financial problems, and psychological states including loneliness, isolation, low self esteem, lack of motivation, and family problems. Hawke (2002) adds that "Māori students as well as other indigenous groups may experience further barriers, including negative stereotyping of identity and ability, family obligations, [and] lack of family support for finance or study" (p. 3). Jefferies (1998) believes if one factor is experienced, it may be easy to overcome but if

teamed with a lack of motivation and commitment to study, it becomes a very difficult hurdle to jump. It was found when a multitude of factors are experienced by one student; the result is often withdrawal from their course of study. Benseman, Findsen and Scott (1996) argue that the identification of barriers to participation in higher education alone is not enough to change practices overnight, "but may sensitise programme administrators to the factors that influence the makeup of Māori learners" (p. 279). Additionally addressing retention issues can partly be tackled by ensuring Māori learners have the necessary academic skills upon entry (Fraser, 2004), and strengthening Māori learners' academic skills to improve their confidence before moving into higher-level study.

Traditionally, entering higher learning may be seen as a 'burden' for some Māori, although there have been many who have "emerged as great Māori leaders and have been successful in mainstream education" (Hook, 2006 p. 34). Mason Durie (2003) explains that success in mainstream education is achievable by maintaining a secure "Māori identity [while embracing] Pākehā values and beliefs" (p. 3). Bennett and Flett (2001) found that having a strong cultural identity helped Māori to overcome academic problems and maintain academic outcomes.

Specific programmes to meet the needs of Māori learners

The increased numbers of Māori students enrolling in higher education is challenging mainstream providers of higher education to be more adaptable in meeting their needs (Gorinski & Abernathy, 2007). Wawatai (2008) believes it is imperative that mainstream tertiary organisations improve their educational services and be responsible for fee paying Māori learners. He is adamant tertiary organisations need to become more responsible for Māori learners. Especially those who have invested considerably in their educational future so to receive a good return on their investment, and have as much chance to succeed academically as non-Māori. Tiakiwai and Teddy (2003) propose this can be achieved by establishing collaborative relationships between Māori and non-Māori, with the objective of using each other's expertise in order to create more positive Māori educational outcomes.

Getting it right

With mainstream organisations forced to focus on Māori success and retention, many are falling short as they do not have the knowledge, skills or appropriate human resources to change their culture. Durie (2009) challenges the tertiary sector to demonstrate social cohesion and prepare Māori graduates for leadership roles in promoting a society that models inclusiveness. Gorinski and Abernathy (2007) advocate that higher learning institutes can better meet the needs of Māori learners, by "raising cultural awareness amongst the teaching staff to develop consciousness about issues pertaining to Māori learners and keeping them engaged" (p. 11). They propose the potential outcomes for raising the cultural awareness of academic staff may include staff becoming more aware of techniques for keeping Māori students engaged.

A programme attempting to do this within a secondary school environment is Te Kotahitanga (Bishop, Berryman, Tiakiwai & Richardson, 2003) which has been developed to mitigate the inequitable teaching provided to Māori students for many decades (Alton-Lee, 2003) and lift the teacher performance and engagement with Māori learners. The authors of Kotahitanga (Bishop et al. 2003) recommend that keeping Māori students engaged may consist of academic staff having high expectations for all Māori students. Concurrently a Māori-focused curriculum development and implementation is recommended, as well as a high cultural acknowledgement, and equal power sharing relationships. Even though the Kotahitanga programme has been developed for the secondary school sector, the base principles are relatable to the tertiary sector, with future plans to do this on the part of the development team.

Greenwood and Te Aika, (2009) suggest that employing academic staff who can naturally align their personal values with core Māori values, and have specific knowledge of a student's cultural background can help establish more effective connections. Robinson, Hohepa and Lloyd, (2009) consider that utilising this strategy can enhance the opportunity for Māori learners to be treated as a whole connected person, and as a potential academic. This holistic approach to Māori learners in the tertiary education environment means the academic goals of the programme are not separated from the holistic development of the learner.

Māori models incorporated into tertiary education

Māori educationalists have discussed the significant benefits for Māori learners of incorporating key Māori values into teaching and learning (Durie, 1994; Pere, 1982; Smith, 1995). Research conducted by Bishop et al. (2001) states that tertiary education needs to be more responsive to the indigenous culture and needs of Māori. Te Whare Tapa Wha (Durie, 1985), and Te Wheke (Pere, 1991), are both Māori models which have broad concepts and are currently being integrated into mainstream health and educational environments. Te Whare Tapa Wha model (Durie, 1985) is a simplistic model where each part of a house representing a holistic aspect. Pere's Te Wheke model (1991) represents the tentacles of an octopus which each indicating an aspect of health or illness or community and family. Both have immediate appeal to Māori and Pākehā alike and were adopted into philosophy of the inaugural Waiariki Polytechnic's nursing school curriculum in 1985. McNeill (2005) evaluated this process and found that although the models were adapted cross-culturally within a mainstream organisation, the models had lost an important asset, Mātauranga Māori (Māori epistemology) in the process. This example exposes the risk of core components being diluted or lost by entrenching Māori models and values into a mainstream organisation.

A Māori model, specifically developed for mainstream tertiary education has recently come out of Ako Aotearoa (2009). This model has been developed by the Ako Aotearoa Māori caucus with the expressive aim to support Māori learners and educators. The Māori values used are broad and relatable with the express purpose of being understood and utilised within mainstream tertiary education. These values include: whakapapa (genealogy, heredity), wairuatanga (spirituality, belief, faith), whanaungatanga (kinship, relationships), mana (authority, reputation), matauranga Māori (Māori knowledge), and kaitiakitanga (guardianship, conservation, sustainability). Other values included within this model are: manaakitanga (hospitality, generosity), whakanui (respect, value), kotahitanga (unity), whakamana (empowerment), and akoranga and whakaakoranga (learning and, teaching). The emergence of this model from Ako Aotearoa has given mainstream tertiary organisations some direction to how to incorporate Māori values into their philosophy.

The three Māori models profiled here share commonalities but also retain their individual uniqueness. Their collective strengths are their broadness of application to a variety of settings. These models convey simple concepts that can encourage Māori and non-Māori tutors to make a connection between theories and practice, with the express aim to support Māori learners' needs.

Research reviewed here has shown that incorporating core Māori values within a learning environment, and ensuring the context is appropriate can enhance learning for Māori (Ako Aotearoa, 2009; Durie. 1997; MOE, 2009a; Pere, 1982; Smith, 1995). Bishop and Glynn (1999) argue 'culture' is central to learning, and it is not acceptable to structure mainstream educational contexts based on the dominant culture as has been the case in New Zealand. They believe effective teachers can create culturally responsive context for their learners through building strong caring relationships with their students in a whanaungatanga (inclusive family) atmosphere (Bishop & Glynn, 1999). Furthermore this can support them academically by ensuring there is opportunity for one-to-one paired and small group learning (Bishop & Glynn, 1999; Bishop, Berryman & Richardson, 2001; Macfarlane, 2004). Ian McCormack (1997) also highlights the importance of creating an effective teaching environment which is conducive to the achievement and learning of Māori students. This can be achieved by allowing: Māori issues to be discussed, students the choice of identifying as Māori and challenging Māori learners to succeed. Other aspects include the use of humour and praise, and the integration of Māori models, practices, and tikanga to illustrate points. Effective teaching requires teachers to take responsibility for each student's achievement, value diversity, have high expectations and build on students' experiences (Alton-Lee, 2003). This is further illustrated by Bishop and Glynn (1999) and MacFarlane (2004) who found that the educators who were culturally sensitive to Māori were able to understand and respond to the learning needs of Māori students.

The conclusion drawn from the literature reviewed here suggests that mainstream tertiary organisations, and Māori and non-Māori individuals within these organisations, can have a positive effect on the academic outcomes for Māori learners with the right skills and cultural knowledge. This view is not shared by all, but it will be argued in the next section by citing examples of

current best practice within mainstream tertiary organisations that are contributing to academic success of Māori learners.

<u>**Foundation Learning**</u>

Defining foundation learning

Developmental education, foundation learning, foundation skills, scaffolding learning, bridging education and access education are all terms used by educators in higher learning. These terms are used to describe an approach to education which focuses on helping students to reach their full potential. Benseman (2008) suggests that there is no one simple definition for the term 'foundation skills', as there is lack of agreement over definitions and terminology around this subject internationally and nationally. He believes this is in part due to the broadness that "foundation learning encompasses, which can include: reading, writing, numeracy, and oral communication" (p. 12). Recently other broader skills have been included to foundation learning such as computer skills, information technology, problem solving, team work, media, financial, health and emotional literacy (Benseman, 2008).

The MOE acknowledges that the breadth, volume and differing characteristics of foundation learning is broadening and being delivered in a wider variety of contexts; by a diverse extent of providers (Benseman, Sutton and Lander, 2003). For the purpose of this body of work, the terms foundation skills, foundation learning, and foundation programmes, will be used as they are the dominant terms in usage at present, and are also included in government documents (Benseman, 2008).

There appears to be agreement that foundation learning is aimed at 'improving learners' literacy, numeracy and language skills, and can be in any or all of New Zealand's official languages, English, Māori and NZ Sign' (NZQA, 2007b, p1). This appears to have followed agreement in 2005 between the MOE and NZQA. Those parties have defined foundation learning as

> The application of a complex web of reading, writing, speaking, listening, critical thinking, problem solving, numeracy skills and communication technology so that people can achieve their own goals in meaningful social, cultural, vocational and/or

learning contexts (and)…is often in the context of other learning. They further asserted that foundation learning programmes are those with an identifiable focus on literacy, numeracy and language (NZQA, 2007b, p. 1).

A working definition of foundation learning adopted and used by the Bay of Plenty Polytechnic (2009) is a modification of a NZQA adaptation:

> The awareness and application of a complex web of reading, writing, speaking, listening, critical thinking, problem solving, numeracy skills, and information literacy and communication technology so that learners can achieve their own goals and success in meaningful social, cultural, vocational and or learning contexts. Foundation learning should be connected, integrated, embedded, and experienced within the context of other learning (Wawatai, 2008, p. 2).

Prebble, Hargreaves, Leach, Naidoo, Suddaby and Zepke (2004) proposes that the aim of foundation learning is to teach learners requisite academic skills to a satisfactory level so as to enable them to enrol in other tertiary organisations to which they would not otherwise be able to gain entry. Additionally foundation programmes should provide well integrated, culturally appropriate academic and pastoral support for indigenous learners (Benseman & Russ, 2003; Farry & Hanifin, 2007). Benseman, Sutton and Lander (2006) have identified tertiary foundation learning programmes as level one to four on the NZQA framework. These levels are described by NZQA (2010) as ranging from having a narrow range of knowledge (level one) to a broad knowledge base incorporating some theoretical concepts on the framework (level four).

The rise of foundation programmes

According to Cartner (2009), educational policies from the late 1980s' to early 1990s' focused on re-addressing inequity and providing opportunities for lower socio-economic populations (and individuals) who had not been successful within the education system. Cartner (2009) suggests this has changed the national focus to increase economic drive, and to up-skill the adult population of Aotearoa/New Zealand. Concurrently there has been a drive by the MOE (2009a) regarding higher education, stating "participation in tertiary education allows students to develop skills and knowledge to help them succeed in the labour market" (p. 36). As a result, benchmarks are moving for higher learning

providers, with emphasis now on aligning qualifications with course content and meeting the changing needs of workplace. For some foundation programmes this may be problematic, as many do not focus on graduates being work ready, rather obtaining improved academic skills and gaining confidence to succeed in higher level courses.

Government strategies in support of foundation learning

Māori educationalists involved in the Māori Tertiary Reference Group (MOE, 2003) agree that Māori have increasingly come to see education as vital to their advancement, and need to decrease disparities between Māori and non-Māori success. One of the key principles of *The Tertiary Education Strategy 2010-2015* (2009) for Māori is "enjoying education success as Māori' with a key focus on increasing success for Māori students in tertiary education. Paulo Freire's (1972) view is that education aims to transform positions from subservience to ones of power and equality. These foundation programmes can be viewed as a way to bring positive change for Māori and bring fruition to Freire's stance of education. Freire (1972) believes this can potentially initiate a process whereby people not only acquire social skills but gain a wider consciousness of their role in an oppressed society and a chance to change it. Anderson (2007) argues that creating access to tertiary education through foundation programmes "subscribes to the goals of social justice", and contributes to expanding the talent available for social and economic development (p. 1).

Māori and foundation learning

Educational statistics clearly indicate that education development for Māori is inadequately meeting the needs of the majority of Māori learners. As a consequence, there is an accumulation of Māori learners entering tertiary education who are ill equipped to meet the demands of academic study at a simple level (MOE, 2009b). This is in part due to Māori being unable to gain access to higher level programmes because of their lack of academic skills and qualifications to meet entry criteria. Approximately 303,000 participants took part in foundation learning-related tertiary education, with Māori making up 40 percent of these learners. TEC (2009) data reveals that 53 percent of programmes offered by institutes of technology and polytechnics are set at level

one to four. The type of support they are seeking can take a number of forms including: tutoring and coaching, special classes, homework help, counselling, accommodation, and help with test taking. Furthermore, achieving academic study skills on foundation courses enables students to become active readers and writers who can adapt their skills and strategies to a variety of learning contexts and tasks. This in turn should include learning outcomes such as enhancing students' interpersonal and team interaction skills, and preparing them to be lifelong learners. Benseman et al. (2006) affirms that even if learners had positive experiences at school, a considerable time lag since last studying will produce adults with little confidence in their academic abilities in a formal education setting. Even with the creation of these foundation programmes, Māori still have the lowest progression rates at this level and the lowest first year retention and five-year completion rates at degree level.

Many of these bridging/foundation programmes do not always guarantee employability but can increase confidence, develop attitudes compatible with learning, and encourage cultural, personal, and whānau (family) development (MOE, 2007). A MOE report: *Te Pakeke Hei Akonga: Māori Adult Learners* (McMurchy-Pilkington, 2009) explains that foundation tertiary programmes represent a second-chance for adult Māori learners. Development and growth of foundation programmes are partially in response to concerns about unsatisfactory secondary school statistics for Māori (Benseman & Russ, 2003; Hook, 2006; May, 2009). Māori have a much greater likelihood of succeeding if higher learning providers responsibly establish learning environments that meet their needs (Durie, 2003). NZQA has supported recent research that has indicated the success of foundation tertiary programmes scaffolding learners into tertiary learning (Robinson, 2009).

There appears to be minimal material available that relates specifically to the needs of, and programmes tailored specifically to, adult Māori learners at foundation and pre-foundation level (Anderson, 2007; Benseman et al., 2006). Correspondingly, a study focused on research into *Māori Adult Foundation Level Learners in Aotearoa/New Zealand* by Robinson (2009) also found little material specifically related to the needs of New Zealand Māori adult learners, and more particularly at foundation and pre-foundation level. She also identified

a gap in information related to effective programmes involving indigenous Māori adult learners. This lack of research into foundation programmes for Māori learners is in spite of high participation of Māori on these types of programmes.

Application of foundation programmes

A programme endeavouring to meet this challenge is the Certificate in Foundation Studies (level 3) foundation programme delivered by Unitec in Auckland. Unitec believes it has a moral responsibility to ensure all of its enrolled students have an opportunity to successfully complete their tertiary studies. Furthermore, Unitec's philosophy is to combine the disciplines of academic study skills with whanaungatanga (the concept of inclusive learning) to address low retention of Māori students. The School of Foundation Studies, which delivers the programme, is an example of Unitec's committed stance to addressing the retention and success of Māori learners (Watene, 2006). Certain aspects were developed to accommodate Māori learners, such as a change to a teaching style that was inclusive of Māori values and tikanga and the use of a whānau room for Māori students. They found the implementation of these changes was beneficial to Māori learners' experience.

Another foundation programme that endeavours to achieve success for Māori learners is the University of Auckland's Certificate in Health Sciences programme. A report from this programme by Dirks, Salter, Curtis, Townsend, and Crengle (2006), found that Māori students achieved best when receiving a high level of pastoral care. This created an effective teaching environment that catered for cohorts of students with a widening range of academic histories, interests, abilities, and ambitions. The monitoring and identifying of poor attendance allowed staff to put systems into action to ensure that these students remained motivated and on track throughout the duration of the programme. It was found that Māori learner's responded best to an environment where they felt culturally safe, were surrounded by like-minds, and were able to make sense and meaning of their learning. Most significantly, these authors found that for Māori learners to achieve their maximum potential, they had to be in an environment that was conducive to learning, supportive and challenging, and the environment was centred on the learner's cultural identity. Hook (2006)

agrees that while the place of learning is significant, the style of learning is also important.

The first chapter of this literature review describes indigenous people and their place globally. The effect of colonisation on indigenous people and the detrimental consequences to their educational progress was evident within the review. These effects have also been matched to the journey of Māori, however self determination has been better achieved as highlighted by Mason Durie (2005), with the presence of the Treaty of Waitangi, and Māori having a significant population presence to catalyse change. Education has been shown to bring considerable positive change to health and socio economic status of indigenous and Māori people, although as cautioned by Moon (2001), at times education can cause disparity in income and opportunities in communities, thus creating inequalities and the 'haves' and 'have not's.

The emerging role that indigenous people now play in determining their educational futures is evident. Also as important is ensuring that indigenous voices are able to be heard to protect and sustain their place in higher learning institutes. Within an Aotearoa/New Zealand context Māori have had an increasingly significant input into influencing their educational futures. This includes more Māori academics working within mainstream and Māori Wānanga to form a critical mass and united voice. A more considerable number of Māori are enrolling within these higher learning institutes with distinctive learning profiles. This has forced mainstream tertiary organisation to have to adapt and meet these needs of Māori learners, so to lift academic achievement to those students that are non-Māori. This in turn has increased the need for foundation programmes to aid the transition of Māori learners in higher learning that have not academically succeeded at secondary level. Stair casing Māori learners into higher level programmes has shown to be a successful way to support and sustain academic success, and help decrease the many barriers that Māori learners can experience in a higher learning environment.

Evidence has shown that embedding a culturally safe environment that incorporates core Māori values and concepts can enable Māori learners to gain confidence to academically succeed and continue onto higher level

programmes. It is suggested within this literature review that higher engagement and success in education by indigenous people can help to reduce social, health, and economic disparities with others.

Foundation learning and programmes in mainstream tertiary education has been highlighted in the last part of this literature review focusing on the needs of Māori learners. Even though there is minimal research into the benefits of foundation learning for Māori learners in higher learning, there are strong indicators that foundation programmes can be effective to help Māori succeed in higher learning (McMurchy-Pilkington, 2009; May, 2009). The research currently available highlights some affirmative practices presently happening in mainstream tertiary organisations, which seems to be meeting the needs of Māori learners.

There has been very little research internationally and little within the New Zealand environment, to "inform debates about the teacher - student interface in tertiary education" (Anderson, 2008, p.6). This is especially concerning given the multicultural nature of the students on many New Zealand foundation/bridging programmes (Benseman & Russ, 2003). The aim of this research project is to add to this discourse and enable the further achievement and success of Māori learners within mainstream higher learning organisations. The methodology described in the next chapter will in some part reflect these Māori learners, the academic staff responsible for their academic experience and the educational organisation they are part of.

Chapter Five: Research Design

Defining and describing Kaupapa Māori theory in research

This study was conducted acknowledging a kaupapa Māori framework, and according to tikanga Māori principles (customs, obligations and conditions). A kaupapa Māori approach was utilised when conducting primary research, as a means of creating a culturally considerate and safe environment. Māori educationalist Graham Smith (1997) outlines kaupapa Māori as a "philosophy and practice of being and acting like Māori" (p.1). Smith and Cram (1997) further explain kaupapa Māori as a term used by Māori to describe the practice and philosophy of living a culturally informed Māori way of life.

This approach and methodology was chosen to acknowledge the growing recognition that "matauranga Māori is a valid, legitimate and unique worldview" (Smith, 1999, p 172). From this admission, matauranga Māori has increasingly been used to support kaupapa Māori research as a research methodology that is both complementary to Māori values, and to the needs of present and future Māori generations. Milne (2005) describes Kaupapa Māori as a term used across a range of spheres and sectors, although it is perhaps best known in relation to the education and health sectors.

The emergence of kaupapa Māori theory has materialized due to the resounding voice from Māori academics engaged in research, emphasising the need for a culturally appropriate approach when researching Māori (Bishop, 1999; Bishop, 2005; Durie, 1998; Hohepa, 1999; Pihama, 2001; Smith, 1997; Smith, 1999; Smith, 2005). Māori academics stress the importance that when researching Māori, it must empower the people being researched, not benefit the individual or their agenda which has occurred historically (Bishop, 1999; Bishop & Glynn, 1999; Durie, 1992; Durie, 1998; Smith, 1995).

It is important to state here that the researcher for this project does not claim Māori whakapapa, but Fijian heritage, but would like to acknowledge the importance of working within a kaupapa Māori framework and in respect to the Māori learners, tutors, and peers she works with. Adherence to this framework

is also in respect to the Māori iwi, hapu and whānau she has 'married into' within the Tapuika Iwi (area/territory).

Bishop (1996) argues that non-Māori can participate in kaupapa Māori research, so long as they do not define, control, or dictate the research.   A view from a 'Treaty of Waitangi' perspective is that non-Māori have obligations within the partnership to share their knowledge and skills in ways that benefit both Māori and non-Māori. For this reason Bishop and Glynn (1999) support a bicultural approach to researching Māori, they believe there is a place for non-Māori researchers and their expertise, but only where the methodology is empowering.

Tolich's (2002) has adapted the of the Nursing Council of New Zealand Guidelines for Cultural Safety to pertain to non- Māori being culturally aware and safe when researching Māori:

> [Cultural safety is] the effective nursing [research] of a person/family from another culture by a nurse [researcher] who has undertaken a process of reflection on own cultural identity and recognises the impact of the nurse's [researcher's] culture on own nursing practice [research methods] (p.10).

In doing so the aim is for the rights of Māori to be recognised as indigenous people of Aotearoa/New Zealand, which Smith (1999) believes is fundamental to the very existence of Kaupapa Māori and the survival of Māori indigenous identity. This concept is furthered by Tomlins-Jahnke and Taiapa (1999) who believe that "research aimed at producing gains for Māori as Māori and which will advance the aims, goals and processes of positive Māori development should use research methodologies based on matauranga Māori" (p.46).

Graham Smith (1997) acknowledges that kaupapa Māori theory is widely used within education circles and has become a recognised theory used to transform Māori development, but according to Bishop and Glynn (1999) is still in its formative years. Graham Smith is clear that kaupapa Māori is relevant to all aspects of society, which he views as deriving from "wider Māori knowledge's matauranga Māori, and hence a part of and subject to tikanga Māori" (Smith & Reid, 2000; p.18). Furthermore Smith and Reid (2000) add to this discourse by stating that kaupapa Māori leads to reality, theory and praxis directly from Māori

realities and experiences and promotes "rights to self-determination and rights to development" for Māori (p. 20).

This indigenous approach to research has emerged due to the "challenge to the dominance of the Pākehā worldview in research" (Bishop, 1999, p. 2). Linda Smith (1999) argues the importance of presenting a Māori perspective is imperative, since as colonised peoples, Māori have often been oppressed and silenced. Two hundred years of contact with Pākehā has resulted in Māori being one of the most researched indigenous peoples in the world. Woller (2005) considers the benefits resulting from such research which, while increasing the mana (prestige, divine right, influence, status, identity) of predominately male, European academics have often lessened the mana of Māori.

While kaupapa Māori theory is a core component within this thesis, reference to Western qualitative methodologies is acknowledged and opinions will be utilised. This twofold approach will be advantageous to utilising strengths from both frameworks to better inform this thesis by acknowledging the legitimacy and difference of both Western and Māori aspects concerning non-Māori and Māori beliefs, opinions and ways of knowing. It has long been noted that there are fundamental differences between Māori and Western methodologies of enquiry in the pursuit of knowledge. A difference is highlighted by Milne (2008) who suggests that kaupapa Māori methodologies are fundamentally and unapologetically subjective. Durie (1985) has commented that Western approaches to enquiry and knowledge involve inductive methodologies that break the object under examination down into progressively smaller pieces and the individual parts examined. In contrast a kaupapa Māori approach to enquiry and knowledge usually involves looking outwards, developing relationships and connections. Furthermore Smith and Cram (1997) develop the idea that kaupapa Māori is about critical thinking and developing a critique of Pākehā constructions and definitions of Māori by affirming the importance of Māori self-definition. Characterising this Māori-centred approach to enquiry is also advocated by Durie (1996) who believes that "deliberately placing Māori people and Māori experiences at the centre of research activity locates Māori as the focus" (p. 2). Kaupapa Māori educationalist, Tuki Nepe (1991) agrees that Kaupapa Māori is distinctly different from Western approaches in that it is driven

by tikanga Māori. Kaupapa Māori in research and consultation is concerned with methodology more than method. The distinction between the two has been described thus: "Methodology: a process of enquiry that determines the methods used; Method: tools that can be used to produce and analyse data." (Smith and Reid, 2000, p.18).

A justification of research methods chosen

A qualitative approach was utilised in the form of a focus group for this research project. The methodology utilised was guided by a kaupapa Māori approach, as described above. This often used method of a focus group was preferable due to its practicality and the involvement of a group to intensely discuss and focus on a particular issue (Waldegrave, 2003). There is general agreement that the technique of focus groups produces considerable and often complex information in a comparatively short space of time (Alice, 2003). Furthermore focus groups have as their basis a promotion of investigation through subjective knowledge and life experiences of the respondents, which was the case in this instance. A focus group method was chosen as to promote principles of mana (well being, control), mauri (life force), mahitahi (co-operation of researcher and participant) and maramatanga (understanding) which Durie (1992) believes can emphasise individual and collective wellbeing. Kaupapa Māori concepts were promoted within this research project by selecting focus groups as a means of data gathering, which in turn will encourage an atmosphere of whānau. Smith (1999) agrees that utilising a whānau concept is an effective tool when conducting research, and allows the "incorporation of a range of skills, personalities, and background knowledge needed to accomplish a set task, such as gathering data from a focus group" (p, 118-119). Lewis (2007) also concurs that a group project, such as a focus group is more likely to be effective and stable if the relationships are based on whānau-type cultural values, customs, and practices.

The idea of the collective is central in an understanding of whānau; it enables knowledge to be defined and guarded by a group. Māori culture and protocols are underpinned by the concept of whānau (Bishop, 1996, 1999). Whānau refers to family but particularly includes the idea of extended family, and to the

idea of establishing relationships, and connectedness between Māori (whakawhanaungatanga). "Accountability for the protection and care of data and research findings becomes a group concept" (Walker, Eketone, & Gibbs, 2006, p. 335). Indeed, Walker et al. (2006) suggest that for all "indigenous people similar principles may underpin research which gives them self-determination, values their world view, and ensures their own cultural practices are respected and maintained" (p. 335). This philosophical approach ensures all participants' opinions were voiced and warranted and that "Māori values remain central to this thesis" (Smith, 1999, p. 187). Denscombe (2007) adds that a focus group's participants also make use of the actual group dynamic, where exploration of each other's attitudes, perceptions, feelings, and ideas about a specific topic can result.

Description of size of sample

Davidson and Tolich (2003a) contend that focus groups provide a powerful technique for gaining opinions, beliefs, and values of a particular segment of the population, but importantly give participants an opportunity to discuss issues and concerns. Small groupings were a necessary element of this research, taking into consideration the required in-depth, quality discussions. There were two focus groups conducted for this study with the aim to determine how Māori learners' educational needs are being met in a mainstream tertiary organisation. The second focus group was of tutors of these Māori learners. The aim was not to gain a broad representation of all Māori learners enrolled on foundation programmes, but information from participants willing to share their experiences, and give quality feedback. "Ideally, a focus group should consist of between six and ten people" (Cronin, 2008, p.235). This number is generally agreed upon as the standard and moderate size for conducting these sessions to gain a variety of opinions (Carey, 1994; Cronin, 2008).

Disadvantages of focus groups

Additional reasons as to the choice for smaller numbers within the focus groups were the many limitations when conducting research using large groups. Some of which include difficulty in engaging with all of the participants, absorbing every opinion, and keeping people comfortable (Carey, 1994). There is also the

difficultly in recruiting a great number of people to meet at a specific venue at a set time, which can be problematic. Cronin (2008) also highlighted further limitations such as "running large groups poses a number of problems, resulting in data lacking both depth and substance" (p. 235). Morgan (1997) further elaborates on the limitations of focus groups by stating that with a large number of participants they may feel they do not need to contribute, or rely on the group to carry the discussion and not participate. Due to the limitations discussed here and in order to promote participation and encourage discussion, a smaller number were recruited for the focus groups.

Justification of choice in relation to research aims, questions and hypotheses - Characteristics of the participants

The aim of each focus group was to have between eight to ten participants; this was achieved with both groups. This required number allowed participants to contribute freely, and also to add to what other group members were saying, this was evident when the data was transcribed.

An approach of using focus groups and set questions was used within this research project. The focus groups followed a semi-structured discussion concerning the needs of Māori learners in a mainstream tertiary organisation. The use of semi-structured interviews with a set of pre-determined questions assists with the process of open-ended interviews which can obtain the best type of knowledge from each individual research participant. This is acknowledged by Silverman (1997) who advocates face to face interviewing as a way to 'provide a way of generating empirical data about the social world by asking people to talk about their lives' (p. 113). Two focus groups were conducted. All participants from both focus groups signed a consent form (Appendix E and F) prior to participating in the focus group, as specified in the ethics approval for this research project.

Description of the characteristics of the sample – Māori learners' focus group

The results of this research were founded on the personal perspectives of Māori adult learners and the tutors of these Māori learners. Each Māori learner participant gave an individual account of their experience of being a student

within a mainstream tertiary educational organisation. The participants defined what they perceived their learning needs were, how they were being met, and what other aspects could be instigated to meet their learning needs as Māori within their respective programmes of study. The data was then themed into three main areas: contribution of cultural components to support successful learning; contribution of non- cultural components to support successful learning; and other aspects that could support successful learning.

Priority for selection for the Māori learners' focus group was given to mature students over 20 years of age, who were enrolled on a foundation programme within the Health and Humanity Group at Bay of Plenty Polytechnic. In total there were eight Māori learners who participated in this focus group, two were male, six were female. These students were more likely to come with broad life experiences and have a contrast to education previously experienced. The researcher had no previous or present academic relationship of these targeted students so as to minimize any power imbalance or conflict of interest.

The timing of the focus groups was around the midpoint of their programme of study. This was structured to give participants time to form opinions about how their learning environment conducted by Māori and non-Māori tutors is contributing to their success within the institute. Māori learners were targeted for this focus group as there is a gap between Māori and non-Māori learners at Bay of Plenty Polytechnic (Bay of Plenty Polytechnic Annual Report, 2010b), indicating inequity to meeting Māori learners' needs. In total there were eight Māori learners who participated in this focus group, two were male, six were female. The participants of the Māori learners' focus group were asked three questions:

1. As Māori, do you perceive your learning needs are being met on your programme of study?
2. As Māori, how are your learning needs being met on your programme of study?
3. What else could be done to meet your needs as Māori within your programme of study?

All of the foundation certificate programmes involved on this research project must have achieved 70 percent or higher completion rate for Māori learners in the past academic to qualify as part of this research project. The completion rates identified are Bay of Plenty Polytechnic targets for Māori completion rates (Bay of Plenty Polytechnic Annual Report, 2009). In targeting foundation programmes with high completion rates, the researcher identified programmes which appear to be meeting the needs of Māori learners. Inquiry into how this is being done forms the basis of this research project. The data gathered from the Māori learners' focus group was then collated and compared with the data gathered from the Māori and non-Māori tutor focus group, which also forms a basis for this research project.

The student focus groups were conducted in August 2010, which ensured learners had half a semester to form an opinion. This also allowed time to collect and collate the data. All participants had the option of being anonymous, and were reassured of confidentiality. All written and transcribed data will be kept according to AUT's policy. It was necessary for the recruited student participants to self identify as Māori, be over 20 years of age and currently enrolled on one of the foundation programmes offered at the Bay of Plenty Polytechnic. These prerequisites were designed to encourage mature Māori students who were passionate about contributing insightful ideas of their experience as Māori learners in a mainstream tertiary organisation, and who would most likely enjoy participating.

Description of the characteristics of the sample - Tutor Focus Group

All the participants in the tutor focus group were academic staff on the foundation programmes that the Māori learners were enrolled in, and were a combination of Māori and non-Māori. This was an important aspect to this research project so observations and comments from the Māori learners' focus group compared for any synergy with the tutor focus group data. The tutor focus group participants gave insight to their understanding of meeting of the needs of Māori learners. This was achieved by the participants being questioned on the strategies used to meet the perceived needs in their respective programmes of study.

The participants for this focus group are all current tutors on foundation programmes (levels one to four) within the Health and Humanity Group at Bay of Plenty Polytechnic. The programmes the tutors were involved in are the Certificate Health Care Assistance (level 4); Certificate in Social Services (level 4); and the Certificate in Tertiary Studies (level 2). The participants involved in this focus group comprised of nine tutors in total: six female, three male, four Māori and five non-Māori. Of the Māori participants, two were female and two were male. Of the non-Māori participants all identified as Pākehā, with four female and one male. All were involved in the curriculum development, content delivery, pastoral care, and success and retention of the Māori learners who participated in the Māori learners' focus group. All these programmes have achieved Bay of Plenty Polytechnic's completion target of 70 percent or higher for Māori in the past year (2009-2010) to qualify as part of this research project. The participants of this focus group were asked three questions:

1. What values to do believe are important for Māori learners to succeed within a tertiary setting?
2. Why do you think these values are important for Māori learners to succeed?
3. How do you incorporate these values within your teaching environment to help Māori learners succeed?

The involvement of non-Māori teaching staff is justified by the current shortage of Māori academic staff within mainstream tertiary education. Therefore to facilitate Māori learners' success, non-Māori staffs require the cultural knowledge, skills, and willingness to do so.

Methods used for both focus groups

Verbal explanation (appendix C and D) of the research project as well as written information sheets (appendix A and B) and consent forms (appendix E and F) were provided to all participants. Questions were invited and time allowed for discussion and clarification of the purpose, origins and ownership of the research. Participants were encouraged to develop discussions between

themselves and with the researchers, and themes were identified from these. Both focus groups were facilitated by an independent facilitator and taped with additional notes taken by an independent note taker. This method of interviewing was deliberately chosen to ensure that the facilitator could give undivided attention to participants and each focus group could allow natural flow of conversation.

All taped material from both focus groups were transcribed by the researcher in full within the same week of the interviews. All participants were given an opportunity to check these transcribed notes for accuracy. No participant made amendments to their transcript. Data collection relied on the digital recorded data and as backup to the note takers notes. The researcher's digital recorder was a small and inconspicuous so to ensure the research participants did not feel uncomfortable about the recorded interviews.

Description of the instruments used for data collection

A set of data collection tools comprised of a:
- Participant Information Sheet - Students (appendix A)
- Participant Information sheet - Tutors (appendix B)
- Participation poster – Students (appendix C)
- Participation e-mail – Tutors (appendix D)
- Consent form – Students (appendix E)
- Consent form – Tutors (appendix F)
- Kōrero a rōpū - Students (appendix G)
- Kōrero a rōpū - Tutors (appendix H)
- Confidentiality agreement – Note taker (appendix I)
- Confidentiality agreement – Facilitator (appendix J)

Strict confidentiality was maintained at all times, and all of the participants' real names were not used in the transcription and analysis of the data. At any time participants had the opportunity to withdraw from the research project, and they also had the chance to change feedback.

Description of the instruments used for data collection – Student focus group

The student participants were recruited through word of mouth and by use of posters (appendix C). Posters were distributed within the participants' class. A class room was selected at the Bay of Plenty Polytechnic, Windermere Campus. The space was chosen as it was accessible for the students including having projection facilities and a comfortable atmosphere. The time was set for the focus group so students could attend after class, and there would be no interruptions. For these reasons, conversations could occur with ease, which was needed to create a relaxed, whānau environment.

Description of instruments used for data collection – Tutor focus groups

Tutors were sent an e-mail (appendix D) by an independent facilitator inviting them to participate in the focus group. A room was booked that was accessible to all invited participants. This room offered privacy and on a day and time where the majority of tutors were not otherwise involved in academic matters.

The tutor focus groups were conducted in August 2010, this was timed so tutors had taught on their respective programmes for at least half a semester and had had time to form an impression on Māori learners'. All participants had the option of being anonymous, and were reassured of confidentiality which was specified in the invitation e-mail (appendix D).

Ethical issues

In utilising the focus group method the following drawbacks were encountered. The time set for the focus groups was after class, so participants would not miss any class time, but for some this may have been a barrier, as many potential participants had children and other commitments at home. Organising an appropriate independent facilitator well in advance was necessary, and also having a back up, in case the original facilitator was unable to fulfil this role. Another issue was the reliance on individuals' willingness to participate, and that enough individuals would attend the focus group to make it worthwhile. For the tutors, organising a suitable time for all was also challenging and even

though the focus group was organised well in advance, there were some last-minute cancellations.

Several Māori learners on a number of occasions raised issue of exclusion of non-Māori learners from their focus group. It seemed these Māori learners were uncomfortable by the exclusion of non-Māori as they believed that by publically recruiting Māori a 'difference' between Māori and non-Māori was highlighted. This was evident when the Māori learners' focus group was transcribed with students stating they did not see themselves as different to non-Māori. However what transpired in their korero was that there was a clear difference in their learning needs, which they were proud of.

To maintain whānau values and allow freedom of involvement, the assistance of an independent facilitator was initiated who was selected prior to commencement of each focus group. The researcher of this project is the Group Leader of the Health and Humanities group who has up line management responsibility for the tutors has invited to participate in the tutor focus group. The importance of having a facilitator who was free of management responsibility was crucial to the maintenance of whānau values and allowed freedom of expression within the focus group. The facilitator was also chosen due to their experience in working with Māori staff and students previously. Their role was to facilitate discussions and ensure participants stayed on track with the set questions.

The tutors' focus group comprised of Māori and non-Māori tutors. There was evident cross pollination of ideas, thoughts, values, and philosophies pertaining to the needs of Māori learners that arose from this group. All interviews were preceded by and/or ended with the sharing of karakia (prayer), kai (food) and conversation.

Analysis of the focus groups interviews

The analysis for both focus groups was achieved through a qualitative data method, which generally seeks to better understand people's lives, behaviours

and stories, as well as how organizations function, social movements operate and the interactional relationships that typify them (Corbin & Strauss, 1990).

The aim of this research project is to effectively analyse the narrative data and to detect the main themes to emerge from participants' stories. It is these themes or points of emphasis that are used to interpret how these participants make sense of their lives or experiences. The methods of analysis for this research project required different forms of interpretation and most importantly had to be consistent with kaupapa Māori methodology and adhering to the basic principles of research analysis, procedures, ethics, and structure.

Qualitative methods of gathering data have often been used in kaupapa Māori research because they have been viewed as more empowering for research participants (Barnes, 2000). Walker et al. (2006) sanction that "kaupapa Māori research is a relevant approach for research involving Māori and that it can enhance the self-determination of Māori people" (p. 331). Whether the data is drawn from interviews, hui, surveys or other methods, it is important that the researcher be able to view the wider cultural and societal context that is shaping the research material. Furthermore, any data collected from kaupapa Māori research must not become the 'property' of the researcher. Rather, the data remain under collective guardianship, and the whānau support group may decide where they remain and who has access to them (Walker, et al., 2006). Furthermore these Walker et al. (2006) believe that the key to good analysis is being guided by Kaupapa Māori and being able to appropriately interpret and understand information that pays respect to tikanga Māori, Māori knowledge, and understandings.

Data analysis was carried out in the manner suggested by Davidson and Tolich (2003b) who suggest "data analysis through a process consisting of data collection, data reduction, and data organisation and final data interpretation" (p. 154). After the data collection, data reduction was performed so a manageable level of data was able to be compiled, then the data was organised around certain themes. Finally the data was interpreted by patterning to make decisions, draw conclusions to deduce regularities offer explanations.

Overall valuable opinions were gained from utilising the focus group method, and the data collected was due to both group's collective involvement and participation in their experiences as Māori learners and tutors of Māori learners. In general the information gathered from the participants was restricted to information they were willing to share with the researcher, and the intended readers of the completed research.

The next chapter draws together and presents the data from the Māori learners focus group and the tutor focus group.

Chapter Six: Data

This research project explores the ways that Māori students perceive they are learning, and the ways the tutors believe they are facilitating this. It also explores 'best practice' examples tutors are using to successfully meet Māori learners' needs on programmes of study that are achieving high success and retention for Māori. The purpose of this research is to discover learning environments that improve Māori learners' academic performance in a mainstream tertiary organisation.

Presenting the findings - Māori learners focus group

The foundation programmes within the Bay of Plenty Polytechnic involved in this research project are certificate level ranging from levels two to four. At the time of this study Bay of Plenty Polytechnic's target for Māori retention and completion was set at 70 percent. While the organisation is currently achieving these targets (Bay of Plenty Polytechnic Annual Report, 2009) it is critical to ascertain if core Māori values and concepts integrated into programme delivery are contributing to the success of Māori learners.

In total there were eight Māori learners who participated in this focus group, two were male, six were female. The Māori learners' focus group were asked three questions, which explored students' own perceptions about how their learning needs were being met, and the factors promoting this. Approaching this research project from an affirmative angle was promoted by the reality that Māori achievement in education has focused mainly on under-achievement, highlighting the gap between non-Māori and Māori (Greenwood & Te Aika, 2009).

Three key questions were asked to the Māori learner focus group based on the students' perception of teaching and learning:

1. As Māori, do you perceive your learning needs are being met on your programme of study?

2. As Māori, how are your learning needs being met on your programme of study?
3. What else could be done to meet your needs as Māori within your programme of study?

It was apparent that separating the responses under the three key questions was not the best approach as students tended to merge their responses making demarcation impossible. Instead three themes emerged from the focus group interviews:

1. The contribution the cultural/Māori component makes to successful learning.
2. Non-cultural factors that influenced successful learning.
3. Student's identification of the cultural elements could enhance the programme.

The first theme, given the research objective, was the most important and equally the most disappointing. The responses clearly indicate that the pedagogical significance of incorporating tikanga (custom, traditional, cultural traits) Māori into the curriculum is not understood by all students. Here the participant seems to be referring to actual Māori content delivered on the programme, rather than the incorporation of tikanga Māori within the entire curriculum:

> 'This is achieved by tutors instilling and reflecting core Māori values'.

> 'We don't have anything Māori in our class, in our teachings, um but we tautoko and awhi each other, with assignments'.

This previous comment was made by a student enrolled in the Certificate in Health Care Assistance programme that had not yet received any specific 'Māori' content. All the foundation programmes these participants are enrolled on have a Treaty of Waitangi component which is contextualised to the different content of the programme (such as health or social service sectors) or to the historical and current context of Aotearoa/New Zealand.

This is contradicted by other respondents' references to the Treaty of Waitangi content:

> 'The treaty was big... I can't remember any formal training when I was at school, what we are going through now'.

Another respondent was very clear about the importance of non-Māori students participating in Treaty of Waitangi education within the programme:

> 'Because we are tangata whenua of this land and they must hear about or know about Te Tiriti o Waitangi'.

Perhaps more significant, in relation to learning, was the student's responses to the experiential nature of the cultural component. There were a number of respondents that referred to the values the programme had, and how these were articulated in Māori terms. These core values may include: aroha (care and respect), manaakitanga (mutually beneficial and reciprocal nurturing relationships), rangatiratanga (self-determination, authority and responsibility), kotahitanga (sharing a unified purpose), and kaitiakitanga (guardianship, responsibility and accountability (Aranga, Mika & Mlcek, 2008; Hook, Waaka, & Raumati, 2007). Participants' comments captured the essence of some of the core Māori values and concepts described above:

> 'There's that whanaungatanga thing, we all help each other, that's a big help.
> In terms of Māori it's just the tautoko, the support and the awhi from the other students, as well as the tutors, and able to have that within the class as well'.

> 'Young people we are definitely learning from older mature students, because they bring more life experiences'.

These comments also relate to concepts of whānau (family), tuakana/teina (mentor) and to the philosophy of ako (learning) – the reciprocal nature and process of teaching and learning, where teacher and learner, or learner and learner are collaborators in the 'exchange' of learning (Pelling & Utumapu-McBride, 2004; Pere, 1982).

Furthermore, the Bay of Plenty Polytechnic Annual Report (2009) states: 'We aim to tie biculturalism into all of our operations, staring with the formal powhiri

which draws record attendance each year" (p. 8). Three participants commented on the importance of the powhiri process they were involved in on the first day of their programme.

> 'They had a simple powhiri, but it was recognition of protocol'.

> 'there is a lot more recognition of Māori tikanga, like the powhiri, when we started the course and having the kapa haka sessions'.

One student appreciated the powhiri but wanted more:

> 'To really experience and have a feel for who we are as Māori, and understanding around our Marae, the importance of our Marae and our protocols and kawa'.

Greenwood and Te Aika, (2009) suggest that employing academic staff who can naturally align their own value set with core Māori values, and have specific knowledge of a student's cultural background can lead to more effective connections with Māori. Robinson, Hohepa, and Lloyd (2009) consider that utilising this strategy can enhance the opportunity for Māori learners to be treated as a whole connected person, and as a potential academic.

The second theme to emerge pertained to the non-cultural factors which Māori learners felt influence successful learning. These in part can be described as the attitudes and values academic staff instil within the programme from commencement to completion. It became apparent that many of these 'non-cultural' factors complemented the 'cultural' factors academic staff displayed accumulating in a learning environment supportive to Māori learners'.

This holistic approach to Māori learners in the tertiary education environment means the academic goals of the programme are not separated from the holistic development of the learner. The following student's comments endorse this theory:

> 'I think tutors have had a hand in strengthening the relationships between students in the class, as well as their relationship between them and the student'.

> 'You just feel like one big family, all aiming for the same goal and all helping each other out'.

'It's not like we walk in expecting a whānau, but it's just nice it eventuates that way, does that make sense'?

'This learning environment is OK for me as it is what I've known all my life'.

The value of whanaungatanga is demonstrated in the way that relationships are formed and encouraged between students and tutors, and students and other students. Bishop and Glynn (1999) argue 'culture' is central to learning. Their findings show that effective teachers can create a culturally responsive context for their learners through building strong caring relationships with their students, in a whanaungatanga atmosphere, basing their teaching on prior learning and contexts relevant for the students (Bishop and Glynn, 1999). Participants commented on the importance of whakawhanaungatanga:

'In our class room we just naturally come together as a family group and support each other, and I think a lot of that is our own individual personalities, as well as the input from the tutors'.

'I think we just help each other, it's a natural thing for us, we just tautoko each other'.

Fenwick & Tennant (2004) maintain that learning does not occur in a vacuum, but rather: 'the context of a person's life – with its unique cultural, political, physical and social dynamics – influences what learning experiences are encountered and how they are engaged' (p. 55). Although all participants self-identified as Māori learners, many were reluctant to be seen as different from their non-Māori peers, and commented they did not see any difference between Māori and non-Māori ways of learning.

'I grew up not knowing the difference between Māori learning styles'.

'I never knew any difference, other than we were all one people. That's how I grew up, and I didn't know any other way, I've always been neutral, just general'.

'I didn't realise there was a difference between Māori and Pākehā'.

'My mum never raised us in Tikanga Māori... I never knew any difference, other than we were all one people'.

Despite these initial views all participants acknowledged and identified how their learning had been enhanced by Māori values being instilled within the culture of

the programme they were enrolled on. A recent report for Ako Aotearoa and Te Puni Kokiri by Tahau-Hodges (2010) noted that many "Māori learners arrived into tertiary organisations with very little knowledge or experience of their Māori cultural identity" (p.18). Studies on the role of cultural identity in Māori learners' educational achievement support the view that Māori learners are more likely to succeed when they are culturally confident (Bennett & Flett, 2001; Durie, 1998b; 2001; Selby, 1996)

With the focus on strengthening cultural identity in Māori learners' educational achievement by educational organisations, external issues impacting on academic performance can be decreased (Bennett, 2001; Bennett & Flett, 2001; Durie, 1998; Selby, 1996). This was recognised by two participants who commented on what aspects incorporated into the organisation had supported them with their learning:

> 'I have the passion, and coming here and the course the way it is structured at the moment makes it easier to follow through'.

> 'By doing this study it has probably given me a positive reason to make this work'.

One participant compared her current educational experience to a previous experience at a bigger university. This difference may be attributed to a difference in level of study, size of cohort or content area.

> 'Actually I find Bay of Plenty Polytechnic to be superior to Auckland University in the sense of the support, the tutors are more accessible and I don't know everything seems to be more explained in class then, does that make sense, I am more appreciative of this style of learning, then of university because it is very different'.

Ian McCormack (1997) highlights the importance of creating an effective teaching environment which is conducive to the achievement and learning of Māori students. He also identifies the importance of affirming things Māori, allowing Māori issues to be discussed, allowing students the choice of identifying as Māori, challenging Māori learners to succeed, use of humour, praise, and integration of Māori models, practices, and tikanga to illustrate points.

The following non-cultural aspects to create an effective teaching environment included environmental factors which were identified by the two participants as supporting their learning:

'The environment is a lot friendlier, easier, to learn and at your own pace, and all the support that is that there should you require it'.

'I think it's because there is a considerable amount of work experience in our programme'.

Other non-cultural aspects included the structure of programmes. The majority of foundation programmes aim to be structured to meet the needs of the type of learner who enrols in them. An example of this is the Certificate in Health Care Assistance which is delivered on campus two days per week, and students are required to conduct a 200 hour work placement in the health care sector over the duration of the semester. This allowed some learners to continue earning while they are learning, or others to fulfil work experience hours voluntarily while still be able to meet responsibilities of family life. Two participants commented how the delivery on their programme of study suited them:

'Actually in the structure of it there is a lot of pressure, but also a lot of leeway in terms of you can get extensions so you are not squeezed into a tight as frame work and time frame'.

'I love what I do, I love being here, to accomplish my goal'.

A third participant commented on how the delivery of the programme was flexible to meet the challenges she encountered while learning a new subject:

'We're doing computing, this is a classic I just got up and walked out yesterday, because I just couldn't be bothered, so, I have got extra tutoring if we need it, we have that extra tutoring'.

The third theme identified was other cultural elements which could further enhance programmes of study, as well as better meeting their needs as Māori learners. The importance of this question was that it allowed participants to identify what they felt would enhance their learning as Māori learners, and would like to see incorporated into their programme of study. This question was purposely left as the last question, giving each participant an opportunity to reflect on their identity as Māori, and as Māori learners in a mainstream tertiary

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organisation. It also allowed participants to share positive aspects as to what they felt was being done to meet their needs as Māori learners, before identifying what more could be done to meet their needs. Two participants gave suggestions to what they perceived would further enhance their learning as Māori learners within the organisation:

> 'I think karakia would be really good, first thing in the mornings, before we start our classes'.

> 'Possibility a Marae noho for all the students, because alot of them don't know anything about Māori'.

These suggestions are already incorporated into some of the foundation programmes the participants of this focus group are enrolled in. Integrating these into the culture of all programmes could be achieved, and would fit well with the attitudes, philosophy, and values the Māori and non-Māori tutors bring into their programmes.

Presenting the findings – Tutor focus group

This section analyses the tutor focus group responses which will be compared with Māori learners' focus group responses when applicable. The participants involved in this focus group comprised of nine tutors in total: six female, three male, four Māori and five non-Māori. Of the Māori participants, two were female and two were male. Of the non-Māori participants all identified as Pākehā, with four female and one male. The three key questions for the tutor focus group aimed to gather perceptions of the tutors own views of teaching and learning for Māori learners:

1. What values do you believe are important for Māori learners to succeed within a tertiary setting?
2. Why do you think these values are important for Māori learners to succeed?
3. How do you incorporate these values within your teaching environment to help Māori learners succeed?

Initially the data collected from this focus group was collated and examined according to the three questions asked. The data was then themed into:

1. Core Māori values and concepts and initiatives tutors were implementing to support these values and concepts.
2. Significance of these core Māori values and concepts in supporting Māori success.
3. How they were incorporating these within a learning environment.

A comment from a Māori participant drew a connection between whanaungatanga with whakapikitanga and mana Māori in relation to Māori learners:

> 'Whanaungatanga...is a concept Māori learners should be encouraged to support (manaaki) each other in their class and be comfortable with accepting support. Whakapikitanga...I think it is important to empower students on foundation level programmes by developing skills that will benefit an on-going tertiary pathway. Mana Māori... help students to gain skills and achieve success... so they have no reason to feel inadequate and can feel there is meaningful value in their life experiences as Māori'.

The concept of whanaungatanga was also connected to other values and concepts by a Māori participant, who considered whanaungatanga, constructed an infrastructure for the development of tika, pono and aroha.

> 'Tika, right and proper which allows the practice of tikanga and informs relationships and how we do things in the learning environment, which creates a safe and valid learning environment. Pono is integrity which motivates learners to do and be truthful to themselves and enhances trust. Aroha is about having trust for others and ensures one's own wellbeing. I believe these values also encompass many other Māori values'.

There was considerable discussion around the concept of 'whānau' and how it pertains to whakawhanaungatanga when applied to a learning environment. As Durie (1997) explains the concept of 'whānau' can be attributed to non-traditional 'whānau' members, who do not have direct blood relationships but who have similar interests and form a cohesive group. Many of the participants' views on meeting the needs of Māori learners revolved around the concept of

whakawhanaungatanga. The use of traditional and contemporary concepts of whānau, including whānau values, structures and practices is an important component of kaupapa Māori theory and practice (Smith, 1995).

This was evident in the comments from five of the participants, who were able to associate the concept of whakawhanaungatanga to meeting the needs of Māori learners within their programme of study.

> 'Whānau is the word I like, if you extend whānau to include relationships not just traditional necessarily parent/child that we might imagine that the whānau being all those interactions'.

> '...I say on day one we are whānau now and all my students look at me and say ' yeah whatever',... by the time they go, they are all crying, 'I don't want to go, you're my family and I will miss you all'.

> '...elements of whānau have to be brought into the teaching environment ...but creating a whānau feeling within that group can kind of make them work well together'.

> '...they need to feel part of a whānau- type setting where they can be comfortable and free to express any difficulties or to ask questions'.

> 'Acknowledging whānau more broadly even in terms of whakapapa... they don't come to class as an independent unit, that they carry with them whakapapa as well, so as well as their immediate whānau, and acknowledging to that for Māori learners, that they are first learners from that whānau in a tertiary institution'.

Participants seemed to believe that embedding 'whānau' within the learning environment encouraged positive rapport between tutors and student and amongst student themselves. To build and gain 'trust' was a significant factor within their programmes to support Māori learners, as exemplified by the following comments:

> 'To gain their trust is really big thing, and it's a value I hold quite close'.

> 'It can build a rapport with the students as well, which is so important because you go from being a stranger to being a friend, a stranger can't help as much as a friend or whānau member could help'.

Also integral to the concept of whakawhanaungatanga is the concept of tuakana/teina. A practice where 'the learner … shifts roles and become(s) the

teacher, and for the teacher to become the learner" (Royal, 1997, p. 50). This relationship within a teaching and learning context can take a variety of forms, from tutor to student, student to student and student to tutor. Tuakana/teina as a relationship was familiar to the participants. Importantly, this value was also mentioned in the student focus group, as something that was mirrored by the tutors and replicated amongst Māori learners themselves and mentioned by the following participants from the tutor focus group:

> 'There's that whanaungatanga thing, we all help each other, that's a big help In terms of Māori it's just the tautoko, the support and the awhi from the other students, as well as the tutors, and able to have that within the class as well'.

> 'teina/tuakana, I think I teach that as part of good of good teaching practice, where you learn from each other experiences and teaching skills, it's not a different concept its actually relating it to a Māori concept, and that's what I want to grow into'.

Another core value transmitted by embedding whakawhanaungatanga is manaakitanga (caring/respect) which was conveyed by a non-Māori tutor participant who described and contextualised this value in terms of a holistic teaching experience, with the following recollection:

> 'I've got a real example of that at the moment, and she's looking after her koro and getting like maybe two hours sleep a night, ...she's got two little kiddies and she's only 17, and her assignments are always late, but I break the rules ...but her assignments always come in and I respect what she is doing, ...I think if I put that pressure on her, with what she is doing, she would leave, definitely'.

Through this experience the tutor was able to discover that treating Māori learners holistically could be crucial to their retention and success within the organisation. As important was the recognition that many Māori learners have immense responsibilities on top of their academic workload. By academic staff employing a holistic view to education, support is able to be given to individual learners when personal issues affect academic journey. This was exemplified by one participant's observation:

> '...the student is culturally centred not just academically...they are there as a whole package and everything they bring with them...they are not just supported academically but culturally as well'.

Forming relationships between tutorial staff and Māori learners based on a holistic model emerged as a cornerstone to developing a successful connection with individuals. This was apparent by commentary from two Māori and one non-Māori participants:

> '...I also take an interest in my students so that we become familiar with each other to try and get them to feel as comfortable with me as their tutor as soon as possible'.

> '...basically we want them to feel as comfortable and confident as possible we can just tinkle with the variable to make it so, if that's making sense'.

> 'Continually reminding myself to retain a student centred approach'.

The views conveyed by the tutor participants regarding the additional commitments and challenges Māori learners carried with them was also acknowledged by the Māori learners' themselves. This further highlights the importance of not separating academic goals of the programme with the holistic development of Māori learners, whilst keeping in mind in that each learner is a member of a wider family and community. This is further acknowledged by Greenwood and Te Aika, (2009) who stipulate that "Māori students often have multiple obligations and experience vast personal journeys of growth while studying" (p. 11). Bay of Plenty Polytechnic acknowledges that a significant number of Māori students at the organisation are first generation tertiary and do not have ready access to support at home or within their whānau (Bay of Plenty Polytechnic, Annual Report, 2009, p. 19). Therefore it is imperative that academic staff recognise Māori learners' additional needs, such as family and community obligations when they enrol into higher study.

The recognition of these needs was also identified by another non-Māori tutor participant, who as a new tutor discovered the importance of a flexible approach to deadlines and expectations of students meeting assessment criteria. He explained that this was not compromising standards; rather barriers to academic success for Māori learners were being diminished. As a new practitioner, this following revelation had to be experienced rather than theoretically learnt:

'An important thing I am finding, that it's useful not to have strict deadlines. We live in the real world and to me that's about that, that flexibility, the work still comes in'.

Overall tutor participants seem to have an understanding of establishing, maintaining relationships and making connections with Māori learners. This in part was by transferring whakawhanaungatanga values to an educational context, thus enabling many of the core Māori values and concepts to be embedded. Durie (1997) believes that "whanaungatanga is not passive act, but instead involves active processes" (p. 2). This can be established in the next section as participants detailed how the right environment was created to support Māori learners to succeed within their respective foundation programmes. The data gathered could be grouped into four areas: the fostering of a safe and secure environment; manaakitanga; a positive working environment; and indigenising the curriculum.

Fostering a secure and safe learning environment

The development of spaces where Māori values operate, where Māori knowledge is valued, where iwi are welcomed and where Māori people can be at home is supportive for widespread Māori success (Greenwood & Te Aika, 2009, p. 11). The following comments related to six participant's views on the importance of fostering a safer environment:

'Physically safe and secure learning environment, that would include a place for them to feel respected and safe physically that might mean clean, tidy warm'.

'...create a safe, supportive environment as soon as possible so that Māori learners feel they can be successful'.

'...Māori learners need to believe they are in a supportive learning environment to succeed'.

'Making the academic environment look like some place they belong, rather than some foreign place they have never seen before...so the whole contextualising or indigenising, I think goes a long way attracting Māori learners'.

'...to support students in making those decisions to come and to work, to share and then to ultimately succeed'.

'...so it's that transitioning from home and family and community into our institution, and making that transition seamless that's why those Māori values, allow that transition'.

By fostering a safe and secure environment students were able to gain self-confidence which was strongly evident from Māori and non-Māori participant's remarks:

'...it's the confidence building, it's a big thing ...the biggest thing they achieved at the end of the course was their confidence had been increased ten-fold by the input, the extra input that we had with them'.

'As an outcome of Māori learners needs being met, they were able to gain confidence in their own ability to succeed; these small successes throughout the programme increased their chance of successfully completing their programme of study'.

'... through relationships with students, taking time to know them and know about them and them about me, with their community and culture by actively trying to become involved about who they are from them'.

Having an expectation that Māori learners could succeed was mentioned by one non-Māori participants:

'...one of the things I really value that's important for a Māori learner is we expect them to succeed where before nobody has ever given them credit'.

The high expectation academic staff had for their Māori learners was also mentioned by Māori learners themselves and perceived it as supportive to their learning.

The *Hei Tauira Report* (Greenwood & Te Aika, 2009) states that in "Māori terms education is valued as a communal good not just a personal one" (p. 10). Contributing to the success of Māori learners' was the support from their whānau unit, but this could also add pressure as noted by one Māori participant:

'The pressure they put on themselves to succeed because they've been brave enough to come and to study, they may be first in their whānau, I remember thinking it would knock them if they didn't succeed. Because there is a huge amount at stake, because they were so proud of what they were doing'.

Manaakitanga - Sharing of kai and korero

Eddie Durie (2000) advocates that "manaakitanga is about caring and respect, how we greet and care for others, and most importantly to raise the mana of others" (p. 96). Manaakitanga can refer to many facets, but in this instance the concept has been applied to the sharing of kai and korero and feeling welcome. The concept naturally fits with the role of academic staff on foundation programmes and was also revealed by Māori and non-Māori participant's comments as to how they incorporated these aspects into the learning environment:

> 'It's about getting them involved too and making them feel comfortable enough they can share'.

> '...we want them to feel as comfortable and confident as possible we can just tinkle with the variable to make it so, if that's making sense'.

> '...includes the sharing of food and talk, but all about the physical space'.

> '...the most important thing is we share kai, we'll share food, we'll provide food and that's one of the things that get students in the doors, we'll have breakfast club and we'll include all of that as part of the broader values'.

> 'It's important we maintain the baby steps in our institution like doing the powhiri and sort out getting the rest'.

One participant talked about celebrating successes and achievements with kai. This can be equated to hakari, which is a special meal given with generosity and hospitality. This is common practice amongst the tutors on the foundation programmes:

> 'After any major milestone or achievement within the programme we have a shared kai, especially at the end when everyone knows they have passed'.

The incorporation of manaakitanga into the learning environment through the sharing of kai, korero and hospitality allowed Māori learners to feel welcome and a sense of belonging. This was also perceived as important by the Māori learners' themselves, thus correlated with the tutors perceptions.

A positive working environment

The value of creating a positive working environment was explained by one participant:

> 'It is important for Māori learners that we expect them to succeed where nobody before has ever given them credit that they are going to. Setting up that expectation that success is not only possible its actually quite likely, having high expectations of them, where maybe no one has actually expected them to do anything else before'.

A Māori tutor participant observed that success wasn't always about achieving academically, but was about all the achievements, successes and overcoming other challenges for Māori learners within a mainstream educational organisation.

> 'I think we have to move the whole idea of success being based on results, and more to the process, because if they have the process right that's successful in my eyes, rather than you may have not got the assessment right the first time, but you've picked something up during the process that's going to apply the next time'.

Another challenge brought up by a non-Māori participant was that Māori continually have to adjust to Pākehā values within a mainstream organisation. Reflection upon this comment emphasised the need for non-Māori to bridge this gap so true bi-culturalism could be achieved. Apple (1979) promotes the view that Māori who were committed to their identity as Māori are by definition bicultural (p.6).

> 'We talk about bi-culturalism, it is only the Māori that has to live in a bi-cultural world. No matter how genuinely we say that we want to be bi-cultural, we don't need to be, we can't be, because it is a Pākehā world that is the strong culture here. But Māori are doing it every day, living bi-culturally'.

Integration of these core Māori values and concepts encouraged students to feel safe and secure within the learning environment thus supporting Māori success. There were compelling views as to why the fostering of a 'whanaungatanga' culture within the learning environment for Māori learners can create an environment that is inclusive and safe.

Indigenising the curriculum

Embedding the content

Ka'ai (2005) describes 'indigenising curriculum' as a way of making the educational organisations both "responsive and responsible to indigenous people's goals of self-determination and well-being the content" (p. 1). The following comments from tutor participants have been grouped into three approaches as to how they are attempting to indigenise their curriculum within their respective programmes. Three non- Māori tutor participants stipulated that by indigenising the content of their programmes the embedment of core Māori values and concepts could eventuate:

'...we are so busy embedding it that sometimes it's not just up front, that's what we are doing and its Māori culture. And its only when we start talking about it's that you can put your hand over your heart and say we are doing this'.

'we use different cultures for the culture study, so again it like 'indigenising' indigenising content and being more flexible, that some of the things we actually do'.

'...in the teaching, indigenising content, using the concepts correctly...'

Application of Māori models into the curriculum

Te Whare Tapa Wha Model was developed by Mason Durie (1985) and is based around a Māori philosophy toward health has a holistic foundation which can be applied to any health or wellbeing issue, whether it involves physical or psychological well-being. Durie (1985) represents Māori health by four dimensions – Te taha hinengaro (psychological health); Te taha wairua (spiritual health); Te taha tinana (physical health); and Te taha whānau (family health). These four dimensions are represented by the four walls of a house. Each wall is necessary to the strength and symmetry of the building. Using culturally appropriate models within the learning environment can enhance understanding of relevant academic topics, as well as intrinsically incorporating core Māori values and concepts. Underlying the Te Whare Tapa Wha model is the consistent theme of integration and the acknowledgement that the boundary

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between personal and family identity being frequently blurred. A non-Māori tutor shared how she had incorporated Māori values and concepts into her teaching to support Māori learners. This was done by using a fundamental model of Te Whare Tapa Wha which can be easily applied within an educational context and understood by the majority:

> 'this year I introduced it into our personal wellness, and used 'Te Whare Tapa Wha' it really made a big difference to the assignments... the rewards I got back from just marking those assignments were huge'.

Incorporation of Te Reo Māori

Indigenising the curriculum was also possible through the integration of basic Te Reo Māori. "Language is the vehicle by which thoughts customs, desires, hopes, frustrations, history, dreams, and knowledge are communicated from one person to another" (Barlow, 1999, p. 114). Three of the Māori participants involved in this focus group are relatively fluent in Te Reo Māori, while the remaining non-Māori participants are still mastering how to incorporate Te Reo Māori into everyday teaching.

What did emerge during the course of this focus group is that all of the non-Māori participants were committed to extend their skills in this area, as evident in the following comments:

> 'Yes, I would like to add to my knowledge of Te reo Māori, so I can incorporate it more naturally into my teaching'

> 'I'm not confident with using Te reo Māori terms, but this will only come the more I use them in my everyday teaching, which I have been trying to do'

The promotion of Te Reo Māori within these programmes is, in part, a small contribution to enlivening the language, but also acknowledging the cultural identity of Māori learners, and a genuine attempt to meet the bi-cultural obligations of a mainstream tertiary organisation within Aotearoa/New Zealand. In many cases this is done in very simple ways, as the majority of non-Māori tutors have only a basic understanding of the language. However this does not

diminish their enthusiasm for their teaching, and the following comments highlights this:

> 'We have class dictionaries in English and in Te Reo, we have posters, English, and Te Reo no distinction, we put up the model of Te Whare Tapa Wha'.

Some of these foundation programmes have a Māori glossary that students keep and add to over the course of the programme to extend their vocabulary and understanding. Other initiatives utilised are the teaching of simple Te Reo Māori for everyday situations within the learning environment. The following comments from tutor participants show that incorporation of Te Reo Māori becomes a natural progression into the learning environment rather than a forced one:

> 'Incorporation of Te Reo whenever possible, which I am also learning to use more'.

> 'I think it's really important that Māori learners are able to hear some of their own language in class, that Te Reo, the use Te Reo is modelled, in class, and some tikanga, bums on tables, all that sort of thing...so I think that's it's really important to see that modelled in the academic environment, so that's not something 'ooh we do that at home but we don't do that here', so I think it's very important, that crucial'.

> '...modelling the use to te reo and tikanga in the class room.   We made the decision not to group our te reo and tikanga and isolate it. We really threw it back in the programme as a whole'.

Practicing basic tikanga such as karakia and infusing te reo Māori into everyday learning can support the indigenisation of curriculum and content. Acknowledging basic tikanga can also include education on respecting gender roles, personal space, use of appropriate touching, where it is appropriate for bodies to be positioned, and consumption of food including concepts of tapu and noa.

Noho marae experience

The implementation of Noho Marae in an authentic environment dictates tikanga and expected behaviours. By connecting learning to a Marae experience, tutors believed that Māori learners were able to have their cultural identity reinforced self discovery supported and affirm connection to local iwi.

Observance of local iwi tikanga is seen as important by the organisation and full support is given. Non-Māori tutors are strongly supported with Māori staff leading this process. This is achievable as all of the Māori tutors involved in this focus group have whakapapa connections to local and neighbouring iwi. Many of the Non-Māori tutors who are involved on these programmes are valued particularly for their commitment to Māori perspectives and their willingness to continue to learn. An integral part of the noho Marae and self discovery process is when Māori learners learn and recite their pepeha within an authentic environment:

> 'We are teaching them how to create a pepeha, and it's not just Māori that have a pepeha, when Māori say they came on this waka, Pākehā can say them same, my ancestors came on this boat or the Endeavour, we get them to build their own equivalent pepeha that they can deliver at the Marae as well'.

> 'It's something really special when someone who is not Māori can stand up and say 'yes I've stood at a marae and spoke before'.

> '...the opportunity to deliver in an environment which is the marae, we are also looking at marae protocol, the anatomy of the marae and stories from that district'.

> '...so we can still build those relationships with the hapu and other marae in Tauranga Moana'.

> 'We incorporate these Māori values, by taking field trips. One of which is we visit the historical sights of Tauranga Moana and Mauoa to hear some of the really old stories'. The other trip we do is we go on a Marae visit...the tangata whenua there are very hospitable and we basically use that as a backdrop for one of our assessments to present themselves positively through a pepeha'.

The following comments from a Māori and non-Māori participant who teach on the same programme felt the noho Marae instilled confidence within the Māori learners:

> 'This is linked to a Māori proverb, that goes, 'tangata akonga ki te kainga, tunga ki te marae, tau ana' which means 'those people that are taught at home will stand at the marae and deliver perfectly', and I think the whole practice, rather that learning at home, it's symbolic of coming to polytechnic and learning here, making all your mistakes here, so the Marae being symbolic of industry or further study '

> I think we practice things a lot, it's the whole practice that makes perfect thing'

All effort is made to treat individuals holistically, and not separate cultural and academic needs. The overall aim is that each Māori learner becomes a member of a wider academic community in which they are enrolled. Incorporation of core Māori values and concepts encouraged positive relationships between academic staff and students in ways that elevated their connectedness and sense of responsibility to each other as individuals and groups. The influence Māori and non-Māori tutors have when incorporating Māori values and concepts into the learning environment has to some degree been measured in regard to their influence on Māori learners' success with positive results.

Chapter Seven: Summary and Discussion

The two focus groups provided Māori learners' and tutor perceptions of meeting the learning needs of Māori. A comparative analysis of the two focus groups will follow. Within the research findings there were several key results that were prevalent for all the research participants who participated in each of the two focus groups.

Māori Learners Focus Group

The self-perceived needs of Māori learners led to several findings which were of key interest to this research project. Firstly the Māori learner participants raised the importance of cultural support which included the introduction and encouragement of core Māori values within the teaching environment. These included the integration of whakawhanaungatanga; reciprocal tuakana/teina relationships between tutor and learner and individuals; and recognising the cultural identity of Māori and incorporating this into the learning environment in a holistic manner. Bishop and Glynn (1999) argue 'culture' is central to learning, and it is not acceptable to structure mainstream educational contexts based on the dominant culture. The authors of Kotahitanga (Bishop, Berryman, Tiakiwai & Richardson, 2003) recommend that keeping Māori students engaged may be attributed to academic staff having high expectations for all Māori students.

Results of the current research concur with Bishop's (2003) statement as cultural factors identified by Māori learners in supporting their learning included the incorporation of core Māori values and concepts such as whanaungatanga, manaakitanga, and tuakana/teina, tautoko, awhi, and the incorporation of tikanga such as a powhiri to welcome new students. The Māori learners felt they were able to feel part of a larger 'whānau' group and seemed able to align their cultural values with what was being demonstrated by the organisation and academic staff. From the Māori learners remarks it became apparent that through the establishment and sustainment of strong whānau links between academic staff and individual Māori learners', the basis of academic success could be built. As highlighted by the Māori learners themselves, the significance of embedding core Māori values and concepts not only within the wider

organisation, but within individual programmes, was seen as imperative to supporting these learners' to succeed.

Another aspect indicated by Māori learners in this research was the value of non-cultural support they received. The non-cultural support included attitudes and values the tutors held and displayed, and it became apparent that the majority of Māori learners felt that their tutors displayed attitudes and values that were conducive to them succeeding academically. In many cases this was demonstrated by the tutors forming trusting relationships with the Māori learners and having belief in their ability to succeed. This in turn built confidence in the individual learner and encouraged Māori learners to support each other in the same manner. Among the comments that supported this was the following from a Māori learner participant who saw the importance of whanaungatanga, and felt that it enabled them to "help each other....in terms of Māori it's just the tautoko, the support and the awhi from the other students, as well as the tutors, and able to have that within the class as well"

Furthermore these non-cultural factors identified by Māori learners seemed in harmony with the cultural factors embedded into the learning environment. From the students comments these included the ongoing support and pastoral care given to Māori learners. Also included was the relationship the Māori learners perceived they had with their individual tutor, if this was deemed as caring and genuine by the Māori learners themselves, it would positively support their educational experience. These relationships seemed to be strengthened if the students felt they were viewed holistically, and their life experiences and skills they brought with them were recognised, valued and most importantly were able to contextualise this into their everyday learning. From the feedback it also became apparent that even though the Māori learners viewed themselves as individuals, they appreciated being recognised as a distinct collective and their needs being met in this respect. All of these aspects were also implicitly linked to the tutor's fundamental belief in whether they thought Māori learners could be academically and personally successful. Therefore contextualisation and recognition of the cultural capital each Māori learner brings with them not only as an individual but as a collective by the

organisation and academic staff seems to instil self-assurance for Māori to succeed.

Overall the findings indicated that Māori learners perceived that their needs were being culturally met within the mainstream academic environment they were enrolled in. Participants indicated that as a result of tutors displaying and incorporating core Māori values and concepts, they were motivated to replicate these same values and concepts amongst themselves adding another layer of support. The amalgamation of core Māori values and concepts incorporated into the learning environment instilled a strong sense of belonging to the organisation and identity as successful Māori learners

Participants were able to identify other areas where they thought their needs could better meet within the learning environment. Two students from one particular programme raised the issue that they would like to see the incorporation of karakia into the classroom culture, and a noho marae component to be included within the programme. These concepts could easily be integrated into programme content and delivery, and were concepts also raised by tutors from this programme within the tutors' focus group.

What also became apparent is the majority of participants had not experienced success in their previous mainstream education; this, coupled with multiple other responsibilities in their lives, had interfered with their capability and desire to undertake higher education earlier in their life. Nearly all had enrolled on a foundation programme with the view of staircasing into a higher level programme of study, thus indicating a purposeful rather than a random approach to their education.

Other important aspects that participants identified as being important to them as Māori learners was the flexibility of the programme structure, with some programmes allowing students to continue working. Other contributing factors included the extra academic and personal support they received, not only from their tutors, but from other support services within the organisation.

In general, all the participants were positive about their present experience within a mainstream tertiary organisation, and in many cases this could be attributed to the integration of core Māori values and concepts into the teaching and learning environment by the tutors. This indicates that culturally responsive tutors can positively influence success and retention of Māori learners within a mainstream tertiary organisation.

The Māori learners' focus group took place in the second half of the programme of study in which they were enrolled. This allowed the individuals to have a legitimate experience to be able to form an opinion which they could share within the focus group, and also allowed them to have experienced academic success within this environment. Their desire to increase their learning by accessing support services within the organisation, and their encouragement for other Māori learners to also do this was apparent. This again highlighted the confidence they had gained, and the motivation to succeed academically.

It was revealed that some of the Māori learners experienced uneasiness about being approached to be part of this research project. Some verbalised that they did not see themselves as different from 'other' learners within their class and that they felt uncomfortable "being singled out". They commented they did not see their learning needs as special or different but, interestingly, as they started to contribute within the focus group, it became clear they felt they did have learning needs that were distinctive and that they were proud of who they were as Māori.

This was evident in the current research with a tutor commenting on how valuable it was to have high expectations for success "expect them to succeed where nobody before has ever given them credit ...success is not only possible its actually quite likely, having high expectations of them, where maybe no one has actually expected them to do anything else before". This was reinforced by another tutor commented on the importance of "expecting them to succeed where before nobody has ever given them credit".

Research proposes a Māori-focused curriculum development and implementation is progressed as well as cultural acknowledgement, and equal

power sharing relationships. Gorinski & Abernathy (2007) advocate that higher learning institutes can better meet the needs of Māori learners, by raising cultural awareness amongst the teaching staff to develop consciousness about issues pertaining to Māori learners and keeping them engaged. Bishop (2003) strongly advocates that the needs of Māori learners can be met by incorporating core Māori values within a teaching philosophy.

The results from this research project also reflect an increasing number of Māori learners enrolling into tertiary organisations who are not prepared academically by earlier educational experiences for higher study. It seemed the experiences the Māori learners shared within this focus group were not exceptional to them, but strongly suggest they reflected the experiences of their Māori peers. From the participants feedback it became apparent that with the right teaching, learning opportunities and environment, Māori educational achievement can be high within a mainstream tertiary environment.

Tutor Focus Group

The concepts of whakawhanaungatanga/whanaungatanga/whānau/ are all believed to be central to feeling part of the collective; a place where Māori learners can belong, feel safe, and embody an understanding of the perspectives, beliefs and values of Māori in Aotearoa/New Zealand. All three of these values emerged from this focus group as strongly supporting Māori learners. Aroha can be displayed by anyone who expresses a genuine concern for others, and acts with their welfare in mind and without discrimination. The concept of aroha was apparent within the participant's stories, and seemed imperative to other core Māori values and concepts being embedded. This was evident when a tutor commented on the development of 'whānau' in the class despite students' initial doubts it would happen.

Manaakitanga exemplifies the responsibility of the organisation to provide comfort, food, a safe place, and where learners are looked after. In essence this was the pastoral care academic staff commented on and contributed to kotahitanga. Kotahitanga can be described as the concept of unity with equal contribution to the wellbeing of a group which can be

taken on by academic staff or individual learners themselves. This concept is fundamental if an organisation would like to improve success of Māori learners. Kaitiakitanga can be interpreted as guardianship of land, language, history, and learners within the organisation (Barlow, 1999). Fundamental to this concept is that people are the heart, inseparably connected to well-being, language, culture, land, whanaungatanga, and whakapapa (Greenwood & Te Aika, 2009). These descriptions align with some of the core findings from both focus groups. For example, a tutor commented that "Acknowledging whānau more broadly even in terms of whakapapa... they don't come to class as an independent unit, that they carry with them whakapapa as well, so as well as their immediate whānau". This also acknowledged for Māori learners, that for many "they are first learners from that whānau in a tertiary institution".

Both Māori and non-Māori participants expressed an overall understanding of whakawhanaungatanga, whanaungatanga and whānau, which became apparent in their observations and feedback.   There was evidence that by the values of whakawhanaungatanga, whanaungatanga and whānau being embedded into the learning environment, other core Māori values and concepts were able to be transmitted to benefit Māori learners. These included manaakitanga, tuakana/teina, mana, tikanga, pono and aroha which in turn promoted the concept of ako (learning) for Māori learners'. Māori learners' also indicated that they felt these values had been instilled in their respective programmes of study by the academic staff.

Eddie Durie (2000) describes mana (status) in Māori terms as 'mana recognition' which he believes maintains good relationships between people. He advocates that all people have some 'mana' which is shown in sound conduct and personal bearing. Mana tangata is described by Barlow (1999) as the power acquired by an individual according to his or her ability to develop skills and to gain knowledge in a particular area. These concepts can be related to the potential of the Māori learners and how mana tangata can be developed and supported by academic staff to support learning.

The responses gathered from the tutor focus group indicated that each participant had a base knowledge of the essence of core Māori values and concepts. The nature of the focus group concept allowed participants to share their respective knowledge. It became apparent that if participants (especially the non-Māori) did not know the correct terms for the values and concepts shared by the Māori participants, they were still able to express fundamental understanding and contextualise it into their own world view. What became evident is that all of the participants involved in the tutor focus group had a firm understanding of concepts educationalists have identified as essential to meeting the needs of Māori learners.

Further to this the tutor participant's perceptions of how they were meeting the needs of Māori learners was reinforced by the Māori learners' feedback as to how the tutors were supporting them within their programmes of study. One student commented on this, "It's not like we walk in expecting a whānau, but it's just nice it eventuates that way...".

Embedding whanaungatanga and other core Māori values and concepts helped to increase the rapport between tutors and students and amongst students themselves. In addition the concept of manaakitanga was able to be cultivated, making students feel welcome and develop a sense of belonging. This was evident in a tutor's statement that they wanted students to feel "comfortable and confident as possible ...we can just tinkle with the variable to make it so".

Fostering these values and concepts helped tutors to view Māori learners in a holistic manner, and took into consideration what Māori learners bring with them into the learning environment. This in turn promoted confidence within the individual Māori learner and seemed to strengthen a reciprocal connection between the learner and tutor. This was highlighted by tutor's comments that good teaching practice is "... culturally centred not just academically... as they are there as a whole package and everything they bring with them...they are not just supported academically but culturally as well".

The tutor participants felt that instilling core Māori values and concepts helped encourage a sense of belonging to the institution and the programme the Māori learners were enrolled on. To some extent this may reduce the amount of anxiety and isolation Māori learners feel when they first attended the organisation. It seemed this also enabled individuals to become part of a collective with other Māori learners, forming their own whānau group, encouraging them to instinctively support each other personally and academically. As many were first time mature tertiary learners, the importance of them feeling comfortable and confident within the organisation often determined whether they withdrew and failed or stayed and succeeded.

Tutor participants recognised the multiple barriers that Māori learners have had to overcome just to enrol on foundation learning programmes. This resulted in acknowledgment that 'one size does not fit all' when it comes to Māori learners succeeding academically. It seems the tutors viewed the process to 'successful completion' for Māori learners to be as much about personal growth and development as academic success, acknowledging that many of the Māori learners were representing their whānau, hapu and iwi. Therefore, success was shared journey rather than an individual one. This was evident in the following tutor statements "...it's the confidence building...their confidence had been increased ten-fold by the input, the extra input that we had with".

From their comments tutor participants believed that Māori learners could succeed academically regardless of their education background. There was an authentic sense portrayed by the tutor participants that they actually 'cared' about the Māori learners' holistic well being, which was evident in the high level of pastoral care that was talked about by tutor participants. This was also echoed by the Māori learners, who felt their tutors were genuinely making a connection with them and forging strong relationships, thus reinforcing the sense of whanaungatanga and supporting their learning needs.

Other key aspects that emerged related to the fostering of a safe and secure environment to support Māori learners. The tutor participants revealed this could be achieved by making the tertiary organisation place Māori learners' could feel they belonged and so to make an easier transition into higher

learning. Māori learners could gain a sense of 'belonging', which could grow confidence within the individual learner and, in time, the collective. The importance of this was commented on by a participant as "Making the academic environment look like some place they belong, rather than some foreign place they have never seen before".

Although manaakitanga can refer to many aspects, in this instance tutors incorporated it into their respective learning environment by the sharing of kai and celebrating successes. This was a common factor in all programmes, and such initiatives as 'breakfast club', 'fish and chip Friday's', and shared meals to celebrate milestones or completion of programmes were common. An accumulation of this concept was the shared hangi that incorporated many of the foundation programmes across the organisation and involved many of the core Māori concepts and values discussed within this research project, including whanaungatanga and manaakitanga.

Indigenising the programme content was achieved in several ways. These included embedding Māori concepts and values throughout the content, incorporating te reo Māori within all learning by use of deliberate teaching moments, glossaries, Māori dictionaries, and appropriate teaching material that contextualised te reo Māori content. The amalgamation of a noho Marae experience was also utilised within some programmes successfully. Integrated within this experience was a tour of significant iwi landmarks, which also reinforced Māori learner's culture identity. There was an attempt by academic staff within this programme to embed 'Māori' through all the programmes content by use of relevant vocabulary, and contextualising learning to reflect true bi-culturalism.

Another result of interest was the broad knowledge of core Māori values and concepts that each tutor participant had. It was revealed that the majority of the participants who instilled core Māori value concepts could more easily align these to their personal values and integrate them within their teaching philosophy. This was evident with all of the tutor participants and also perceived by Māori learners themselves. Much of the teaching philosophy and practice discussed was instinctively intertwined into the everyday culture of the learning environment and what was being modelled by the tutor was reflected back by

the Māori learners, and so it became a reciprocal relationship, where each was learning and teaching.

It was expressed that tutors who believed Māori could succeed created more a positive environment for learning. A non-Māori participant commented that for many Māori learners this learning experience provided them with their first success in academic achievement. The match between tutor initiatives and the satisfaction and success of the Māori learner indicates that the tutors may have a 'formula' that could be more widely used in tertiary institutions to meet the needs of Māori learners.

The safe learning environment involved implementation of 'deliberate acts of teaching' and 'indigenising' the content of the programme through incorporation of te reo Māori, teaching and modelling tikanga Māori such as karakia, sharing of kai, and celebrating success within the class environment. Furthermore, contextualising these aspects into learning and assessments with a tour of local iwi landmarks, orientation and noho Māori visits was seen as advantageous. The incorporation of these aspects possibly added to Māori learners feeling the cultural values they brought with them were being valued, thus allowing them to respond confidently within their learning environment.

This study revealed that regardless of the tutor participant's overt knowledge of core Māori values and concepts the majority of the research participants demonstrated an instinctive understanding and had incorporated them within their teaching philosophy to successfully meet the needs of Māori learners. Tutor participants found that with the successful embedding of these core Māori values and concepts, a safe and secure environment could be fostered, creating a positive working environment for Māori learners to succeed.

Within the results from both focus groups there were several themes and commonalities that arose. These included the belief that core Māori values and concepts need to be incorporated into programme delivery to ensure Māori success. Both groups appeared to share similar outlooks regarding how academic success within a mainstream tertiary organisation could be supported for Māori learners. There was strong correlation between what the Māori

learners viewed as their learning needs, and how the tutors believed they were achieving this. The high completion rates on the respective programmes of study seem to confirm that the tutors are effective in what they are doing.

Chapter Eight: Conclusion

Māori achievement across the education sector specifically tertiary is below that of non-Māori (TEC, 2010; MOE, 200b). It therefore becomes imperative that knowledge of Māori educational needs and methods to support academic success is researched in order to redress this situation. Consequently, the primary objective of this study was to investigate the needs of Māori learners within a mainstream tertiary institution. This was achieved by gathering information regarding the self perceived educational needs of Māori learners. Additionally Māori and non-Māori tutors' views were sought as to how they viewed Māori learners' needs and what was being implemented within their respective foundation programmes to do this. A critical element of this study was that it was conducted within a mainstream tertiary education organisation.

In 2010 the success of Māori learners within tertiary polytechnics was scrutinised by TEC, with funding being adjusted according to Māori completion rates at these organisations. Poorly performing tertiary institutes, had funding decreased if targets were not met (TEC, 2010). This restraint, along with other government policies and procedures supporting Māori educational achievement, places further emphasis on the urgency of these organisations to meet the needs of Māori learners.

Summary of key findings

Evaluation of study's contribution

The aim of the Aotearoa/New Zealand education system is to have equal access, participation and success for all Māori. Currently this is not the case with Māori being largely underrepresented compared to non-Māori in higher education organisations. This is despite existing TEC strategies clearly stating the importance of increasing and successful completion of Māori within the tertiary sector.

The Bay of Plenty area is comprised of 27.2 percent Māori, and within the Western Bay of Plenty Māori comprise of 17 percent of the population. 30 percent of all students Bay of Plenty Polytechnic identify as Māori. Bay of Plenty

Polytechnic completion rates for Māori are slightly behind non-Māori in terms of completion rates at all levels. Bay of Plenty Polytechnic's stated commitment to Māori learners' is improving the outcomes for Māori with the aim of 70 percent completion target being reached for the 2010 year (Bay of Plenty Polytechnic, student management results, unpublished, 2011). Although the gap between Māori and non-Māori within the organisation is closing, there is still an urgent need to investigate meeting the needs of Māori learners within a mainstream tertiary organisation so this gap can eventually be abridged. There is recognition by the organisation that Māori learners are often first generation tertiary learners, and do not have access to academic support outside of the organisation. This in part is being accomplished by employing academic staff and support staff with the cultural knowledge able to meet the needs of Māori learners and ensure foundation learning is provided within a contextual environment.

The tertiary sector can also look at incorporating programmes such as the Kotahitanga programmes (Bishop, Berryman, Tiakiwai & Richardson, 2003) which has shown that Māori achievement in mainstream education can be elevated significantly if educators are taught an understanding of a Māori world view, and are given strategies in dealing with Māori learners. Within this study it is evident that if academic staff do have an understanding of a Māori world view and can successfully incorporate the core Māori values and concepts within their foundation learning programmes, it can not only build skills and confidence within Māori learners, but will encourage individuals to pathway into higher learning.

Significance of findings – theory and research development

To some degree the incorporation of core Māori values and concepts into the teaching philosophy of a mainstream tertiary organisation is being accomplished. It was found to an extent non-Māori tutors have grasped the fundamentals of these core Māori values and concepts and found commonalities with their own values, thereby being better able to articulate these within the learning environment. It seems that incorporation of these core values and concepts in an academic setting not only were able to support Māori

learners to succeed, but was beneficial to the entire cohort of each class, as indicated by the high success and retention figures achieved.

This study emphasises the importance of all academic staff taking responsibility to promote the success of Māori learners within the organisation in which they work. Māori learners face multiple barriers to success in mainstream tertiary organisations. These include numerous family commitments, harmful personal experiences, financial commitments, and previous failure within the education system. As shown within this research project, small adjustments to values, attitudes and behaviours by academic staff can have a positive effect on the success of Māori learners in foundation programmes. Also Māori learners can be transformed to accomplish personal and academic success within a relatively short amount of time with the right amount of support. The challenge therefore is how mainstream educational organisations are going to foster and maintain these values and concepts within their ethos and culture.

Significance of findings for practical application

Previous research conducted into this area has shown that effective teachers can create a culturally responsive framework for Māori learners by building strong, caring relationships with their students in an environment replicating a whānau base. Research has also found that effective teachers base their teaching on prior learning and contexts relevant for the students, promoting social interdependency and ensuring there is opportunity for one-to-one, as well a small group learning (Bishop & Glynn, 1999; Bishop et al., 2001; Macfarlane, 2004). Additionally, reinforcing and strengthening Māori learners' identities through ensuring that core Māori values such as whanaungatanga, manaakitanga, and kotahitanga permeate the teaching and learning culture can support confidence in academic success.

Bay of Plenty Polytechnic is one of the key stakeholders in meeting the needs of Māori in the wider Bay of Plenty area, thus it has significance to the future education development of individuals, hapu and iwi. The organisation is taking this responsibility seriously, with current key initiatives and plans to deliver internal training needs to staff to better meet the needs of Māori. The recent

development of programmes delivered in partnership iwi seems to have strengthened relationships with Māori. Furthermore, the joint ventures between Bay of Plenty Polytechnic and Te Whare Wānanga o Awanuiarangi have reinforced the commonalities that these organisations have to advance Māori education and development. These initiatives have also created new avenues to be followed and built upon in the future.

In order to sustain future academic success of Māori learners in mainstream tertiary organisations, an understanding of core Māori values and concepts by all academic staff is imperative. Additionally implementing these core Māori values and concepts into a learning environment needs to be a fundamental skill that academic staff come with or acquire if the learning needs of Māori learners are truly to be met. This was reinforced by participants involved in the Māori learners' focus group who indicated that core Māori values and concepts integrated into the delivery of the programme and academic staff having high expectations of their success had a significant impact on their learning.

The results of this study have confirmed that there were no perceptible differences in Māori learner achievement based on their academic tutors' ethnicity. The importance of this research is that it provides brief assessment of how these Māori and non-Māori tutors were meeting the needs of Māori learners on foundation learning programmes. The research found that elements of Māori culture, tikanga and language could be developed further to enhance and improve programmes.

Justification of research

Raising the cultural awareness of academic staff in mainstream tertiary organisation to develop a more conscious awareness of the needs of Māori learners can support Māori learners to succeed personally and academically. As with this research previous research conducted into this area has shown that effective teachers can create a culturally responsive framework for Māori learners by building strong, caring relationships with their students in an environment replicating a whānau base (Bishop & Glynn, 1999; Bishop et al., 2001; Macfarlane, 2004). Clearly by reinforcing and strengthening Māori

learners' identities through ensuring that core Māori values and concepts are permeating the teaching and learning culture can foster confidence for them academically succeed. Throughout this research, it was evident that the different academic achievement rates of Māori and non-Māori, specifically in higher learning, requires urgent consideration. Additionally this study adds new understanding to knowledge about the needs of Māori learners and how they are being met in a mainstream tertiary education organisation. Furthermore, the results of this research provides an insight in to how Māori learners perceive their own learning needs, how the Māori and non-Māori tutors of these Māori learners view the needs of Māori learners and how they are meeting them within a foundation learning context.

Identification of any limitations

One constraint encountered was the day of the week and also the time of day the student focus group was conducted. The time and day was chosen to make it as accessible as possible to as many participants as possible as many had family commitments and responsibilities outside of class time. This was clearly evident from stories they shared within the focus group. Potentially more participants may have been available to attend if another focus group had been arranged during class hours.

Another limitation may have been the small number of participants on each focus group. More comprehensive data may have been collected if more focus group times were offered. Small participant numbers could be due to the day of the week and the time of day this focus group was conducted. The time and day was chosen to make it as accessible as possible to as many participants as possible as many had family commitments and responsibilities outside of class time. This was clearly evident from stories they shared within the focus group. Potentially more participants may have been available to attend if another focus group had been arranged during class hours.

Another restriction was that only one school within the Bay of Plenty Polytechnic participated in the Māori learners and Tutor focus groups. This leaves an

unknown quantity as to what is happening in other schools, regarding meeting the needs of Māori learners enrolled on their foundation programmes.

Recommendations for further research

Further research, incorporating a similar design, into the recruitment and appointment of non-Māori academic staff who are empathetic and committed to the continuation of Māori success in higher learning is indicated by this research project.   Furthermore more research into sustaining high levels of completion for Māori learners was not investigated.

Further research could be conducted into how strategies, policies, procedures, and professional development can support individual academic staff to relate and contextualise core Māori values and concepts into their teaching philosophies. Importantly how can Bay of Plenty Polytechnic as an organisation help to transform new and existing academic staff so to benefit Māori learners. This is an area where the organisation needs to build capacity.

Justification of further research

Research across more schools within the organisation would give a broader view of different types of foundation programmes offered and allow for a larger number of Māori learners views to be heard, with comparison to other foundation programmes able to be made. This would also allow a view from students who have previously been on foundation programmes and have gone on to higher level, and ascertain how their learning experiences have differed. Also a larger cohort of Māori and non-Māori academic staff could be researched, with broader idea's regarding support for Māori learners' in a mainstream tertiary organisation.

Ensuring Māori learners are succeeding academically is a challenge all mainstream tertiary organisations are facing. For the future benefit of Māori, this challenge must be won to ensure that the education sector can positively contribute to closing of disparities with non-Māori within health, education and socioeconomic arenas.

A genuine attempt to incorporate Māori values into the culture of learning seems to be happening, but there is still progress to be made and as educators it is not our place to measure this, but those of the Māori learners who put their educational 'lives' in our hands.

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Glossary Of Māori Words:

Ako - to learn as well as to teach.

Aroha - love

Hui - literally a meeting, a gathering

Kai - food, eat, dine, nutrient

Kaupapa Māori - Māori philosophy and principles

Kura kaupapa Māori - medium (language) primary school

Mana - prestige, divine right, influence, status, identity

Manaakitanga - to care for, show respect, hospitality

Māori - indigenous inhabitant of New Zealand

Pākehā - a non-Māori of European descent

Tautoko - to support

Te reo - the language

Teina - younger or less experienced or skilled, younger peer

Tika - correct, accurate, valid, authentic

Tikanga - cultural pattern, custom, obligations and conditions

Tuakana - older or more experienced and/or skilled

Whakamana - authorise, empower, enable, give boost, confirm, warrent

Whakawhanaungatanga - literally, the process of establishing relationships in a Māori context

Whānau - literally means the extended family

Whanaungatanga - relationship

Whare Wānanga - university, school of higher learning

Participant

![AUT University logo]

Information Sheet

Students

Date Information Sheet Produced:

20th April 2010

Project Title

Incorporating Māori models enhances learning in foundation programmes for Māori Learners - The Bay of Plenty Polytechnic Experience

An Invitation

Kia Ora

My name is Tania Mullane. I am the Group Leader for Health and Humanities at Bay Of Plenty Polytechnic. This is an invitation to participate in research to explore if incorporating Māori models enhances learning Māori learners. This research will for fill requirements to complete a Master of Arts in Māori Development at AUT.
Your participation is entirely voluntary. You may withdraw at any point of the focus group, for any reason and the information collected and records and reports will be turned over to you. Notes will be taken during the focus group you will be involved in. The focus group should take approximately one hour.

What is the purpose of this research?

The purpose of this research is to provide direction for enhancing mainstream tertiary education teaching models for Māori. This will allow an increase in Māori learner's success and retention within a mainstream tertiary organisation, and address inequalities and Māori education needs. The research will provide a basis for informing the teaching practice of non-Māori academic staff who educating Māori learners, and help contribute to their success. I am interested in your thoughts and experiences about the course and the programme.

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

I have placed a Flyer for this research outside your home rooms. You are reading this because you were interested enough to pick up the information pack about my research. I assume you are looking at this information because you are:
- Aged over twenty years
- Identify as Māori
- Are, or have been enrolled in the Bay Of Plenty Foundation Programme
- Not a current student of mine
- Prepared to participate in the study

What will happen in this research?

I am interested in your views of what you perceive as helpful to succeed within a tertiary environment. This information will contribute to enhancing Māori success, which will be used to improve Māori education outcomes. Once you have filled out the Consent Form and dropped it in the box by my office, I will contact you with the date, time and venue of the Focus Group. It should take no more than one hour.
These research findings will be used to complete my thesis for Master of Arts – Māori Development (AUT)

What are the discomforts and risks?

There are no obvious discomforts or risks in participating in this research.

How will these discomforts and risks be alleviated?

However should you experience any discomfort, there is a counselling service available to you on campus at Bay of Plenty Polytechnic, at no cost.

What are the benefits?

There are no personal benefits for you, but I hope the research will contribute to our knowledge about how to improve and enhance our Foundation Programme. The information will enable better knowledge sharing and how knowledge is used to improve Māori success in tertiary education

What compensation is available for injury or negligence?

In the unlikely event of a physical injury as a result of your participation in this study, rehabilitation and compensation for injury by accident may be available from the Accident Compensation Corporation, providing the incident details satisfy the requirements of the law and the Corporation's regulations.

How will my privacy be protected?

You will not be able to be identified. Codes rather than names will be used for the when focus group feedback is being transcribed. Extreme care will be exercised in the writing up of focus group feedback to ensure you will not be identified and ensure your privacy is being projected. Also, every participant in the Focus Group is asked to fill out the Consent Form, which requires each participant to protect the confidentiality of all other participants.

What are the costs of participating in this research?

The only cost is your time. The focus group you will be involved in is expected to take no longer than one hour.

What opportunity do I have to consider this invitation?
You will have approximately two weeks to consider whether or not you would like to participate in this research project. Tania Mullane – Group leader of Health and Humanities, at Bay of Plenty Polytechnic, will issue a invitation to all students who identify as Māori and are over 20years of age via a poster situated outside of class to participate in this research project. You then have the option of contacting her to participate. Contact: 0800boppoly ext 7007, tania.mullane@boppoly.ac.nz

How do I agree to participate in this research?

You need to complete a Consent Form, which is attached to this Information Sheet.
These consent forms will be disturbed Patti Spence will collect the Consent Form and arrange a time for the focus group you will be involved in.

Will I receive feedback on the results of this research?

Please tick the appropriate boxes on the consent from if you would like a copy of the research report and it will be sent to you.

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 Hinematau McNeill, hinematau.mcneill@aut.ac.nz 09 9219999 ext 6077*
Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEC,   Madeline Banda, *madeline.banda@aut.ac.nz* , 921 9999 ext 8044.

Whom do I contact for further information about this research?

Researcher Contact Details:
Tania Mullane, tania.mullane@boppoly.ac.nz 0800boppoly ext 7007
Project Supervisor Contact Details:
Dr Hinematau McNeill, hinematau.mcneill@aut.ac.nz 09 9219999 ext 6077

Approved by the Auckland University of Technology Ethics Committee on *type the date final ethics approval was granted*, **AUTEC Reference number** *type the reference number*.

Participant Information Sheet Tutors

Date Information Sheet Produced:

20th April 2010

Project Title

Incorporating Māori models enhances learning in foundation programmes for Māori Learners - The Bay of Plenty Polytechnic Experience

An Invitation

Kia Ora

My name is Tania Mullane. This is an invitation to participate in research to explore if incorporating Māori models enhances learning for Māori learners. This research will fulfil requirements to complete a Master of Arts in Māori Development at AUT. I would like you to participate in a Focus Group

Your participation is entirely voluntary. You may withdraw at any point of the focus group for any reason and the information collected and records and reports will be turned over to you. Notes will be taken during the focus group you will be involved in. The focus group should take approximately one hour.

What is the purpose of this research?

The purpose of this research is to provide direction for enhancing mainstream tertiary education teaching models for Māori. This will allow an increase in Māori learner's success and retention within a mainstream tertiary organisation, and address inequalities and Māori education needs. The research will provide a basis for informing the teaching practice of non-Māori academic staff who educating Māori learners.

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

You were chosen because you are an educator of Māori learners with an interest in contributing to information on enhancing Māori success, which will be used to improve Māori education outcomes. You were identified because we are colleagues in the department.

What will happen in this research?

I would like you to participate in a Focus Group. I realise that we are colleagues and I want you to feel comfortable sharing your thoughts, so I have organised for an independent external party to send you this invitation to participate via the internal staff mail. If you agree, you will send the attached Consent Form back to the independent party, who will also facilitate the Focus Group. I will not know who has consented or how many. An independent scribe has been employed to type up the notes from the Focus Group. No material will be collected that could identify you or your statements. Both these independent parties will sign confidentiality agreements before the Focus Group. I will also be facilitating a Focus Group to cover similar topics with a sample of our students, though they are not my students.

What are the discomforts and risks?

There are no obvious discomforts or risks in participating in this research. However, should you experience any stress discussing matters that relate to teaching or work, you may leave the Focus Group at any time. If you continue to feel distressed as a consequence of this research project, I have organised free counselling services with the Bay of Plenty Polytechnic Counselling, which will be provided free and totally confidentially.

How will these discomforts and risks be alleviated?

As previously stated, should you experience any discomfort, there is a counselling service available to you on campus at Bay of Plenty Polytechnic, or through EAP services at no cost.

What are the benefits?

There are no direct benefits to you. However, I hope that sharing you're leaning and teaching experiences with your colleagues in the Focus Group will be a positive and affirming experience. Also, I hope the information will enable better knowledge sharing and how knowledge is used to improve Māori success in tertiary education

What compensation is available for injury or negligence?

In the unlikely event of a physical injury as a result of your participation in this study, rehabilitation and compensation for injury by accident may be available from the Accident Compensation Corporation, providing the incident details satisfy the requirements of the law and the Corporation's regulations.

How will my privacy be protected?

Your privacy will be protected by the confidentiality agreements that the facilitator and scribe agree to sign before the Focus Group. I will have no idea how many, or who attends the focus group. I ammost interested in your views rather than your identity. Also, the attached Consent Form asks all participants to respect the confidentiality and privacy of all other participants. You will remain anonymous in my thesis, because I will not know who you are or what you said. However, the department you work in will be named.

What are the costs of participating in this research?

The only cost is your time. The focus group you will be involved in is expected to take no longer than one hour.

What opportunity do I have to consider this invitation?

You will have approximately two weeks to consider whether or not you would like to participate in this research project. Patti Spence – academic staff member at Bay of Plenty Polytechnic, will contact you via e-mail with an invitation to participate in a focus group.

How do I agree to participate in this research?

You need to complete a Consent Form, which is attached to this Information Sheet.
Patti Spence will collect the Consent Form and arrange a time for the focus group you will be involved in.

Will I receive feedback on the results of this research?

Please tick the appropriate boxes on the consent from if you would like a copy of the research report and it will be sent to you.

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 Hinematau McNeill, hinematau.mcneill@aut.ac.nz 09 9219999 ext 6077*
Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEC, Madeline Banda, *madeline.banda@aut.ac.nz* , 921 9999 ext 8044.

Whom do I contact for further information about this research?

Researcher Contact Details:
Tania Mullane, tania.mullane@boppoly.ac.nz 0800boppoly ext 7007
Project Supervisor Contact Details:
Dr Hinematau McNeill, hinematau.mcneill@aut.ac.nz 09 9219999 ext 6077

Approved by the Auckland University of Technology Ethics Committee on *type the date final ethics approval was granted***, AUTEC Reference number** *type the reference number***.**

Student Invite Poster

You are invited to have your say!

Wanted: Māori Learners over the age of 20 years

Why?: As a Māori learner, I would like to know how you are finding learning at Bay Of Plenty Polytechnic, and what is working for you?

Who's this? Kia Ora my name is Tania Mullane and I am completing my Master of Arts – in Māori Development.

I would like Māori learner's perspectives on what is helping them learn and succeed on the programme you are currently enrolled on.

To do what? The purpose of this research is to provide direction for enhancing mainstream tertiary education teaching models for Māori.

This research will provide a basis for informing the teaching practice of non-Māori academic staff that are educating Māori learners, and help contribute to their success.

Your choice: Your participation is entirely voluntary. You may withdraw at any point of the focus group, for any reason and the information collected and records and reports will be turned over to you. Notes will be taken during the focus group you will be involved in. The focus group should take approximately one hour.

What's expected? I will facilitate a focus group, which means you all get to have your say, but as a group. Information you give during this focus group will be entirely confidential and you will not be able to be identified. Codes rather than names will be used when focus group feedback is being transcribed. Extreme care will be exercised in the writing up of focus group feedback to ensure you will not be identified and ensure your privacy is maintained.

When? I will arrange a time and place that suits you and won't interfere with your study commitments.

Contact: Please do not hesitate to contact me if you would like any more information regarding this invitation to participate in this research project.

Tania Mullane – office situated at Maharia Building (V1)

0800boppoly ext 7007, tania.mullane@boppoly.ac.nz

Tutor Participation E-mail

Kia Ora
My name is Tania Mullane.
This is an invitation to participate in research to explore whether incorporating Māori models enhances learning in Māori learners.

Within the tertiary education framework, exploration of bi-cultural kaupapa learning by non-Māori teaching staff is a subject that has not been widely researched. Incorporating core Māori values by Māori, to benefit Māori learners, into a teaching environment has been proven to help Māori learners succeed. The influence non-Māori tutors have when incorporating these same Māori values into the learning environment has not been adequately measured to its influence on Māori learner's success.

Currently there is a shortage of Māori academic staff within mainstream tertiary sector. Therefore to facilitate Māori learner's success, non-Māori staff needs to have the knowledge, skills, and willingness to do so. This research project will explore the ways the Māori students are learning, and the ways the tutors are facilitating this. It will also explore 'best practice' examples of how these tutors are successfully meeting Māori learner's needs, on a programme with high success and retention for Māori. In turn this will allow information gathered through this research to be shared with the wider organization, and incorporate 'best practice' with the potential to enhance overall success of Māori learners within the tertiary sector.

This research will for fill requirements to complete a Master of Arts in Māori Development at AUT.

Data collection for this research will include a focus group during which participants will be asked key questions. Notes will be taken during the focus group you will be involved in. The focus group should take approximately one hour.

An independent person, from Bay of Plenty Polytechnic will facilitate this process. Information gathered will be confidential and participants will not be able to be identified. Codes rather than names will be used when focus group feedback is being transcribed. Extreme care will be exercised in the documenting of focus group feedback to ensure participants will not be identified and ensure privacy is being projected.

Your participation is entirely voluntary. You may withdraw at any point of the focus group, for any reason, and the information collected and records and reports will be turned over to you.
Please do not hesitate to contact me if you would like further information regarding this research project.
Tania Mullane, 5440920, ext 7007, tania.mullane@boppoly.ac.nz

Consent Form

Student Focus Group

Project title: Incorporating Māori models enhances learning in foundation programmes for Māori Learners - The Bay of Plenty Polytechnic Experience

Project Supervisor: Hinematau McNeil, PhD (AUT)

Researcher: Tania Mullane

○   I have read and understood the information provided about this research project in the Information Sheet dated 20/04/2010.

○   I have had an opportunity to ask questions and to have them answered.

○   I understand that identity of my fellow participants and our discussions in the focus group is confidential to the group and I agree to keep this information confidential.

○   I understand that notes will be taken during the focus group and that it 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 while it may not be possible to destroy all records of the focus group discussion of which I was part, the relevant information about myself including tapes and transcripts, or parts thereof, will not be used.

○   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 Contact Details (if appropriate):

……………………………………………………………………………………………….

……………………………………………………………………………………………….

Date:

Approved by the Auckland University of Technology Ethics Committee on *type the date on which the final approval was granted* **AUTEC Reference number** *type the AUTEC reference number*

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

<u>Consent Form</u>

Tutor Focus Group

Project title: Incorporating Māori models enhances learning in foundation programmes for Māori Learners - The Bay of Plenty Polytechnic Experience

Project Supervisor: Hinematau McNeil, PhD (AUT)

Researcher: Tania Mullane

○　　I have read and understood the information provided about this research project in the Information Sheet dated 20/04/2010.

○　　I have had an opportunity to ask questions and to have them answered.

○　　I understand that identity of my fellow participants and our discussions in the focus group is confidential to the group and I agree to keep this information confidential.

○　　I understand that notes will be taken during the focus group and that it 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 while it may not be possible to destroy all records of the focus group discussion of which I was part, the relevant information about myself including tapes and transcripts, or parts thereof, will not be used.

○　　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

type the date on which the final approval was granted **AUTEC Reference**

number *type the AUTEC reference number*

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

<u>Kōrero a rōpū</u>

Focus Group Questions – students

Māori values in tertiary education

1. As a Māori learner, do you perceive your learning needs are being met on your programme of study?

2. If so, how are your learning needs being met on your programme of study?

3. What else do you think, could be done to meet your needs as Māori learner within your programme of study?

Kōrero a rōpu

Group Focus Questions - Tutors

Māori values in tertiary education

1. What values do you hold that you believe are important for

   Māori learners to succeed within a tertiary setting?

2. Why do you think these values are important for Māori

   learners to succeed?

3. How do you incorporate these values within your teaching

   environment to help Māori learners succeed?

<u>Confidentiality</u>

<u>Agreement</u>

Note-Taker

Project title: **Incorporating Māori models enhances learning in foundation programmes for Māori Learners - The Bay of Plenty Polytechnic Experience**

Project Supervisor: **Dr. Hinematau McNeil**

Researcher: **Tania Mullane**

○   I understand that all the material I will be asked to type is confidential.

○   I understand that the contents of the notes or recordings will be given to the researcher in hard copy.

○   I understand that no information relating to the number of people, or their identity will be written into the notes

○   I will not keep any copies of the transcripts nor allow third parties access to them.

Note-Taker's Signature:...……………………………

Note-Taker's Name:...…………………………

Note-Taker's Contact Details (if appropriate):

………………………………………………………………………………………..

………………………………………………………………………………………..

Date:

Project Supervisor's Contact Details (if appropriate):

 Dr Hinematau McNeill, hinematau.mcneill@aut.ac.nz *09 9219999 ext 6077*

Approved by the Auckland University of Technology Ethics Committee on *type the date on which the final approval was granted **AUT*** ***number*** *type the AUTEC reference number*

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

<u>Confidentiality Agreement</u>

Focus Group Facilitator

Project title: **Incorporating Māori models enhances learning in foundation programmes for Māori Learners - The Bay of Plenty Polytechnic Experience**

Project Supervisor: **Dr. Hinematau McNeil**

Researcher: **Tania Mullane**

○ I understand that all the discussion that I will be asked to facilitate is confidential.

○ I agree that I will post the signed Consent Forms directly to the Project Supervisor, without them being seen by the Researcher

○ I understand that the contents of the interview notes will contain no information about numbers of participants or their identity.

○ I understand that the contents of the interview notes can only be discussed with the researchers.

○ I will not keep any copies of the information nor allow third parties access to them.

Facilitator's Signature: ....…………………………….

Facilitator's Name: ....……………………………

Facilitator's Contact Details (if appropriate):

…………………………………………………………………………………..

…………………………………………………………………………………..

Date:

Project Supervisor's Contact Details (if appropriate):

Dr Hinematau McNeill, [*hinematau.mcneill@aut.ac.nz*](mailto:hinematau.mcneill@aut.ac.nz) *09 9219999 ext 6077*

Approved by the Auckland University of Technology Ethics Committee on *type the date on which the final approval was granted* **AUTEC Reference number** *type the AUTEC reference number*

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