

Unitec ePress Research Report Series

Te AkoWhaiora:
Through Learning Is
Well-being.

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Te AkoWhaiora

Through learning is well-being



A research project that explores how effective the teaching and learning pedagogies of the Graduate Not For Profit Management, Department of Community and Health Services at Unitec have been in delivering and responding to the needs of a Māori cohort of students.

Kim Penetito 2012

¹ This korowai was worn by Rereorangi Tutua Bennett (Tuhoe) who is one of the programme graduates in 2012. It belongs to the whānau of the student and was gifted to the whānau by Te Puea Herangi. It is a taonga and symbolises the highest honour for the student in wearing it to celebrate her achievements with obtaining the Graduate Diploma in Not For Profit Management.

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Executive Summary

Introduction to the Graduate Diploma in Not for Profit Management

The Graduate Diploma in Not for Profit Management (GDNFPM), is one of the 160 programmes on offer at Unitec Institute of Technology. It was established in 1996 in response to a call from the community sector to improve the capability and professionalism of practitioners working in the Not for Profit (NFP) sector. It is a unique programme for Unitec as it caters to its target community by organising the credited papers in blocks of 3 days to make it accessible to people working in community organisations and creating minimal disruption to the workplace. It is delivered in 6 centres nationwide and has a strong demand in the Pacific. GDNFPM has been delivered in Samoa, Fiji, Vanuatu and Papua New Guinea for the past 12 years.

Between 2009 and 2011 the GDNFPM worked in partnership with Te Rau Matatini, to provide the programme to a Māori cohort from the Māori Mental Health sector. Te Rau Matatini is a national Māori Mental Health workplace development organisation. The intake over this period enabled 59 students to participate on a full scholarship provided by Te Rau Matatini. The programme was delivered via a noho marae environment (living- in together) and resulted in 32 Māori graduates in 2010 /11. After three years the relevance of content, course structure, and tutoring style most suited to an all Māori cohort were able to be gauged. The GDNFPM has been able to evidence higher success and completion rates for Māori students in the programme via the noho environment where student support including pastoral, academic and cultural, have been provided in class and after hours. The personnel support has been provided by a three way partnership agreement with Te Rau Matatini (pastoral care), Maia Māori Development Centre at Unitec (pastoral and cultural support), and GDNFPM (academic, pastoral and cultural support).

The Origins of the Research Project

The GDNFPM is centred on leadership development for people working in the Not for Profit sector. The GDNFPM curriculum and delivery is constantly being developed and adjusted to meet the needs in the sector. When entering into an agreement with Te Rau Matatini in 2009 the programme's tutoring staff made a commitment to:

- reflect a commitment to the development of Māori students by increasing Māori content within the course;
- ensure a broader understanding of Māori knowledge frameworks for both staff and students; and
- develop a distinct method of teaching and eventual adaptation of the assessment processes so that they are consistent with both Māori knowledge frameworks and with Māori learning processes.²

This study provided an opportunity to examine how successful the GDNFPM has been able to 'effectively design, facilitate, access and evaluate courses in a new way', with a view to 'continuing to monitor and increase the success rates of students'.³

Memorandum of Understanding Partnership Agreement between Unitec and Te Rau Matatini (Signed 27 Feb 2009)

A key focus of this study was to assess the adaptability of teaching staff to suit a Māori learning collective. The overarching question driving this project was;

As teaching staff within the Graduate Diploma Not for Profit Management Māori cohort, what do we need to do to ensure a more successful rate of engagement and completion for Māori students?

Research Questions

Interviews were conducted with tutors, students, scholarship providers and employers of students. This research project's intent has been to elicit and analyse information about:

- Teaching methodologies within the programme
- Delivery of the standard course content by non-Māori lecturers to Māori learners
- Māori student responses to the various pedagogies and support mechanisms
- Analysis of what works, what does not and why

The research questions therefore posed to stimulate the feedback to these areas of interest were:

- How are teaching methodologies applied to the Māori stream of the GDNFPM in order to make informed decisions about what works, what does not and why ?
- How do non-Māori lecturers respond to delivering the standard course content to a specifically Māori audience?
- Which pedagogies and support mechanisms do Māori students respond to most positively?

Methodology

The methodology for conducting this research was within a Kaupapa Māori framework. With the aim of assessing the programme performance and improvement with the success of the Māori student to the fore, it was imperative that the mentors to the project were experienced Māori researchers who would provide advice around methods of analysis utilised, and Māori knowledge approaches to help inform the outcome. The principles of Te Noho Kotahitanga (Unitec's commitment to the Treaty of Waitangi) underpin the research methodology and informed how the data was collected and analysed.

Methods

A literature review was conducted over the 2011 period. Data collection was approached through several ways:

- Interviews with students, both - individual and through two focus groups in Auckland and Christchurch. Individual interviews with tutors, employers of students and Te Rau Matatini (programme partners and scholarship providers)

³Unitec Faculty of Social and Health Sciences. Department of Community and Health Services Strategic Goals 2010-2013.

- Documents -several sources of existing documentation including progress reports, programme evaluations, meeting minutes, promotional material and institutional strategic documents were analysed to identify where reference was being made regarding recognition of Māori knowledge. This was then compared with the evidence the programme made available in response to these.
- Observation of tutors in the classroom was proposed in the original project scope however the opportunity to actively conduct a formal observation of tutors was limited due to the way that the programme was structured in the latter part of 2011 for this to occur and benefit the project outcomes.

The findings are based on 2 focus group interviews involving a total of 13 students and individual interviews with 8 students and 9 tutors. Individual interviews were also conducted with one member of Te Rau Matatini (programme partners and scholarship providers), and two employers of participant students (that were selected randomly). The emphasis of the analysis has been on the voices of the students and the tutors.

Findings

The findings from this research project indicate that the GDNFPM programme has taken up the challenge of working collaboratively with Te Rau Matatini to deliver the programme cognisant of the expectations of attending to a Māori learner and what this might entail.

Noho Environment

There are multiple dimensions referred to by research participants that together highlight the environmental factors that impacted on the learning capabilities of students and tutors. In summary these include the tikanga instilled from the initial pōwhiri into the programme and manifested during the two years through practices of whanaungatanga and manaakitanga. The connection to the wharehau provided a common space of belonging as a cohort. The environment also encompassed for students the presence of people in support roles. The Kai Awhina from Maia is highlighted throughout the Auckland experience as the consistent presence associated with the noho. The noho environment provided a solid cultural base that represented for students and tutors a safe reference point for behavioural and relational expectations.

Whanaungatanga

The tikanga instilled as an essential element for any learning forum involving Māori was experienced and provided a means for relationships to establish and to incubate between students and tutors. The terms of engagement through pōwhiri, whakatau, whakawhanaungatanga, karakia and waiata created an open dialogue and respectful learning space for all parties present in the programme. A platform of trust and safety provided the opportunity for the exchange of knowledge from different worldviews. Within this environment the foundations for reciprocity of learning were positioned to occur. Whanaungatanga lead both tutors and students to a common place where the learning would be reinforced through the socialising that took place when sharing meals together, and connecting on a humanistic level. The traditional power dynamics between the tutor and learner were less prominent.

The Role of Tutors

The role of tutors was captured through the tutor and student interviews as requiring extended responsibilities beyond purely a teaching function. Their stewardship role of the programme content and the students learning encouraged the exchange of knowledge and life experiences from each party engaged in the classroom environment. Tutors needed to understand their own learning opportunities operating with culturally unfamiliar protocols and practices, and were challenged to facilitate the learning to best suit this cohort. The rapport established between tutors and students permitted an inclusive learning environment that resulted in the main with successful outcomes.

Teaching and Learning Engagement

The teaching and learning engagement experienced by students and tutors was enhanced by methods of teaching that were varied and appealed to the range of different learning preferences within the group. Much group discussion time, reflection time, and interactive activities provided a lot of verbal exchange of existing collective knowledge and consequently an increased confidence among students to share their individual Māori worldviews. The facilitation of this learning was valued by students and they felt that because their own cultural knowledge and perspectives were invited as valid contributions that this helped to maximise their engagement with the generic material presented through the course content. The relevance and practicality of the content gained through class time was also acknowledged as a motivator for the students' commitment to the learning.

Future Developments and Meeting the Challenges

Open and frequent communication between invested partners in this programme was identified as imperative. Expectations, roles and responsibilities for maintenance and on-going development of the GDNFM in a noho environment requires extensive commitment from all parties. Progression will involve more active and intensive cultural mentoring for tutors to understand some of the meaning behind cultural practices and to be able to develop a more meaningful response within the course content. More rigorous selection procedures and dedicated academic, pastoral and cultural support for future student participants has been noted from the research interviews. This combination of factors covered in this summary of the findings, are essential for the longevity of this style of programme delivery which is at this time is relatively unfamiliar to Unitec as a mainstream tertiary institution.

Conclusion

The noho experience for students and tutors has been positive. Specific support mechanisms applied to this programme delivery over the past 3 years have been crucial to empower both students and tutors to prosper inside these noho conditions; living-in together over the weekend, the presence of a Kai Awhina as a spiritual guardian, in-class student support, after hours tutorials, computer access on site (in Auckland and temporarily in Christchurch), kōrero in the wharenuī environment and the stability of progressing through the two years with the same rōpū have sustained this Māori cohort of students.

This partnership with Te Rau Matatini has instigated a demand for the GDNFPM to critique their provision of this programme to meet the needs of Māori, and in doing so, resulted in benefiting the entire programme content intended for leadership development within the Not for Profit sector of Aotearoa.

The research examines how well Unitec has responded to the challenge; what students and tutors have appreciated and drawn from the experience; what was learnt about the requirements of partnerships to reinforce further development and progression of the relationship; how responsive the teaching and learning approaches have been for Māori; identifies where there is room for improvement; and lastly what resources and levels of allegiance from within and external to the institution it will take to attend to these with authenticity.

Introduction

Introduction to the Graduate Diploma in Not for Profit Management

The Graduate Diploma in Not for Profit Management is a level 7 qualification designed for people in leadership positions in Not for Profit (NFP) organisations. “The programme is the first purpose-built management qualification available in New Zealand for people working in the Not for Profit (NFP) Sector”.⁴ In 2007 TEC recognised the programme’s unique national appeal and it was mandated to be delivered across New Zealand and outside Unitec’s normal geographical boundaries which has included the Pacific.⁵

The GDNFPM was originally set up to meet the needs of community practitioners with a distinctive applicability to the Aotearoa / New Zealand context. This intent has been delivered on since its inception in 1996, however there has been a considerable demand from the Pacific and with it a need to tailor the content to better suit the dynamics of the Pacific and variations of culturally significant practices from each cluster of Pacific Islands, be it Samoa, Fiji, Solomon Islands, Vanuatu or Papua New Guinea. In more recent years GDNFPM has been invited into Micronesia and most pointedly into the Māori service providers’ arena.

As a Graduate Diploma, students’ entry criteria are a minimum academic qualification of a Certificate. However those that do not have this can be admitted through a special admission interview with tutors, that seeks to credit their competencies gained through management and leadership experience. The programme acknowledges that many people working in managing NFP organisations have had limited academic study opportunities however they have the practical experience and competent written and oral skills to participate in the capacity building that the GDNFPM offers.

The tutoring staff brings to the programme an experience of having worked in the sector previously and most continue to be involved at a governance level with existing organisations both at a local level and with national organisations. There are 12 tutors. Five are full time, 4 are part time casual and 3 are tenured. The programme offers the following courses part time that can be completed over a 2-5 year period. They are delivered in Auckland, Hamilton, Wellington, Christchurch and Dunedin:-

- Values Based Management
- Leading and Facilitating Teams
- People Motivation, Management and Volunteerism
- Influencing Public Policy
- Governance and Stewardship
- Community Funding and Entrepreneurship
- Financial Management in the NFP sector
- Leading Organisational Change

⁴Margy-Jean Malcolm – Graduate Diploma in Not For Profit Management 5 year Programme Review Report 2008.

⁵As above

The origins of Te Ako Whaiora research project

In 2009 Unitec and Te Rau Matatini entered into a partnership agreement to deliver the GDNFPM to scholarship recipients from the Māori Mental Health sector (as a separate stream from the generic course intake). Te Rau Matatini scholarship criteria require that the recipient is Māori and is actively employed in the sector. Te Rau Matatini sought out Unitec as the preferred provider to work with these emerging leaders within the Māori Mental Health sector. Te Rau Matatini liked the programme content and its value, and they had received positive feedback about the teaching style (thought to be suitable for Māori learners). The agreement specified targets during a 3 year period (2009-2012) to appoint a Māori tutor, increase the Māori content and literature of the course and the number of Māori teaching staff with the purpose of developing the programme to create a best fit for the Māori learner.

The majority of students who were enrolled in the cohort that became known as Te Rau Matatini were in fact bursars of Te Rau Matatini funding, however some had not been eligible for the Te Rau Matatini criteria but as Māori managed to gain District Health Board scholarships to enable them to participate.

Unitec accepted the terms of the agreement and by the second year had made an appointment of a Māori tutor. It was essential that the GDNFPM initiate a way of examining their performance and how effective this had been at the end of the three year period. GDNFPM staff supported a proposal to review the delivery to this cohort by interviewing students, Te Rau Matatini, employers of the participating students and themselves as the teaching staff.

2011 was the last year Te Rau Matatini sponsored students on the GDNFPM. Te Rau Matatini were consulted regarding a research funding proposal outlining the project and were invited to provide their comments on the Ethics Application draft as partners, prior to an ethics application being submitted. Some verbal feedback was received and noted. The only concern that was raised by the CEO of Te Rau Matatini, at the time, was to ensure that the project was not in any way focused on critiquing any participants on the programme who were Mental Health consumers. In August 2011 Te Ako Whaiora (the name given to the research) was approved by the Unitec Research Ethics Committee.

Personnel

The Primary Researcher and author of this project is Kim Penetito. Kim is a lecturer and has a student support role with the Department of Community and Health Services, Unitec. Kim was appointed to the position of Māori tutor to the GDNFPM in 2010.

Mark Strang is the independent Research Assistant that conducted the student interviews. He is a Masters student at Unitec studying Counselling and is a Youth Worker with Safe Network.

Ruru Hona is a Cultural Advisor for the Canterbury District Health Board and conducted the interview in te reo rangatira with one student in the Christchurch cohort.

Lynda Toki is the Kai Awhina with Maia who provides the Māori student support service at Unitec. Lynda was present in the Auckland focus group interview and has been the primary person providing

pastoral care for the three years that the noho programme has been running in Auckland at the Unitec institutional marae, Ngākau Māhaki.

Both Dr Wally Penetito (PhD, BA, Dip Tchg) and Maria Paenga (MHSc, PG Dip Neuro Rehab, (BHSc (Physio) have provided research mentoring for this project.

Research Context

Unitec is guided by the Tertiary Education Strategy 2010 to 2015 when prioritising their commitment to research as a tertiary institution. The TEC Strategy (2010) state,

Research needs to inform teaching, both in academic and applied settings. This enables the development of human, social, and cultural capital, as tertiary education institutions play a key role in spreading knowledge and transferring technology through teaching.(p.3)

These statements provide an extensive scope and quite broad parameters for research projects that will allow teaching staff to explore potential research developments within the learning environment. They also assist Unitec to highlight their own research aims and priorities across the range of educational activities. One area designed to promote teaching-related research for Unitec (2010) states:

As a teaching-led institute Unitec is well placed to show leadership in teaching-related research. We will develop and prioritise research in this area by targeting initiatives to support this kind of research and by researching existing areas of innovative teaching and learning practice.(p. 6)

The GDNFPM is one of Unitec's 160 programmes that operate quite uniquely from most others in that it is offered in different locations throughout the country and the Pacific. It carries an academic status where students can progress directly into Masters level study and it is the only programme/qualification of its kind being offered in Aotearoa / New Zealand. It is also the only mainstream programme at Unitec that has adopted a noho (live in) environment to support the programme delivery over a 2 year intensive period. Programmes from the Department of Education, Sport, Architecture, Foundation Studies, Social Practice, Nursing, Community Skills and Applied Technologies are frequenting the marae facility for specific classes, for example the Treaty of Waitangi curriculum content of programmes. It is only the Mātauranga Māori electives, Rāranga (weaving) and Kura Reo (Māori specific language acquisition courses) that centre learning specifically around the wharehau Ngākau Māhaki and Pūkenga. With this kind of exceptional standing within Unitec, the GDNFPM offers a vibrant prospect to uncover some new considerations to potentially influence teaching and learning practice for other programmes at Unitec.

This research project is positioned to help inform three significant goals that are named in the Unitec Faculty of Social and Health Sciences, Department of Community and Health Strategic Goals 2010-2013 which is the department where the GDNFPM sits in the organisation. The first is to 'effectively design, facilitate, access and evaluate courses in a new way'. The second goal is to 'continue to monitor and increase the success rates of students'. The third is 'to develop further the Māori dimension in all the Department programmes in conjunction with Maia staff'. These goals coupled with Unitec's bi-cultural commitment justify the validity and prerequisite requirements for a research project devised to moderate the performance of a programme that has been adapted to meet the needs of a Māori specific cohort of students.

The bi-cultural principles within which Unitec operates are embodied in the partnership agreement known as Te Noho Kotahitanga (TNK). TNK provides the foundations for addressing any positive action to integrate the strands of 'Mātauranga Māori for community', 'education of Māori (including

support for Māori students)' and 'Mātauranga Māori for all Unitec staff and students'. The Māori Success Strategy 2010 has provided further direction for activating the principles of Te Noho Kotahitanga for institutional advancement towards retention and success of Māori students across all programmes and disciplines.

In April 2012 a Dean of Mātauranga Māori was appointed to Unitec as one of the strategies in the Unitec Māori Success Strategy 2010, to address Māori student success. The appointment of this role was instigated through the institution's development of a Māori Success Strategy (MSS) launched in 2010. The strategy seeks to put in place a number of positive interventions for teaching staff to be assisted to respond to the integration of Mātauranga Māori into the curriculum and for Unitec to have some visible and achievable commitment towards a bicultural practice. A Poutama has been created in conjunction with the MSS to encourage progress across the institution in the areas of teaching and learning pedagogy, relationships, assessments, course contents, te reo Māori, and the community interface. Ultimately these strategies are designed to lift the confidence of all Unitec staff to be able to apply and deliver mātauranga Māori across each industry sector. With this kind of integration, Māori student success becomes a more likely outcome.

Māori student capability including the exploration of limitations has been the focus of many decades of research in New Zealand education. There has been far less analysis of the ways in which non-Māori teachers have adapted in any specific way: to familiarise themselves with the cultures of Māori students; to become accustomed to the language and idiosyncrasies of Māori students; to modify or rework their thinking or approach to engage Māori students 100%; or to set aside their world views in order to understand another. If the professional target for the teacher is to help Māori students succeed, then these are some of the practices that are likely to increase their chances. Much existing research has focussed on measuring learner comprehension rather than assessing the teacher's technical and social ability to impart knowledge and facilitate learning. With the launch of Tātaiako: Cultural Competencies for Teachers of Māori Learners by the Ministry of Education and the New Zealand Teachers Council in 2011, Dr Pita Sharples validated this statement when he claimed,

We are shifting the emphasis away from Māori students being responsible for under-achieving in our compulsory education programmes, to look at how education can be delivered in the context of the vibrant contemporary Māori values and norms, reflecting the cultural milieu in which Māori students live (p.3)

An ethics application was submitted in July 2011, and approved by the Unitec Research Ethics Committee for the project period 11 September 2011- 11 September 2012 and allocated UREC Registration number 2011-1206. The Putaiao Writing Group (2010) is quoted in the ethics application to ensure that participants were safe guarded and informed throughout the research project with updates and draft reports provided for feedback.

While recognising the appropriateness of privacy and confidentiality to safeguard any harmful effects from disclosure of information, in many situations, the level of confidentiality can be negotiated with communities and participants. This may simply involve participants consenting to be named as part of the study and giving them opportunity to remove or de-identify particular comments from the final report (p.14).

Methodology

Participants

The participants of the project were GDNFPM tutors (only two tutors were unavailable to be interviewed), students (only one student chose not to be interviewed), the scholarship partners Te Rau Matatini (one staff member who was responsible for administering the scholarships and provided pastoral and academic support at noho), and two randomly selected employers of programme participants (students).

Those Tutors interviewed were 4 Women and 5 Men. Their age ranges were;

31-40yrs	1 Male
41-50yrs	2 Female, 1 Male
50-60yrs	2 Female, 3 Male

The employer participants were one female and one male. The one employee from Te Rau Matatini was female. Two cohorts of students were interviewed, one in Auckland and one in Christchurch. The Auckland cohort consisted of 10 women and 2 men who participated in the interviews.

Age range:

30-40yrs	5 female
41-50yrs	3 female, 2 male
51-60yrs	2 female

The Christchurch cohort was made up of 5 women and 4 men who were interviewed.

Age range:

30-40yrs	2 male
41-50yrs	2 female, 1 male
51-60yrs	3 female, 1 male

It should be noted that of those students interviewed 5 were not bursars of the Te Rau Matatini scholarships. It also needs to be noted that one of the students interviewed who is now a graduate of the programme and studied with the 2010 intake of the Māori cohort was of Malaysian / Pakeha descent.

Kaupapa Māori Methodology

In the final noho of the first Māori cohort in 2010 the two Māori staff members supporting the programme had an initial conversation about capturing the stories of the students' journey with the GDNFPM. Some of the personal development of students had been remarkable and the conversation suggested that the ingredients or formula for such outcomes needed to be secured and shared.

The requirements of a Kaupapa Māori methodology primarily are that the research outcome is centred on benefit to Māori. It also insists that Māori take control of the preferred research processes e.g.-there is a kaumātua presence to protect the tikanga of the process:

- te reo Māori is used,
- input from stakeholders and participants is included in the process,
- hui are prevalent to reflect and adjust the approaches employed and,
- mentorship is sought from Māori research expertise.

Kaupapa Māori requires that Māori initiating and participating in the research determine which issues are of importance e.g.- the critique of teaching and learning pedagogy is the focus in this instance, not the student's ability to learn. The suitability of the learning environment and language used are also part of the analysis.

The ideological parameters of a Kaupapa Māori approach is reliant on the sound cultural capability of the research team and flexibility to accept their direction from the participants on their preference of process, then respond accordingly to the needs of the participant group. In this instance with Te Ako Whaiora, only one student requested to be interviewed in te reo rangatira. An external member of the team who was fluent in te reo Maori was employed to fulfil this request. All interviews followed protocols of karakia, mihi and whakawhanaungatanga.

It was decided that the students to participate in the research project were the second Māori cohort to undertake the programme. They were the first people to be presented with the scoping ideas for the project in August 2011. They raised the following points for clarification;

- Was the Kai Awhina (Maia staff member) able to attend any interviews as kuia support?
- Who would own the data?
- Were individual interviews an option?
- Could the focus groups take place in the whare?
- How would the information be used?

Feedback on the proposed project name Te Ako Whaiora was also canvassed and received resounding support. There was some excitement regarding being able to contribute their stories of their experience and to provide constructive feedback for the programme and its delivery, to benefit future Māori students. The Primary Researcher then proceeded to meet with appropriate stakeholders to gain safe passage for the project to go ahead. Maia Centre for Māori Development were presented with the project at a whānau hui as were Te Rūnanga o Owairaka (external Māori stakeholder forum for Unitec), and staff members of the GDNFPM. A meeting was also held with Ngā Pae o te Māramatanga who offered to give whatever support was required. A copy of the power point presentation of the research project was sent via email to Te Rau Matatini for their whanau hui, and to Christchurch students.

Participants were kept up to date with the progress of the project by email, as there were limited opportunities to engage face to face once their noho were completed in November 2011.

Data Collection

A literature review was compiled in 2011. Documentation on programme course related material, promotional items and teaching and learning pedagogy relative to Māori within the institution, were collated for analysis.

The ethics approval process highlighted that there was a power dynamic that existed with the Primary Researcher being a Lecturer/Academic Support to students on the GDNFPM, and the students. A suitable candidate that could work comfortably within the scope of the research and resonate with the kaupapa Māori nature of the project was identified and a Confidentiality Agreement signed. Interviews with students were conducted by this independent external Research Assistant.

The Te Rau Matatini staff member and tutors' interviews were conducted by the Primary Researcher, kanohi ki te kanohi. The employer interviews were handled by phone calls made to their place of work. All participants completed a Participant Consent form.

Interviews

Te Noho Kotahitanga (TNK) is Unitec's partnership agreement between Māori and Pakeha developed and signed in 2001 to represent the organisation's commitment to the Treaty of Waitangi. The principles of Te Noho Kotahitanga are;

- Rangatiratanga – Māori have authority over responsibility for all teaching and learning relating to Māori dimensions of knowledge.
- Wakaritenga – Legitimate right to be here, speak freely in either language and put its resources to use for the benefit of all.
- Kaitiakitanga – responsibility as a critical guardian of knowledge.
- Kotahitanga - affirms spirit of generosity and co-operation will guide actions.
- NgākauMāhaki – Values heritage, customs, needs and aspirations.

Each of these principles alongside the objectives of this research project were used to frame the questions for each of the research participant parties. This format was adapted from a literacy research project (Te Ara Piki Ako⁶) that was developed by a Unitec project team of academic staff in 2010. Te Ara Piki Ako applied the teacher planning prompts and cues for reading assessments alongside the principles of Te Noho Kotahitanga.

As a Kaupapa Māori process the Research Assistant was invited to share a meal with students prior to the interviews, and he was accorded a whakatau by students in both Auckland and Christchurch sites. Each focus group and individual interview began with whakawhanaungatanga for the researcher and students to gain a sense of connection and security. Two interviews were conducted via phone and Skype.

The services of another independent Research Assistant in Christchurch was required for the one interview that was requested by the student to be conducted in te reo rangatira.

⁶Project by Unitec and funded by TEC Te Ara PikiAko Project Fund (2010) Utilising Maori and Pacific Pedagogies in Literacy Learning.

Focus group interviews were timed to coincide with the noho in both Auckland and Christchurch. Students met with the Research Assistant in the evenings after class to ensure that it was optional for them to participate. In Auckland the Kai Awhina from Maia was invited by students to attend and maintain their cultural safety throughout the interview process. The Research Assistant also took a scribe with him into the first focus group in Auckland. Each interview was recorded via Dictaphone.

Document Analysis

The content analysis of documents examined the extent to which the GDNFPM programme was able to evidence culturally relevant factors from within the student evaluations and the staff meeting notes. This was then compared to the use of culturally relevant language for Māori mentioned in the literature of the Mātauranga Māori Poutama 2011 and GDNFPM course promotional information. Other sources of information were also accessed including GDNFPM Programme Evaluations completed by students, GDNFPM Teaching Team Meeting records and progress reports written for Te Rau Matatini. These were examined to extrapolate material that complemented and expanded on the themes and findings from interview data.

Observations

The intent to include observations of teaching in class was not utilised in the collection of different sources of data. Due to time constraints there was limited opportunity to be able to set up formal observation times to be able to fulfil this requirement. By the time ethics approval was achieved, interviews with students became a priority to capture their feed-back in the only two classes / noho remaining before they dispersed at the end of the year.

Data Analysis

An independent person was employed to transcribe all the interviews and present them in a written form. These transcripts were then returned to each of the participants for any feedback or editing. Interview data was analysed using thematic analysis. The first reading of transcripts highlighted an initial list of statements from the interview data that were then used to group recurring themes. This was a detailed process that involved several sessions of reading and re-reading to scan for themes then align them to those which were prominent and aligned to the research questions. It was a process of to-ing and fro-ing between the TNK framework, the research question and the emerging themes from the interview text. A set of narratives was put together to summarise the findings under each of the questions posed to students, tutors, scholarship partner and employer. These were then grouped under the three research questions:

- How are teaching methodologies applied to the Māori stream of the GDNFPM in order to make informed decisions about what works, what does not and why ?
- How do non-Māori lecturers respond to delivering the standard course content to a specifically Māori audience?
- Which pedagogies and support mechanisms do Māori students respond to most positively?

The next stage was to align the narratives from the responses to the research questions, with the Te Noho Kotahitanga take pū (principles).

The themes are presented in this research report under each of Te Noho Kotahitanga take pū and provide a framework to better understand the basis for how the findings were sorted and analysed. The conclusions were summarised finally under the research questions to place the findings in a tidier format to be able to gauge the outcomes alongside the research intent, and illustrate whether the research process had been able to successfully provide answers to the research questions.

Ethical Issues

There were some ethical tensions experienced for the Primary Researcher at the point of listening to and reading the interview transcripts. Kaupapa Māori research approaches acknowledge the importance of relationships to gain the most accurate and authentic responses. It became apparent from hearing the interviews that the focus groups in particular had been challenging for the Research Assistant. As an 'outsider' the Research Assistant acknowledged the need for clear boundaries in order to create a symbiosis which enabled a smooth dialogue. This recognised the change of dynamic caused by the new presence among the closely knit group.

Another issue that needed to be managed with the data was for no names or specific course subjects to be recorded in the transcripts to protect individuals that may be identified unwittingly. This was tricky to manage but necessary with such a small group of staff and students associated with the programme. The voice of the students was paramount in this study and the sensitive nature of some of the feedback from interviews had to be handled with great consideration for all parties concerned.

The feedback on the written transcripts from participants was minimal. A summary of one of the focus group transcriptions provided an interpretation of what was said in the group interview with additional comments about what was intended, and what was not said in the interview. The comments that reiterated the dialogue from the interviews were included in the relevant data collected, however some caution was exercised around the use of what was not recorded and evident from the focus group narrative.

Structure of Report

The report begins with the research context which includes an introduction to the research framework. The analysis of documentation adds another layer of relevant information to contribute to the themes that emerge from the interviews. The Literature Review is followed by the research findings from the interviews. The conclusion draws together a summary of the findings, discusses future considerations and provides a final commentary from the author around what was learnt from this research project.

Introduction to Research Framework- Te Noho Kotahitanga

Te Noho Kotahitanga is Unitec's partnership agreement between Māori and non-Māori, developed and signed in 2001 to represent the organisation's commitment to the Treaty of Waitangi. The principles of Te Noho Kotahitanga are;

- Rangatiratanga – Māori have authority over responsibility for all teaching and learning relating to Māori dimensions of knowledge.
- Wakaritenga – Legitimate right to be here, speak freely in either language and put its resources to use for the benefit of all.
- Kaitiakitanga – responsibility as a critical guardian of knowledge.
- Kotahitanga - affirms spirit of generosity and co-operation will guide actions.
- Ngākau Māhaki – Values heritage, customs, needs and aspirations.

Each of these principles alongside the objectives of this research project have been used to frame the questions for each of the research participant parties. The 'descriptive/prompts' column alongside each principle of Te Noho Kotahitanga in the following charts contextualise how and why the questions have been designed to elicit the relevant information to best fulfil the intent of the project. Tables 3 –6 illustrate this correlation between the questions, the research objectives and the framework for analysis.

Research Intent

This project is intended to capture information about:

- teaching methodologies within the programme;
- delivery of the standard course content by non-Māori lecturers to Māori learners and
- Māori student responses to the various pedagogies and support mechanisms analysis of what works, what does not and why.

Research Objectives

The objectives derive from two explorative questions:

- (1) What pedagogies and learning strategies have been developed for Māori students within the GDNFPM qualification: and
- (2) Of the pedagogies and learning strategies identified which ones do the Māori students respond to most positively?

Research Learning Outcomes

This study will address the question of how receptive the non-Māori teaching team have been in responding to the personal and professional challenge of accommodating Māori learning preferences. The impending research learning outcomes for this study are specific to one programme within Unitec, however the benefits could be far reaching for many other disciplines.

The professional target for tutors or teachers in Aotearoa New Zealand has consistently been around the challenge to help Māori students succeed with the same chances as non-Māori students in education. Some of the changes that could increase their chances include: non-Māori teachers becoming more familiar with the culture of the student, which would entail becoming accustomed to the language and idiosyncrasies of Māori students. There is substantial literature and research that has been produced and reviewed in this Te Ako Whaiora study to reveal what strategies and interventions have been developed by educationalists to assist the effective engagement of the Māori learner over many decades. Most recently through the Ministry of Education, competency frameworks have been designed to hold teachers accountable for the level of uptake to modify or rework their teaching and learning pedagogical practice and take full responsibility to better meet the needs of their Māori students.

The learning outcomes of this research project are to absorb the experience of tutors and students in the GDNFPM programme and add to the existing literature with the findings of what teaching and learning pedagogies were applied to a solely Māori student cohort, and how this then contributed to a positive rate of student completion and success.

To achieve this, the following research questions helped to extract the relevant data;

How are teaching methodologies applied to the Māori stream of the GDNFPM in order to make informed decisions about what works, what does not and why?

How non-Māori lecturers respond to delivering the standard course content to a specifically Māori audience?

Which pedagogies and support mechanisms Māori students respond to most positively?

The following tables demonstrate the range of questions that were developed against each of the Te Noho Kotahitanga principles. To ensure the questions were going to help inform the research questions above, the interview questions posed to each interview participant group were then re-organised alongside the research questions. This approach was decided to assist with analysis of the research findings and streamline results with the research learning outcomes consequently, making it easy to extract relevant feedback directly to the research questions.

Table 1: **Te Noho Kotahitanga in Teacher Planning (Tutor)**

When the adaptability of teaching staff to suit a Māori learning collective is the consideration, the questions that are to be directed to the teachers should include:

- Did you review, reconsider, or adjust your teaching style to accommodate a Māori audience? If so, in what ways? What informs the choices you make (e.g. about readings and class exercises) when tailoring this programme for Māori learners?
- Has dialogue and feedback in the classroom shaped or shifted the way you teach this programme? If so, in what ways?
- What support did you offer students to maximise their comprehension of the content taught in class and expected in the written assignments?

Principles of Partnership	Descriptive / Prompts	Questions
Rangatiratanga Authority and responsibility	Endorse and encourage learners to have authority and responsibility for their own learning.	<ul style="list-style-type: none"> • What did you need to think about with planning and delivering your course content specifically to this cohort? • As an all Māori cohort, was there anything you did differently? Did you prepare or teach in different ways? • How have you incorporated a Māori dimension of knowledge to your course material? • What in your experience were effective teaching methods and why?
Wakaritenga Legitimacy	Propose and maintain that all learners have a legitimate right to be present and to speak freely.	<ul style="list-style-type: none"> • Tell me about your observations of how students contributed in the classroom setting? Did they prefer or respond to certain ways of teaching? • How did you ensure the learning environment is suitable & safe for this group of students? • What was the extent of te reo Māori or common Māori phrases used in the classroom? How did you work with this?
Kaitiakitanga Guardianship	Support all learners to be critical guardians of their own knowledge and learning.	<ul style="list-style-type: none"> • What did you observe about the students ability to assert own knowledge on subject matter? • Can you give examples of how you gauged their existing knowledge and tested their comprehension of information imparted in class? • How did you use the contributions/perspectives of students in your lesson planning /revision?
Kotahitanga Co-operation	Ensure that all activities and resources promote individual and co-operative components.	<ul style="list-style-type: none"> • How did students respond to formality/informality; one to one coaching vs. group work vs. whole class approaches? • What has been your experience working within a noho environment? • How would you rank yourself on a scale of 1-5 where one is the lowest, on approaches like: <ul style="list-style-type: none"> - use of humour; - relaxed relationships within the class; - clear differentiation of student and lecturer roles; - clear directions about expectations

		<ul style="list-style-type: none"> - of standards required; - lots of feed-forward and feed-back on work; - guidance for things like what to read, how to read, how to note-take; - formalised mentoring where concerns are not being met; - lots of formal oral/verbal activities in class; - planned social activities for the whole class outside the classroom. <ul style="list-style-type: none"> • Which activities and resources reflect Māori contexts? • Are there any areas of engagement you feel are outside of your brief? Give explanation and examples.
Ngākau Māhaki Respect	Inspire learners to value and respect each other. To encourage critical thinking, further clarification, open dialogue and debate with tutors respectfully. Respect the contributions of a Māori perspective to the learning material.	<ul style="list-style-type: none"> • What have you learnt through observation and experience are approaches that are evidently effective with this group of students? • How have you established a relationship with students to increase your effectiveness in the classroom as the tutor? • What have been your own sources of expertise or support to help you work with comfort in this cultural context?

Research Questions	Interview Questions for Tutors
How are teaching methodologies applied to the Māori stream of the GDNFPM in order to make informed decisions about what works, what does not and why?	What learning success looks like for you: <ul style="list-style-type: none"> • What did you need to think about with planning and delivering your course content specifically to this cohort? As an all Māori cohort, was there anything you did differently? Did you prepare or teach in different ways? • Tell me about your observations of how students contributed in the classroom setting? Did they prefer or respond to certain ways of teaching? • How do you use the contributions/perspectives of students

	in your lesson planning / revision?
How do non-Māori lecturers respond to delivering the standard course content to a specifically Māori audience?	<p>Observations</p> <ul style="list-style-type: none"> • What has been your experience working within a noho environment? • What have been your own sources of expertise or support to help you work with comfort in this cultural context? • How have you incorporated a Māori dimension of knowledge to your course material? • What was the extent of te reo Māori or common Māori phrases used in the classroom? How did you work with this? • How did you ensure the learning environment is suitable and safe for this group of students? • Which activities and resources reflect Māori contexts? • Can you give examples of how you gauged their existing knowledge and tested their comprehension of information imparted in class? • How have you established a relationship with students to increase your effectiveness in the classroom as the tutor? • Are there any areas of engagement you feel are outside of your brief? Give explanation and examples.
Which pedagogies and support mechanisms do Māori students respond to most positively?	<p>Responsiveness to teaching pedagogy and support:</p> <ul style="list-style-type: none"> • What in your experience were effective teaching methods and why? • What have you learnt through observation and experience regarding approaches that are evidently effective with this group of students? • How did students respond to formality/informality; one to one coaching vs. group work vs. whole class approaches? • What did you observe about the students ability to assert own knowledge on subject matter? • How would you rank yourself on a scale of 1-5 where one is the lowest, on approaches like: <ul style="list-style-type: none"> - use of humour; - relaxed relationships within the class; - clear differentiation of student and lecturer roles; - clear directions about expectations of standards required; - lots of feed-forward and feed-back on work; - guidance for things like what to read, how to read, how to note-take; - formalised mentoring where concerns are not being met; - lots of formal oral/verbal activities in class; - planned social activities for the whole class outside the classroom.

Table 2: **Te Noho Kotahitanga in the Learner's Experience (Student)**

This set of questions is directed to the course participants.

- How did lecturers introduce or acknowledge Māori equivalent models / theories and methods on each subject?
- What did you observe that teaching staff did to accommodate Māori learning styles or work effectively with an all- Māori class?
- What kind of supports were provided (tangible and intangible), and did they made a positive difference to the learning experience?
- What did you value most about the way the course was run/delivered?

Principles of Partnership	Descriptive	Questions
Rangatiratanga Authority and responsibility	Learners have authority and responsibility for their own learning and contribute perspectives from Te Ao Māori.	<ul style="list-style-type: none"> • What activities or methods of teaching did you find most effective to help you learn on this course? • How did the tutors work with Te Ao Māori perspectives? Give some examples. • What was your experience of tikanga exercised in the noho?
Wakaritenga Legitimacy	Learners have experienced a legitimate right to be present in this learning environment and to speak freely.	<ul style="list-style-type: none"> • Tell me about how you have felt about this learning environment. Has it provided you a sense of safety to share your own knowledge and question openly what you have been taught? How? • What have you valued most about the way the course was delivered? • Have you been able to give constructive feedback to tutors about what content or discussion you have been exposed to in class? Was it useful? Was it useless? How effective it was back in the workplace? What happened with that feedback?
Kaitiakitanga Guardianship	Learners are critical guardians of their own knowledge and learning.	<ul style="list-style-type: none"> • What support/help have you sought and how useful was it? (e.g.) people, resources, services, readings. • How have tutors responded to an all Māori cohort? Do you think there was anything particular done or said to make the learning experience unique to you as Māori students? Give examples. • What do you feel your responsibilities have been on this course?
Kotahitanga Co-operation	All activities and resources promote individual and co-operative components.	<ul style="list-style-type: none"> • What expectations did you have of the tutors? Did they meet them? If not why not? • How has the noho environment worked for you?
Ngākau Māhaki Respect	Learners value and respect each other and their tutors. Their	<ul style="list-style-type: none"> • How have tutors responded to cultural customs conducted or shared in class discussions?

	experience and customary practices have been welcomed throughout the course.	<ul style="list-style-type: none"> What does a respectful relationship between tutor and students look like to you?
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Research Questions	Interview Questions for Students
How are teaching methodologies applied to the Māori stream of the GDNFPM in order to make informed decisions about what works, what does not and why?	What learning success looks like for you: <ul style="list-style-type: none"> Tell me about how you have felt about this learning environment. Has it provided you a sense of safety to share your own knowledge and question openly what you have been taught? How? How has the noho environment worked for you? What activities or methods of teaching did you find most effective to help you learn on this course? Have you been able to give constructive feedback to tutors about what content or discussion you have been exposed to in class? Was it useful? Was it useless? How effective it was back in the workplace? What happened with that feedback?
How do non-Māori lecturers respond to delivering the standard course content to a specifically Māori audience?	Observations of Tutor adaptability; <ul style="list-style-type: none"> The teaching staff is predominantly non-Māori on this programme. How have tutors responded to an all Māori cohort? Do you think there was anything particular done or said to make the learning experience unique to you as Māori students? Give examples. What was your experience of tikanga exercised in the noho? How have tutors responded to cultural customs conducted or shared in class discussions? How did the tutors work with Te Ao Māori perspectives? Give some examples What does a respectful relationship between tutor and students look like to you?
Which pedagogies and support mechanisms do Māori students respond to most positively?	Responsiveness to teaching pedagogy and support: <ul style="list-style-type: none"> What have you valued most about the way the course was delivered? What expectations did you have of the tutors? Did they meet them? If not why not? What support/help have you sought and how useful was it? (e.g.) people, resources, services, readings.

Only one student requested to be interviewed in te reo rangatira (Māori language). The questions posed to student participants were translated into te reo rangatira, and a fluent speaker of Māori was engaged to conduct the interview with the following format.

Uiui Pātai

Tuatahi

- Whakamārama mai ōu pānga, ōu whakaaro e pā ana ki tēnei mea te noho wānanga, hei āhuetanga ako? He āhuetanga āhuru tēnei mōu? He māmā mōu te whakapuaki i ōu whakaaro i ōu pātai i waenga i ngā akoranga? Nā te aha koe i whakaaro pēnei ai?
- I pēhea te taiao ako o ngā noho mōu?
- He aha pea ngā rautaki, ngā huarahi i tino akiaki i a koe ki te ako i ngā mahi o te tohu nei?
- Hei hua o ēnei rautaki, e āhei ana koe te whakapuaki i ōu ake korero mō ngā whakaakoranga mai i ngā noho nei ki ōu kaiako, ōu māhita? Whakamāramatia mai tōna tino uaratanga, i awhina ēnei whakaakoranga i a koe i tōu ake taiao mahi, i te koretake rānei enei mōu? He aha ngā hua o ōu kōrero?

Tuarua

- I pēhea ngā āhuetanga ako o ngā māhita ki tēnei rōpū tauira Māori katoa? He āhuetanga ahurei i pā mai ki a koe mo ngā tūmomo āhuetanga ako? Homai koa he tauira.
- He aha ōu kitenga, ōu whakaakoranga o tēnei mea te 'tikanga' i rō wānanga?
- Whakamārama mai Te āhuetanga whakaae, whakahē rānei o ngā kaiako ki ngā tūmomo rautaki Māori kua āta wānangahia i ngā noho.
- I pēhea ngā māhita whakauru ai ngā tirohanga whakaaro Māori i roto i whakaakoranga? Homai koa he tauira.
- Whakapuaki ōu whakaaro mō tētahi whanaungatanga whakaute o waenga i ngā tauira me ngā kaiako.

Tuatoru:

- He aha tētahi āhuetanga i tino ngākau nui ai koe ki Te tohu nei?
- He aha koe i manakohia ai mai i ngā kaiako? I eke ai aua wawata? Ki Te kore, he aha ai?
- I pēhea ngā rauemi āwhina pēnei i ngā pukapuka, ngā tangata aha atu, aha atu?

Table 3: **Te Noho Kotahitanga in Monitoring Learner Progress**

This set of questions was directed to the course sponsors Te Rau Matatini. Te Rau Matatini has a pastoral care role with students and monitors their academic progress throughout the programme.

Principles of Partnership	Descriptive	Questions
Rangatiratanga Authority and responsibility	Learners are demonstrating authority and responsibility for their own learning. A Māori world view is injected to the learning content.	<ul style="list-style-type: none"> • What are your observations / feedback from students regarding their individual learning outcomes in relation to the programme? • What methods of contextualising the content with a Māori world-view have you been witness to? Can you describe the student response? • What worked? What did not? Why not?
Wakaritenga Legitimacy	Learners are asserting their presence and voice in the learning environment.	<ul style="list-style-type: none"> • What examples can you provide from your observation, of learners asserting their presence and voice confidently in the learning environment?
Kaitiakitanga Guardianship	Learners are valuing and contributing their own knowledge.	<ul style="list-style-type: none"> • Are you able to comment on your observations of changes to confidence levels around valuing their own knowledge? • What do you think have contributed?
Kotahitanga Co-operation	Whakawhanaungatanga is evident between learners and with tutors. Collective and individual study is practiced.	<ul style="list-style-type: none"> • What (from your support role) have you valued about this course and its benefit to your scholarship recipients?
Ngākau Māhaki Respect	The Learner has experienced a value of their customs, heritage, and needs. Reciprocity of knowledge has occurred.	<ul style="list-style-type: none"> • How would you describe the teacher/student engagement? What do tutors do to maximise this relationship. • From your observations what can you give as examples of reciprocity of knowledge occurring in the noho environment between tutor and student?

Research Questions	Interview Questions for Te Rau Matatini
How are teaching methodologies applied to the Māori stream of the GDNFPM in order to make informed decisions about what works, what does not and why?	What learning success looks like for you; <ul style="list-style-type: none"> • What examples can you provide from your observation, of learners asserting their presence and voice confidently in the learning environment? • What methods of contextualising the content with a Māori world view have you been witness to? Can you describe the student response?
How do non-Māori lecturers respond to delivering the standard course content to a specifically Māori audience?	Observations of student engagement <ul style="list-style-type: none"> • What (from your support role) have you valued about this course and its benefit to your scholarship recipients? • What are your observations / feedback from students regarding their individual learning outcomes in relation to the programme • How would you describe the teacher/student engagement? What do tutors do to maximise this relationship?
Which pedagogies and support mechanisms do Māori students respond to most positively?	Responsiveness to teaching pedagogy and support: <ul style="list-style-type: none"> • Are you able to comment on your observations of changes to confidence levels around valuing their own knowledge? • What do you think have contributed? • From your observations what can you give as examples of reciprocity of knowledge occurring in the noho environment between tutor and student? • What worked? What did not? Why not?

Table 4: **Te Noho Kotahitanga in Employer Observations**

This set of questions is designed for two employers of existing student participants on the GDNFPM.

Principles of Partnership	Descriptive	Questions
Rangatiratanga Authority and responsibility	Learners are able to assert their leadership responsibility within the organisation by contributing Māori dimensions of development.	<ul style="list-style-type: none"> Have you noticed any changes to your employee? Has there been any reference to Māori models of practice learnt on the course? Can you give examples and describe the impact to the workplace.
Wakaritenga Legitimacy	Learners are supported and encouraged to share their learning in the workplace. Resourcing is provided to enable this.	<ul style="list-style-type: none"> What benefits have you experienced (in individual employees) as a direct result from their participation in the GDNFPM? Are there specific observations about their conduct or practice that you can comment on?
Kaitiakitanga Guardianship	Support all learners to be critical guardians of their own knowledge and learning.	<ul style="list-style-type: none"> What has impacted most on the individual (positive and negative) about the course experience? How has this affected their presence in the work place? Is the individual actively applying a leadership practice? What does this look like?
Kotahitanga Co-operation	The on-going relationships established with other learners are encouraged to help inform and support future developments for the organisation.	<ul style="list-style-type: none"> How has your employee managed relationships differently in the workplace (From your observations)? Is there a difference? If so, what are they and their effects?
Ngākau Māhaki Respect	The values, heritage, customs, needs and aspirations of employee are valued as an asset to the organisation.	<ul style="list-style-type: none"> What kind of feedback have they (the individual) made to you in describing the process of learning or environment they engage in as part of the course? Is there feedback you want to share about what has been most effective learning for your employee? (e.g.) environment, course structure, practically, tutor expertise, relationships. What have you learnt from this study choice? How will you support your staff member to continue to grow?

Research Questions	Interview Questions for Employers
<p>How are teaching methodologies applied to the Māori stream of the GDNFPM in order to make informed decisions about what works, what does not and why ?</p>	<p>What learning success looks like for you.</p> <ul style="list-style-type: none"> • What kind of feedback have they (the individual) made to you in describing the process of learning or environment they engage in as part of the course? • How has your employee managed relationships differently in the workplace (From your observations)? • Is there a difference? If so, what are they and their effects? • What benefits have you experienced (in individual employees) as a direct result of their participation in the GDNFPM? • Are there specific observations about their conduct or practice that you can comment on? • How will you support your staff member to continue to grow?
<p>How do non-Māori lecturers respond to delivering the standard course content to a specifically Māori audience?</p>	<p>Observations of employee connection with course material.</p> <ul style="list-style-type: none"> • What have you learnt from this study choice? • What about the course experience has impacted most on the individual (positive and negative)? • How has this affected their presence in the work place? • Is the individual actively applying a leadership practice? What does this look like?
<p>Which pedagogies and support mechanisms do Māori students respond to most positively ?</p>	<p>Responsiveness to teaching pedagogy and support.</p> <ul style="list-style-type: none"> • Is there feedback you want to share about what has been most effective learning for your employee? (e.g.) environment, course structure, practically, tutor expertise, relationships. • Have you noticed any changes to your employee? • Has there been any reference to Māori models of practice learnt on the course? • Can you give examples and describe the impact to the workplace?

Analysis of Documentation

The following documents were used to contribute to the data and provide another set of information gathered prior to and during the research project. The relevance of this material is to provide other angles and dimensions on the knowledge collated to date about the GDNFPM Māori cohort and reveal the potential vested interest from within Unitec to observe this study. At an institutional wide level Unitec is signifying a movement to increase their bi-cultural practice through strategies such as the Māori Success Strategy. There is some merit in the findings of this research project that will add value to how the teaching fraternity could best draw upon the tutor and student experience derived from the past three years of this programme delivery.

The following documents will be used to further enhance the findings from this project and add some specific measures that have been taken to reinforce Māori student retention and success through what has been realised and understood by participating in this programme with an all Māori cohort.

- Student Progress Reports to Te Rau Matatini 2011 (Semester One and Two)
- Department of Community and Health Services Programme Evaluation Report 2011
- Te Whare Wānanga o Wairaka – Poutama of Mātauranga Māori in the Living Curriculum
- 2011 Programme Evaluation Report – compiled from students' feedback in December of 2011
- Team Meeting discussion recorded from 2011 session on "Brave Conversations" facilitated by an external facilitator
- Team Meeting 2012, facilitated session by the same independent facilitator from 2011.
- Graduate Diploma in Not For Profit Management 2012 Course Flyer

The progress reports documented in 2011 were commissioned for two stakeholders. The first was a semester by semester report agreed to by GDNFPM management, and Te Rau Matatini management, to monitor what was being taught, the attendance of students and any presenting issues that were important to note and could provide some indication of performance expectations for specific students. An example of such issues was the competing pressures on students from their work place or whānau that may affect the retention and completion statistics for the course.

This same report between Unitec and Te Rau Matatini maintained the student numbers and explanation for any changes to the statistics. In 2010 there were 3 cohorts and 59 students in total at the beginning of the year. 23 of the students were in their second year. Of these 23 students 14 completed the entire programme to graduate in 2011- a completion rate of 60% of those who enrolled in 2009.

In 2011 there were 2 cohorts remaining and 27 students at the beginning of 2011. Eighteen completed the GDNFPM to graduate in 2012 which resulted in a 66% completion rate. This figure for qualification completion compares well to the 39% rate for Māori at Unitec and 45% for Māori across the ITP sector.⁷

⁷ Tertiary Education Commission (2010) Tertiary Education Performance Report.

The structure of the GDNFPM needs further explanation to help determine factors that can impact on such retention and completion statistics. The GDNFPM is a programme that is offered part time and students can take up to 6 years to complete the qualification. Where students in this cohort did not complete they withdrew from the course, not the programme. The difference in the arrangement with Te Rau Matatini was that the scholarship funding needed to be returned to the scholarship pool in the instance where the student could not complete courses and withdrew their enrolment with Unitec. These students continue to be eligible to return to complete courses in the future with their own resources. They are not considered to have withdrawn from the GDNFPM but instead have withdrawn from courses that they were enrolled in under this two year condensed delivery of the programme. There are still students from these cohorts who have progressed their studies independently to completion alongside new cohorts that were created in 2012. The completion rates based on course completion are illustrated in the table below and reflect a significantly higher success rate for the programme compared to the 66% national Māori course completion rates across the ITP Sector 2010-2011⁸.

Table 5: **Retention and Completion Rates by Course**

2010	Retention and Completion Rates by Course			
Course	Enrolled	Did Not Complete	Course Completion	Completion Rates
Values Based Management	36	6	30	83%
People Motivation, Management & Volunteerism	36	3	25	69%
Leading and Facilitating Teams	35	4	31	88%
Community Funding & Entrepreneurship	18	4	14	77%
Financial Management in NFP Sector	30	7	22	73%
Leading Organisational Change	16	2	14	87%
Community Research	20	4	16	80%
Professional Practice	18	4	14	77%
Management Practicum	20	4	14	70%
2011	Retention and Completion Rates by Course			
Course	Enrolled	Did Not Complete	Course Completion	Completion Rates
Governance & Stewardship	24	3	21	87%
Community Funding & Entrepreneurship	27	6	21	77%
Influencing Public Policy	25	2	22	88%
Leading Organisational Change	22		22	100%

⁸ ibid

The attrition rate in the first intake of students in 2009 and the new intake in 2010 can be attributed to essentially a flaw in the recruitment and selection process of students. Unitec and Te Rau Matatini did not approach this process together as the target group of Māori Mental Health services were networked so strongly with Te Rau Matatini, it was logical at the time that Te Rau Matatini recruit their scholarship bursars. This unfortunately meant that the Unitec academic selection criteria were not as stringently applied. Some service Managers had in fact completed the scholarship and enrolment forms on behalf of the student which did not then provide a true reflection of the students writing capability. This situation was first discovered when students presented in the class environment. For some of the students who this applied to, there were significant disadvantages consequently as they had limited academic experience and some limitations around literacy and numeracy skills were revealed. A high number of enrolled students withdrew after the first course subject and in the next few course subjects to follow. Some withdrew feeling overwhelmed with a lack of ability to write assignments or comprehend the learning as they had little knowledge of the sector and limited experience to apply the learning.

The intensive support required to assist these particular students was attempted by both Unitec and Te Rau Matatini allocated support staff, however it proved not to be adequate. Managers who applied to Te Rau Matatini for scholarship funding identified suitable candidates, and were required to make a commitment to provide what additional support they pre-empted would be needed for their employees as part of the scholarship application process. Unfortunately they too, did not have the capacity within their organisations' to meet the demand for the level of academic and pastoral support necessary.

The second report format was an internal annual programme report that was to highlight success and retention data, teaching and learning feedback, and staffing commentaries. This information provided some of the retention and success issues that have been monitored as a unique programme and partnership agreement for Unitec. It is clear that the kind of information gathered and reported on was relevant to the viability of the programme. How many students are enrolled? What are the issues presenting around retention of students? How many are completing? What are the staff/tutor ratios necessary? This research however has focussed on the teaching and learning pedagogy and how both tutors and students have performed under very different environmental expectations (i.e.) accommodating tikanga, weekend time allocation, support after hours for students and concerted attention to Mātauranga Māori.

The following table (6) provides an account of some examples of statements made in the GDNFPM programme promotional literature and groups them under the areas for development that the MSS promotes to enhance Māori student success. These headings in the column on the left are relationships, assessment, pedagogy, course content, te reo Māori and community. Beneath these headings is the first level of expected competencies as illustrated on the bottom rung of the Poutama model. The left column indicates the statements made in the MSS that point to culturally relevant factors the institution has committed to with a view to meet the needs of Māori students. The wording is taken directly from the MSS and programme promotional material. In the right hand column are responses that students have expressed from programme evaluation feedback and tutor participation in the Brave Conversation dialogue. This column provides some indication of how effective the GDNFPM has been in delivering on what the programme's promotional literature purports to offer.

Table 6: **Analysis of GDNFPM Promotional Information and the Student/Staff Experience using the Poutama**

Culturally relevant factors mentioned in the literature	Culturally relevant factors evident from the programme evaluations and Brave Conversations notes
<p>Relationships Culturally safe learning environment established with basic whanaungatanga and tikanga Māori within teaching activities</p> <p>Meet new friends from across the motu who will become your whānau for 2 years</p> <p>Biculturalism: The Treaty of Waitangi is accepted as the founding document for the country and the Treaty will be recognised in all courses.</p> <p>Maia will walk with you on this journey to provide whatever help we can to get you to the end of the programme</p> <p>Maia is a separate, focused and holistic facility. It combines all student support services into a 'one stop shop' which is responsive to the specific academic and cultural needs of Māori students.</p>	<p>The scene is set for the programme through the students participating in a pōwhiri at the beginning of the year and a connection with the wharenuī as the central support base is established.</p> <p>Whanaungatanga / relationships are strengthened as a result of this process between tutors, students and support people.</p> <p>Tutors are committed to providing additional support outside of class to students and create a positive incentive for students to succeed.</p> <p>Tutors have created a set of support expectations for each other to engage and build a relationship with students prior to their teaching time in class.</p> <p>Each course subject has the Treaty of Waitangi integrated into the curriculum.</p> <p>The Kai Awhina from Maia is recognised as the one consistent support presence for students on the programme. Recognition is awarded to the support roles from Māori staff from GDNFPM and Te Rau Matatini for students and tutors.</p>
<p>Assessment Assessment approaches and tools are designed to be diverse and responsive to student preferred pedagogies</p> <p>All summative assessment events within all courses at Unitec may be submitted in Te Reo Māori.</p>	<p>Evaluation comments stress a need for oral assessment processes to be recognised as part of the formal assessment activities.</p> <p>Students have the option of using te reo Māori in their assignments. Marking assessments is sourced through Maia.</p>
<p>Pedagogy Learning / teaching approaches are inclusive, reflective and responsive to student preferred pedagogies</p>	<p>Students are exposed to a mixture of methods that are practical and relevant learning exercises.</p> <p>Tutors are flexible in adjusting their course delivery to suit student needs.</p> <p>The application of mātauranga Māori, tikanga and Māori values are integrated in teaching pedagogy were possible and under guidance.</p>
<p>Course Content Māori staff support is sought to ensure the Māori content is introduced in the programme and course design at a level that is accessible to learners</p> <p>Consider the complex inter-relationship and</p>	<p>Tutors are actively accessing relevant material and consulting with Māori colleagues to inform their practice and develop Māori course specific resources. External expertise is invited when required.</p> <p>Students in Te Rau Matatini identify need for more</p>

<p>complementary roles of governance and management in leading not for profit organisations from perspectives inclusive of Te Ao Māori and other contextually relevant cultural frameworks</p> <p>Focus on culturally appropriate and ethical communication skills</p> <p>Practical and immediately applicable to your mahi</p> <p>The programme encourages you to draw on indigenous knowledge, management theory, and your own and others' experience to develop effective, values-based approaches to managing a community organisation.</p>	<p>Māori guest speakers to better contextualise the learning.</p> <p>Two way learning opportunities present frequently in the GDNFPM</p> <p>Practicality of learning is experienced and appreciated</p> <p>Māori models of practice are integrated where possible in the course material and students are encouraged to use their Māori worldview to ground their learning.</p>
<p>Te Reo Māori</p> <p>Te reo Māori at a basic level is evident in programme design and content</p>	<p>Tutors acknowledge that a basic command of te reo Māori would be an advantage. Where tutors are confident some common terms are used (e.g.) whānau, mahi, aroha, manaaki, marae</p>
<p>Community</p> <p>Maia staff support to engage with Māori communities</p> <p>Students identify the distinct history, role, values, culture and characteristics of the NFP sector in Aotearoa and internationally</p> <p>There is a noho style option for Māori wanting to participate in this programme</p> <p>Acquire knowledge of the history, culture and ethics of the NFP sector in Aotearoa/NZ.</p>	<p>Maia provides pastoral care, cultural support and academic support throughout the noho for students.</p> <p>Where possible local Māori expertise is accessed to inform different course subjects.</p> <p>All participating Māori students are encouraged to live in to reinforce the learning support available among themselves, from tutors and available support resources (e.g.) access to computers, evening study time.</p> <p>Tutors come with a background as practitioners from the NFP sector in NZ therefore bring their vast experience with managing organisations in the NZ context.</p>

This table indicates there are areas needing to be strengthened in particular around the provision of expertise from Māori to increase programme capability and cultural mentoring for tutors. Whereas there are frameworks in place like the Poutama, tutors on the GDNFPM draw on their experience and their own networks of expertise nationally across communities and professional contacts. Because of the way the programme is structured many have minimal contact and limited opportunities to access Unitec strategic documents and resources directly to source their course development.

Brave Conversations

GDNFPM staff requested the opportunity to speak openly to their experience of working with the all Māori cohort identified by the name Te Rau Matatini. This session was termed "Brave Conversations" and was made available for tutors in 2011 to bring their experiences, concerns and/or anxieties to an open dialogue with their colleagues. The term "Brave Conversations" was

coined by Joseph Waru who offered this as a facilitated approach to the GDNFPM team to allow a forum where colleagues could speak openly and confidentially to “difficult” issues or concerns. It involved all parties present to agree to listen and contribute respectfully to discussion around such issues. This process has a similar approach to Scott (2002), notion of ‘fierce conversations’. Consent was sought with participants of the Brave Conversations at a later date, to use the outcome solutions from discussion points to authenticate some of the findings from this research project.

The GDNFPM team only meet once a year and this opportunity was made available to assist the team to debrief as a collective after working two years with this unique cohort. It uncovered some positive and negative experiences and involved the team re-thinking a more informed and effective approach based on their individual and team understanding, and recognition of what practices had gained the most positive engagement with students. With this information the team made some collective commitments that were revisited in 2012 alongside the student feedback from the Programme Evaluation at the end of their study in 2011, and the individual interviews conducted with tutors as part of this research project. With these two sets of personal and professional responses to their experience working with an all-Māori cohort of students, the tutors were open and authentic about future operational considerations needing to be addressed. Their individual goals around cultural development, and an appreciation of the professional and personal gains from the experience was revealing and the challenge had been received with positive outcomes.

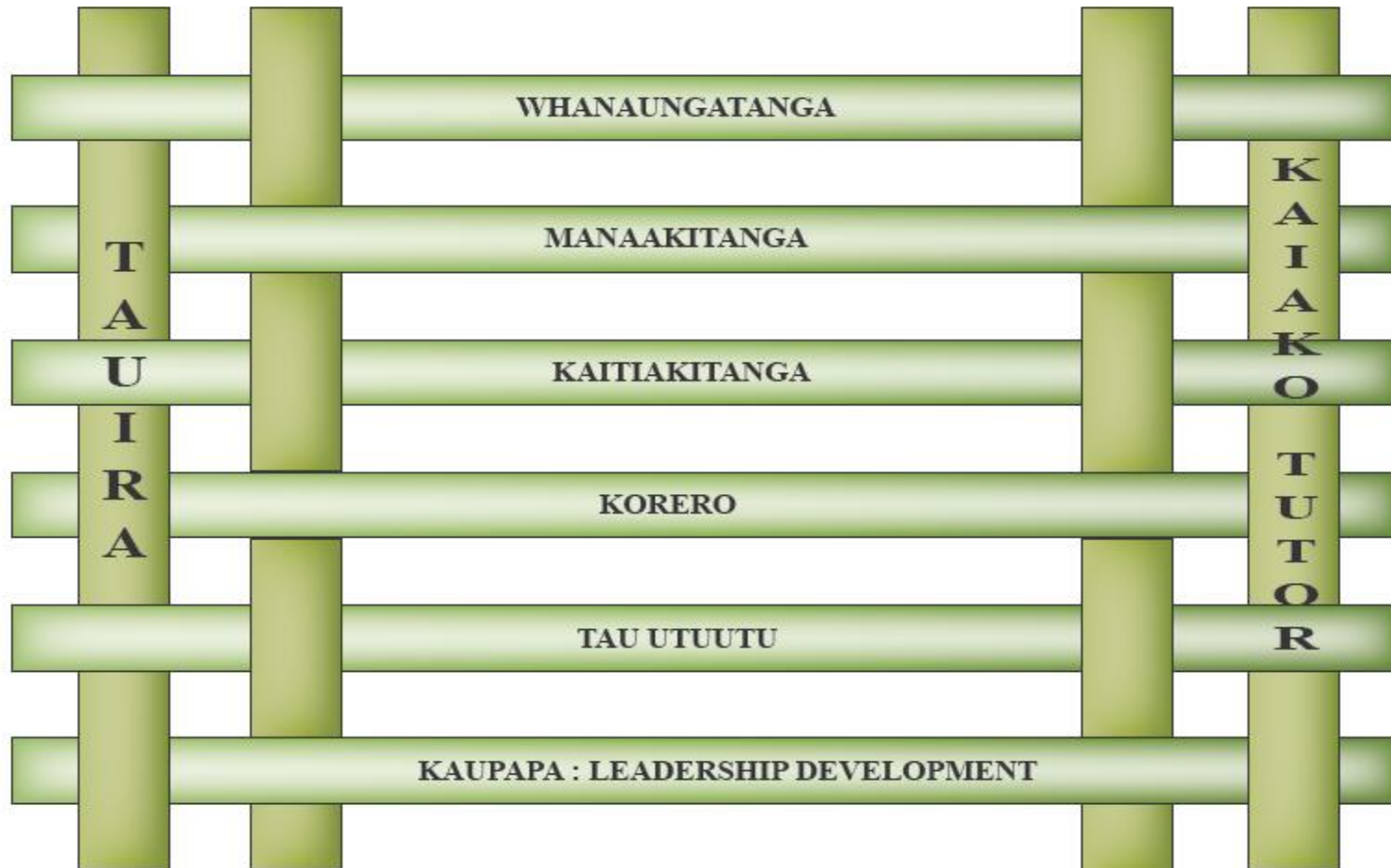
The following metaphor of a whāriki (finely woven mat) was constructed by the facilitators to demonstrate how best all the sources of information could be knitted or woven together to best inform their practice. The use of Māori concepts was deliberate to help model the integration of Te Ao Māori and Te Ao Pakeha understanding, no matter what the subject matter. In this instance it portrays an understanding of two very different positions and perspectives on the GDNFPM teaching and learning pedagogy and draws upon an agreeable set of actions for the tutors to consider with potential benefit to both parties.

Table 7: Brave Conversation Whāriki		
BRAVE CONVERSATIONS 2011 (facilitated forum)	PROGRAMME EVALUATION FROM STUDENTS 2011 (written)	RESEARCH PROJECT TUTOR FEEDBACK 2012 (interviews)
<p>Setting the scene at the start</p> <ul style="list-style-type: none"> • Incoming tutor for approaching course subject to initiate contact with the class prior to their class (e.g.) attend prior class for an introduction, or attend a meal time to meet students • Ensure there is planning and preparation with any partners co-tutoring courses (e.g.) Te Rau Matatini • Tutor to familiarise themselves with peers around group dynamics • Any pre-course induction for students (e.g.) welcome letter • Factor in pōwhiri/whakatau time for new tutor facilitating the course. Find out the leadership roles in this process prior to class from previous tutor • Collective tutor attendance at pōwhiri for new cohort intake should be attempted • Make time for whakawhanaungatanga in first class with students • Speak to the goals, visions and aspirations around the course from the tutor perspective and engage students with theirs • Tutors are committed to tikanga being practised in the class • Values Based Management is the place for tikanga and kawa to be established with each cohort 	<p>Positive feedback</p> <ul style="list-style-type: none"> • Prevalence of tikanga practised through karakia, waiata, mātauranga Māori • Whanaungatanga – relationships formed • Collective / group learning • Interactive style of learning • Facilitation skills excellent • Practicality of learning • Two way learning opportunities • Sense of being valued • Personal growth – confidence, responsibility, feeling equipped <p>Improvements</p> <ul style="list-style-type: none"> • More demand for tutor support time outside of the classroom • More discussion time allowed • More activities to reinforce the responsibilities of the whānau/rōpū, to the whānau / rōpū 	<p>Challenges</p> <p>Cultural:</p> <ul style="list-style-type: none"> • Awareness around cultural nuances • Pronunciation of te reo Māori • Basic knowledge of te reo Māori • Implementation of Māori models, material and subject relevant • Shared power and reciprocal learning • Detachment <p>Engagement expectations</p> <ul style="list-style-type: none"> • Revealing a bit about yourself • Time and monitoring expectations to support students • Encouragement of academic performance • Variations in student leadership experience • Assessment help vs. standards of assessment – boundaries • Political distancing • Flexibility and adaptation of lesson plans <p>Peer Support Opportunities</p> <ul style="list-style-type: none"> • Team teaching (co-tutoring) • Team approach to planning • Opportunities for shared learning limited

<p>New ways of thinking</p> <ul style="list-style-type: none"> • Recognition of power dynamics (assess any assumptions and safety issues) • Utilise the learning space and different knowledge sources available • Increased understanding around the difference (e.g.) processes, dialects • Deepen relationship with students (assess Māori body of knowledge) • Develop a team communication strategy • Broaden terminology (te reo) • Bi-cultural approach • Tutors to provide tuakana insights and guidance for incoming teina • Fluid time allocations essential to enable korero (different thinking and comprehension processes) <p>Considerations</p> <ul style="list-style-type: none"> • Alternative models used • Open heart = open mind • More fun • Explore and apply entrepreneurship 	<p>Future considerations</p> <ul style="list-style-type: none"> • Increased tutor awareness around tikanga • More Māori content, Māori staff, and Māori literature • Use of wharenui as a teaching space • Opportunities for tuakana/teina (mentoring) • Assign academic structured workshop time • Kaumatua presence to help embed the learning (Kai Awhina role and time commitment acknowledged) • Introduce Moodle in the early stages as a learning tool • Include an oral assessment component to the learning 	<p>Appreciations</p> <p>Learning opportunity</p> <ul style="list-style-type: none"> • Learning from the group (cultural responsiveness) • Experiencing being a minority culture • Not having to know everything • Holistic learning environment • Growth of students <p>Relationships formed</p> <ul style="list-style-type: none"> • Welcomed into the group – became part of the group energy • Socialising – deepened relationships • Attuned to knowledge within the group <p>Learning environment</p> <ul style="list-style-type: none"> • Critical analysis skills suited to this environment • Commitment to safety • Small group work, feedback loops and discussion the most effective teaching and learning pedagogy
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The following concepts were over laid to illustrate the opportunity to weave the above sources of information with these concepts. See Whāriki below, Figure 8. Each concept was given examples from the data to reflect the relevance and suitability. This approach provided three sources of data to answer the following question – how do we implement a response to the issues raised, or the need for change? Participants were actively engaged in a discussion about the points and were left with the information as a rich resource to extract their own areas of interest to address or develop accordingly.

Figure 8: Whāriki



Whanaungatanga = set the scene, group dynamics, solidarity, participation, trust, expectations, power dynamics, student/tutor engagement, pōwhiri process, checking in, relationship building and maintenance, sharing and caring

Manaakitanga = peer support, student/tutor responsibilities, tuakana/teina, bi-cultural models used, look after the mana of each other

Kaitiakitanga = tikanga responsibilities, flexibility, introduction of incoming tutors (handover), spiritual and environmental safety, changing roles, responsibility for teaching and learning

Kōrero = use of te reo Māori, discussion time, oral assessment, sharing knowledge among the group, wānanga, socialising in and out of class, team planning (sharing experiences), presentation, debate

Tau utuutu(reciprocity) = participation in karakia and waiata, shared power – interactive, bi-cultural tutoring, collaborative learning, access to mentors, entrepreneurship, experiences/knowledge from Māori invited and utilised, open to learning, prepared to use different learning spaces and knowledge bases

Unitec has endorsed a Māori Success Strategy. With this the Poutama was created as an instrument for analysing teaching and learning alongside the Living Curriculum. It represents a pathway to illustrate possible levels of learning and goals of achievement for the institution, and in particular the academic staff to assist with the implementation of Mātauranga Māori.

In utilising the Poutama (Table 9) below, looking to the “Graduates” staircase in the centre of the model, it profiles some ideals for teaching staff to begin building course content and pedagogies. Taking the skills, knowledge and values gained by the GDNFPM in the advancing of course content and pedagogy to suit the Māori cohort, the research outcomes suggest that this programme and its provision has already progressed to some degree, to the second tier. At this level it implies that the tutors have established how best to engage Māori students and recognise what needs to happen to enhance their existing course material for Māori participants. This does not negate the feedback from students who have recommended the need for more in-depth knowledge and practice of Mātauranga Māori across the programme. What it does suggest is that the GDNFPM teaching staff have been proactive in reflecting on their experience and exposure to the dynamics and considerations of working with an all Māori cohort of students for the past three years. The reflections have been formalised through the tutors’ contemplation of student evaluations and respect for their own “brave conversations” they have deliberated over in annual team meetings. These mechanisms pre-empted the research findings and consequently have facilitated a transformative learning milieu. The tutors have benefited as a result of their contact and interaction with this rōpū Māori. The actions that tutors have agreed to implement for future effective engagement with this group of students were outcomes from this experience and not from existing research literature on ‘best fit’ teaching and learning pedagogy for Māori in tertiary education.

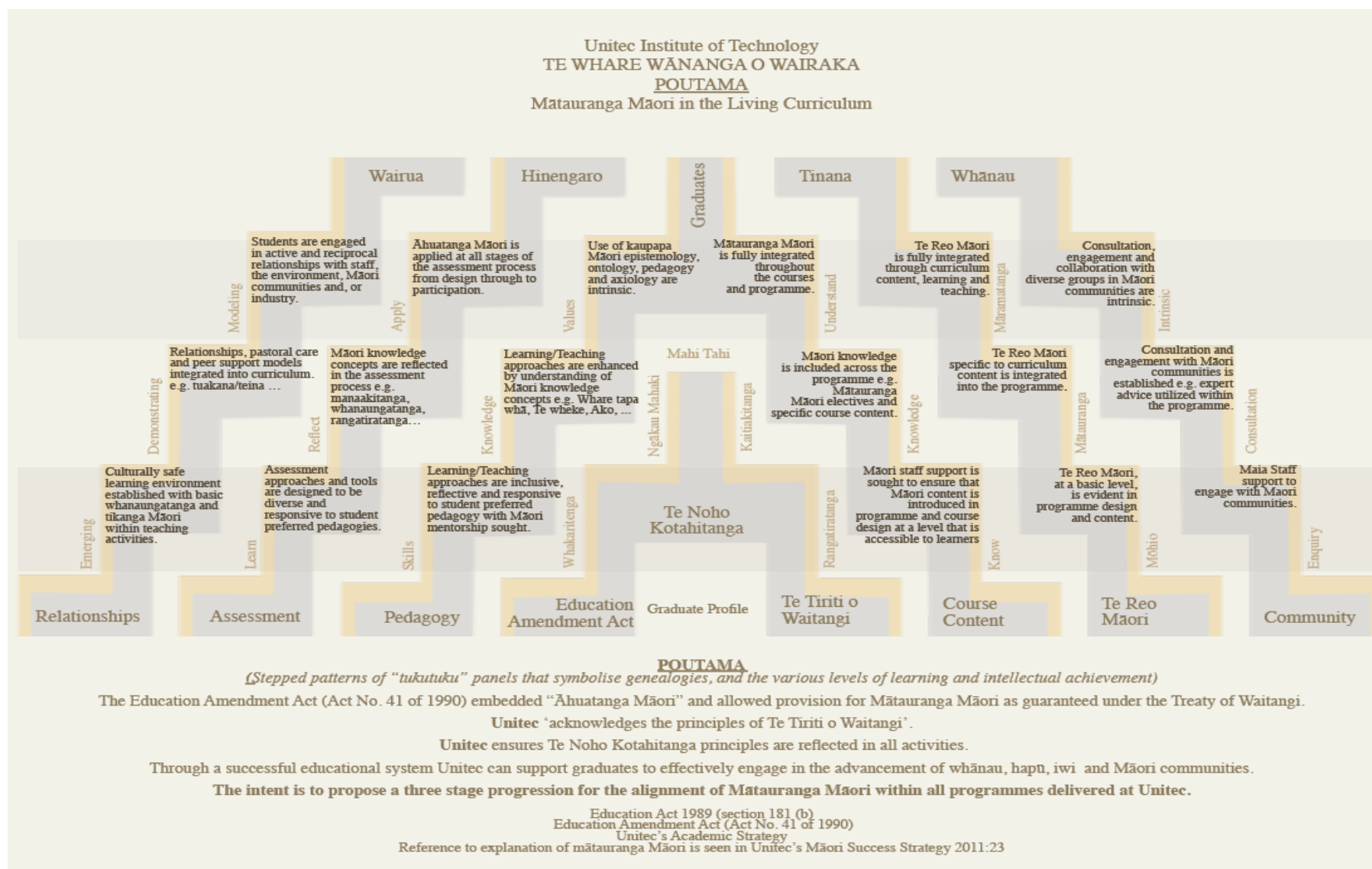


Table 9: Poutama – Mātauranga Māori in the Living Curriculum

Review of Literature

This literature review will examine Māori student achievement in education especially as this is revealed in teaching and learning in the New Zealand context. It is important that the review identifies what research is available through the literature, the nature of that research, where gaps exist in current knowledge, areas of strength and uncertainty, as well as providing some possibilities for future research.

The priority areas for this literature review are (i) Māori learner experience in New Zealand historical and contemporary context, (ii) teaching and learning pedagogies – culturally responsive pedagogy and Māori pedagogy, (iii) tools for teacher professional development, and (iv) Unitec's response to change in the Māori education field.

It is the view of the researcher to build the background that will provide some guidance to the significance of this research project primarily to the Māori student participant and, as importantly, the institution. The approach has been to outline key concepts within the literature from a range of authors about teaching and learning processes that have been practiced and have produced positive results for the Māori learner. The literature reviewed is relevant to formulating evidence of the value of the programme concerned, to proceed and lead the transformation of a teaching pedagogy that Māori, and consequently everyone, will benefit from.

The research question that has motivated this review is specific to one programme within a mainstream tertiary institution which has taken the initiative to develop their teaching and learning pedagogy in order to best suit an all-Māori cohort. The teachers have had minimal knowledge on what and how to transition, or how best to identify the relevant support needs over the past three years. The findings from this study and the exposure to the literature available through this review will better inform the teachers on the GDNPFM of their future development requirements.

The Research Question

As teaching staff within the GDNPFM Māori cohort, how can we improve our practice to ensure a more successful rate of engagement and completion for Māori students?

The examination of teaching and learning pedagogy relative to the academic success of the Māori learner is a subject that has dominated research in the education field for many decades in New Zealand. It has been focused in the main, on the capability of the Māori learner. Early educationalists were guided by practical strategies like that of Pope in 1888 that produced 'The Art of Teaching in Māori Schools'. This resource was developed to support teachers working with Māori students in the Native schools system 1867-1969. It encouraged teachers to examine their own teaching pedagogy when assessing the degree of teaching and learning success with students, as opposed to determining inadequacies in their pupils (Simon, 1998). The emphasis on the teacher's responsibility for the student learning by whatever means, was a positive and professional beginning to teaching pedagogy in the 1900s. However, the 'blame the victim' ideology persisted as in Forster and Ramsay (as cited in Pihama and Penehira, 2005) which applied a cultural deprivation theory that linked the 'poor socio-economic conditions' of Māori families to the 'severe limitations on the Māori scholar' (p.22).

By the end of the twentieth century the teaching fraternity could claim to be experienced in working with Māori students and through the literature were confident to make claims that the Māori student was somehow lacking the ability to succeed. Eldredge (as cited in Jenkins,1994) reported that “earlier beliefs at the turn of the century surrounding this failure [Māori academic achievement] were seemingly entrenched and explained away as some kind of intellectual deficiency within Māori....”(p.150). This observation was attributed to poor academic performance of Māori students in general. The kinds of contributing factors for this failure that were highlighted, were associated with socialisation difficulties (problems of behaviour, poor self-esteem, negative responsiveness to discipline and authority), a perception that ‘their culture doesn’t value achievement’ (disparities in achievement), and assumptions that students appeared to be ‘dumb’, ‘lazy’ or ‘disorganised’ Penetito, (2010).

There was little acknowledgement of any kind of likely cultural dilemma for the student faced with navigating the learning environment that was to a considerable degree, far removed from the norm of the Māori student’s world, where the student was responsible to adjust accordingly to fit and regulate their understanding of the content to meet that of the teachers (Bishop & Glynn 1999). Teaching and learning pedagogy in New Zealand had veered from the track of professional responsibility originally laid down by Pope in 1888.

The education of Māori became a Māori issue for the government. Issues of ‘differential achievement in Māori education’ (Harker,1978, National Advisory Committee on Māori Education,1980, Nash,1978) would influence the Department of Education to develop policy and strategies to assist teachers with the ‘Māori problem’ that was having a negative effect on the state’s educational performance.

Whilst the literature and research on education would continue to probe into the abilities of Māori students (Hunn,1960; Department of Education, 1962), other schools of thought would begin to emerge through the increasing number of Māori teachers, educationalists and academics engaged in the field and wanting to change the perception of the capability of Māori in education. The NACME (1970) report, followed in 1971 by the Department of Education ‘Maori Children and the Teacher Report’ advocated a set of recommendations and strategies for teachers that encouraged some concerted effort required to engage the cultural milieu of Māori students in order to affect positive outcomes in the classroom for Māori. Māori (Rangihau, 1975) and non- Māori (Simon,1986) alike begin to explore and promote the idea of the presence of a Māori worldview, the interdependence of social structures within the Māori world and how all this came together to promote the importance of cultural identity for Māori. Inequalities within the New Zealand education system for Māori (Walker,1973; Smith,L.1986; Smith,G.,1986 and Simon, 1998) were critically analysed through the professional eyes of Māori educationalists. Walker (1985) was vocal in criticising the state and the educational practices of teachers for their poor attempts to address the academic malfunction of Māori in the system. This agitation alongside statistical evidence and the notion of the significance of cultural recognition of the learner in the learning environment, would introduce to the education arena another view point, and another dimension to address the barriers for the Māori learner. The position of responsibility for poor performance of Māori in academia was returned to the teacher and the pedagogy in practice. Consequently government education reform would follow (Picot, 1988 and Ministry of Education, 1991) and provide opportunity for the teaching and learning pedagogy in New Zealand to be revised.

The scope of studies over this period from initial negative profiling and deficit theorising of the Māori learner (Bishop, Berryman, Tiakiwai & Richardson, 2003), has broadened to accommodate theories of need for pedagogical change in more recent literature, focussing on the teacher and culturally relevant teaching methods of engagement with the learning material and the learner.

Teaching and Learning Pedagogy

The Honourable Pita Sharples introduced the latest resource *Tātaiako*, (Ministry of Education and the New Zealand Teachers Council, 2011) through this commentary:

We are shifting the emphasis away from the Māori students being responsible for under-achieving in our compulsory education programmes, to look at how education can be delivered in the context of the vibrant contemporary Māori values and norms, reflecting the cultural milieu in which Māori students live.

This endorsement from the current Minister of Māori Affairs brings to the fore the recommendations from reports in the late eighties and early nineties, that first introduced the notion of the responsibility of teachers to engage the cultural conditions of Māori students. This publication presents a set of cultural competencies that are linked to the Graduating Teacher Standards, providing more structured expectations and a professional development framework for self-assessment and development of 'understanding, knowledge and skills in relation to Māori students'. Teachers in Aotearoa are expected to extend their pedagogical repertoire beyond the classroom setting to better contextualise the learning environment for Māori. The consciousness raised through historical literature on education intended to invite teachers and learning institutions to employ a greater awareness of Te Ao Māori (Māori Worldview) and access the relevant aspects of this world to inform their pedagogy via many different means. Bishop, Berryman, Powell and Teddy (2005) explore professional development with teachers and have offered extensive resources to support this learning for teachers. The Māori Education Commission report to the Minister of Māori Affairs in 1998 and 1999 recommended support be dedicated to training and employment of more Māori teachers; Hynds, Sleeter, Hindle, Savage, Penetito & Meyer (2011) discuss re-positioning of teacher-student relationships. This involves promotion of power sharing in the class room and valuing of student experience and knowledge contributions. The Ministry of Education (2009) and Durie (2011) identify that teachers' ability to connect with Māori networks and expertise in the shape of Māori advisors, mentors, and more Māori academic support roles will help to mediate access to 'the conventions associated with higher learning' from within Te Ao Māori, and in turn increase teacher capability.

Loughran (as cited in Whitinui, 2011) describes the concept of pedagogy as "not merely the action of teaching....more so, it is about the relationship between teaching and learning and how together they lead to growth in knowledge and understanding through meaningful practice"(p.84). There have been many victories for Māori at the tertiary and Private Training Establishments (PTEs) level of adult education through a deliberate effort to create a more receptive learning environment, teaching pedagogy and socialisation that is respectful, liberating and values learners needs individually and collectively (Ministry of Education, 2009).

Not surprisingly there has been some backlash over the years from teachers contesting this responsibility. An example of this is an article by Gutschlag (2007) who critiques the discourse

analysis applied to the research findings for the Te Kotahitanga professional development model developed by Bishop in 2003.

As one might predict, students identify the major influences on their educational achievement as being the relationship they have with the teachers. The principals identify the main influences as 'mostly' being about teacher-student relationships, as do the parents. The teachers on the other hand, identify as the major influences on Māori student achievement 'mostly issues associated with the perceived deficits of the Māori child and their home'. (pp. 42-82)

She goes on to say, "A critical stance is not the same thing as deficit theorising. What it calls for is an awareness of the overall context of Māori student achievement – and a theoretical approach that takes into account, rather than rules out, the historical links between culture, ethnicity, class and the education system. In the end, an 'agentic' position will have little real effect on achievement if the significance of these links is not understood" (p.9). Herein lays the tension. The teaching profession has historically treated the classroom as their domain that students enter to build their knowledge, based on the content that is facilitated for the learner. It is therefore an additional challenge to be expected to be aware and deliberate about creating a practice with these links in mind.

Sleeter (2011) adds to the mix of resistance factors by stating that the need to lift test scores and achieve credits, places expectations on teachers to perform within curriculum content requirements to achieve this. Teachers are pressured to prioritise research and development of more culturally relevant teaching methods to achieve this expectation. She goes on to highlight "an agenda to strengthen culturally responsive pedagogy which must include strengthening research that both elaborates on what it looks like in classrooms, and that connects its practices with impacts on students"(p.20).

The MOE (2008) provide commentary in their strategic plan for Māori Education (Ka Hikitia) 2008-2012 to support this stance and reinforce the connection between culture and learning. They assert that educators continue to struggle with an understanding of how to make the learning experience 'different, engaging and interesting' for Māori. Within the strategies offered in Ka Hikitia the notion of cultural connectedness is reinforced as the priority for enabling a greater contribution from teachers towards Māori achievement. It is this challenge that teachers are required to consider in order to address a more effective engagement with Māori students and consequently greater outcomes with achievement success.

The term 'culturally responsive pedagogy' has been touched on earlier in this review without any introduction, however it has been used within the context of encouraging teachers to develop a pedagogical response appropriate to working specifically with Māori. Sleeter (2011) finds it important to state that 'culturally responsive pedagogy derives from, or fits the specific cultural context(s) of students'. This is to advocate that a study of other indigenous people's culturally relevant learning environment and pedagogy must acknowledge the specificity of the context of the study (student or teacher perspective, age group and ethnicity). We can draw from this kind of study and take on the learning for a New Zealand context, but the development of culturally responsive pedagogy must be centred around the cultural milieu of Māori specifically. Gay (2010) defines culturally responsive pedagogy as, "to and through [students'] personal and cultural strengths, their intellectual capabilities, and their prior accomplishments" (p.26) and as premised on "close

interactions among ethnic identity, cultural background, and student achievement” (p.27). This is expanded upon and made applicable to Māori by Savage, Hindle, Meyer, Hynds, Penetito & Sleeter(2011) who claim that teachers working effectively with cultural responsiveness ground their instruction in behaviours, language, cultural forms and processes of learning familiar to their students.

In 1999 Bishop delved into teacher-student relationships with a view to analysing power sharing in this relationship and the impact that the acknowledgement of culture could have to change the dynamics of Māori student achievement as a result. He claimed that with the use of culturally relevant pedagogy underpinning the teacher’s commitment to ‘social interactions that focussed on academic success, cultural competence and critical consciousness’ would create benefits of a more ‘equitable and reciprocal’ relationship that in turn facilitated- ‘fluid student-teacher relationships, a demonstrated connectedness with all the students, a developed community of learners and an environment where students were encouraged to learn collaboratively and be responsible for one another’.

Ultimately this pedagogy is a critical lead to improving teaching and learning that will benefit Māori. Culturally responsive pedagogy has international recognition among many scholars, and proposes a broad context to help shape teachers professional opinion in New Zealand in preparation for the next step, that is, engaging Māori pedagogy.

Māori Pedagogy

Within Aotearoa we have numerous models of Māori Pedagogy to inform our teachers from early childhood education through to tertiary level. Many Māori academics have crafted traditional Māori teaching and learning pedagogy with academic rigor to emphasise to teachers both Māori and non-Māori, the value of age old, proven pedagogy that is indigenous to New Zealand. Pihama, Smith, Taki & Lee (2004) state, “Writer after writer indicates that Māori pedagogy is not new, but is derived within a long and ancient history of tikanga Māori and is informed by mātauranga Māori that is sourced in thousands of years of articulation and practice. The ability and commitment to look to the past for answers to present (and future) Māori educational development is perhaps the critical factor to Māori educational achievement”(p.53). These authors continue to further reinforce that within the cultural, spiritual, political and economic experience of Māori, is where the Māori pedagogy needs to be located.

Māori pedagogy is based on values, principles, protocols and concepts referred to as ngā taonga tuku iho – teachings from our ancestors. These teachings underpin Māori pedagogy. They are articulated through concepts like Mana, Tapu, Noa, Aroha, Tika, Pono, Whānau and Manaaki to name a few.

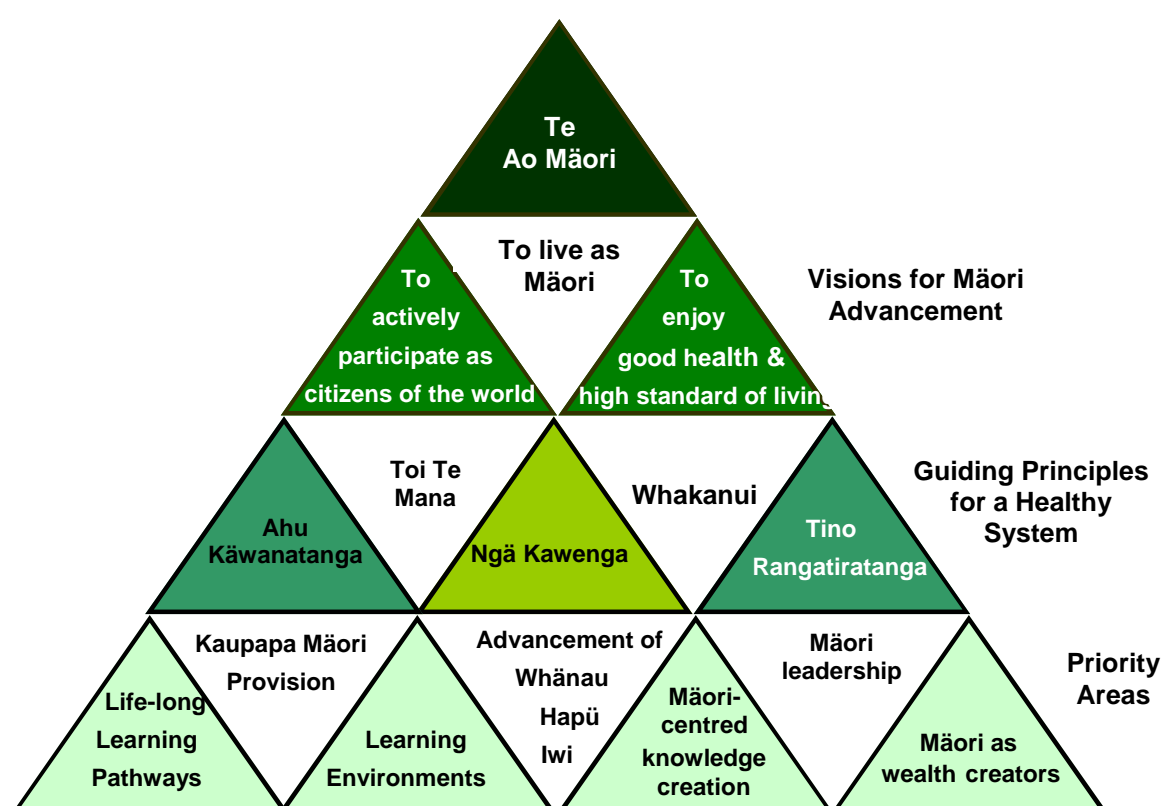
In 2003 a report by the Māori Tertiary Reference Group (MTRG) was commissioned by the Ministry of Education (MOE). A draft Māori Tertiary Education Framework was developed with the intent to provide strategies for the tertiary education sector, government, community and education providers for improving Māori achievement rates. The report comments that “the emergence of a critical mass of highly educated and skilled Māori depends on participation in all aspects of education through to the tertiary level. Today more Māori participate in tertiary education than in

the past. But little has been done to adapt the system to reflect or respond to the needs of Māori “(p.8).

This framework will be used in this literature review to illustrate the fusion of Māori imagery, Māori language, Māori world view, Māori critical thinking, and Māori expression of experiences and priorities based on the Māori voice of whānau, hapū, iwi, communities, and academics. The reference group agreed to the guiding principles that they were satisfied would best encompass the stepping stones toward the overarching vision.

The guiding principles of this framework will be used to illustrate a number of Māori educational philosophies and concepts, and highlight several different models of Māori pedagogy that are practised today in education (both mainstream and Kaupapa Māori medium education).

Table 10: Maori Tertiary Education Framework 2003



Nga Kawenga (Responsibilities)

Nga Kawenga is described by the MTRG as promoting “a system that is accountable to Māori and reflecting Māori goals and aspirations for advancement” (p.15).

An example of such a system is Te Aho Matua. This is the underpinning philosophy that guides Kura Kaupapa Māori, a mainstream Māori medium education. This document was first created in 1985 and is ‘a system that is accountable to Māori and reflecting Māori goals and aspirations for advancement’. When Kura Kaupapa Māori was established its uniqueness was expressed through this philosophical framework. There are six principles articulated within Te Aho Matua to assist the whānau of learners, students and teachers to base their practice on;

- Te Ira Tangata (the spiritual heart of humanity)
- Te Reo (language is central and sacred to the survival of every culture and must be nurtured and valued)
- Ngā iwi (knowledge of ones identity as a people is paramount)
- Te Ao (the World, an awareness of ecology, history, old and new world knowledge)
- Āhuetanga Ako (teaching methods- modelling the expected behaviours, motivating enthusiasm towards learning, accessing elders knowledge and support, exposure to Mātauranga Māori values and environs)
- Te Tino Uaratanga (the learner is central, uniqueness is cherished and a positive learning environment is promoted)

The pedagogy outlined in Āhuetanga Ako which is one of the principles of Te Aho Matua, stipulates the competencies of the teacher to have most prominently a passion for teaching. There is encouragement to access spiritual guidance in their practice, and the role of kaumātua (elders) in the learning environment is exercising the right for the teacher and students to be supported as continuous learners together. Other aspects that include respect for tuakana/teina (older mentorship of younger [sibling]) relationships to reinforce the learning, student interaction and enquiry, socialisation protocols associated with the marae, connection with the wider world developments and the acumen in the mother tongue ensure all the learning has a reference point to Te Ao Māori.

Within the framework of Te Aho Matua the pedagogy is Māori, expressed via concepts like manaaki tangata, aroha, kaitiakitanga. Te Aho Matua has created a responsibility for teachers working specifically in Kura Kaupapa Māori to produce more successful educational outcomes for Māori. It is this kind of responsibility that is required to guide the accommodation of Māori pedagogy application in mainstream classes.

Tino Rangatiratanga (Authority/self-determination)

The MTRG explain that tino rangatiratanga is about supporting Māori to be able to determine their aspirations, to have Māori enable these aspirations, and for Māori ownership and authority over tertiary education, for Māori student benefit.

Pere (1988) developed Te Wheke, as a metaphor to illustrate the complexity of dimensions required for an individual to present in a prepared state open to learning. She advocates a combination of deliberations that together recognise the individual to be the most prepared to determine their own learning aspirations and make choices about higher education, grounded in these domains of a secure identity. They are:

- Wairuatanga – spirituality, respect, sustenance
- Mana ake – uniqueness
- Mauri – life principle, life force
- Hā a koro mā, a kui mā – breath of life from forebears
- Taha Tinana – the sacredness of the body, tapu like that of the temple
- Whanaungatanga – group dynamics, relationships, social interaction
- Whatumanawa – emotional development, creativeness

- Hinengaro – intuitive intelligence
- Waiora – total wellbeing

Te Wheke represents the essential elements of the whole person that contributes to a state of wellness, and consequently an ability to learn. Pere describes these elements as the tentacles of the wheke (octopus) and provides a range of strategies and techniques (the suction pads on each tentacle) for helping to identify individual needs and assess the most effective redress. Where any one or more areas are not in tune, the role is for the teacher to identify strategies to balance the individual and thus strengthen learning capability. An awareness of these dimensions in this model provides the teacher with a foundation for working out a suitable pedagogy. Pere illustrates how Te Wheke is complementary to traditional Māori learning and teaching pedagogies like 'ako', and highlights the value of models that come from a Māori worldview, when working with Māori in a learning context. Te Wheke is an example of Māori scholars reclaiming their authority to assert models of practice drawn from a Māori knowledge base.

To reinforce this statement another more recent model from the same knowledge source is offered. In 2009 Josie Keelan presented to a symposium at Te Wānanga o Raukawa 'the Māui Model', as a theory of entrepreneurship developed from a Mātauranga Māori context. She takes the key concepts from fifteen stories about Māui Tikitiki a Taranga (a character in Māori folklore) to highlight the characteristics of entrepreneurship exercised by Māui in each situation. These are grouped into 'cultural practice that comes from a Māori worldview'. The tikanga principles that Keelan builds on are;

- Mauri – life-force and energy
- Mana – relationships determining behaviour, authority
- Āta – planning and research, management and deliberation
- Arataki – leadership (p.115).

She proceeds to explain these tikanga principles by identifying the material considerations that are needed to be able to observe any entrepreneurial practices and behaviours. These additional concepts are Ū (the resources) and iwi (the people), required to ground these principles and bring them into a more tangible light. It is these kinds of models that reiterate the depth of lateral thinking and a holistic approach to learning for Māori that is prevalent in mātauranga Māori. Mātauranga Māori provides for the Māori learner a sustainable source of critical thinking, analysis and an identifiable and relevant point of reference.

When the guiding principles and priorities within the Māori Tertiary Education Framework are considered, the Māui Model asserts some relevant parameters. Foundations like the growing of academic, social and managerial qualities of self-determination are combined with Māori concepts to emphasise successful practices and behaviours in entrepreneurship. Although this model is developed specifically for examining the successful qualities evident in entrepreneurship, Keelan has extracted learning from a Māori context and aligned the cultural components to the competencies required. The success of Māori as entrepreneurs extends beyond the arrival of any other cultures in New Zealand. Therefore, it is crucial for such models like that of Māuipreneurship to have positive and transferable learning and teaching pedagogical messages for the education profession when there is angst about Māori educational achievement.

Toi Te Mana (Influence/empowerment)

As articulated by MOE(2003) Toi te mana “means empowering Māori to influence the tertiary system at all levels” (p.15).

Āko is another familiar pedagogy that has helped empower Māori within the tertiary system. Like many Māori concepts ako is multidimensional. The term ako literally means ‘to teach and to learn’ (Pere,1988). This explanation provides an expectation that engagement in learning is a reciprocal exercise of exchange between the teacher and the learner. Some of the multi- faceted ideas about ako have been conveyed by Pere (1994), Nepe (1991) and Lee (2004). Pere champions the position that within Māori society application of ako meant that everyone was considered a learner at different times and settings within their lifetime depending on the levels of experience or exposure to the discipline concerned. Nepe talks about the responsibility of the individual and the obligation of the collective to transmit knowledge as a means to retain cultural practices. She highlights the organised relationships in Māori society that enable this transmission, the presence of elders, the tuakana/teina modelling, and the dynamics of grandparents with their mokopuna (grandchildren). What and how knowledge is exchanged through these relationships offers a glimpse into ako in action. Attitudes, relationships, responsibility, obligation, history, spirituality and, beliefs are fully integrated in Māori centred philosophies through application and understanding of te reo Māori.

Lee (2004) states “To assert ako requires a major shift in the ways power, knowledge and culture of the dominant group pedagogically operate in the majority of New Zealand schools today” (p.568). In this statement Lee impresses upon the teaching profession that to practice ako is to genuinely invest in advancing Māori students achievement in the existing system. Ako is a transformative framework that is a Māori teaching and learning pedagogy. Durie (2001) reiterates Lee’s comment by continuing to advocate the goals of Māori advancement in education from the Hui Taumata Mātauranga in that, the future success for Māori in education belongs in their ability to ‘live as Māori’. With pedagogy like ako active in educational institutions the potential for this is increased.

Te Whare Tapawhā is another holistic model of engagement developed by Durie (1994). Like Te Wheke it is a tool to exemplify the best practice approach for education, social sciences, health and justice to work with the Māori individual and incorporate their whanau relationships. It depicts four main aspects of wellbeing from a Māori perspective and cultural base and uses the four walls of a house to represent the reinforced strength and balance to maintain stability in the structure (or in this case the individual and their constitution).

Durie’s concept of Te Whare Tapawha has been a means to utilise Māori philosophy to influence better understanding of the Māori psyche and has been instrumental in impacting the use of Māori models of practice in many different professions that have a high degree of contact with Māori clientele. It remains a simple, yet effective approach for those in education, social work and health contributing towards a more sound assessment, engagement, planning and intervention with Māori.

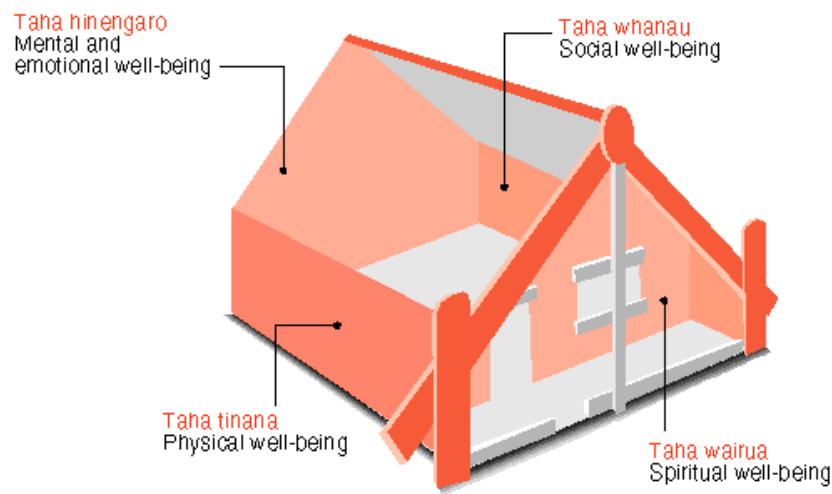


Image Source: Ministry of Education website

Mana Tiriti / Ahu Kāwanatanga (Contribution/partnership)

This fourth principle is about applying shared vision and responsibility for Māori advancement in education through partnerships to achieve this, and at the same time maintaining accountability to Māori.

Bishop (2008) takes the stance in his findings from the Te Kotahitanga project, that there is an effective teaching profile that requires a commitment from teachers to contribute towards Māori advancement in education. Te Kotahitanga has been introduced to teachers of mainstream secondary school classes nationally offering a deliberate set of strategies to improve Māori student achievement, underpinned by Māori philosophy. Bishop's research uncovered the following elements that contribute to an Effective Teaching Profile (ETP);

Manaakitanga – caring for students as culturally located individuals

Mana motuhake – high expectations for learning

Whakapiringatanga – managing the classroom for learning

Wānanga – discursive teaching and student-student learning interactions

Ako – range of strategies for learning

Kotahitanga – reflecting learning outcomes with students (p.21).

He persuades teachers to form a partnership in their practice with an understanding of the Māori learner needs, their responsibility as teachers to meet those needs, with, a cultural awareness about what is required to implement bicultural theories of learning.

Whakanui (Respect/inclusiveness)

MOE (2003) describes the meaning of whakanui. “Means accommodating different Māori realities. Māori contributions need to be included and respected as a natural part of the system” (p.15).

This final principle from the Māori Tertiary Education Framework in essence encourages the common theme from the aforementioned Māori centred examples. That is, the system’s responsibility to ‘accommodate different Māori realities’ in order to change Māori success rates in education.

The Seven Step Hikairo Rationale was introduced by Macfarlane (1997) to assist teachers with students who were presenting emotional and behavioural difficulties. It is a bi-cultural model to support teachers and embrace the learning rights of students. Hikairo is a Māori pedagogy based on aspects of tikanga Māori, not only intended to benefit the Māori student but rather utilising Māori teaching and learning pedagogy to best apply to students competing with emotional and behavioural barriers. Macfarlane has observed the restorative justice process within Te Ao Māori as a successful framework for Māori that he has adapted to apply to the educational setting. These steps include;

- 1 Huakina mai (open doorways) Establishing relationships, trust and acceptance, and fairness.
- 2 Ihi (assertiveness) Communicate expectations, encouragement, highlight and acknowledge differences.
- 3 Kotahitanga (unity) Strive for bi-cultural competence, ‘to function in two different cultures by switching between two sets of values and attitudes’ (Phinney and Rotheram as cited in MacFarlane 1997)
- 4 Awhinatia (the helping process interventions)
 - teacher attitude
 - supportive, enthusiasm towards students, valued
 - articulate rules and boundaries
 - strategise for necessary interventions
 - create themes
 - language codes for good and bad behaviour, encouragement and reward
- 5 I runga i te Manaaki (pastoral care)
- 6 Raranga (weaving) individual plans and hui with whanau
- 7 Oranga (wellbeing) practice it, understand it, holistic.

Aligned to the theme of Toi Te Mana (influence and empowerment) the Hikairo model emphasises the influence of the teacher and his/her awareness to create a learning situation that models expected behaviour and meets the student halfway with cultural respect and valuing of difference.

From the time schooling emerged in this country, there have been homogenising functions. Cultural differences have been difficult for educators to handle and accept because they are so values-laden. Majority groups have tended to reject or devalue any cultural style that is not in tandem with their own. (p.214)

The Hikairo Rationale is situated with special needs education in mind, however the model offers up the same challenges to teaching pedagogy that has the potential to empower the Māori learner within any education setting. In this instance Macfarlane has used a bi-cultural approach to maximise the effectiveness of teachers and raise the profile of Māori pedagogy that could influence change for Māori achievement at tertiary education levels if it were viewed outside of the “special needs” sector.

Like Te Whare Tapa Whā, Pohatu (2002) has since developed a practitioner tool to inform ethical and safe engagement in relationships within a social work context. ‘The ‘three-lettered’ word āta, reflects the many layered and multi-dimensional nature of Māori language and so, Te Ao Māori. It signals complexity, yet simplicity if there is a clarity and purity of intent and commitment’ (p.14). Pohatu remarks that in order to extract the potential in people relationships, respectfulness and integrity need to be established and maintained.

“Āta focuses on people, relationships, boundaries and corresponding behaviours.

Āta gently reminds people of how to behave when engaging in relationships with people, kaupapa and environments.

Āta intensifies peoples’ perceptions in each of the following areas.

- It accords quality space of time (wā) and place (wāhi).
- It demands effort and energy of participants.
- It conveys the notion of respectfulness.
- It conveys the notion of reciprocity.
- It conveys the requirement of reflection, the prerequisite to critical analysis.
- It ensures that the transformation process is an integral part of relationships.

Āta incorporates the notion of planning. Āta incorporates the notion of strategising”(p.6).

Although developed within the context of social work, āta is a Māori pedagogy that once again centralises the importance of respectful relationships between the practitioner and individual / whānau. This socialisation process based on a Māori worldview reiterates for the teacher in an educational setting, and others in the helping professions, to consider when transformation is the goal.

This series of Māori pedagogies offers a range of techniques and strategies for teachers within some common philosophies for example whanaungatanga, wairuatanga, manaakitanga and te reo me ōna tikanga. The messages have been about the significance of developing teacher/student relationships and professional responsibility to grow a level of cultural competency in the learning setting. The reciprocity of learning between teacher/student, inclusion of Māori models of practice, centrality of the student, teacher modelling of expectations, and teacher approachability (beyond the transmission of information solely) are also primary elements.

It is anticipated that there may be some significant difficulties for teaching staff to unpack the meaning, understanding and interpretation of these pedagogy frameworks, then to work out how best to use them. It does require commitment and some personal conviction to engage within a “culturally preferred level with Māori learners” (Lee, 2004). Each of the models discussed in this

section of the literature review has established a position that teachers working with Māori learners are required to expand their brief as the teacher beyond some perceived traditional expectations. Some may continue to equate these as huge additional expectations to their existing teaching pedagogy requiring some major adjustments or up-skilling. For some it may be consideration of a completely different approach and for others it may need only minor adaptation of skills or style of delivery.

As Penetito (2004) states “We know that Māori learners, like all other learners, like to see themselves reflected in most aspects of the schooling experience but what we do not know are the answers to questions like the significance of knowledge teachers have of locality, community, ecology and history, that is, social knowledge and not just the knowledge they have of individuals, curriculum areas and pedagogy”(p.11).

Perhaps this may be the greatest challenge of all raising the question: How best do non-Māori employ the use of Māori pedagogy with safety for the students and the teachers?

Tools for Progress and Development

If it is accepted that change is required in order to have a positive impact on Māori achievement in education, it may be useful to contextualise this by looking at what confidence can be instilled in the systems, policies and strategies that have been put in place by government, that is the Ministry of Education and, education institutions like Unitec with regard to resourcing teachers, to enable change.

Earlier in the report the Māori Tertiary Education Framework 2003 provided a high level overview of the kind of strategies the Ministry of Education are employing to address Māori achievement in education at this post- secondary level. The MOE has commissioned research on Māori educational achievement in recent years and produced an array of resource tools for the teaching profession across all educational options relevant to addressing this impasse. Following are some examples of these.

Ka Hikitia: Managing For Success is the Māori Education Strategy for the MOE covering the 2008-2012 period. As a government document it has set high level goals and outcomes for all stakeholders in Māori education that funnel down into a number of critical areas to focus on for improved outcomes. Some key approaches and actions intent on making a difference are presented through the strategy for example:

- Increasing professional learning and capability of teachers
- Focusing on responsive and accountable professional leadership
- Increasing whānau and iwi authority involvement in education
- Strengthening inter-agency collaboration.

Ka Hikitia has placed a stake in the ground for educationalists to raise expectations on action required to better meet the inequities of Māori education achievement. It is a strategy designed to negate the presence of deficit theorising by supplying a series of realistic and achievable strength based approaches for teaching professionals.

In 2009 the Ministry of Education put out *Te pakeke hei ākonga: Māori adult learners*. This is a research report that studied some success factors revealed by adult Māori learner participants in various education settings. The report collates the voices of Māori students and tutors who convey their experiences in the learning environment, and highlights the combined factors that, in their experience, had created more positive outcomes for the Māori adult learners concerned. The analysis of findings in this particular report makes a comparison from the learner's perspective between secondary school experiences of teaching and learning, with the tutoring and pedagogy in tertiary foundation programmes. The following table has been extracted from the findings:

Table 11: MOE (2009) Comparison between learners' experiences of foundation programmes and secondary schooling

Foundation Programmes	Secondary Schooling
Holistic learning: whole person; in and out of school	Compartmentalised
Informal contexts	Formal contexts
Related to learner needs	Curriculum driven
Practical /hands-on /applied	Abstract
Situated/specific/contextualised	Generalised skills
Relationships important	Limited time for relationships
Connectedness	Isolated and disconnected
Whānau-based, collaborative, interdependent	Individualistic and independent
Cultural identity affirmed	Cultural identity usually not deemed important
Small and intimate	Large and public
Fun, active	Boring, passive
Ownership (own class, own space)	Shared classrooms, non-ownership
Goals set by student	Goals set by school
Empowering	Control

(p.39).

As a result of these findings, the resource *Hangaia te mātāpuna o te mohio* 2009 also fashioned by the MOE was to follow. It offers teachers of Māori adult learners an insight into the kind of contextual considerations for teachers to be aware of to maximise engagement and consequently lead to more successful learning outcomes for Māori learners.

In the same year *Te Pikinga ki Runga: Raising Possibilities* 2009 was launched by the New Zealand Council for Educational Research. It is an assessment, analysis and programme planning framework that was designed initially for teachers working with students who presented as high risk of educational underachievement and had challenging behavioural issues. Through the process of development the research team would expand their initial thinking to advocate the tool as a resource that could be beneficial to all Māori learners.

This document uses the principles of the Treaty of Waitangi in tandem with Pere (1991)Te Wheke, MOE (1996)Te Whāriki- early childhood curriculum, Irwin (1984) triangle based on mind, body and spirit, along with Durie (1994)Te Whare Tapa Whā and Durie (1999)Te Pae Mahutonga frameworks to inform the Pikinga ki Runga grid. The grid or framework is a combination of the above models of effective practice deliberately selected because of their proven record with Māori learners, and the integrity of their Māori educationalist authors.

Underpinned by the principles of the Treaty of Waitangi, appreciative of the impact of engaging the home environment, responsive to the holistic wellbeing of the tamaiti and

cognisant of the competencies that teachers wish to promote in classrooms, this framework seeks to untangle some of the intricacies for educators in their work with Māori students, and indeed with all students and their whānau. (p.10)

Unlike the MOE series of documents initiated by research findings from the learner, teacher and institution investigated, this specific study *Te Pikinga ki Runga*, contests the existing Western theories and knowledge of working with students with special needs and chooses to centre the development of this programme planning framework on the Māori experience of Māori education professionals, and Māori literature.

A report generated in 2011 by Ako Aotearoa in partnership with the MOE raises a summary of nine literacy, language and numeracy research reports produced between July 2009 and July 2010. It provides a set of 'suggested approaches' that the research uncovers as insights to improved outcomes for working with literacy and numeracy in adults. The summary underlines specifically Māori learner success aspects which include Māori values and protocols and encourages relationships, collaboration, and connectivity with marae, customs and iwi links. Māori learning approaches are advocated in the report as well as indicators around socio-economic barriers for Māori students. The report makes a point of emphasising that the interface of institutions with Māori learners and whānau is an on-going challenge and dynamic that needs to be embedded into the equation of strategies to assist with lifting Māori achievement in education.

The most recent publication offered to teachers by MOE to assist the implementation of *Ka Hikitia* is a cultural competency resource aimed to strengthen the cultural awareness skills of teachers. This resource is called *Tātaiako* and was launched in 2011. Associate Minister of Education Dr Pita Sharples states; "Tātaiako is not so much a set of standards for teachers, as guidance for professional development in an area of teaching critical to the success of New Zealand's education system. It encourages teachers to continue to develop their understanding, knowledge and skills in relation to Māori students" (p.1).

Five competencies are offered in this resource alongside examples of behaviour indicators and outcomes that consider the learner voice and the whānau voice. *Tātaiako* is consistent with the importance placed with the recommendations from each of the aforementioned education policies around strengthening the connection between teachers, Māori learners and their whānau, as a key feature to changing the achievement status of Māori in education.

The Ministry of Education takes responsibility to advocate access to resources they endorse, to best support teaching professionals to meet the expectations of strategies designed to lift Māori performance and achievement in education. The safety of the teachers and students during the transitioning of teaching and learning pedagogical modification to meet more deliberately the needs of the Māori learner audience, will rely on an adherence to reference points provided through Māori education philosophy frameworks, the building of relationships between Māori and non- Māori teachers, cultural advisory roles employed, increased support roles for Māori students and on-going professional development of teachers.

The frameworks scrutinised above have been essential to illustrate the political commitment to changing Māori educational achievement statistics. It is relevant to understand on a local level what educational institutions like Unitec have proposed to contribute towards this kaupapa.

Unitec's Response

Unitec established an institution wide commitment to partnership with Māori in 2001, known as Te Noho Kotahitanga (TNK). TNK parallels the principles of the Treaty of Waitangi and provides the grounds for advancing learning and teaching pedagogy across Unitec. Faculties are required to implement in programme planning and review, curriculum development and professional development, actions that consider TNK and in turn play a part in contributing towards the institution's responsibility to lift Māori student success and retention statistics. Much like other Māori philosophical frameworks TNK supplies a broad set of principles that allows creativity for different disciplines to grow their specific responses to the goal in mind, and assure the practicality for teachers within the specific discipline.

The 'Living Curriculum' however, is a more specific teaching and learning pedagogy cultivated by Unitec as a strategy for the institution to advance a more effective teaching and learning framework for teachers. The characteristics that the 'Living Curriculum' outlines for teachers as desirable pedagogical practice at Unitec include;

A: Involving complex conversations

- with (and among) teachers
- among students – face-to-face and on-line – with class peers and with others
- with practitioners
- with partners – Te Noho Kotahitanga, employers, the world
- with texts – what is the text saying? What do we have to say about the text?
- with self – critical self-reflection
- are curiosity/inquiry led, and stimulating
- are practice-focussed – educating students 'for work, in work, through work'
- are socially constructed – self-sufficiency and collaboration are equally valued, and together they help nurture resourcefulness and resilience

B: Blending face-to-face and web-based learning

C: Ensuring practices are research-informed

D: Having a discipline base that is also interdisciplinary

E: Developing literacies for life-long learning

F: Embedding assessment

G: Active and responsive interaction with industry, professional and community groups shapes content, curricula and delivery modes.

It does not situate any specific consideration for Māori, however it campaigns the need for TNK to inform the execution of detailed pedagogy implementation.

In 2010 the Māori Success Strategy (MSS) was embarked upon at Unitec after a period of consultation across all the institution's staff (academic and allied staff), the Māori staff support forum, and the Māori organisational governance advisory group and management. The intent of the MSS has been to provide a more structured context for the organisation to build a teaching and learning responsiveness targeted at Māori student outcomes. It attends to a progression of strategies and actions at different levels within the institution that have been formulated as recommendations from the consultation process. For Unitec this included posting Māori academic leadership positions within departments, increased appointment of Māori staff to academic roles, and a focus on increasing Māori staff research capability. A Poutama designed to assist incremental

stages of progression to aid the implementation of mātauranga Māori for teaching staff was introduced in 2011 to complement the Living Curriculum and the MSS. This incorporates competency areas of pedagogy, assessment, relationships, course content, te reo Māori and community.

In the formulation of the MSS there were external influences present like the delving of NZQA into the definition and use of mātauranga Māori in mainstream education, the annual hui of Māori teachers and other educationalists, and the launch of Wally Penetito's book 'What's Māori about Māori education?'

Hunt and Macfarlane (as cited in Whitinui, 2011) are vocal about the kind of influence these occurrences are having on the education sector. "The quiet revolution by Māori in all areas of education is beginning to make its mark. Māori epistemologies and Kaupapa Māori research methodologies have a presence at tertiary institutions like never before, and the call to close the chasm between cultures with respect to academic achievement is one that is heard and respected by all but a small minority of educators"(p.60).

Unitec's challenge is the implementation of TNK through the MSS at all levels and disciplines within the organisation, and supporting the teaching staff to develop their practice in response to the presenting needs, with a safe practice in mind. Metge (2010) cautions a need for authenticity on the part of educational institutions expressing a want to implement Māori cultural practices.

For institutions and individuals who are interested in taking my advice there are two pitfalls to avoid. The first is tokenism, making gestures of interest and respect but going no further, for example, putting Māori names on the outside of a building without modifying the procedures followed inside; or appointing Māori as advisers by ignoring their advice. The second is appropriation, thinking you know their culture better than they do and putting them right, or treating what you have learnt as your own and using or changing it for your own purposes.(p.7)

Teacher Preparedness

The commitment to change for the betterment of Māori learner achievement in education is strongly channelled by the aforementioned literature to an acceptance or willingness for professionals to test their existing teaching and learning pedagogy, and then react accordingly to address their self- assessment of effectiveness with Māori learners. In the previous sections of this review, the education authorities in New Zealand acknowledge that Māori educational achievement is a priority and, the research and literature that has been produced for the last thirty years reinforces this. Penetito (2010) poses to his peers in education, that numerous sources of research exist to draw on for teachers wanting to extend their understanding of effective and culturally responsive pedagogy. He challenges these colleagues to start critiquing the value of this approach/pedagogy within their practice and that of the learning institution.

Change, in the context of developing a different approach to teaching and learning more about Māori cultural norms will require as Sleeter (2011) has discovered through her study on culturally preferred pedagogy that;

1. Teachers need to recognise the fact that there are lots of ways to be Māori;

2. Similar but not the same is that teachers must not treat all Māori student's the same, i.e., they are Māori but need to be recognised as individuals in their own right; and
3. Teachers need to accept the idea that a Māori student's Māori-ness makes him or her different from non- Māori and that this difference is a strength (p.160).

With these ideals in mind teachers will be responding to the Māori learner's cultural backgrounds more so than how well they (students) have managed to fit or have been shaped to understand 'knowledge, standards, values, expectations and attitudes' of the dominant culture imposed. Bishop (2008) similarly has taken the findings from his Te Kotahitanga research, conducted in different stages between 2001-2008, and designed the Te Kotahitanga Effective Teaching Profile, with very specific teaching qualities and methods suggested for teachers to 'create a culturally appropriate and responsive context for learning in the classroom'. He stresses that for teachers to be effective with Māori students they need to demonstrate the following understandings.

- (a) Positively and vehemently reject deficit theorising as a means of explaining Māori students' educational achievement levels (and professional development projects need to ensure that this happens); and
- (b) Know and understand how to bring about change in Māori students' educational achievement and are professionally committed in doing so (and professional development projects need to ensure that this happens)(p.454).

Bishop's literature is comprehensive with case studies, examples and evidence based techniques and strategies for teachers looking for 'how to' models to work with. Like Rewi (2011), each encourage teachers to delve more into Māori pedagogy like *ako* to assist this improvement in using culturally relevant pedagogy. He states; " If teachers believe in integrating Māori pedagogical practices into their classroom programme and are seeking assistance with how to do this, *ako* is but one medium of Māori pedagogy, as described in *Ka Hikitia*, that is readily available as a starting point and can contribute to the embodiment of the above sentiment" (p.102). *Hangaia te mātāpuna* added the perspective that the damage of previous learning experiences for Māori adult learners has to be a priority focus for tutors. Where Māori pedagogy and *tikanga* have been used, the most successful learning outcomes have helped to overcome this barrier in the tertiary setting.

As Penetito, (2010) maintains

Even when Māori have recommended remedies for this problem (introduction of Māori language, closer relationships between schools and *marae*, formalised accountability between schools and *hapu*, increases in the input of Māori knowledge and custom into the everyday life of schools, and a more practically oriented education utilising community expertise), the system has continually set out to address the problem of disparity between Māori and non- Māori academic performance rather than explain the marginalisation of Māori knowledge, history, custom within the system.(p.58)

If this is the message for teachers loud and clear and there is some recognition of the resources and tools that the system has developed for the primary purpose of addressing the need for change, then perhaps this literature review has some responsibility to spell out what types of pedagogies are

making a difference according to the feedback from teachers of Māori students, and the learners themselves.

Following the introduction of professional development around Māori pedagogy for teachers as a result of the initial findings from the Te Kotahitanga research, Penetito, Hindle, Hynds, Savage and Kus (2011) state that “The Māori students appreciated the efforts their teachers were making that demonstrated valuing student knowledge and that communicated respect for students’ ideas and prior knowledge. Students spoke positively about teachers who made an effort to get to know them, helped them in class, made them ‘use their brains’ and monitored their progress while also emphasising respect and caring”(p.144). This reinforces that the role of the teacher is vital for creating an environment for positive outcomes. The types of pedagogies Bishop (2005) discovered across secondary schools nationally that contributed to a more culturally responsive practice consisted of the following interventions;

- Knowledge of students whakapapa
- Connect with Māori community
- Manaaki manuhiri
- Teacher attitude to students
- Practice underpinned by tikanga Māori
- Connect with wider community
- Acknowledging te reo and tikanga of mana
- Importance of teacher role

- Teacher knowledge of own culture
- Whanaungatanga
- Familiarity with Ako
- Connect with whānau
- Kanohi ki te kanohi hui
- Tuakana-teina
- Expressions of Aroha
- Supporting local marae
- Correct pronunciation of names

These types of pedagogies integrated with those signalled in a resource produced by TEC 2010 add that day to day social interaction with students, acknowledgement and respect for the existing knowledge of students, collaborative approaches to learning, and, endorsement from teachers of the helping resources available to students within the institution (like Māori specific academic and pastoral care services, kaumātua or cultural advisory roles) create apparatus for the teacher to utilise.

Each of the Māori pedagogies touched on earlier in the Māori Education Tertiary Framework are proven pedagogies. For teachers to participate in professional development around Māori pedagogy, there is a huge selection to work with, read about, understand and adopt into their practice.

Concluding Comments

This literature review has a wide net across the subject of teaching and learning pedagogy relevant to Māori student underachievement, with a view to introducing a possible pathway for teachers presented with the responsibility of addressing the needs required to improve the phenomenon of student underachievement. Durie, (2011) stipulates,

...the role of education as a vehicle for full participation has been recognised as an essential step towards empowerment and indigenous populations are generally under-represented in tertiary education. Reducing indigenous barriers to education can be approached from two directions. First, efforts can be made to reduce the socio-economic inequalities so that hardship is alleviated and students are able to contemplate deferring the need for an immediate income in favour of higher education and longer term benefits. Second, barriers can be reduced by ensuring that tertiary education institutions are able to embrace indigenous worldviews so that pedagogies, research methodologies, campus facilities and the academic staff can endorse cultural identity and inspire students. (p.25)

This review has presented some history on the issue, some examples of Māori pedagogy, an insight into the Unitec environment's preparedness, and posed some options for teachers to determine how they might respond accordingly.

There are numerous resources, guidelines and frameworks that teachers in mainstream education can draw upon to help with this progress. As Pihama, Smith, Taki and Lee(2004) conclude in their review of literature on Kaupapa Māori and Māori education pedagogy: "The ability and commitment to look to the past for answers to present (and future) Māori educational developments is perhaps the most critical factor to Māori educational achievement" (p.53).

Much of the existing literature has viewed the primary issue of Māori underachievement from perspectives of educationalists within a specific learning level, specialist field or discipline, for example tertiary, secondary school, adult education, special needs or the social work field. The issue however has now spanned generations and across all age groups since the introduction of Western education pedagogy. If the answer lies in the historical experience of pre- European teaching and learning pedagogy then it is up to the profession to seek these sources to help inform the adaptation of Māori pedagogy into the modern learning environment of the New Zealand classroom.

Through this research project the experience of the teachers who have engaged for the past three years with an all-Māori cohort, has been able to determine, from this encounter, the kind of attention required to ensure a more successful rate of completion for these students. This was evidenced with 78% course completion rate in 2010 compared to 88% course completion for the Te Rau Matatini cohort of students.⁹ A number of engagement strategies for the tutors individually and collectively also became apparent on reflection through the research interviews that will shape their response to improving their future practice.

⁹ Refer to page 33 *Retention and Completion Rates by Course 2010 - 2011*

Presentation of the findings under each of

Te Noho Kotahitanga Take Pū

Introduction

A series of questions for each of the interviewing groups was developed alongside the description of each principle to extract the relevant information to be able to formulate a view from each of the parties. The following narratives were developed as a result of grouping together themes from the responses to specific questions. They are presented firstly with each principle of Te Noho Kotahitanga being introduced. Then, each of the interview groups is named, the description associated with their position in relationship to the TNK is referred to, and finally the themes that emerged are described. It will become evident that there are overarching themes that together overlap from principle to principle, and are common between the different participant groups. These together will inform the research feedback. In the subsequent section of this report these strands will be discussed alongside the initial research questions to ensure some clarity around the findings.

There is a descriptive that has been developed in association with each of the Te Noho Kotahitanga take pū (principles). Each of these principles will have a corresponding relationship to each of the research participants and will be given a descriptive for the student as the learner perspective, the tutor as the teacher perspective, the scholarship provider Te Rau Matatini as the monitor of student progress, and the employer who has invested time in their employee being released to participate as a student on this programme. The following table illustrates this correlation between the TNK principle and each of the participant group's relative point of reference to this principle as stated in the description. This provides some indicators to be able to follow the possible angles and different interpretations or experiences of each group as collated from the data collected in relation to the TNK principles.

Table 12: Research Participant Descriptive Responsibilities to Te Noho Kotahitanga Principles

TNK Principle	Descriptive
Rangatiratanga – authority and responsibility	Student: Learners have authority and responsibility for their own learning and contribute perspectives from Te Ao Māori.
	Tutor: Endorse and encourage learners to have authority and responsibility for their own learning.
	Scholarship Partners: Learners are demonstrating authority and responsibility for their own learning. A Māori world view is injected to the learning content.
	Employer: Learners are able to assert their leadership responsibility within the organisation by contributing Māori dimensions of development.
Wakaritenga - Legitimacy	Student: Learners have experienced a legitimate right to be present in this environment and to speak freely.
	Tutor: Propose and maintain that all learners have a legitimate right to be present and to speak freely.
	Scholarship Partners: Learners are asserting their presence and voice in the learning environment.
	Employer: Learners are supported and encouraged to share their learning in the workplace. Resourcing is provided to enable this.
Kaitiakitanga -Guardianship	Student: Learners are critical guardians of their own knowledge and learning.
	Tutor: Support all learners to be critical guardians of their own knowledge and learning.
	Scholarship Partners: Learners are valuing and contributing their own knowledge.
	Employer: Support all learners to be critical guardians of their own knowledge and learning.
Mahi Kotahitanga- Co-operation	Student: All activities and resources promote individual and co-operative components.
	Tutor: Ensure that all activities and resources promote individual and co-operative components.
	Scholarship Partners: Whakawhanaungatanga is evident between learners and with tutors. Collective and individual study is practised.
	Employer: The on-going relationships established with other learners are encouraged to help inform and support future developments for the organisation.
Ngākau Māhaki - Respect	Student: Learners value and respect each other and their tutors. Their experience and customary practices have been welcomed throughout the course.
	Tutor: Inspire learners to value and respect each other. To encourage critical thinking, further clarification, open dialogue and debate with tutors respectfully. Respect the contributions of a Māori perspective to the learning material.
	Scholarship Partners: The learner has experienced a valuing of their customs, heritage, and needs. Reciprocity of knowledge has occurred.
	Employer: The values, heritage, customs, needs and aspirations of the employee are valued as an asset to the organisation.

Rangatiratanga – Authority and Responsibility

Introduction

Rangatiratanga is expressed within the Te Noho Kotahitanga framework as authority and responsibility. This is further given effect by the preceding descriptive for each of the parties that were interviewed in this project. In the context of the learning environment this principle offers the scope for there to be different elements of responsibility for all the parties engaged in the learning. Whether this is about tutor preparedness, capability to capture and inspire students, or student commitment, study ethic, access to support and openness to learn, each has a level of responsibility. Equally, the idea of authority being exercised where the rights of student participants are reinforced and respected in this environment is the ideal situation. The opportunity to bolster the learner's abilities and in this case for the teacher or tutor to be able to endorse a conducive environment to promote reciprocity of learning, belongs within the principle of rangatiratanga. This first principle will lead the feedback from those interviewed and uncover how each of the groups of people interviewed have observed or practised their interpretation of rangatiratanga within the GDNFPM programme.

Student Perspectives

Learners have authority and responsibility for their own learning and contribute perspectives from Te Ao Māori.

Themes:

- The presence of tikanga
- The positive role of tutors
- Interactive learning
- Use of Te Ao Māori

The Presence of Tikanga

The first theme that became prominent was a range of interpretations of what tikanga was and then how students felt it was demonstrated based on the different interpretations around what environment it occurred in, and the shared understanding associated with the evident expressions of tikanga. There were distinctions about the tikanga in the classroom that were agreed upon collectively by the group. Separate from this was the tikanga of the wharehau that students were made aware of when they were welcomed into Ngākau Māhaki. The general consensus was that tikanga determined boundaries, rules and protocols of the learning group and their learning environment. Some complimented the tutors for their versatility in “accommodating” tikanga practised in the classroom, and other students asserted that it was their right to exercise tikanga. Despite these two positions the consensus was that there was no compromise regarding tikanga, on the part of students at any time.

Well tikanga means different things to different people and so my interpretation of that was that we were allowed to be ourselves, we were allowed to express things in ways that made sense to us as Māori students, whether it was a song, whether it was laughter, whether it was writing it, whether it was drawing a picture, whether it was standing up and telling a tale, whether it was taking our heads and travelling outside of the classroom and talking about how would that happen on the marae, who would be involved in that so that it was honoured so I think that Unitec and Te Rau Matatini really set the ground rules or the playground really clear that those things, those spaces were allowed to be explored, were allowed to be utilised, were valued, were validated so there was a sense that the tikanga was happening.

Nā ka taka mai ētahi wā i runga i au te whakahaere ngā hui, pai ana tērā, māmā tērā, ā ko te mea pea kia kaha tātou ki te hāpai enei tāonga. *The responsibility sometimes falls on me to facilitate hui, that's okay, that's easy, however we all need to uplift these taonga.*

The responsibility of leadership around tikanga was another aspect that students shared. There was a natural leadership that was established particularly for those students who were matatau i te reo Māori (fluent speakers of the Māori language), or were elders within the group. Although this leadership was held in high regard and acknowledged for their role in maintaining the commitment to practising tikanga, for some students this was an additional expectation to carry in this learning environment. When the same people are consistently leading, the others became complacent and were less likely to share the responsibility as time went on. An example was provided through the interviews which involved one male in the group who had been delegated this role by default. This male announced late in the second year of the group being together that others in the group needed to take some responsibility to share this role. This was managed by convincing fellow students that the karakia (spiritual incantation) did not have to be in te reo Māori, and opened the door to those of different hāhi (faiths) to lead the practice of karakia to begin and end each day. Pressure was also put on the group by any present Māori teaching or support staff, for students to exercise waiata (song) and be prepared for waiata tautoko (song to support speaker) in the instance of manuhiri (visitors) entering the classroom.

For one student there had been some new understanding of tikanga as a result of her experience of this learning environment and the application of tikanga.

It made me feel it's alright to be in this academic world because Te Ao Māori is here too, both worlds can be here together. You can be in both worlds at the same time, this place has showed that to me. Tikanga and the Western way of thinking, they can work together.

Kia au nei, karakia i ngāwā katoa, waiata i ngā wā katoa, te kōrero, te kōrero. Tera pea i roto i ngā wānanga hoki ka taea pea te whakawhānuingā mea Māori nē, ngā concepts me kii, ngā whakaaro, kia āta wānangananga he aha te whakaaro o rātou mā, nē, me pehea te whakamahi i ngā mea i roto i tenei aohurihuri, ko ia te mea ki au. *Me personally, I believe in practicing karakia, waiata and korero all the time. We could possibly utilise the opportunity in wānanga to use these concepts more so that we can identify and expand on our understanding of the ideas and how we can use them in today's society.*

The Positive Role of the Tutors

The students felt that the general attitude of tutors was motivated towards the students' learning. The students' contributions were validated and appreciated, and the students felt their needs were broadly accommodated in the main. The support from tutors, Maia (Māori student support services) and Te Rau Matatini was highlighted as invaluable for students who appreciated the discussion outside of the classroom with peers or any one of the resource people available for additional support.

It was clear from some student comments that there had been particular tutors who had successfully disengaged students with- "too much talking, no interaction, no participation, no exercises". This appeared to be an uncommon and isolated situation for the students reflecting on their mostly positive experience with tutors. However, it had received a luke-warm response at the time.

The tutors' expertise on the topic was acknowledged, however the tutoring style was not a good fit for this group and they expressed this openly. It is evident as we proceed through the themes from the student perspective that the tutors exhibited a willingness to support the student learning by a variety of means.

Interactive Learning

The favoured activities or methods of teaching students found most effective to help with their learning was group work with the opportunity it provided for people to bounce ideas off each other. The commentary expanded to acknowledging that tutors provided heaps of exercises, activities and interactive group work to embed the learning. There was a focus on making the learning practical and applicable to their work environment.

What was powerful for me is that the tutor recognised who we were and that the way we liked to learn was by being able to talk, do and reflect and the introduction of materials that were meaningful to us, so that was really awesome.

A lot of time was dedicated to discussion and dialogue both in class and outside of the classroom setting. The chance to be privy to other people's perspectives was powerful.

Students welcomed the provision of different medium to support their learning ranging from hand-outs, visual props like flipcharts, through to communications facilitated via email. The reading groups were particularly enjoyed by students and the benefits of such exercises became evident and spread the responsibility among individuals. They made mention of the satisfaction also gained from the range of guest speakers that were invited in to provide an account of lived examples relevant to the course subject.

...pai ki au tērā, ngā visuals nē, kia kite a kanohi nē, pai ki au ērā ngā pepa, pai ana ngā pepa me ngā mea tuhituhi engari ko te mea pai noki ko te kōrero i waenganui i ngā tauira..... ahakoa kōrero i runga i te āwangawanga i te aha rānei he kōrero ano, kei reira ano ngā hua, hei kapo mai, hei tango mai.

I enjoyed the visuals, being able to see it face to face, I like the paper hand-outs and the writing but the thing I enjoyed most was the comfort of communication, although we spoke about things that had put us under stress there were still supportive outcomes and we were able to walk away with new solutions.

Use of Te Ao Māori

Students claim that tutors were aware of their limitations around Te Ao Māori perspectives. Some commented that these limitations meant that not a great deal of material was used “because they were out of their depth. They knew there was a need to bring someone specialised in which they did”. Others felt that there was a concerted effort that came through in the hand-outs, the workbooks, and the readings. A point was made that there was a gap in the philosophical underpinnings of the Māori content used, therefore it was difficult for them to work with and the discussions tended to be quite superficial. Students were conscious that tutors were comfortable with outsourcing the expertise relevant to Māori models of practice, or applying a Māori lens by introducing guest speakers. However it was also noted that some tutors in the early stages of the programme appeared to be more familiar than others with Māori models from their experience of working with indigenous peoples.

They gave the Māori perspectives the same respect as they did the Western models.

Students discovered some clear differentiation between the Māori perspectives in comparison to the Western models provided, however they also found that tutors were skilled in using them in a complementary manner to deepen the understanding and provide clear validation of Māori frameworks for some of the students to identify with more confidently, as Māori. Students were encouraged to use their own cultural models at every possible opportunity and felt that tutors treated this knowledge respectfully.

They even used examples of Māori models to make western models clearer.....the Māori theories are much wider and that much broader while the western theories are quite clinical so to speak.

Ehara i te mea e hakariterite ngā mea rā, ēngari ka kōrero, - anei rā he whakāro, he whakāro ano pēnei i ā tātou tūpuna nē – nā ka panga atu tenei ki runga i te tepu, ka waiho mā rātou hei kai he aha rānei. *It's not that I am comparing, but I say –here's an idea, an idea that is similar to what our tūpuna thought of – so I throw that on the table and leave it for them to think about it or use however*

Some students did however feel at times an absence of different cultural perspectives in terms of the learning.

So, methods and activities with a cultural flavour would have been more beneficial for me, well at least to allow us to have a cultural perspective in terms of the learning.

Others felt differently about the same issue using the statement; “tēra, tēra” (there and there) to illustrate that you could take the concepts and make parallel comparisons or assessment about the differences between each model or theory alongside the students’ worldview. This was perceived in this instance to be an opportunity provided and a responsibility for each individual to decipher how useful this material was and whether it was complementary to their own analysis of the subject.

With the non-Māori models we were able to draw bridges or weave them into the Māori models and all the time I felt validated in my own Māori world view of thinking, so that was really important to me and I really liked the way the teachers, or Unitec and Te Rau Matatini had put so much thought into that when they offered the opportunity out.

Ko te mea pai hoki ko ngā mātauranga o te ao Pākehā, hei painga ano mo mātou i roto i a Motueka, ka kite au, ā he hua pai ka puta mai i tenei engari me tāpiri pai ki ngā mea Māori kia mohio mai ai te iwi. *Another good thing is I can see the value in using the Pakeha knowledge however I see the need to interpret it alongside Māori and together these will help the people in Motueka to understand its worth for them.*

Tutor Perspectives

Endorse and encourage learners to have authority and responsibility for their own learning.

Themes

- Facilitation of student knowledge
- Cultural relevance
- Flexibility and responsiveness

Facilitation of Student Knowledge

Tutors found the ability to assess what the students already knew about each subject would shine some light on what they needed and what they may want, in the form of content. Where this contextualisation was applied it raised the motivation of the students to engage with the topic. It also promoted an opportunity for the knowledge from within the group to be shared. More designated reflection time for deeper conversations to occur was noted by tutors to work best with this cohort. Tutors commented that they had faced a huge advantage in getting to know the cohort

as they were together over a two year period and had formed a culture of learning and whanaungatanga within the group. The noho required tutors to spend more time than usual with students over meals and time outside of class and through this expectation of attendance, it had created a more relaxed and interactive learning environment.

The prospect was ever present for tutors of this cohort to take advantage of the small group work to emphasise the learning in class. Tutors were witness to the value of small group discussion and interaction, “the group work has worked really well”. Within the smaller groups it empowered students to share perspectives, work together, question each other, learn from each other, take some individual responsibility with the exercise of reading an article and then provide a summary to the group. Similarly using the method of “think tanks” to provide each other feedback and practise this kind of method of exchanging ideas and perspectives.

Drawing on their own experiences ,and their own stories has been really important.

A concerted effort was applied to recognising strengths and drawing on the existing knowledge among students in relation to the various subjects they were engaged with in class.

When people can draw links between existing knowledge and new knowledge I think that is particularly powerful.

A favourite theme from the tutors, that emerged, was facilitating the knowledge in the room from the student cohort. The topic of the Treaty of Waitangi generally would require more time and discussion for example, as the individual accounts helped to flesh out a collective overall understanding of events or strategies for implementation into the work place.

I think the most powerful moments have definitely been when the students are in groups discussing those Think Tank moments when they have been discussing each other’s ideas and utilising te reo, and utilising their own Māori values to fully understand and trying to connect and they have been doing the connecting back to the theories and models that we’ve provided from a Western culture.

Cultural Relevance

Tutors expressed a level of consciousness that had been gained through the interaction they had had with a Māori cohort of students. Much of this was based on reflecting on what some of the learning had been for themselves in regard to unique perspectives they had been exposed to that pertained specifically to a Māori worldview. Being aware of the kawa (ground rules and protocols) established within the group for example and adhering to it as the tutor, was their responsibility. Tutors agreed that this would definitely have been reinforced by tutors having a basic understanding of the culture and language and being in a position to fully appreciate and respect the different leadership roles

some of the students had in this cultural context. Another insight was the need for tutors to understand that the Māori cultural capability and knowledge from individual to individual among the Māori staff and students was hugely variable based on their upbringing and life experience. No assumptions could be made about the level of support required or experience that existed among the group, to draw upon.

A specific reference was made to the importance of using Māori stories, concepts and literature to reinforce that recognition of prior knowledge and “build a bridge between Māori learners’ knowledge and Western concepts”.

There was an acknowledgement pertaining to tutors needing to educate and equip themselves by reading and incorporating more Māori specific literature. There was also an openness and willingness to accept some coaching, support and advice on how to facilitate their own learning. Some regarded the examples and material from student discussion and assignments a ready source that they could utilise and develop as teaching resources. From the three years of trial and error one tutor highlighted the benefit she had experienced with the subject being introduced within a Māori context from the beginning of the course. This deliberate action to situate the programme in the marae setting had proven to make the learning of what followed easier for the students.

For others the notion of not having to be the expert around the Māori content was a relief that they felt comfortable with and reiterated that exposure to this knowledge was part of their own learning.

Flexibility and Responsiveness

In the tutors’ interactive time with the Māori cohort a range of expectations presented as their specific responsibility to address and inform their teaching and learning effectiveness. A team approach to planning the creation of content and facilitating the learning was suggested as an essential component.

Team teaching was another complementary aspect of effectiveness. Working as a team enabled teachers to revisit the content and monitor the pace of students learning acquisition in the classroom setting. It offered the ability for current subject tutors to broker an introduction for incoming tutors and a social opportunity to sit in over meal times or after class to meet students. This aided the ability for tutors to assess the experience in the group beforehand and interact on a less formal level. The time spent outside of the classroom hours though demanding on individuals’ time, was an investment that made a huge difference to the transition between different tutors into the same class.

Tutors were aware that they had the responsibility for researching their subject matter to source content specifically beneficial to Māori. Some tutors however were convinced after this teaching experience that there was a need to be less content driven and more flexible around adapting the speed and content in consideration of incorporating more culturally relevant examples. It was also indicated that more examples could be drawn from the group itself based on their involvement as employees in Māori organisations. In order for the students to connect with course material it was evident to tutors that appropriate and specific Māori examples needed to be more visible and referred to within the teaching resources. Some energy had been applied to using Māori images in

teaching visuals, and where confident, tutors' use of Māori words or phrases was interwoven into the delivery.

As pragmatic tutors, time, energy and commitment to their subject matter motivated a range of creative means to attend to the needs of the all Māori cohort. Some tutors supplied Māori literature to fulfil this requirement and promoted opportunities for students to discuss the material. This included using pictures of Māori society in action and examples of current affairs from the media.

Others drew on effective practices from past experience like approaching learning through holistic models of engagement, storytelling and modelling workable teaching methods shared among their peers. The idea of Think Tanks, where there are both individual and collective responsibilities to contribute, and share their knowledge, was endorsed, and ideas on a specific topic was seen as mimicking the hui format in allowing all voices to be heard.

Through the tutor feed-back the written assessments appeared to have been enriched by the amount of group work that was promoted in class. The discussions and thinking that transpired in the group work proved to have embedded the individual's learning to a greater degree that came through in the assignments.

The individual work gives them the chance to actually set their own standard and know what they're actually doing and then actually in the group work I think that they actually work well.

Tutors identified their responsibility to be responsive to energy levels and talked about their management of student interest via taking breaks, using humour, music and movement by way of student led waiata and Māori tai chi, or tutors using music to lift the tempo or mood in the class.

One tutor mentioned making the effort to provide time for learning exercises was beneficial to digest the learning. Another theme that was a prominent teaching method that had proved to be effective was the deliberate application of learning using practical exercises.

The application thing is a powerful learning tool.

Scholarship Partners Perspective

Learners are demonstrating authority and responsibility for their own learning. A Māori world view is injected to the learning content.

Themes

- Partnership Intent
- High level of student engagement
- Personal growth

Partnership Intent

The person representing Te Rau Matatini in this research project asserted the original intent of the partnership arrangement with Unitec was to establish a unique noho environment within a mainstream institution. Through this medium a workable model of delivery to best accommodate the particular needs of the participating students would be set in place.

It's adamant that it has to be on the marae, has to be, cause that's the uniqueness around this whole course.... They only made it through this course because it was able to fit around their work hours, fit around their whānau hours and it cooperated around the Māori methodology of learning as well too. It's based on Kaupapa Māori and the outcome is about whānau ora always.

The intent also according to the interviewee was that graduates of the programme would become role models for others from the industry, in encouraging others to think about study options. Graduates would be able to tell their stories of their journey and thus promote the numerous factors they had experienced that had contributed to their success.

Allowing the student from previous years to come and kōrero is fabulous and the best advocates you can have for the programme and celebrate the graduation by promoting the students in the communities, promoting them on the websites, promoting them in all the posters, everything that you can celebrate the hard journey that some of them have had.

High level of Student Engagement

When the interviewee came to analysing the observed student engagement with the programme it became apparent that their learning outcomes had had a substantial positive influence on many of the students personal confidence and ability. Students were able to assert themselves verbally and were feeling better equipped to deal with things like difficult situations of conflict back in the workplace. The interviewee drew these conclusions from her observation of how group dynamics were managed throughout the year when she was present at noho. Students were active guardians in maintaining tikanga. They demonstrated whanaungatanga and manaakitanga among themselves and with others who came into the noho zone. Natural tuakana / teina relationships were formed and exercised when it came to supporting each other at different times for different reasons. The students modelled immense respect for each other. They looked out for each other both in the classroom environment and outside.

...they would challenge each other's thinking but they would never challenge each other's person, their mana.

The students developed a supportive work ethic and communication amongst themselves and became well versed in self-directed learning. Those stronger and more versed in mātauranga Māori

were willing to provide mentoring for those less skilled. The reciprocity would occur in situations where some individuals' skillsets or experience were more prominent for specific learning tasks than others, and the same level of support and respect would be experienced.

Student's responsiveness to the Māori content became apparent. Some were comfortable with the extent to which Māori material was utilised, and others expressed some concern for what was lacking. This was reflective of the range of competence and comfort across the rōpū membership related to tikanga me ōna reo.

The resilience of the students, in particular those in Christchurch was revered and a sense of rangatiratanga to complete the study as a responsibility to their community's leadership requirements, became the driving force.

Employer Perspectives

Learners are able to assert their leadership responsibility within the organisation by contributing Māori dimensions of development.

Two employers were randomly selected to be interviewed regarding their observations of their employees who were participants on the GDNFPM, and the benefits or changes in their practice that involvement with the programme had produced.

Both employers made reference to experiencing a different level of awareness in their employees. There was an indication that some reading and class discussion had had an impact on their thinking. Employees demonstrated a more attuned self-awareness in the strengths and skills they possessed and a consciousness about the kind of leadership qualities that were required of them in the organisational environment. Their use of terminology and language relevant to leadership responsibilities was evident and there was an increased confidence in their contribution to staff meetings around new ideas for improvement to processes, practice and communication among their peers and with management.

Their increased confidence according to the employer observations had enabled them to introduce alternative models of practice more suited to their organisations. The kind of resources produced through their engagement with the programme and the increased contribution of ideas and suggestions from the employees to areas of policy and organisational development had been received positively by employers.

Māori models of practice were shared and discussed in each work setting as suggested food for thought to inform existing operational models. These models were known to employers and the merits of their relevance to organisations were acknowledged.

Summary of Rangatiratanga in Action

It is evident that each participant group has been affirmative with their responsibility to the rangatiratanga of the learning environment and what they have gained from their time with it, and each other. A conscious attempt was made to include material that would provide a Māori angle to the course subject on the tutors' part. Consequently the students felt a confidence to comment on

how best this was received, and what their own actions had been to contribute and engage in the learning.

From the observing positions of Te Rau Matatini and the employers, the learning environment had offered a space for participants to interact and behave as Māori with an assurance that it was a safe place, where there was a respectful response to the students learning needs and encouragement for their voice of experience to be heard as contributors to the learning.

Wakaritenga - Legitimacy

Introduction

Wakaritenga is quantified by Unitec as legitimacy and speaks to the right for each partner to co-habit the learning space, speak freely in their chosen language and to use the resources provided to benefit everyone concerned. Within the noho learning environment legitimacy can be expressed by how safe students and tutors alike feel to be able to offer up opinion, request clarification, question openly the information shared and have a sense that power sharing is evident as part of the domain of knowledge transference.

Each party shares a responsibility for the monitoring, implementation and assurance that this factor is indeed a crucial part of teaching and learning. This principle and how it was actioned in the noho environment will be explored further in the statements of the interviewed groups.

Student Perspectives

Learners have experienced a legitimate right to be present in this environment and to speak freely.

Themes

- Positive learning environment
- A sense of safety
- Sharing of knowledge
- Relationships and communication

Positive Learning Environment

In particular students experienced the setting's suitability for both those who liked the group's collective learning and those more inclined to work as individuals but gain the learning through participatory exercises. This suitability was further qualified by the learning taking place on the weekend where there was an obligation to stay together, and where tutors and other support people were available for help. Students appreciated the consistency of the same venue that offered weekend study, accommodation, kai, a structure timetable to allow for planning, and the comfort of the entire noho setting which involved tikanga. The setting helped the students focus and it was enjoyable.

Although there was a promotion of noho style of learning, that is, residing together in the wharehau or learning space, some students did have difficulty with the expectations of interacting fully in this Māori setting because their prior experience had been in a mainstream tertiary classroom environment, and with little interaction with the lecturer. Alongside this discomfort for some was the added requirement of living in, that some felt was a contravention of their right of choice.

Others felt strongly that their experience of the noho setting and the teaching and learning pedagogy practised by the tutors could potentially be a comfortable option for both Māori and Pākehā.

The environment for learning is actually quite conducive and I think it's actually a good learning environment for Māori and Pākehā.

They acknowledged the breadth of knowledge of the tutors and valued their experience that they brought to the learning. The explanations and practical activities kept students involved and engaged, and embedded the learning content. The student felt that their own knowledge was recognised and valued and further enhanced the opportunity for Māori and Western models to complement each other.

The fact that tutors chatted socially over kai and stayed behind after class to help further clarify any individual issues demonstrated an interest in the students as individuals, and a commitment to their learning success. The presence of other support people around who provided good information and guidance specific to assignments, made students feel nurtured in this environment. Tutors were constantly checking in on the students' wellbeing.

A sense of safety

Students expressed a specific kinship that was formed in the very early stages as a result of being welcomed through pōwhiri into the institution both in Auckland and Christchurch. These foundations created a point of connection and familiarity with each other and the tutors that were consolidated through this traditional ritual of engagement. Following this formal process of early encounter, students also recognised the value of setting up ground rules as a group. Together these processes promoted camaraderie, an expression of aroha, sharing, belonging and caring for each other. In Auckland the Kai Awhina from Maia was recognised as the one consistent source of support throughout the two years that was essential to maintain their enthusiasm and belief in their ability to continue through to completion. This in turn generated an environment where confidentiality was valued therefore it was safe to share information, unload issues and talk openly. An appreciation was expressed about the fact that any conflict that arose was dealt with minimal disruption by following initial collective commitments to the ground rules. A trust in the tutors was formed easily as they were introduced to the group's ground rules, and the group became accomplished in motivating each other throughout the study.

For one student they felt inspired and confident ... "it certainly gave me a great sense of safety enough so that I even kōrero-ed Māori, which I don't do...but enough for me to do that then, for the first time actually ever."

Small group interactions were accredited with assisting the students' ability to share their knowledge more freely and with comfort. However for one rōpū there were some hesitations in the initial stages around critiquing or comparing openly their experiences of organisational management as the membership of their group was from a very small work sector of a very small community. They feared a potential backlash which equated to a lack of trust around confidentiality in the class forum. Some felt protective and guarded about sharing specific issues and were conscious of their professional loyalties being threatened. There was some difficulty in the group sharing examples of practice associated with management roles in their organisations because of the various groups represented in the class and the restrictions that became obvious. Some of the students found that this compromised their contributions in class.

In one cohort, some specific concerns were raised about the difficulty some students encountered with trust and confidentiality as the group recognised the dynamics and potential vulnerabilities that were present with the expectations of the programme to analyse their organisational strengths and weaknesses on each course subject delivered. With the small size of the community where students lived and worked, the degree of separation between the different agencies and the internal politics of these organisations presented a challenge for students to maintain a confidence in their safety to be candid in the class forum. The familiarity of personnel, coupled with the close networks as a specialist group within the industry (Māori mental health), and the connections within the general Māori community heightened this anxiety for students.

With the opportunity to share examples of safety related issues through this research project, students felt compelled to share their uneasiness around the recruitment process they had experienced leading into the start of the programme, and then the impact this process had on particular students with special support needs and consequently the other students. They expressed a lack of safety applied to recruitment of students. For those requiring specific support, having attended the first two classes, there was an evident limit to their academic ability, and they had not been prepared for the expectations and requirements of the study programme. Consequently they suffered a sense of being overwhelmed and failure and they dropped out from class at a rapid rate. The remaining students who were interviewed in this research project shared their own perceived failure to provide the required level of support to prevent this situation from occurring. They felt a long term grieving of responsibility for what they perceived to be a preventable occurrence.

These issues were discussed between Unitec and Te Rau Matatini throughout the delivery of the programme. The background to this situation and the selection process is explained further in the analysis of document data. It is important to acknowledge though at this stage, the issue had created a bad taste for some students who felt strongly that the recruitment process and entry criteria for the programme needed to be a joint responsibility of Unitec and Te Rau Matatini to guard against a repeat of this incidence.

This rōpū were affected significantly by the 2011 earthquakes. One concern that impacted on the programme delivery was the cohort having to re-locate to a safer venue. Safety became a prevalent consideration for these students in Christchurch.

The venue that these students in Christchurch finally settled into by the second year became a safe haven for them, and a place that they enjoyed having class together in becoming a whānau.

Sharing of Knowledge

Tutors played an important role for students in creating an atmosphere that promoted a positive culture of learning. By encouraging people that all views were valued and that you were invited to talk about anything or lead discussions, students soon felt good about being there. With this sense of safety a relaxed and trusted forum was created, confidence was built and it became easy to share stories and celebrate peoples' experiences. Tutors were also acknowledged for reassuring students to think as Māori, and utilise their instinctive experiences of specific examples from their experience of a Māori world view.

Ehara i te mea e ngarongaro tātou ki te pō engari e tū rangatira ana i roto i ngā pēhitanga o te ao, ko ia te mea tuatahi. *The main thing is, as a group we stand tall as descendants of chiefs in this world despite the oppression that our people have been subjected to.*

On a teaching and learning platform, students reiterated messages around specific pedagogy that had made an impact on their learning. One student equated the style of delivery to an old fashioned setting of “back in the old school days” without computers and where face to face student/teacher dialogue was the primary method of learning. This example exemplifies the experience of lots of interaction between classmates and the teacher, story-telling, and the ability to ask questions and have them attended to immediately. The responsibility as individuals to accumulate the relevant learning and maximise the opportunity for enquiry whilst in the noho environment, was promoted consistently by tutors as an expectation. Less traditional methods were highlighted also, like the presence of toys for the tactile learners, the informality to offer up discussion points or opinion, and the benefits experienced of group work. Students generally liked the pace of the learning, but disliked the expectations around learning journals. One student was however inspired by the prospect of only recording the “Aha” moments, as a practice. The self- analysis and self- discovery experienced by student participants on the programme was noted as a unique and an unexpected development for them.

Relationships and Communication

The relationships between students and with teaching and support staff were established and grown over the two years and played a huge part in the retention and success of students on the programme. These are best described as the level of connectivity that was nurtured and the interdependent dynamics within the cohorts that fostered for students a new whānau. This new whānau had the ideal environment to be able to recognise each other’s individual skills and appreciate the collective strength of knowledge they had to draw upon throughout the duration of the study. These relationships went beyond the noho.

It was an environment that recognised the learning doesn’t stop when the wānanga stops and that was awesome.

They maintained this level of connection and peer mentoring back in the workplace as networks of expertise and support to each other. One student spoke about the opportunity to mix with a range of different people from managers, to kaimahi (workers) and whaiora (consumers) was especially a rich learning experience. Another mentioned that as a Māori learner this collective style of course delivery was the central reason for survival “because we (Māori) actually need one another”.

Ahakoā te nui te tū o tētahi, te totara, te kauri te aha rānei, heoi ano, ko ira hei taumarumarū i ngā mea poto nei, ngā tipu, ngā rea, ngā otaota, kawakawa aha rānei.

It doesn’t matter how tall the totara or the kauri tree are, they all stem from the same foundation and are there to protect or shelter the smaller trees and plants.

Additional to this was the appreciation for the interaction that was able to occur and the access to tutor time that was made available. Students felt genuine concern for student wellbeing and success

was expressed by the tutors and support people. Tutors along with Te Rau Matatini scholarships, Maia (pastoral, academic and cultural) support, Christchurch Polytechnic Institute of Technology, He Korowai Atawhai and the whānau of students themselves provided a winning formula for both cohorts.

The majority of students perceived most tutors as very open to feedback. They felt encouraged regularly to provide feedback and felt it was well received.

They were more than open to anything really, and they always looked at it in a positive way, not a negative way.

Those students that claimed to be pretty vocal were aware that they were often exploring clarification and asking the questions that would benefit everyone in the long term.

...the way I learn is by asking questions, well then I'm going to ask questions.

Others spoke about giving tutors immediate praise at the end of the day if they enjoyed the content of the day. They were in agreement that there was lots of time and opportunity for two-way feedback as they felt engaged with the tutors who were present all weekend.

Students commented that their confidence to ask questions took some time to develop within the class groups however tutors openly and regularly invited opportunities to question or debate the information shared in class. Students felt that the whanaungatanga practised throughout the programme definitely strengthened their ability to provide feedback freely. This was further qualified by the comment about the relationships formed between the students and tutors "they genuinely cared about us". However, some students did recount that if the content wasn't understood or was confusing, more often than not the students sought clarification among their peers after class, or with the support people available to them. For some this opportunity to confide in a less public arena was less threatening and gave them the chance to tease out other classmates perspectives on the same subject matter.

Others recalled an instance when questions asked for further clarification were left unanswered in class and they felt brushed off. However, this was not a common occurrence. In this example students recognised that there was an issue with the pace of the tutoring and there was a plea for Māori examples to make the content relevant. They conceded that the tutor was unable to fulfil this request in both cases.

There was a concern expressed that feedback appeared to be invited haphazardly, therefore it was not a consistent practice. This kind of inconsistency was evidenced by a further comment from a student who highlighted that it would have been useful for students to have been given some feedback on the collective course evaluations at the end of each course. Another example describes feedback from two different tutors who responded to a student on a draft assignment, and resulted in conflicting feedback. Other students took responsibility for their sometimes complacent response to feedback stating, "we've had every opportunity to give constructive feedback to our tutors, but

probably it's by chance rather than design". In the main, students realised that feedback was welcomed regarding their contribution towards improvement of the programme and for tutors' professional development.

Ahakoā ētahi o mātou ka wero atu ki a rātou, pai tonu te wairua o rātou mā nē, ahakoā, he nui ngā wero puta mai i ēnei o ngā wānanga nei, he haka wero ki ngā kōrero nē. Nā te aha i pērā ai? He aha ai? Nē, ēra o ngā mea. Engari ko taku mo aua taupatupatu i waenganui i a mātou, pai ana tērā, pai ki au tērā, ahakoā te tū o te tangata mo ana kōrero, pai ana tērā, ko ira te āhua o rātou mā. Kua āhua mutu pea tērā āhuatanga nē, haere i runga i te hūmarie me te ngāwari i ngā wā katoa engari he āhuatanga anō tērā. Te tū ki runga i te marae-ātea, te tūtū mai, te hakatakoto te wero mo te aha ranei, kia pupū ake ngā whakaaro, pai ana tērā, me tērā mea, he aha te kai a te rangatira? He kōrero, he kōrero, he kōrero.

There were a lot of challenges that were experienced in this learning environment, why did this happen? People treated each other with respect and dignity at all times which allowed this kind of kōrero to happen comfortably. Being able to express your own opinion is a practice that has died out and so I have enjoyed the debates and the different opinions shared. Like the way the marae ātea is intended to be the place for such kōrero. Challenges are laid down, opinions are expressed and that is good, this is the place.....as the proverb goes, what is the skill or mana of the chiefs, it is the power of speech and great oratory.

An appreciation from students was that the tutor's expertise was from experience and not just theory. Where theories were imparted that appeared not to have been the practised experience of tutors, some students felt justified to question the effectiveness of such theories, if the tutor had not in fact worked with the example themselves. Another area students felt encouraged to demonstrate or offer up thoughts on were the introduction of Māori models to help reinforce the Western models used by tutors.

He nui hoki i puta mai i tāwāhi, pai i runga i te pepa nē, hei theory nē, engari ko te mea kē, me pehea e whakatinana" *"There were many good theories that came from overseas and were shared in this forum but the thing is how do we put it into action?"*

Tutor Perspectives

Propose and maintain that all learners have a legitimate right to be present and to speak freely.

Themes

- Tutor responsibilities
- Cultural dynamics
- Learning responsiveness and development opportunities

Tutor responsibilities

The attitude of the tutor resonated as a priority requirement for gaining a positive, involved response from students. Where mutual respect had been established students felt safe to be honest in seeking clarification or participating fully in class. Tutors who showed an interest in the students as individual personalities were able to enter into personal conversations outside of the classroom or over shared meal times, which helped with “drawing on the student’s knowledge and facilitating that with each other”. This rapport also aided the ability for tutors to adapt the content based on the relevance and knowledge of the collective group.

It was apparent in the responses from tutors that there was a general consensus that there has been a commitment and deliberate attempt on behalf of tutors to create a safe environment for students. “it’s not by mistake either it’s by design”. This is qualified via several different means including “building a relationship with Maia” and nurturing “a strong connection with Māori staff”. Creating the occasion for tutor contact with the group prior to the tutor delivering their subject in the classroom setting was staged. This was done to build a rapport and provide a sneak preview to the group dynamics and feel for the structure of the teaching environment. “Huge conversations” were facilitated between the students to establish a kawa or set of ground rules for which both tutors and students agreed to take responsibility. The welcoming of any and all individuals into the setting would be identified as one of these protocols “I think the important part really is the stuff that is set up in the very early stages”.

The physical set up of the classroom was highlighted as a contributing factor to create a safe learning environment. This ranged from how the room was set up with seating whereby “everyone can see each other”, through to, how information was presented on the walls, what symbolism was displayed and what proverbs or sayings were visible. All of these procedures were carefully considered by tutors.

Another point agreed among tutors would be the duty to partake in kai as part of the expectations of socialising with this cohort.

The point was reiterated that the tutor responsibility would be that their facilitation ensured that the students had all the necessary tools to learn.

...when the task is not clear that’s very evident and de-motivating for people.

Tutors agreed that experiential learning needed to be modelled and given practical examples. This approach was best received “in groups rather than as an individual”. A natural order was developed within each group that created a comfort with “lots of opportunity for group learning has worked well and that’s been a real plus for this programme”. The interaction and conversation were a vital part of digesting and reflecting on the learning in preparation for the individual written assignments.

The final theme relevant to tutor responsibility was an emphasis around the sharing of power to maintain a balanced co-existence with the cohort for tutors. It was stressed that tutors needed to

“practice what we preach around being student centred”. They needed to be clear about their roles to model this practice, of being the guardians and facilitators of the learning. The experience provided a degree of learning for the tutors that was more pronounced than other cohorts and levelled the occasion for reciprocal learning to occur. “the non-Māori staff [who] see themselves as learners in the environment with Māori students”. Where the group established the ground rules and proceedings associated with the classroom/noho, it would be the tutors responsibility to honour and respect their chosen approach and “be there to support” and “create that safety”.

Cultural dynamics

An awareness of cultural nuances and dynamics within the cohort also featured as an advantage for tutors to respond accordingly. Within the Māori cohorts there were observed specific dynamics around the status of the natural orators and seniority of members from within a tikanga Māori context. Tutors commented on needing to be attuned “just who speaks before who else, so when I go into a Māori setting my radar is already on to that as well”. The practice of mixing groups and disturbing these dynamics were treated respectfully and with caution “the mixing of groups became really quite important”. It was stated that it was fortunate that tutors on this course “had a more holistic view, a more rounded view of what was important...” assuming that they were better equipped and sensitive to these considerations.

The use of te reo Māori was in the main applied to the formalities of opening and closing the day in class and when whakawhanaungatanga occurred. Tutors didn’t observe a great deal of te reo Māori practised, however felt that there was an acceptance for the te reo Māori spoken in class from students who were limited in their ability to understand Māori language. One tutor made the point that it was up to the tutors to support whatever was modelled among the group and the groups approach to the practice of their culture. This was followed with a pointer that the responsibility of the collective was to ensure the inclusion of all its members. The use of te reo Māori presented as a barrier for some tutors, and for others it just complemented their educational philosophy.

I don’t have to actually understand everything....I don’t feel like I need to control the conversation, or vet it or, because I guess my educational philosophy is....I think it’s the team’s educational philosophy is that people know what’s best for them and people bring their best intentions to whatever they do so, peer learning does work and people will learn what they will learn from each other so you don’t have to control it or shape it you are just contributing or offering stuff up so, for me it doesn’t feel like a problem that there’s large slabs of conversation that I don’t understand.

The ability of the tutor to determine that the learning is happening, when they don’t have a command of the language being used, was highlighted as a challenge. Tutors felt a need to ensure there was some understanding of the content among students. However, those tutors who wanted to know, for their own learning, what was being discussed in te reo Māori felt comfortable to just ask what certain phrases meant. Tutors became attuned and familiar with common terms, phrases, greetings and expressions that were interwoven into conversations. For many of them

pronunciation was a struggle and a lack of deep understanding of te reo Māori became obvious, and some tutors realised their limitations.

A vulnerability and admission from tutors regarding these shortcomings offered an opportunity for the reversal of roles for students and tutors where the students were forthcoming with coaching pronunciation and translating or deconstructing words to help the tutors to gain a basic understanding.

This kind of reciprocity highlights the conditions that enabled pedagogy like Ako to be animated in this environment and the occasion for both tutors and students alike to undergo an informal interchange between the learner and the teacher.

Learning responsiveness and development opportunities

Within the theme of teaching and learning responsiveness, the tutors highlighted three areas that were prominent in their experience with these cohorts. These are all closely inter-related and include peer learning, experiential learning, practicality and group learning.

The peer learning is based on the evident enjoyment and interaction between students. The conversation was rigorous at all times and generated a rich contribution to group discussions, accompanied with high energy and laughter “loved the active stuff”, “students have contributed more when they have both had time and small groups to work in so they can work together around, when it’s a clear task”. A point was made that with time, instruction and small group dialogue, the impact of group learning was maximised.

A large contributing factor to this was how the practicality of learning was conveyed; “they did really elaborate skits” which in itself illustrated an application of theory into practice by acting out live scenario.

Here’s the theory, now go away and do it, now go away and talk about it, now go away and have a practice with it, now go away and have a play with it, and the proof would be in the pudding . I get most excited and motivated about when I see it taking off and generating its own energy.

This theme notes how the teaching pedagogy influenced a sense of safety. Applying the employment of theory to practice was observed by tutors as effective for students via the use of “lots of stories”, “group activities” and the encouragement of movement. The choice to participate in activities along with the supply of toys for kinaesthetic learners assisted with imbedding the learning. The development early on in the creating of rōpū ground rules helped both tutors and students to embed expected behaviours and respectful engagement protocols to guide their interactions in the learning environment. One tutor advocated a desire to normalise the introducing of Te Ao Māori models by making them central to each subject, rather than tagged on as alternative points of comparison to the learning, later in the curriculum.

From the teaching and learning pedagogical perspective the following overarching statement qualified the position of the tutors in relationship to te reo Māori.

Realising now that where ever we go they are now so genuinely committed to look at bi-culturalism and to understand it fully before they move on to look at other parameters, it's so exhilarating.

With this in mind tutors spoke about the respect that they placed on the honour of being part of witnessing te reo Māori spoken openly on the course. As facilitators of learning it was perceived by the tutors to be their obligation to assess the extent and range of expertise within the class and encourage peer support learning around the content. Some tutors also discovered that to fully engage it would require an effort on their part to acquire te reo Māori and identify those with a confidence in te reo Māori to be able to approach for support with the use or understanding of specific terminology commonly used by students in class. Those tutors who did have some basic te reo Māori acknowledged that use of phrases helped students to be more comfortable in the learning environment.

Scholarship Partners Perspective

Learners are asserting their presence and voice in the learning environment.

There was a display of leadership that was asserted in each group at different times and by different individuals that contributed to the effective management of the group and its dynamics. It was observed that individuals who had real live examples to share about various scenarios or models of practice up for discussion in class were in a position to model the ability to speak up, share their experiences and feel safe about doing so in the group.

As others became more confident and shared their stories it would allow others to open up and then they shared their stories, so they gained more confidence in listening to other people talking.

Employer Perspectives

Learners are supported and encouraged to share their learning in the workplace. Resourcing is provided to enable this.

The employers commented on the sharpening of some skills as a result of the programme. These included more concise written skills, more diligence applied to meeting reporting expectations, and a greater access to a wider set of literature and people resources. There were apparent behaviours demonstrated such as an appreciation of decision making responsibilities that were particularly difficult and would require some formalities and strength of character to deal with. Perhaps those behaviours were not previously recognised or acted upon so readily.

For one of the employers there was acknowledgement that the increase of confidence as a result of participation in the programme had enabled their employee to take up the challenge to apply for a

more senior role within the organisation. Another employer noted that an employee's greatest learning from the course was a realisation that the skill set and breadth of leadership expectations within their organisation in fact extended beyond what the employee was prepared to do, or was best suited for. This had been beneficial to both the employee and the employer in this circumstance.

One concern noted by one of the employers was that there was still a gap in the employee translating the theory into practice. An example was when it came to improving aspects of the organisation's culture, or taking the lead to model the implementation of changes to organisational procedures as part of a review. Employers' observed that their employees certainly demonstrated a greater awareness and understanding around processes and need for them however, there was still some support required to enable them to apply the learning in the work setting.

Summary of Responses to Wakaritenga

The contributing factors of a safe environment, trust established through whakawhanaungatanga and a commitment to reciprocal responsibility for any learning that took place, presented as the key components to a demonstration of wakaritenga. Wakaritenga refers to the genuine rights of the learner and teacher to exchange knowledge and value the diversity of perspectives that are present in each particular learning environment within Unitec.

The teaching and learning extended beyond the classroom and it appears that students as well as tutors became jointly accountable for this.

The presence of support experienced in many various forms appears to have contributed hugely to the openness to learning and the transference of knowledge. This cohort advocate strongly that the conversations, discussion and relationships they were party to advanced their learning and made a sound understanding of the course content obtainable.

Kaitiakitanga – Guardianship

Introduction

Unitec describe kaitiakitanga as their institutional responsibility to practice critical guardianship of knowledge. It is a bold statement taking on board a responsibility that spans beyond that solely of the institution. It belongs with every individual who engages in learning. Students are responsible for their own knowledge and learning and tutors are accountable for supporting students to realise and assert this. The other interested parties accept that this is also their function, to support the learners to become more confident and astute with protecting and exercising their knowledge. Tiaki is to look after, take care of and protect some thing or someone of importance. The role of Kaitiaki is a significant obligation and is often used in relation to land conservation. In this context it carries the duty of knowledge and information transference essential for sustainability of future generations. This section of the research tests the lengths to which each of the parties are able to practice Kaitiakitanga or support the transformative praxis of learners engaged in learning.

Student Perspectives

Learners are critical guardians of their own knowledge and learning.

Themes

- Role of tutors and other supports
- Co-tutoring
- Mutual respect

There are three main sources of support and resources that students commented on: the people (Te Rau Matatini staff providing pastoral and academic support; Unitec providing tutors and Maia – cultural, pastoral and academic staff; and peers); resources (computer and scholarships) and knowledge (readings, tutor experience, networking and individual skill gain). The extent of skill development was immense for students who gave positive feedback on the people resources available to support the learning, and candid contributions about the room for improvement they felt would enhance the experience.

Role of tutors and other supports

Students spoke highly of the tutors knowledge and generosity with sharing this knowledge. The time that they dedicated to supporting students outside the classroom made the difference and at any time students corresponded with tutors for assistance, the response times were very conscientious. The tutors encouraged students that the motivation for learning resided in their very being and a belief in this and valuing of this from tutors worked tremendously for students.

One student commented that in her experience the majority of tutors modelled biculturalism and a natural affinity towards working with indigenous people based on their backgrounds and upbringing.

I feel there is a whole generation of western people that have actually minimised Māori processes as valid, that can work, and most of the tutors would acknowledge that these processes are good and use them.

Another area that students stressed as evidence of tutor responsiveness to the Māori cohort was in the additional support provided. They observed that tutors were conscientious about moving at a slower pace and provided more time for explanation. They were available in the evenings after dinner which made a difference for students to embed the learning.

They would stay here right through until about eight or nine o'clock to make sure that we, that they were available for us in case we needed to question, or had any questions and it was excellent that they gave that extra bit so if you thought of something that you missed you could actually go up to them and they would come and show you and explain a little bit more.

Students also commented on the offer from tutors to view draft assignments and give feedback before submission.

Support was also acknowledged from designated roles provided by Maia (Unitec Māori student support service) and Te Rau Matatini (scholarship providers and partners). The support of staff from both Maia and Te Rau Matatini was being on hand to give assistance with assignments, or other study issues and further study advice. Some stayed at the noho with the students throughout the weekend and talked through the learning or were there to kōrero whatever the need was, attending to wairua through spiritual healing and cultural supervision to students.

The Kai Awhina person with Maia for the Auckland cohort, provided an outlet for relieving stress. Students were grateful for the access to computer resources, and acknowledged the scholarship provision as a major contributing factor to them pursuing the opportunity to study.

E rata ana ki te reo, mōhio pai, kotiro hīkaka ki ngā mea Māori me ngā mea o te ao Pākehā nē, e whai atu terā mea psychology, ērā o ngā āhuatanga ano. Taku mīharo, ka kōrero, ka kōrero i te reo, te moe tahi pērā i a Mā, rātou katoa, ā te noho mai i waenganui i a rātou. *One of the support people enjoyed te reo Māori, knows it well and was eager about things Māori, and the Pākehā as well. She was doing Psychology, she was very impressive, speaks te reo, stays overnight with us as did her colleague.*

The students especially acknowledged each other as colleagues and the kind of debriefing and networking that was opened up through their association on the programme.

We used that drive up ...[this refers to the travel to and from noho for students]... to close everything that was happening in the month from home and open the doors for learning.

Now I know I've got a pool of people out there who have been on similar learning, or tutors I can ask questions of who will help shape my thinking and problem solving and solution orientated kind of approach, that itself has been quite amazing to know post this course there are still those people I'm going to be able to tap into. So my networks have widened and my knowledge has grown and my understanding where to find information has expanded hugely.

A few issues for improvement were highlighted as well. Students found that specific resources, like access to Moodle, were not managed well. They had little time to explore the library as the time in class limited the time to do so, and the printer services were less than adequate.

Academically there were some shortfalls identified in the area of writing techniques being communicated and some guidance or examples around the difference between A, B and C grades for assignments which would have been useful for individual academic development. Students expressed a desire for an increase in Māori theorists and theory to be utilised in the class material, and for some, the literature supplied presented only a few articles relevant to Māori services as a reference to work with, back in their work places.

They commented that many of them had experienced barriers to accessing specific information within their organisations to source their assignments because those who are not managers are not cleared for access.

Finally there was a call for action for Unitec to provide more mentoring options from previous students. These shortcomings from the student point of view provided some unnecessary challenges to enabling students to confidently recognise fully their potential to learn and draw upon what was needed to fulfil the programme's expectations.

Co-tutoring

There was some concern expressed around the lack of co-tutoring that occurred. Students felt that Māori tutors with the depth of understanding around Māori knowledge on each of the subjects could have been more frequently used to co-tutor alongside non-Māori tutors. This integrated experience would have subsequently provided a very rich weave of cultural perspectives on the subject for students to appreciate and contextualise the learning.

As Māori we felt that it's just skimming the surface rather than taking us to a depth of new learning about Māori world views, tīkanga.

These aspects definitely pose a challenge for the programme on several different levels. Firstly it brings into question the capability of the institution as a mainstream tertiary education provider to accommodate fully the delivery of a mainstream programme to a Māori cohort. Secondly it raises some questions around whether the programme was marketed as a kaupapa Māori driven study option, or if the partnership with Te Rau Matatini assumed the intent was to fully develop the programme under a kaupapa Māori philosophical framework. The expectation of some of the students indicates that there was some understanding that the programme would provide some depth of Mātauranga Māori relevant to the qualification outcomes. The student assumptions also highlight shortcomings in the capability of the existing Māori tutor employed by the GDNFPM to inject Māori models of practice and theories into the programme, support non-Māori tutors to develop a confidence in the noho environment and with Māori students, and work alongside students in the class setting to assist with provision of a Māori worldview where applicable. These considerations will formulate how best the findings from this research will inform the programme to improve and progress for future intakes of rōpū Māori.

Not all students however were dissatisfied with the level of support the Unitec Māori tutor provided relevant to the aforementioned theme of comments. This statement provides recognition for the input that would help on occasions when the language used was clinical or academic.

...she would sort of translate it to give a good example which is good because we all come from either Māori source or mainstream and in the end it's a mainstream sort of world at the moment so it was good to have both sides.

Some students spoke about times when external Māori guest speakers were brought in, some of them presented conflicting messages that contested the learning they had acquired on the subject in class where mainstream models had been used. This could potentially be a risk factor that tutors would need to mitigate in the future. Although the co-tutoring was consciously attended to in order to provide a Māori viewpoint to maximise student understanding, on occasion the guest speaker was perhaps not the appropriate match to the group or the expertise required.

Students showed appreciation of the access that tutors had to the expertise of kaumātua and those steeped in their knowledge of tikanga among the group. Their experience was that kaumātua in the room were active in prompting them to think as Māori, and tutors were “respectful and inclusive of that happening”. They retold the occasion when this expertise was invited to lead discussions or provide an in depth perspective from a Māori position and became a co-tutoring opportunity.

The presence of Te Rau Matatini staff [described as the two student support people from both Unitec and Te Rau Matatini] was acknowledged as being visible and actively on tap as support to the tutors.

Quite regularly they would offer advice and support to Kaiako themselves, as well as the tauira students too.

Mutual Respect

The kawa of the group set in place a guide for both students and tutors to adhere to. The protocols included starting each day with karakia and mihi mihi, whanaungatanga was practised, tutors shared meals with students, support staff and students slept in the wharenuī together (when possible) and interacted socially. This was an important set of expectations mutually agreed to by students and tutors. With this kawa tutors were guided through Māori protocols and were engaged in the opportunity to be actively immersed in a different kind of learning environment to their norm.

Students agreed with confidence that tutors really made the effort and demonstrated a great respect for the different values and needs they presented as Māori students. This was evidenced through genuine expressions like, those who had a basic command of te reo Māori would begin with a mihi to the group. Some engaged through familiar waiata, and most tutors had accessed Māori examples, models of practice, words or imagery in their course material. Those who were limited in their experience in working with Māori were honest and up front about their shortcomings. They

also expressed an openness to be coached in use of Māori words, pronunciation and understanding of Māori concepts.

They insert as many Māori models as they can into the structure of the learning. They use Māori words, they used Māori leaders as examples. I think they've actually done not too bad.

A telling perception from one student was “the non-Māori lecturers were very respectful. I think they were frightened to get things wrong”. The passion of tutors was evident to students as was the humanistic approach to their teaching, the empathy and the overt efforts that tutors displayed towards the cohort and their learning.

Hoki ano ki tērā kupu o te ako, akoako mai i waenganui i a mātou ahakoa kaiako/tauirā, haere tonu ana tērā, ā puta mai i a rātou, “āe, I’ve learnt a lot off you fullas,” nē, koia e pai ana tērā, koia te tino pū o te wānanga ko tērā, teacher learning off the students sheds light, ko taua mea i waenga.

Tutors

Support all learners to be critical guardians of their own knowledge and learning.

Themes

- Commitment to student success
- Revisiting, re-vamping and re-adjusting learning material
- Open to learning from the students and other influences

Commitment to student success

The teaching staff in the main felt a responsibility to grow and promote the success of their students and boost their confidence to interact with the learning. This was achieved by constantly asking questions to assist understanding and invoke a response when the appropriate question sparked an informed response. The relationships established between students and with tutors created a willingness and safety.

There’s been a real willingness to contribute to each other with their knowledge, and a real willingness for others to listen.

Some tutors enhanced this encounter prior to class by communicating their commitment to support using the pre- course correspondence. Satisfaction was repeated in statements like;

...to me the blossoming is when they actually do start speaking in front of the rest of the group and the rest of the group listens. Particular mention was made about “some of our lovely souls who live in more of a spiritual world and how some of them, as time has gone on they too have felt they can be more public about it”.

Tutors were instrumental in encouraging students to question what they were saying and debate differing perspectives. With this assurance the tutors created the environment for growth and critical thinking, reflection and the ability to “interweave and interject”.

...whenever the information was in conflict with their beliefs. The role of the tutors was to create discussion opportunities and let them come up with the answers and the solutions....

The tutors observed the first enabling part of this was about receiving and understanding information around new concepts and ideas, and then the progress that was evident from the students to be able to challenge the tutor and critically analyse the learning. “They have grown in their ability to challenge”.

Revisiting, re-vamping and re-adjusting learning material

The tutors stated that the early testing of existing knowledge was an advantage to build on. This was done by using continuums of knowledge, using questions, presentations and discussions to generate comments and opinions on the exercises set. Feedback loops also provided opportunity to gauge where existing knowledge was distributed as individuals and collectively.

Another range of methods was applied to test comprehension specific to the course content. The subject matter really determined what was able to be used for the most successful outcomes. Most course subjects used learning journals, some required workbooks, others’ set pre-course questionnaires and interim assignments or submission of parts or stages of assignments. Open ended questions, examples, debriefing and application through play were also used by tutors. Some tutors found huge value in one to one connecting outside of the class setting which allowed for a checking in on individuals.

I present an idea or a framework ...or assessment tools and let them apply it to their organisation because it’s one thing to kind of understand something in abstract, but to really understand... you have to be able to understand to be able to apply.

One tutor accepted that there was less deliberate development of material or application of Māori context for that tutor, which became obvious in the middle of a class session-

I haven’t done a particularly good job of adapting this content or creating the space for more Māori relevant discussions.

The tutor was detached from some of the course material as they had not been part of the initial design and with this it became apparent that there was some difficulty for the Māori students when the tutor had not contextualised the material for themselves let alone the students. Furthermore, observing the student’s reception and engagement with a Māori guest speaker highlighted to the tutor the unbridled voice of the Māori world view that was generated for students to participate in and made possible through the engagement of a Māori facilitator in the class setting.

One long term tutor used his experience with narrative to build stories with student input,

I'll start to build a story, create a picture then I'll ask folk to tell me what's wrong with that, what should have been done better and again quite often I have to get folk into small groups to discuss and get back to me....

Another tutor commented on experience of less reliance on written assessment,

...the class time is where I see the richness of their knowledge and their questions, their presentations back, their discussions, their challenges, have given me a lot of insight into what they know, more-so than the writing and the assessments.

A profound statement was made about the realisation of the importance of on-going monitoring,

I was talking with the students in that time after class and we would go through one of the exercises in a bit more detail and kind of explain it and work hard to locate it in their kind of context as well and then when the penny dropped it was really satisfying as the tutor to work through a bit of blockage for people.

...you realise if we had left them like till the end we would 've lost them.

Open to learning from the students and other influences

There are three main themes in response to how they as tutors made the best use of student contributions and perspectives they have been privy to in the classroom/noho setting. The position of responsibility as the teacher is referred to in the first instance. This involved revising material each time it was used in an effort to respond accordingly to student comprehension, the assessment standards reached, and consideration of the reception from students to the material presented in class. "Intuitively I kind of revise stuff every time". The application of reflection on behalf of the tutors to the 'doing' was also emphasised...What worked well? What areas could be improved? How relevant were the exercises? Is there a need to adjust time allowances for some of the complex learning? Tutors spoke about needing to re-assess their roles as facilitators constantly and deliberate how best to capture student feedback that would continue to inform their content delivery. One example of this was to create a quiz to re-cap the previous day's learning using key words to spark student recall and random contributions from students themselves. With this kind of activity the tutor focused on the value in listening to the different personal contributions people had made throughout the day. In doing this tutors became more attuned to the importance of this information shared with the group, and that it was considered a critical piece of information gained by the learner.

Others had introduced debriefing exercises where mind-maps were utilised to provide a feedback gauge to tutors. Establishing a shared starting point was critical for one tutor who promoted the idea of sharing in group situations as part of the building blocks to learning and the need to,

Allow for storytelling and allow for a lot of understanding and questioning.

Another tutor commented that it was indicative of reciprocal learning opportunities to look for gems from students that would help illustrate the best understanding for breaking down concepts into relevant language and visual metaphors.

He said, you know what, this is the same as a pōwhiri and he explained a pōwhiri process, comparing it to the stages of group development, and so now whenever I teach stages of group development I now use the pōwhiri example, so that's an example of when the students have taught me something.

Checking in with student understanding and establishing a shared starting point was vital, as was using key words from previous lessons to help recap the learning. Quizzes became a fun activity assisting students to mind-map important points.

Scholarship Partners Perspective

Learners are valuing and contributing their own knowledge.

There appeared to be a real sense of kaitiakitanga for each other around the learning. There was a want for the whole group to succeed collectively and therefore they had worked out who were the ones to ask the clarifying questions in class that would benefit everyone's understanding. They took some comfort from the promoting by tutors that 'no question was a dumb question'. It was also apparent that those more versed in specific subjects positioned themselves among others with less knowledge or experience to help lift the understanding and talk through examples with their peers.

Employers

Support all learners to be critical guardians of their own knowledge and learning.

Both employers were not privy to much direct feedback from their employees about the learning processes or learning environment they had been studying in, however they felt that the exposure to people outside of their immediate place of practice and the different perspectives and experiences that these people brought (in the form of peers and tutors) had been appreciated and had stimulated thinking beyond their experience for their employees.

I think the experience of doing the Diploma has really helped him.... I guess he has an increased level of confidence.

There was acknowledgement that the Diploma had helped students contribute more to discussions around the development or improvements to their prospective organisations, and they were more

inclined to contribute ideas that were “backed up with research” and therefore in the eyes of employers “carried more credibility” when it came to considering the viability of options.

Summary of Responses to Kaitiakitanga

Kaitiakitanga is the responsibility asserted by the institution to be the guardians of knowledge and facilitate knowledge acquisition. The encouragement of students to assert their maturity around their own knowledge and learning ability in this programme was taken up by both the students themselves, and facilitated by the tutors with significant success.

Participants cite the importance of the relationships formed and the behaviours that reinforced each party’s obligation to create a conducive sense of guardianship of their own knowledge and openness to the learning. Under the heading of Kaitiakitanga, the student is duty-bound to secure and nurture an engagement with the programme material and the people resources available to them in different forms. This sense of responsibility brings to life the concept of students being critical guardians of knowledge that they both accumulate and offer to the learning environment.

The areas where there were pleas for more technical support like IT access, academic writing and more co-tutoring highlight some indicators that the students themselves did realise in hindsight that had these aspects existed, their learning may have been even further enhanced. It also signifies the relatively limited experience of many of the students returning as mature learners to a school (or learning) environment, who also had prior memories of the school environment being very prescriptive and controlling. The exposure to the noho environment offered up more responsibility for them to be kaitiaki of their own knowledge and assert a more confident approach to learning.

Mahi Kotahitanga – Co-operation

Introduction

Unitec makes an affirmation under this principle that all actions of the institution will be guided by a spirit of generosity, and cooperation. Te Noho Kotahitanga is Unitec's over-arching intent to work collaboratively and in partnership. Kotahitanga expresses a solidarity and a unity. The actioning of this principle is explored within this section and relationships observed between students and tutors, tutors with students, students with fellow students and, students with their employers back in the workplace.

Students

All activities and resources promote individual and co-operative components.

Themes

- Kaupapa Māori environment expectations
- Attention to student needs

Kaupapa Māori environment expectations

The wharenuī had a strong presence for many of the students in both a positive and negative light, bearing in mind there were three different whare used as the teaching environment, in two different parts of the country. The wharenuī brought everyone together whether they stayed together over night or not. The wharenuī symbolised a whānau learning together, and created a central point of connectivity. The whare was associated with healing, with sharing, with the presence of history and knowledge of predecessors. For the Auckland students the whare environment was directly associated with the nurturing attention provided by the Kai Awhina responsible for cultural and pastoral care, and the support she offered students.

...we've had an added dimension from [Kai Awhina], we come into this academic world but we also have our Te Ao Māori world encompassing us and korowai-ing us so we can step into the academic, come back into the wharenuī and whakawātea in the water, and back to the venue.

Other aspects aligned to the whare, were the opportunity for after- hours learning to occur as an extension beyond the classroom setting. For the Christchurch students their experience was that this setting was classified to be more wānanga than noho because they did not live in together "...not staying together has actually suited us". The connectedness between the whare, the teaching style and the kai reinforced for most, a positive learning environment. Additional to this for both groups was the practice of tikanga that was highly valued. This tikanga was experienced through karakia and waiata being practised daily, whakatau exercised for any visitors to the group, and the kawa of each group being discussed in the early stages, and adhered to collectively. It was expressed as the "...two levels of learning...there's the classroom learning and then there's the other, well most

of the learning gets done after hours in terms of Te Ao Māori and how you communicate and share...”

The whanaungatanga was the glue that held each group together. Students felt included very early on as members of a whānau that would journey together. A tight network and mesh was formed and reinforced through the shared meals together and they experienced a whānau approach to the learning whereby they got to "build off other people's strengths and experiences".

A difficult scenario was recounted by a student who felt that the kaupapa of the programme was overshadowed by Unitec rules and regulations when she was forced to make a hard call about attending a tangi or having to repeat a class.

My perception of this course is that it's a Kaupapa driven course, or that's what I assume, and so I assume that all things like tikanga and that sort of stuff would apply in this graduate diploma thing.

Consequently these kinds of cultural tensions created for students a dilemma where obligations were pulling in two opposing directions.

A plea for more Māori tutors who are attuned to the way the students think and feel as Māori was stated. Such tutors would be able to provide the learning in a language that they as Māori would immediately identify with. This was advocated as an expectation that was unfulfilled to an acceptable degree, for some students in the Auckland cohort.

There was a sense of being able to share the space, if ever there was an 'aha' moment it was nice when there was a kaumatua in the room and he would keep us honest and say, come on you fullas you know what this means, it means da da di da and then take us down another road and so we could continue to move. And that was really nice because our non-Māori tutors were really respectful and inclusive of that happening.

Attention to student needs

The question posed to students about their expectations of the learning led to a range of responses from a position of this environment being unfamiliar therefore the expectations being unknown, through to, individuals experiencing a need to adjust as they had assumptions about tertiary learning that were seriously dispelled. At the other end of the spectrum there were some revelations around how expectations were exceeded.

With those students who had little to no expectations, they were impressed firstly by the good fit that Te Rau Matatini and Unitec had in formulating such a programme, and then many complements were paid to the tutor's attitude not just in teaching but supporting their success throughout the learning process. Students experienced a sincere commitment to their success.

Right at the very start I expected them to be good, I expected them to be interesting, I expected them to engage with me, I expected them to hold my attention, to be interesting, to be dynamic, to be fun, all of those things. I think they did it, I think they met them.

For those that had previous experience in tertiary education the adjustment required of them was around getting used to a few different learning expectations. They experienced class work to be less content driven with more student contribution through discussion, and progress of subjects covered in class at a reasonable pace. There was a greater focus on the need to collaborate more with other people to support the collective learning, and there were minimal individual classroom exercises. There were some frustrations experienced with this required adjustment.

Students who felt their expectations had been exceeded spoke about this in regard to the breadth of knowledge that the tutors brought to the class, coupled with a solution based attitude to work with individuals through issues, and a dedication and belief in the student's ability. The focus of the staff partnership between Te Rau Matatini and Unitec at the tutor level and student support area became to build self- assurance within the individual.

We know we're going to pass and that kind of self-assurance has only come about because of the way the tutors have believed in us. They have made the experience enjoyable, challenging, energising, passionate and their passion and devotion has rubbed off on us and we have a renewed sense of who we are and what we do and the importance of why we do it, is for the betterment of our whānau and so that learning that they've instilled in us is going to help with that process.

Students also appreciated the style of teaching and the attention given to the different learning styles present among each cohort of students engaged in the learning.

And whilst the content of the learning was full on, there always seemed to be enough time to talk about things that were really, really important....I enjoyed that the tutors create an environment that allowed me to be authentic to myself and my own needs but were clear enough around their expectations of what they wanted to see people do and achieve...I just found them an amazing way to learn.

There was support for individual needs and growth, and recognition for the progress achieved for many via the smaller group learning exercises. The tutors were actively providing positive reinforcement around student capabilities.

Pai noa te mahi i ngā mahi Pākehā, rangatira tātou ki tērā engari ko tāku e kite nei, kua hoki mai ki ērā o ngā tāonga. *Doing Pakeha theory is easy but it's maintaining our taonga that gets me.*

The statement above raised a point of view that the students were accustomed to western methods and expectations of learning in the formal education setting, however the responsibility to maintain matauranga Māori perspectives and practice the use of traditional knowledge sources was the greater challenge for Māori in this environment.

In some instances there was a major impact on students when expectations of engagement from the tutor were not fulfilled. They expressed a disappointment when the level of engagement was not evident and this had impacted on their learning.

The time spent with students over meals and through additional tutoring support in the evenings highlighted the importance of establishing a rapport between both tutor and students and vice versa.

Tutors

Ensure that all activities and resources promote individual and co-operative components.

- Teaching and learning pedagogies - Māori content
- Tutor/student engagement
- Challenges

Teaching and learning pedagogies

A point made by tutors was the recognition that the environment is an academic environment and the tutors would need to provide guidance around the structure and challenges of academia. For many students this was their first engagement with tertiary level study, or it had been many, many years since they had been in the classroom environment and tutors were mindful of this. However, students were there to gain academic qualifications and the tutor's role was to stimulate 'high order thinking' to complement the practical experience they brought into the classroom and through their assignment expectations.

The common feedback around each of the themes about learning preferences appear to err on the side of 'not one size fits all', therefore tutors were charged with utilising different approaches to best benefit the wider group learning and to adapt accordingly throughout the course delivery. Most could account for specific situations when one approach favoured another based on the feel from the whole group however there were more comments relating to the need for there to be a balance negotiated between informality and formality. Tutors felt challenged to be flexible. There was some admission of the need to not be so content driven however they were also aware that their role was to push people beyond their preferred learning comfort zones, to work with and around things like power dynamics and cross cultural boundaries.

"The noho is so critical"....this statement is qualified by what the tutors observed to be the ease and balance that was practised in the students moving quite comfortably between formal and informal learning. The noho environment provided the prospect of students being able to reflect on what learning was acquired during the class time, and the ability to digest information through active discussion over meals, in breaks and in the evenings among other students, with tutors and support people. Different ways of learning were evident in this environment and exercised. Tutors could respond one to one to student requests for clarification or further illustration of examples that then became invaluable and effective for the benefit of both students and tutors. The one to one was imperative for tutors to check in and provide a more discreet affirmation for students to talk through the content or learning further. Some tutors commented that the one to one outside of the classroom was the make or break for some students.

This aspect of support became an integral responsibility for tutors to be available for one to one mentoring. It created a balance between what was delivered to the whole class as an overview, how this was deliberated in the smaller groups to generate additional clarity and ideas about the content, and then the benefit individuals would experience when they tested their ideas through presentations. The practice of reporting back to the wider group or smaller groups reinforced individual contributions, helped affirm learning and students could hear the diversity of views and perspectives from their peers on the same topic. Some of the power dynamics in the wider group were difficult to manage at times and less confident students were unlikely to seek additional clarification in the wider group. The one to one with students became an essential practice for tutors to assist the less confident students to seek clarification.

I don't feel I can privilege one over another other than to say that the one to one stuff after class was particularly effective from the normal setting.

This flow between formal and informal dialogue around the teaching and learning, or exchange of knowledge and experience within the student group transitioned easily with this cohort. The movement between structured learning exercises to the informalities of discussion, and the on-going relationship building with tutors and peers was given respectful consideration by students. Formalities like whakatau for manuhiri were structured and managed by the group with a level of respect that was virtually inherent and preceded the informalities like a yin and yang construct. Students tended to take control and initiate the formalities involved with actioning their learning expectations, and asserting their cultural obligations.

Students also really enjoyed the informal part of learning where they got to talk through things and engage with the tutors, have a bit of fun with the learning exercises and at the same time gain huge insights into each other's experience and knowledge. One tutor stated a concern that the richness of this dialogue was unfortunately not used as part of the assessment process and instead students were required to transfer this vital dialogue and convert it to a written form which in the tutor's opinion made the "formal learning much harder".

Regardless of the formality or informality preference of students a comment was made that the group displayed a "craving for knowledge and learning". The priority of informality with this cohort was about tutors demonstrating their humanity and providing a comfort for students that would better enhance their learning in the long run.

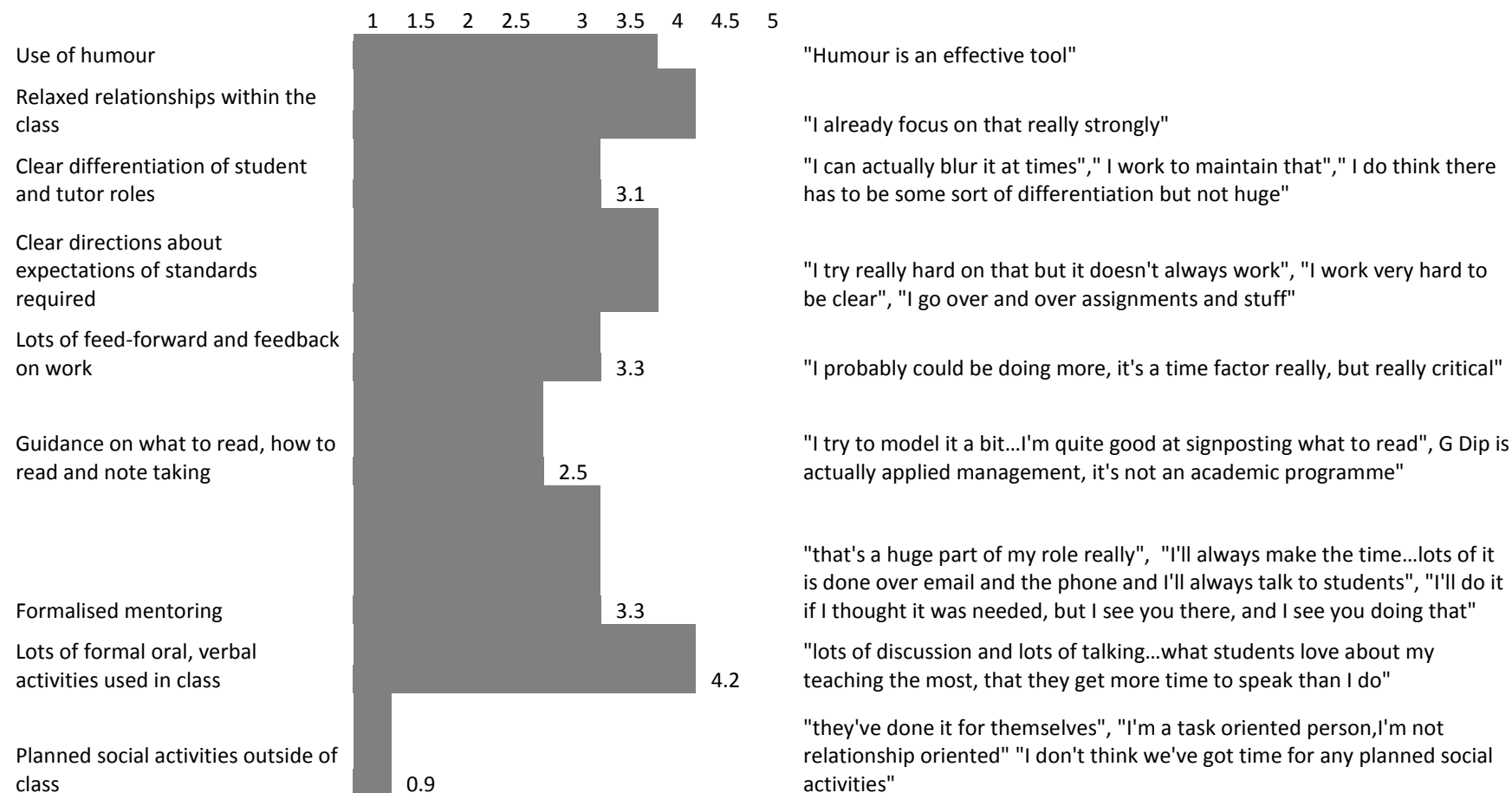
Some students functioned particularly well in the whole class discussions and others preferred to work quietly on their own. Defensive body language illustrated a discomfort for these particular people in having to move into group discussion. This indicated that even within an all-Maori cohort of students, there could be no assumptions about the learning preference or the technique of group work being most effective for Māori students. Other tutors found the cultural formalities posed some challenges around pacing the material and having to re-prioritise content, however there was some acceptance that these were the issues of formality that tutors would just have to work with and adapt to.

There were obvious differences highlighted for some tutors between the generic mainstream cohort's pedagogical preferences, and those experienced to be most effective with the Māori cohort identified in this study. One tutor's observation was that the mainstream group tended to find the group feedback exercises as time wasting and exhibited a discomfort and frustration in having to be up front of the class presenting their small group findings. The same group were also keen at the end of the day to get out the door and the structure of the learning environment was akin to school whereas in comparison,

The Māori cohort tend to really engage with you if they haven't quite grasped something during the day and say, hey can I catch up with you after class.

This following table was drawn up with the responses from a series of questions posed specifically to tutors that asked them to rate their use of the nine expressions of pedagogies listed down the left hand column. One being minimal use and five being that this was used extensively. The highest scoring pedagogies involved a need to build trusting relationships to accomplish a stable rapport with students which encouraged the students to feel safe in this particular learning environment by contributing to group discussion, seeking solutions and alternative perspectives on specific tasks and topics from their peers. The dialogue between tutor and student rates as the next highest set of scores close together and centres around communication pedagogies (e.g.) clear direction, use of humour, feed forward/feed-back and formalised mentoring. The lowest scores are clearly areas that tutors felt they had less responsibility for and consequently hadn't rated them as priorities for supporting students in this setting.

Table 13: TYPES OF PEDAGOGIES AND FREQUENCY OF USE AMONG TUTORS ON GDNFPM - TE RAU MATATINI COHORT



Māori Content

There was feedback from the tutors' conscious of a need to educate themselves and explore more Māori content for their course through Māori specific literature. There was also an openness and willingness to accept some coaching, support and advice on how to facilitate their own learning. Some regarded the examples and material from student discussion and assignments a ready source that they could utilise and develop as teaching resources. From the three years of trial and error one tutor highlighted the benefit to the students she had experienced with her course subject as a result of introducing the topic with a Māori context. This introduction contextualised the subject with a familiar point of reference and made the learning of what followed easier for the students. For other tutors the notion of not having to be the expert was reiterated as a comfort when fronting a class that could be fully responsible for offering culturally relevant dimensions to the content.

As pragmatic tutors, time, energy and commitment to their subject matter motivated a range of creative means to attend to the needs of the all Māori cohort. Some tutors supplied Māori literature to fulfil this requirement and promoted opportunities for students to discuss the material. This included using images of Māori society in action and examples of current affairs from the media.

A favourite theme that emerged was about facilitating the knowledge in the room from the cohort members themselves. The topic of the Treaty of Waitangi generally would require more time and discussion for example however the individual accounts within the rōpū helped to flesh out a collective overall understanding of events or strategies for implementation into the work place.

I think the most powerful moments have definitely been when the students are in groups discussing those Think Tank moments when they have been discussing each other's ideas and utilising te reo, and utilising their own Māori values to fully understand and trying to connect and they have been doing the connecting back to the theories and models that we've provided from a Western culture.

Tutor/student engagement

The impressions from the teaching staff about this structure of learning environment was in the main an appreciation of the kind of relationships that were forged among students and with tutors. This was highlighted by tutor comments about the luxury of having more time to spend together with students which naturally led to a greater synergy and acceptance that in turn, created a more relaxed atmosphere.

The ability to eat together and share laughs, both in the class and the breaks, allowed the tutors to join with the energy of the group. One tutor described the reception from students as being awarded the status of manuhiri or guest whereby he was welcomed and became immersed into their setting.

It's a different relationship between being the host and the guest.

Some tutors expressed the experience of the noho environment as another level of engagement where they felt a part of something bigger. The depth of feeling expressed was regarding it being a more holistic learning environment where tutors could draw upon creative means of teaching and experience a connection with the students. Some responded quite emotionally to the “soul feeding” encounter where there was a confidence of safety in this forum and this offered a feeling for tutors of it being okay to make mistakes.

Another tutor expanded on the involvement with the noho as a testing situation that would place him in a vulnerable position as the minority culture and consequently stretch his Māori cultural acumen in this setting. This was a positive experience for him and he analysed that he is often in the privileged ‘bubble of protection’ where he is comfortable, where he is usually in the majority culture.

A prominent theme was a statement that the building of rapport, trust and familiarity between tutors and students was an aspect of tutoring with this cohort that tutors felt a commitment to achieving. There are acknowledgements that this required a certain dedication to be accessible.

What I have felt was important is that is definitely outside of my brief as a lecturer, is to stay in the evenings when I could.

This brings into question how the professional expectations of the tutor role were perceived by the tutors themselves. Was the time spent outside of the classroom interacting with students considered the role of the tutor, or was it beyond the regular call of duty as a tutor? There was an acceptance that “extra tutorial support” was one way of demonstrating a dedication to the student’s success and making an effort to “check in with them...just show your face”. Other tutors reinforced this by talking about advancing “a chance to deepen the relationship so I have genuine interest in those people”.

Between teaching colleagues there was also a commitment to broker connections between the students and incoming new tutors of the next subject scheduled, in order to smooth the transition between the tutors and the group. It was an expression of the need for colleagues to understand the value of this deliberate action intended to benefit both the students and tutors.

I just have to explain that very, very clearly, that’s why I’m doing it. This is not idle gossip, I’m making connections.

Challenges

The Tutors provided several different areas they personally have found challenging to maintain, with regard to their role in supporting students during each noho.

The time commitment for tutors beyond the regular hours of the classroom were recognised as necessary for this particular cohort, however obligatory and time consuming.

The hours that I and the other tutors put into those noho far exceeded what we were actually, was within our job description really.

There was a lot more interaction outside the classroom.

One tutor claimed that they as the tutors had been encouraged to “make yourself available in the evenings” however there was a conscious effort to “set some of my own boundaries around my time”. Along with this was the sentiment that this time commitment was an “important part of the whole learning process for them”.

Other boundaries were set by individuals to uphold a professional distance with regard to assisting with assessment expectations. “There’s a bit of a limit to how much I’ll help or coach people with assignments”. One tutor expressed feeling out of his brief with a request to meet with a disgruntled student to discuss the reason behind a particular grade but had made the offer, however, “She didn’t want to come and talk to me”.

Some of the challenges that presented for tutors were around the discomfort of “not knowing what you don’t know” and having to trust that this environment could well be liberating for tutors who were open to engage fully in this setting, even though it was foreign and potentially scary. One tutor explained this as being “slightly detached from fully understanding”. This tutor felt somewhat disadvantaged because they were Pakeha, to be able to gauge the learning comprehension, which was vital as the tutor.

Some of the structural constraints were evident for tutors with the responsibility of condensing the content into the space of a weekend. In particular the reference was about the movement of students in and out of Auckland to attend class being determined by their travel schedules from different parts of the country, and the disruption this caused at times with regards to arrival and departure times from the class, making it unsettling for other students and tutors. For the majority of tutors this along with facilitating some difficult group dynamics, were a few of the challenges of teaching. One tutor pointed out that with the noho learning environment the tutors had to become accustomed to the fact that it was the students that were the constant, and that the different tutors in this situation were coming in and out of the cohort.

The sense of whānau developed within the noho promoted a collective responsibility for supporting, encouraging and propping each other up throughout the journey of the programme. The noho ‘live-in’ model really brought the group and the tutor interaction over meals together which enhanced further relationships of trust, sharing and caring for everyone concerned. The connectivity provided tutors with an opportunity to learn and/or be introduced into a Māori working environment. Tutors agreed that within the noho environment it was,

Really positive, but it has also been really quite hard as well.

The final point made by a tutor in describing expectations perceived “beyond the brief”, was the dilemma of working as a Pākeha in an environment where Māori politics were prevalent.

As a Pākeha you’ve just got to walk away from and can’t make comment on.

The likely impact on the student learning was that they experienced a genuine interest from the non-Māori tutors to listen to the individual and collective political perspectives. Students contributed freely without any sense of having to justify or legitimise their positioning on certain political discussions in class. Students appeared to have formed a comfort and understanding of each of the tutors and accepted the ethical boundaries tutors faced in their role. Tutors trod with caution and respect whenever political debates emerged, modelling the responsibility they had to facilitate the learning and not bolster the discussion with their opinion.

Scholarship Partners Perspective

Whakawhanaungatanga is evident between learners and with tutors. Collective and individual study is practised.

The first recognition of mahi kotahitanga from the interviewee perspective was around the statement of intent of the partnership between Unitec and Te Rau Matatini. When the partnership venture was embarked upon, Te Rau Matatini had a clear vision that with the investment of scholarships into the students selected to participate in this programme, this meant the empowerment of their whānau, their organisations and ultimately the communities they were actively involved with. Students were in roles providing service support to whānau in the area of Māori Mental Health and Māori with intellectual disabilities. The student success was paramount to the programme as was the partnership’s ability to claim some accolade for creating a transformative educational formula.

They can now walk into hui, a meeting or something and understand the language that they have been completely ignorant to before or just put them in a disempowering position, so it’s given that confidence and the powerment for them to be able to stand strongly in their world and speak from what they’ve always known, but they’ve got knowledge now, the back up korero.

That self- directed leadership that they had once the confidence grew, once the whanaungatanga came around, the manaakitanga came around the leadership that each of them pulled out of their bum was just amazing to watch, people who would never thought they could acquire this qualification come to Auckland do the stuff, complete it and keep going for two years and work, get their families together and they did it.

Employer

The on-going relationships established with other learners are encouraged to help inform and support future developments for the organisation.

One employer's experience was that their employee had struggled to respond formally to individuals in difficult situations in the workplace, particularly around performance issues. This employee had in the past criticised the formal actions of management who had dealt with performance issues as a serious matter and had used a formal approach to address such matters. From the employer's observations this same employee had changed their position on this issue since their participation in the GDNFPM programme. From this observation it appeared that the employee had come to the realisation that for people in management roles responsible for staff performance it was necessary at times to be assertive and respond in a formal manner to situations that required a leader's intervention. This was a mind shift and this observation was provided as an example of how the learning from the programme has changed the thinking for some employees.

For another employer his observations were that the time spent at noho appeared to have increased his employee's energy levels despite the fact that the programme required students to work through the weekend and return to work on the Monday. The learning and interactions with other students and the tutors appeared to provide a positive form of encouragement or energy that was evident when the employee returned to the work place. The learning together and from each other in this noho appeared to produce many examples of kotahitanga (cooperation).

Summary of Responses to Kotahitanga

The tone of generosity and cooperation was established for the students from day one when they entered into a relationship with and a respect for the wharehau. This noho setting where students were accommodated throughout the two years would be the central point that would aid the engagement between students and tutors, and enable an easy transition between the formal and informal teaching and learning required.

The table illustrating the types of pedagogies applied by the tutors supplies a narrative itself about the areas where tutors applied their energies to best provide an advantageous teaching and learning environment. The highest scores are about relationships formed between tutor and student. A large part of oral and verbal activities in the class promotes a commitment to shared learning (cooperation) through small group work and generosity in the sharing knowledge among the group.

Where challenges emerged for students and tutors around the communication of each other's expectations, it was apparent in retrospect that a considerable amount of cooperation and generosity would have perhaps affected more successful outcomes. For each party, learning new things and appreciating the exchange of new cultural experiences required taking advantage of opportunities for interacting inside and outside of the classroom (e.g.) tertiary environment and the noho environment.

Both the scholarship providers Te Rau Matatini and the employers interviewed had noted characteristics in the students that demonstrated some individual growth, and evidence that

relationships forged had been beneficial to their personal and professional development over this time.

Ngākau Māhaki – Respect

Introduction

Ngākau Mahaki extends respect to the values, heritage and customs of both partners. The translation of the term describes a mild mannered and kind hearted person. The wharehau at Unitec is named accordingly Ngākau Mahaki with great deliberation to symbolise the aspirations the institution has made towards Te Noho Kotahitanga as a partnership agreement. Within the context of this research project it is a reference to the expectations of mutual respect between Māori and non-Māori, students and tutors and the acknowledgment of different worldviews. Ngākau Mahaki encourages the reciprocity of teaching and learning practice and exchange of knowledge from these different view points.

Students

Learners value and respect each other and their tutors. Their experience and customary practices have been welcomed throughout the course.

Themes

- Cultural Learning
- Deliberate actions of respect
- Reciprocity

Cultural learning

Students recognised that from day one the tutors engaged with the group in the practice of karakia and waiata. This set the scene and created a “benchmark” for students of how tutors would join in and be open to these customs having allocated time and respect. There was some acknowledgement awarded to the original cohort for establishing a kawa that they, as the next cohort following in their footsteps, felt a sense of responsibility to uphold and carry right through their two years with the GDNFPM programme.

The way the kawa was lead in each cohort also varied and tutors were very much needing to follow the lead of those who were delegated the roles of kaikōrero, kaikarakia and kaiwaiata. Students were conscious that in one group the kawa was pretty relaxed and that the roles did not tend to be shared due to the lack of confidence within the group. The Kaikōrero in this group fully accepted that their competency with te reo and tikanga was advanced within the group, and accepted the responsibility of this role. Another individual in the other group was instrumental in advocating that this role was shared, out of fairness and collective responsibility. This illustrated that the designated kaikōrero in each setting responded differently to their obligations.

Tutors were expected to have done their homework, become familiar with the dynamics of each group and were advised to check in with the students around the particular kawa relevant to the group they were tutoring. For the students’ part in the relationship, when the tutor made an effort to be respectful and curious about tikanga Māori then the reciprocal learning environment was set.

To have compassion and aroha for them if they lacked knowledge in our area (Te Ao Māori) and not judge them...and it was, then it allowed a relationship where we could share.

Tutors acknowledged the different iwi present within the cohort and showed an interest in hearing about different iwi perspectives around tikanga and a variety of subject matters.

Reciprocity

Another observation on the part of the students was the conducive learning environment of reciprocity that was experienced. They felt that when the tutors were honest with their shortcomings and/or inexperience within this cultural context this demonstrated openness to learning new things. Students were invited to be proactive in taking charge of these areas and asked to keep the tutors up to speed with the customs practised and with what they needed to know, in a timely manner. Given the student's familiarity with the customs shared in the classroom setting they noted that tutors accepted that as a Māori group they would be conducting themselves differently (from the generic class experience). When the student's group learning exercises were feedback, they more often than not used Māori metaphors and analogy. This was received very positively by tutors as a learning opportunity for the tutors from the students.

It was good having (Unitec support staff member) there because anything that was just getting really quite clinical, then she'd get up and give an example that was one in regards to health and then Māori... so we'd hear it, you know, from that quite mainstream sense and then she would sort of translate it to give a good example which is good because we all come from either Māori source or mainstream and in the end it's a mainstream sort of world at the moment, so it was good to have both sides.

Students found that tutors were often offering up their reflections at the end of the day around their learning that they had gained as a result of facilitating and participating in class discussions.

I really liked the fact that at nearly every wānanga the tutor would say this is what I've learned today.

Deliberate acts of respect

Students explained what they meant by respectful relationships with a number of components they perceived to be a shared responsibility to uphold for both the tutor and the student. They based these aspects on what they qualified as a positive experience of a respectful relationship and in critiquing what was a negative experience, managed to reinforce what the important factors were to enable a respectful relationship to be developed.

Without surprise the most prominent themes were around relationship building, communication and traits that demonstrated a commitment to the teaching, learning and development of the individual. Whakawhanaungatanga was advocated by the students as the most effective platform for establishing a level playing field where both tutors and students are able to share personal information that enlightens the group about the individual's background, family, history, interests

and responsibilities outside of the learning environment. This interaction right from the outset created an opportunity for insight into each participant that was invaluable and provided the foundations of a respectful relationship for all parties. Every contact thereafter in the class setting, as a group, ensured one to one with tutor or peers had a relevant point of reference.

The students felt that the tutors in the main provided some examples of respect as a result of their experience with them.

- From the start the students felt tutors had “made themselves informed so that they can participate in those areas (referring to tikanga and kawa)”. Preparedness was evident to students.
- Tutors shared in the discussions and students were comfortable with the inclusion.
- An authenticity was demonstrated to take part in the tikanga – “they responded by getting involved in it, they responded by allowing it to take the time it required...”
- Tutors were skilled in drawing out the knowledge and the stories and students perspectives as Māori.

They realise that we perhaps might have different values as Māori but they've been very respectful of our values.

With this foundation students spoke about the shared understanding that was progressed at this early stage around what the students and tutors were there for, what to expect as far as content, structure of the programme, support resources available, assessment processes and how each course subject could be applied to the workplace. In turn students felt they were encouraged to question, challenge and explore the learning through conversation.

The Māori world view is to have conversation.

The two way communication helped students to become more proactive in taking responsibility for their own learning, and tutors were dedicated to spending more time outside of the classroom to support the learning through further conversations.

What I really liked about all of the tutors in terms of that respectful relationship is they genuinely wanted us to do well and so they gave even more than 100%.... to make sure we understood things really well.

Students expanded on this opening theme by speaking to the attributes of the tutor that further enhanced this connection. In the student encounter with tutors, tutors expressed a genuine want for them to succeed. Tutors were described as great listeners who were patient and worked to a pace that took into account the group as a whole. It was important for students to feel their contributions were honoured and valued. The students expressed that the motivation they received from tutors inspired them to help each other out and maximise their potential to succeed.

“Their desire was to see us succeed and in their actions they gave us everything we needed to be able to get off our kumu and make it happen. So at the end of the day passing was really down to us because they gave us everything we needed to be able to write those assignments, to be able to do those exercises and be able to participate fully”.

The role specifically for the tutors, from the student perspective, was to maintain a measured and respectful balance between the class work, and interactive activities, the cultural practices, and the time associated with content delivery. It was also stated that tutors were there to provide guidance and not drum their own ideas in to students.

The tutors that gave us their time, not just their classroom time, not just their paid time, but their time and stayed behind and had a kai with us and sat on our mattresses and spent the evening over the computer with us and got to know us, they are the tutors that are here, up in the heart of all of us, and we will remember for as people, as great tutors.

Tutors

Inspire learners to value and respect each other. To encourage critical thinking, further clarification, open dialogue and debate with tutor, respectfully. Respect the contributions of a Māori perspective to the learning material.

Themes

- Deliberate actions – build connections, respond appropriately
- Specific methods/approaches
- Cultural resources, expertise, support

Deliberate actions

Tutors spoke of the action each of them applied to building a rapport with students that would benefit their effectiveness in the classroom in their teaching roles. Some of these were driven by their personality and experience, others based on their educational philosophy to teaching.

With first impressions at stake, the initial introduction or mihi to the group needed to be informative, personal and genuine. Such as sharing a bit about themselves, like where they were raised, the origins of their family name, family cultural history and information like sports interests, spiritual beliefs or hobbies.

It was stressed that connecting with Māori students and gaining a mutual interest in each other was about building these relationships and making these personal connections before talking about work related credentials. To reveal a bit about yourself would provide openness for others to identify with and share their stories. This enabled the dialogue to be expanded on in the break time or over kai where students would pursue a point of commonality to their historical relationships or journeys. The socialising chances with students outside of the classroom environment aided the building of trust and provided a further insight into personalities, dynamics and experiences when it came to facilitating group work activities. The time spent with students and a dedication to supporting them was a vital component to their retention and success within the programme.

Some tutors who had sought advice and guidance from those more experienced tutors about the engagement requirements, were fortunate in most cases to have the opportunity to participate and

observe their colleagues model the behavioural expectations ahead of their tutoring time with the students. For others there was a consciousness around being sociable with students however, at the same time maintaining a professional distance to ensure some ethical safety around the duty of marking student assessments.

Where tutors were comfortable they used fun activities, humour and music to help strip away any inhibitions students may possess about the power positioning of tutors in this learning environment.

Another important point was made about the value placed on all tutors showing an accountability and support among themselves and to each other.

Specific methods and approaches used

Tutors were witness to the value of small group discussion and interaction-“the group work has worked really well”. Within the smaller groups it empowered students to share perspectives, work together, question each other, learn from each other, take some individual responsibility with the exercise of reading and provide a summary to the small group. The method of “think tanks” to provide each other feedback and practise this kind of method of exchanging ideas and perspectives was also valuable.

A concerted effort was applied to recognising strengths and drawing on the existing knowledge among students in relation to the various subjects they were engaged with in class.

Drawing on their own experiences and their own stories has been really important.

When people can draw links between existing knowledge and new knowledge I think that is particularly powerful.

A specific reference was made to the importance of using Māori stories, concepts and literature to reinforce that recognition of prior knowledge and “build a bridge between Māori learners’ knowledge and Western concepts”.

The tutor feedback also acknowledged that the individual work and thinking that transpired through the written assessments had been enriched by the amount of group work that was promoted in class.

The individual work gives them the chance to actually set their own standard and know what they’re actually doing and then actually in the group work I think that they actually work well.

Tutors identified their responsibility to be responsive to energy levels and talked about their management of student interest via a range of strategies including; taking breaks, using humour, music and movement by way of student-led waiata and Māori tai chi, or tutors using music to lift the tempo or mood in the class. One tutor mentioned making the effort to provide time for learning exercises to digest the learning.

Another theme was a prominent teaching method that had proved to be effective which was the deliberate application of learning using practical exercises.

The application thing is a powerful learning tool.

Cultural resources, expertise and support

In the first instance tutors spoke about the need to draw on their own understanding and historical experience of participating in Māori cultural rituals and ceremony. For some this was pretty limited and for others there was a familiarity with the protocols that they felt pretty comfortable with. This self-awareness had instilled for some, an admission of having very little command of the language, or ability to engage in activities like singing, however there was also a realisation in not having to know everything. Others spoke about becoming conscious of the need for some self-directed learning and were deliberate in spending more time participating in hui Māori where possible, or attending marae based activities.

At another level, a range of expertise from different sources were identified which included approaching the Māori staff members employed by GDNFPM for this expertise and Maia Centre of Māori Development staff. Other teaching colleagues from other departments were accessed, as were colleagues from external networks or organisations that tutors were affiliated to in their community roles outside of Unitec. These were fellow Board of Trustee members, other Māori organisations and advisory bodies. In the initial set up stages of the noho programme Te Rau Matatini played an important role in cultural mentoring of Unitec staff and students.

Some of the tutor acquaintances with cultural practises were drawn from relationships formed in their pasts where they had worked alongside Māori colleagues who had become role models and an ongoing trusted source of support and point of reference.

For one tutor upbringing in a Pasifika context paralleled some of the important values he had been raised with, like the recognition of mana and the respect for relationships formed, a strong sense of family and connections forged, and the role of humour in building and maintaining those relationships.

The more immediate and available source for tutors was reading more Māori literature from the library or online sources. Some were directed to suitable sources by students themselves. The collective experience from within the cohort had been hugely valuable and was consistently offering another set of perspectives on the same subject.

Scholarship Partners Perspective

The Learner has experienced a valuing of their customs, heritage, and needs. Reciprocity of knowledge has occurred.

Taking on the challenge

Unitec was commended for having the respect to progress with utilising the natural Māori environment for the students, that is, the marae.

Unitec's strength in running a marae based course and using the Māori values around whānau ki te whānau has helped these students get through the tough and the difficult times that they've had.

This particular learning environment nurtured a need for all parties to respect the teaching and learning. There appeared to be an ease for tutors to blur the lines between tutor and student learning roles and seeing this in action was described by the interviewee as whānau ki te whānau. The programme evolved with its own momentum and had been received positively by the students.

I think the students definitely felt the support from TRM and the support from Unitec but unfortunately when I often hear the support from the taumata it's "thank you for the money", that's what I hear from the students so for being there and attending and tautoko but it was really about they could value the financial support that TRM gave them where the mihi's for Unitec was all about "thank you for the marae and the Māori experience, and the Whaea and the learning.....so if you listen to the kōrero often enough that went around the room it was out of respect that they would mihi to TRM but a lot of accolade went to Unitec ...

Reciprocity

The presence of respect for students to tutors and vice versa was evident and enabled reciprocity of knowledge shared. Another example was cited where the content was about the Treaty of Waitangi. Students had a huge respect for the tutor and understood the tutors weren't fully versed in everything, especially when it came to Māori examples. In this instance students were forthcoming to contribute and complement the theory on the subject with their application of lived examples. "So he provided the theory, and they provided all the practice". The strength of the relationship formed with students was that it was based on a common respect for each other's knowledge and experience.

The teacher student relationship you can't really actually see who's the teacher and the student sometimes because when we're in class, say **** for example might be up standing and talking about something but quite quickly she can reverse that and become a student really, really quickly in the class and then one of the students have taken over and they're a teaching role too. I like the fact that there was no set boundary around the teacher and student learning role, it was whānau kitewhānau, there was no student and teacher role at all.

There were a variety of different forms of feedback from participants of the programme to their managers back in the workplace. In the initial stages there were concerns expressed about safety in

relation to the make up of the class group. Some had some difficulty with the mix of the group including individuals who had been consumers of their services in the past. This raised some concerns around confidentiality of personal and organisational information, and some challenges around the perceived capability of these individuals to participate fully in this academic environment. The make up of the group also caused some misgivings about how robust the potential for debate and discussion would be possible to assist the learning.

The style of delivery had also been shared with an employer as challenging. The employee concerned was used to the traditional tertiary learning environment that was about lectures and individual responsibility to written assignments. The interactive nature of the class that encouraged small group work and the expectation to socialise over meals with other students was a stretch for this individual. On a more positive note the employers were impressed about the employees bringing back to the work team, discussions about policy ideas and presentations about alternative models of practice. Employees had shared their appreciation for the variety of speakers that they were able to meet on the programme.

Employers felt they would be able to work with their employees to reassess their individual skills and examine a best fit to existing roles in the organisation, or those that could possibly be created. They felt more confident to be able to reinforce strong and evident skills as a result of what they were observing in their employees, and were committed to continue to up-skill these employees where they felt there was potential to grow specific skills. They expressed a dedication to encourage each of them to apply for positions that could offer a promotion for them, and enable them to practise and apply skills enhanced from their participation in the GDNFPM.

Summary of Responses to Ngākau Māhaki

A mutual appreciation for the accumulated knowledge of both tutors and students indicated a dedication to building and maintaining respectful relationships. Reciprocity of this knowledge was practised and deliberate strategies to enhance learning opportunities strengthened the value of what was exchanged.

For students it was having responsibility for cultural safety bestowed upon them, and feeling empowered to champion their learning based on their parallel understanding of Te Ao Māori concepts. For the tutors it was about feeling an increased confidence to operate outside of their cultural comfort zone and gain their own learning at the same time. They were affirmed by the student group for their expertise in the course content, as well as commended for an obvious enthusiasm to aid the students' learning.

General Comments from Participants

From students

Students reiterated the essential ingredients for their successful journey on the GDNFPM programme. These were the marae environment; accommodation and scholarship provision; the consistent presence of pastoral and cultural support provided by the Kaiawhina from Maia; the focussed study space away from home and work commitments, and access to and contact with tutors. The need for more concerted Māori theory and mentors was made evident.

Tutors, resources can be human and time and they gave us both.

They encouraged the need for the programme to increase the Māori content, the Māori tutoring time and mentors. In the main the final comments recommended new opportunities to expand the programme availability to smaller centres with greater need. They restated that their experience with the teaching and learning had been pedagogically sound. So much so, that several individuals within the collective felt attracted to do further study. However they had some doubt around the ability for other tertiary programmes to be able to duplicate the environment or even tailor the programme as well to Māori participants.

I just don't know if I'll find this formula that has worked so beautifully, in other courses...I'm back now on that journey of finding how can I continue in this style that I know works for me.

There was a closing gripe from a couple of students around toughening up on reinforcing the assessment deadlines.

We worked really hard to get our stuff in on time only to get to this course and say well actually we'll extend it out, you can give it to me next week or te mea, te mea, te mea.

As Managers this was a discipline that these particular students had had to incorporate into other commitments and it was disappointing and frustrating for them to observe deadlines shifted out for others.

The support roles provided by Unitec and Te Rau Matatini were acknowledged for their continuation throughout the two years. It was observed that although these roles appeared to be stretched they were an integral part of the retention and success of students on this journey.

The combined efforts of Unitec and Te Rau Matatini made it possible for me to be here.

There was a call for more academic tutoring to improve academic literacy skills. This was an area where students felt they missed out on. Very few structured sessions on specific academic writing skills were provided to the group. Students were responsible to initiate requests for assistance and often this was content related, and one to one, more than group academic skills development.

This research project has provided the opportunity for students to critique the learning experience and reflect upon the kind of tools that may have enhanced further their progression through the assessment requirements. It has also enabled individuals to think critically about what they as the participants responded to most positively as teaching and learning pedagogy. One student made the following statement to emphasise the complexities and vigilance required to investigate a Māori collective and to analyse the response with the individual learning experience as the priority.

I reject any idea that Māori learn in a particular way, I think we all have different learning styles, and therefore I can't believe that there was one type of way that would suit all of us just because we're Māori.

From Tutors

The overall experience for tutors was an appreciation of having had the opportunity to work with this cohort of students.

Rich...humility...loved being a part of it...

One tutor commented on the benefits the noho had provided by stretching the tutors and stimulating some things around doing things differently. There was a realisation of the potential learning that had occurred for tutors with the expected interaction within the noho environment and the development of more Māori content that would definitely add value and enhance the content in the generic programme as well.

As important as the positive outcomes, were the challenges that had been experienced. This was a cohort of bursars who had received scholarships from Te Rau Matatini. The criteria around this scholarship funding determined the sector from which students were selected. In this case 90% were from Māori Mental Health service providers. With this came the challenge of a large number of past users or consumers of mental health services participating in the programme. This situation presented some issues around the need for additional pastoral care, academic support, and tutor awareness around content delivery.

Upon reflection there were other opportunities where tutors had to be far more alert. This cohort required a greater flexibility to "chop and adapt" learning material to better suit the range of experience among the group. Others became more aware of needing to increase the relevance of some of the content and had not been as prepared for such a specialist group (e.g.) Māori practitioners.

Some concerns were raised around the general calibre of the students in relation to the usual targeted student who were people in positions of leadership within an organisation that had responsibility for managing other employees. This group had been a mix of front line staff, volunteers, Chief Executive Officers, Advocates, Managers, Team leaders, and Clinical workers. This mix posed a variety of issues that restricted the development of the students. It limited the experience tutors could draw from within the class and limited the opportunities some students would have to apply learning, back in the workplace. Some students had no authorised access to their organisation's records or information to assist their assessment requirements. This posed a problem for those regarded as front line staff. Others were central to the running of the organisation. Therefore, their attendance, responsibilities and organisational management raised concerns of over-commitment.

Tutors acknowledged that they had probably under-utilised the provision of support roles. They identified a need for further clarification of the function of some of the support roles. Some concluded that they had more awareness now and would be amicable to access: support with the development of course materials; prior introduction to each cohort; sharing of knowledge around group dynamics to help prepare; tag teaming with the teaching and using the support person in class to advise on pace and comprehension and other aspects for the students benefit.

From Scholarship Partners

In the interview a number of strong points that followed the initial statements around the intent of the interview reiterated a perception of what foundations should have been in place to have solidified a genuine partnership. In the experience of the staff member interviewed, these foundations were absent and this consequently compromised some of the intent for both parties. The underpinning values of the partnership should have been developed with all parties present at the same table. Kaumātua and kuia needed to have been part of these discussions and the kaupapa agreed to in detail, and equally important to be documented with the same level of detail. With all levels of the operation having input and being precise about the values, the intricacies of process, procedures, rules, expectations and responsibilities would have been established.

...we should be able to get really clear values and operate from the tikanga aspect the whole time if things go wrong, we've always got tikanga to go back to fix things as well too and never ever delude ourselves. We're only here for the students, we're not here for Te Rau Matatini to look good or Unitec to look wonderful even though our organisations love that part...

According to the interviewee, things came unhinged when there was structural change and consequently change in personnel within Te Rau Matatini. The history of the partnership, the agreed roles and the loss of some vital institutional knowledge led to several examples of a communication breakdown internally and with Unitec. New staff were confused about their roles and responsibilities to the students and their partners, and it took time for clarity to take shape. In the meantime students took some control of the wānanga and asserted an ownership that, in the opinion of the interviewee, drifted away from the kaupapa and became difficult to manage from a position of uncertainty.

It was about changes in the contract or changes how things were going to be delivered which changed the partnership.

Despite internal changes, Te Rau Matatini staff responsible for taking care of the students in the GDNFPM studies, were committed to being present at noho and keeping up regular contact with monitoring student progress and needs. The students held these individuals in high regard notwithstanding that there were on-going changes in personnel.

The interviewee raised these issues as reflections around the partnership power dynamics with intent to keep connected, the entire experience to what the motivation was for the partnership, from the outset. With this reflection both parties could be in a position to revisit how best to

progress such an arrangement in the future if continuing to focus on building leadership capability among Māori working in the mental health community services.

Summary of Findings

There are a range of themes captured within the framework of Te Noho Kotahitanga that, in the summary following each principle, illustrate some positive commitments to the intent of the principles. Bringing these strands together to provide a synopsis of the overall research findings has involved grouping the common threads from each party's perspective to interpret the closest descriptive possible, given the diverse voices from the narrative. Naturally there are some overlaps and interdependent notions which make it crucial to use the data presented under each Te Noho Kotahitanga principle as a point of reference and further clarification.

These are the common threads;

- Environment
- Whanaungatanga / Relationships
- Teaching and Learning Pedagogy
- Role of Tutors
- Meeting the Challenges

The **environment** offered to students a familiar and positive learning space. The presence of tikanga commanded the cultural relevance of the learning paramount, and an important element of creating a sense of safety for the Māori student participants and the tutors. The wharenui symbolised their collective journey on the programme and nurtured the relationships that were formed from the very first point of engagement through the powhiri and whakawhanaungatanga process. The environment also offered support in many forms that was constant and reliable.

Whanaungatanga was a key ingredient employed and reinforced throughout the two year programme. A high level of engagement between tutors and students, students and students, tutors and support staff, support staff and students, and Unitec with Te Rau Matatini, Christchurch Polytechnic Institute of Technology and He Korowai Atawhai, has provided a very open and respectful learning milieu. Dialogue between these parties bolstered the intent of the Unitec and Te Rau Matatini partnership and built the foundations for reciprocity of learning to occur. Whanaungatanga would be one of the fundamental factors contributing to the student retention and success on the programme.

Tutors employed a range of **Teaching and Learning Pedagogy** conducive to the unique cultural dynamic of the cohort. Priority attention was paid towards using a variety of methods to appeal to the different learning preferences within the group. Teaching approaches were largely interactive and made time for much discussion. It was evident that the course material was being revisited, revamped and reviewed to connect best with this audience. Students were aware that tutors were skilled in identifying and facilitating a sharing of knowledge from within the group and reciprocated between tutor and students. The integration of Māori content was employed through co-tutoring opportunities where a Te Ao Māori perspective was introduced and student contribution was maximised.

The Role of Tutors was pivotal to fashion a safe and positive learning environment. Tutors demonstrated a respect towards the students' needs and commitment to their success with the programme. Their personal interest in students and dedicated support beyond the classroom promoted a mutual respect and students consequently responded with an openness to share their own knowledge and provide cultural mentoring to tutors. Tutors were receptive to their own learning opportunities in this environment.

The openness of the partners involved in the implementation of the GDNFPM in the noho format was essential to support the programme with **Meeting the Challenges**. Maintenance of strong communication lines between invested parties was crucial. Expectations of a perceived kaupapa Māori programme set up within a mainstream tertiary institution, with the responsibility of delivering a generic content to a Māori cohort, would inevitably result in some tensions. For the tutors the challenges would also be around recognition of the cultural dynamics and expectations that this cohort would demand, and their limits. What was learnt from these challenges and how the learning would contribute to their professional growth from the experience have become some of the outcomes of this research project.

Research Conclusions

In 2009 the GDNFPM entered into an agreement with Te Rau Matatini and agreed to adapt their course content and staffing to be able to confidently offer the programme to a Māori stream of students. The aims of this partnership programme were 1) to reflect a commitment to the development of Māori students by increasing Māori content within the course; 2) to ensure a broader understanding of Māori knowledge frameworks for both staff and students; and 3) to develop a distinct teaching pedagogy and eventual adaptation of the assessment processes so that they are consistent with both Māori knowledge frameworks and Māori learning processes. For the GDNFPM programme this required a collaborative approach with the support of Maia Māori Development Centre.

The motivation behind this project is about self-improvement for the programme and Unitec as the host institution, with regard to 'continually responding to community approaches for development of new teaching programmes'. This programme delivery to a Māori student collective has been a direct response to community requests to do things differently. The Department of Community and Health Services, where the programme sits, has stated, as part of their strategic direction, they will monitor success and retention rates of students, and develop a Māori dimension to their curriculum. I perceive this study as an opportunity for Unitec to reflect on and possibly extend its performance in relation to integrating the Māori Success Strategy (2010) into the Living Curriculum.

The kind of academic issues, pastoral care needs and cultural considerations that are reflected in the experience of tutors and students in this programme, parallel issues explored in current literature that state explicitly what the Māori learner is requiring to succeed. This study has explored the GDNFPM Māori cohort student and teacher engagement and pedagogies in light of this prior research.

The research findings that emerged were grouped into themes and aligned with the Te Noho Kotahitanga principles. This was deliberate in order to assess the competencies of the GDNFPM as a programme that has identified a goal to be more culturally relevant to Māori by increasing the Māori content to their teaching material. TNK provides a context to be able to measure the level of responsiveness. However, to synthesise and represent the overall findings from Te AkoWhaiora it is necessary to revisit the three research questions and the perspectives uncovered by the participants to determine how effective the research process has been. Also important is to confirm to what extent the programme has met the initial intent. The final statements in this conclusion will hear what learning has occurred for the author and end with future considerations for Unitec and the GDNFPM to meet the needs of their target audience. In this instance this refers to Māori and cultural responsiveness.

How are teaching methodologies applied to the Māori stream of the GDNFPM in order to make informed decisions about what works, what does not and why ?

The students highlighted from their perspective that there were a combination of methods they experienced with the programme delivery that would have assisted the tutors to decide what had been the most effective outcome to use with them. The students felt that tutors invited the group

on the first day to establish a kawa which assigned a responsibility to students, ownership of this forum immediately, and in turn helped tutors to gain respect through the sharing of power.

Students found that the constant checking in with them, to monitor their comprehension and energy levels throughout the course delivery, reinforced that their best interests were the focus for the tutors. Learning activities were highly interactive and discussion groups were used frequently which worked for the cohort. The use of language and visual metaphors was met with approval given the diverse range of the learning preferences existing within the groups.

Tēra, tēra (there and there), was an expression used in the interview feedback which pointed to the opportunities that were made available as often as possible by tutors within their capability, to introduce concepts from a Māori worldview, to draw on comparisons with the Western models of theory, and use these exercises to ground the learning for students. Students felt encouraged to input their own worldview to the learning.

Tutors modelled reflective learning from their exposure to tikanga and promoted students to reflect often, as part of the course, through written expression and discussion. This learning occurred by default as the tutors were immersed in the tikanga (formal protocols) of opening and closing each day, greeting and welcoming visitors to the group, blessing of kai and living in the wharehau environment for each noho. Students also found that tutors invited feedback and were receptive to it as part of their decision making concerning useful or not useful methods of teaching. The tutors themselves expressed that the methods they worked with, to test practicability and assure effectiveness, started prior to contact in class with students. These methods involved doing some research on their audience and planning with peers where possible. A conscious effort was then made to set up the classroom space to create an environment conducive to good communication. It was a priority to create relaxed relationships with the students and it was found this worked well when they were able to share a bit of themselves from the outset and make a personal connection with the group.

It became evident for tutors that students responded to an assertive confidence with their subject matter and, at the same time, were up front about their limitations around Māori cultural norms. They recognised that their expressed openness to cultural learning was highly respected by the group, and in the case that it was not apparent the opposite reaction transpired.

There was deliberate use of different teaching and learning pedagogies including music, imagery, metaphors and humour. Tutors applied lots of verbal instruction and direction to compliment any visual material they used in class and learned that clear directions for learning activities were required. They were active in recognising and consequently utilising the student skills from within the cohort.

Other methods to assess the extent of success with their approach were brokered by;

- listening into discussion groups,
- testing comprehension through application activities
- co-tutoring feedback (where possible)
- engaging in kōrero in the breaks with students to consolidate learning, clarify learning, gauging understanding and building a rapport of trust

- reviewing and evaluating material on a day by day, noho by noho basis and,
- assessing the student learning progress through the commentary produced in the daily learning journals

Te Rau Matatini was in an observation role throughout the programme delivery and in a position to assess independently from sitting in class, and interacting with the students throughout the noho as to how methods were being used to help inform tutors to decide what was most successful. From this position they agreed that the “noho was critical” and that the learning centred around the marae setting was effective. There wasn’t a lot of opportunity to observe the maximum impact teaching in the wharehau may have had on students. However, the energy students did get from their time together at each noho in a whānau environment positively influenced their ability to be self-directed with their study. It was apparent that it nurtured a responsibility for students to provide peer support. This was encouraged by tutors when they actively drew on individual experiences in the class and used this experience to reinforce the learning for others.

How non-Māori lecturers respond to delivering the standard course content to a specifically Māori audience?

The students made the following observations from their collective experience with the majority of the tutors who delivered the course subjects to them. Their impression was that tutors demonstrated a preparedness to work with the Māori cohort. They felt that tutors had made a visible effort to participate in cultural protocols that were largely unfamiliar for most of them. Students were acknowledged as the leaders in Mātauranga Māori which fostered a meaningful teaching and learning relationship of reciprocity when students were given the duty to set up the kawa of the group with protocols that both students and tutors would agree to observe.

Students commented that it became obvious that the tutors realised that this cohort demanded grounds for a shared power as the role of teacher and learner was constantly reversed. Students were responsible for maintenance of tikanga. Among the teaching staff there was an acceptance that there would be a Māori knowledge base that they would most likely be unfamiliar with therefore it was important to be humble with “You don’t know what you don’t know “.

Consequently the tutors responded to their duty of teaching this cohort in a number of ways, appealing to actions within their control that were naturally familiar to them. Where possible they made pre-course contact with students to introduce themselves and provided an overview of what content students could expect from the first noho. This was the first use of whanaungatanga to get to know students and share a dialogue with them preceding the eventual face to face whakatau process. Any opportunity to co-tutor with Māori expertise was ideal when this was able to occur, and offered on most occasions a prior insight into the group dynamics through communication with such support people.

The expectation of success set by tutors became instilled in students and was demonstrated through the shared social time together most tutors committed to outside the classroom. One to one time with students needed to be a priority for some individual students to survive in the programme. Tutors realised it was important to show an interest in student knowledge and drew on this in aiding the teaching and learning through application of relevant examples and experiences to the students. Socialising with students benefited their rapport with students in the classroom and definitely

helped with mixing the groups for classroom activities without upsetting the natural order of relationships established within the group. Tutors were able to encourage tuakana/teina (mentoring) opportunities between different students who demonstrated a proficiency in different subjects, to support those less experienced. This action came about as a result of taking the time to be with the students in a less formal setting over meals. They found that this engagement offered them the setting to provide feedback to students in a more timely and respectful manner, and gain more candid feedback from students as well.

Tutors were responsible for reviewing and increasing the relevance of course material as they gauged the student engagement with the content in each subject.

Ultimately as a new venture that required dedicated maintenance of relationships with students and communication with stakeholders (Te Rau Matatini, Maia, Christchurch Polytechnic Institution of Technology and Te Korowai Atawhai), tutors were highly aware of the importance of monitoring their progress with the course delivery. Tutor connections with support people (pastoral, cultural, academic, financial) was vital and contributed to their assessment of their performance with the students.

Te Rau Matatini felt that the students' growth in confidence, articulation and ability to align their personal experience with the theory and practice imparted on course subjects was enhanced through the early recognition from tutors of the students' kaitiakitanga role of the rōpū, the tutors, the kawa and the manaaki of manuhiri.

They observed that the tutors consistently drew on students to demonstrate leadership throughout the programme and were considerate of their safety in doing so. Te Rau Matatini staff however, were also privy to expressions direct from students. On occasion concern was expressed about cultural deficiencies with various course subjects and they would have preferred stronger cultural leadership and guidance to better identify with the learning.

The pedagogies and support mechanisms Māori students responded to most positively.

The students were vocal in the interviews and provided open, honest and frank feedback in the programme end of year evaluations about which pedagogies suited their learning best. These began with the precedence of tikanga observed with authenticity and the whanaungatanga that consolidated the positive learning experience for them. The constant presence of support people at noho was acclaimed, in particular, the Kaiawhina based with Maia in Auckland. Small group discussions were rich for their collective and individual learning. Also successful was the practicality of the knowledge they took back to their work environments. The access to tutors (one to one opportunities) was identified as beneficial, as was the sense of being valued by those tutors.

From a teaching and learning perspective the tutors' experience of what this Māori cohort of students responded to most positively were in the first instance, genuine attempts to connect personally that really helped build a rapport. Students responded to a good mix of teaching medium to illustrate the learning subjects and satisfy different learning styles. Flexibility with the teaching material and being able to adapt to suit the group was highlighted as something tutors found necessary to maintain levels of engagement. An ability to be able to flow between formal and informal teaching and learning prospects aided this responsibility as well.

Tutors were required to model experiential learning and found this was most applicable when they admitted their limitations with Mātauranga Māori. Students were empathetic, supportive and able to exercise their leadership to impart new knowledge, accommodate the tutors' needs and model the behaviour required.

It was the tutors' experience that encouragement of peer motivation and tuakana / teina relationships promoted greater learning opportunities among students.

Te Rau Matatini emphasised that the evidence they had noted of positive learning acquisition on the students' part was the demonstrated leadership from within the groups. There was a lift in confidence levels and a definite increase of vocal contributions in the class. This appeared to be attributed to a confidence in the language that had become familiar to them over time. The reciprocity of learning in a respectful whānau ki te whānau approach had assisted this exchange of language and knowledge. From Te Rau Matatini's perspective this had been nurtured by the tutor's genuine concern for student wellbeing, and encouragement throughout the programme that "no question was a dumb question". It was also most significant for Te Rau Matatini to note that the students responded most positively to the Māori content.

What this research tells us is that the teaching and learning pedagogies utilised were effective for this collective of Māori students, and that the attention to relationships, accessibility to tutors and open dialogue with students was an invaluable investment on the tutors behalf to help shape their lesson delivery, assess individual and group progression and gauge effectiveness of the learning. It also reveals that Māori students want to see their world represented in the exemplars, the literature, the stories, the language and the Māori face that enhances their learning and grounds their inherent knowledge in the subjects they studied on the programme. Some student participants felt that the experience of the noho setting could potentially be a most suitable and effective study option for non-Māori as well as Māori.

Learning from the Author

Teaching Methods

The interactive style of engaging students was hugely beneficial. The use of different teaching and learning pedagogies aided this interaction and provided a connection between the tutor and students. The valuing of differences and similarities of language, customs, beliefs, family dynamics, responsibilities and prior educational experience demonstrated by tutors in the first instance, provided the foundations of a relationship of openness and trust that students were more inclined to enter into.

From the author's experience another important observation about supporting the students and the teachers on this programme was the demand for Māori relevant content. At the start of each new course subject and before they were instructed about the Western models and theories, the students were introduced to the Māori material, Māori models of practice and Māori worldviews. This procedure contextualised the subject as normal to the Māori experience. The approach offered a confidence for the learner reinforcing what they already knew on the topic and assuring them that what they didn't would be enhanced by what was to follow. Attempts to align a Māori thought

process or example equivalent to the mainstream content provided was not sufficient and often added confusion to the learning exercise.

The tutors made a range of attempts to tweak material and add in literature that was Māori specific. It is the author's view that the emphasis on building relationships and connecting personally with the students had the greater impact on the learning experience for tutors and students.

Tutor Response to a Māori Audience

The pōwhiri process places the tutors in the role of Kaitiaki (guardians / responsible for looking after their guests, i.e. the students entering into the programme). They sit in the role of tangata whenua and welcome the newcomers. Commonly in the pōwhiri once the formal ritual is complete the manuhiri are afforded the kaitiaki role with the accompanying responsibility of tangata whenua. For the rest of the students' time on the programme the tutors become visitors, present as subject specialists and then replaced by the next tutor to deliver a new subject. In this different dynamic the tutor becomes the manuhiri and the student body the tangata whenua. In particular the cohort of students become the constant and the tutors the visitor. This paradigm requires a shift from conventional tutor student relationships. In this paradigm the duties and expectations each party must observe become interchangeable and fluid.

The responsibility of students as kaitiaki of their learning forum enables them to assert an ownership and facilitate protocols of engagement for each other and with the tutors. This dynamic creates a leadership in tikanga that fosters a sharing of power from the outset. Tutors accept that they are working outside their cultural comfort zone with a Māori cohort and became conscious about how they would manage this to ensure a positive experience for all.

Another challenge was the expectation that tutors were required to be more accessible to students and develop a closer liaison with students. This worked on so many different levels maximising the learning and progressing the teacher/student rapport.

Māori student Pedagogy Responsiveness

The noho environment and all that it encompassed was the most critical contributor for the students. Responsibility for kaitiakitanga of the wharenuī and the rōpū, weekend course delivery time, wharenuī accommodation, catered kai, access to tutors outside of class time, co-tutoring and the attendance of academic/cultural/pastoral support over the wholeweekend gave effect to the descriptive of the 'noho environment'. It had a different look for the Christchurch students who didn't live-in together however the whanaungatanga that was formed among the group and with tutors was able to flourish under these conditions. The tikanga that prevailed as a result of this setting was the safety net for the students' learning capability. Overall the students' physical, spiritual, psychological, cultural and social needs were looked after holistically.

It appears that the smaller group learning was a leading factor that these Māori learners particularly responded to. It permitted thegroup to take responsibility for each other's learning and aided tutors to quickly build a rapport (and vice versa).

Although the tutors were predominately Pakeha, the presence of Te Rau Matatini and support people from Maia brought a somewhat balanced contribution to the learning experience. This does

not negate the feedback that the Māori content was superficial however it does acknowledge that there was opportunity for the Māori experience to be included by design. An element that was present intermittently was the company of kaumātua (elders) in the classroom setting. The dynamic of this wisdom and cultural knowledge was rich during these times and should be a mandatory consideration for future noho.

The researcher would add that for Unitec to provide a genuine response to attend to Māori student retention and success, a review of strategic human resource processes would need to entertain an affirmative action policy in relation to recruitment of Māori teaching staff. The Māori Success Strategy and Te Noho Kotahitanga are the strategic documents that elevate the focal point to integrate mātauranga Māori, and positions have recently been created specific to this knowledge base. What this study has highlighted is that specialist roles cannot be the only means of achieving a culturally responsive practice in programmes. Cultural safety mechanisms should be represented through Māori advice and expertise. However, the responsibility of the programme's development in this fashion is a collective professional responsibility.

The other area touched on in the interview feedback from students and tutors was about assessment. A considerable amount of energy from tutors, academic support and pastoral care was concentrated on lifting the confidence and ability of students to be able to write at the desired academic level. Many students were articulate in class and contributed extensively to discussion groups, however some struggled to document their understanding as eloquently. This became a challenge and posed the question as to why the assessment was entirely focused on the written form. The teaching and learning pedagogy was largely interactive and promoted open discourse among students and with tutors. A lot of verbal metaphors were used to illustrate theories and models of practice, which was juxtaposed by the only means of assessment being a written testimony of learning acquired. Was this about the limited input tutors had into the selection process of students and the entry criteria to GDNFPM not being asserted? Was this a typical experience for large numbers of Māori students in tertiary education? Was this reflecting the current literacy levels across the board in Unitec programmes? Was this always going to be the outcome with an oral culture having to fit the design of assessment that was generic? If so, was this fair? These questions challenge the current GDNFPM practice of assessment and reveal a desire for alternative options to be explored. More suitable assessment means would increase the academic competency of the students on this programme. These questions also provide some lead into future research opportunities.

The student support role was conceived by the GDNFPM. This role would walk alongside the student and attend to academic, pastoral and cultural needs to raise the likelihood of success. Focused on translating assignment requirements, working with grammar, writing to cater to marking criteria and structuring assignments, the role could be easily judged as a compliance mechanism for the institution. Rather it is a method to grow Māori student capability and Māori student confidence as critical thinking practitioners. This research offers a reference point to best utilise this role to affect this intention.

Future Considerations / Developments

The final statement from the author is on the long term development of the programme to meet the outlined needs identified in this research study. Further developments are discussed in this closing section of the research feedback, based on the voices of students and tutors from the experience.

If the GDNFPM is to adhere to more of a kaupapa Māori philosophy then there need to be more Māori personnel appointed with a competence in te reo Māori and tikanga Māori. This appointment should possess a knowledge and experience with the Not for Profit sector, experience with teaching and an empathy with Māori tertiary student support needs. The relationship with Maia must be formalised and scholarship provision must be secured. This project has highlighted the additional resource support that has contributed to the student's success on this particular programme. With this increased awareness of the level of support that was dedicated to this cohort of Māori students, it confronts Unitec to resource such requirements. Unitec is a mainstream tertiary provider that is activating a greater responsibility for biculturalism. This kind of joint venture (between Unitec and Te Rau Matatini) that commenced prior to strategies like the Māori Success Strategy 2010, must be recognised and resource applied to enhance the learning outcomes gained from the experience. If it is financially or ethically beyond the capability of the institution to assign the kind of resources needed to meet the extensive needs of the Māori learner, then perhaps the question needs to be asked, is Unitec the best option for the programme, designed specifically with Māori leaders in mind? Te Rau Matatini thought so, and this itself is an endorsement of the integrity and unique qualities this programme offers when compared to other mainstream providers on a national scale.

During this period 2009-2011 what was learnt from and with the Te Rau Matatini cohort has been hugely beneficial for the institution to guide the maintenance expectations of an external partnership relationship with a Māori organisation. It has highlighted the collaboration capability between departments and Maia. It has grown the GDNFPM responsibility to bicultural practice, pedagogy and relationships. This experience has contributed to the cultural and professional development of tutors. The student support positions dedicated to this programme have been challenged to maintain a connection with student academic support trends for Māori and be up to date with Māori politics, issues and current affairs in order to best resource examples for students relevant to course content. Students have been given a voice through this research project and have used it to critique and contribute to the future development of this programme.

The main messages about the future development of the GDNFPM in delivering to Māori students, from the Māori students and inclusive of the tutors' ideas of improvement are bullet pointed under the headings lead by the research questions. Many of these suggestions have been posed to overcome some of the limitations and increase the responsiveness to some changes required for this programme to work with, should the Māori cohort and noho style of delivery continue to be an option for students. These were extracted from the research findings and the dialogue paraphrased from Brave Conversations.¹⁰

¹⁰Concept of Brave Conversations coined by Joseph Waru

Teaching Methods

- The presence of kaumatua /eldership must be considered.
- Co tutoring offers alternative practice opportunities and presents a genuine bicultural teaching and learning intent.
- Openness to new or different thinking and use of alternative models and theories paves the way for students to accept new and challenging learning.
- Access to tutors is vital for students being able to ground their understanding.
- Integration of more coaching around academic writing skills (relevant to this level 7 study) alongside the assignment content expectations will satisfy the needs of students wanting to continue to study at degree levels.

Tutor Response to a Māori Audience

Tutors are required to be mindful of these social and cultural expectations in order to develop effectiveness with Māori students.

- Recognition that to tutor in the noho environment is entering another and different space. It is a learning space that differs from the conventional notion of a learning space.
- Noho is crucial for Māori students fully engaging in this GDNFPM learning.
- How best can tutors provide greater depth of understanding of Māori models of practice and knowledge used, to contextualise learning?
- Interacting with the environment and leveraging from the cultural relevance of this surrounding will reinforce the learning and increase the awareness of tutors with tikanga practices.
- This interaction will heighten the tutors comfort with tikanga and increase the trust and sincerity of collaborative learning for students.
- With whakawhanaungatanga as the start point tutors need to accommodate realistically what this means for their teaching time and negotiate with students the time they need full participation from the students. Time is the tension between meeting course outcomes and investing in the process.
- Tutors' conducting themselves as manuhiri acknowledge a shared power and mutual responsibility for maintenance of student/tutor relationships and learning.
- For tutors to trust that the expertise of learning is shared in this setting will empower tutors to sit comfortably with the possibility that they will be tested at times with "We don't know what we don't know", until it presents itself.
- At the change over from one tutor to the next, the previous tutors need to be present to do the whakatau (introduction and settle-in) for the incoming tutor.
- Tutors will benefit immensely from a greater dialogue and collaboration with the Māori staff present in support roles.

Māori student Pedagogy Responsiveness

- It has become apparent that tutors need to engage with the student individually on frequent occasion, in consultation with the support staff, in order to understand where the student is in their comprehension. Power dynamics within the cohort have the potential to create some tension for individuals and not recognising these can be damaging. Often the student talks more to their peers and the support people about such dynamics.
- Relationship building provides opportunity for tutors to realise how best to identify existing Māori bodies of knowledge, models and theories present among the group. Becoming more attuned to this enhances the relationships by valuing students' contribution in a shared learning form.
- Broadening terminology to include common and technical language increases the student comprehension and invites greater discussion.
- A demonstrated acceptance of different ways of thinking encourages the students to contribute to their own learning.
- Māori students that are lacking a proficiency in te Reo Māori or tikanga can be self-conscious and this could be a point of embarrassment. It is important that no assumptions are made and that the tutors observe the lead of the students as a kaitiaki to direct this. Ignoring a voice of leadership albeit by accident or not knowing can create a negative dynamic.
- More opportunities for tuakana / teina mentoring.
- The wharehau itself needs to be considered as a learning space for a portion of class time throughout the programme to reinforce the 'noho' proper.

As part of their recommendations towards future development of the GDNFPM programme, the Te Rau Matatini staff member offered these thoughts from the experience gained. The partnership was forged with huge respect and integrity for each party and honourable intent. For the on-going progression of this relationship all parties should be recalled to the table including our kaumātua, to guide the tikanga around future partnership. In the opinion of the Te Rau Matatini staff member the agreement must include the contributions of all parties and must reflect goals within the capacity of both Unitec and Te Rau Matatini combined, to be realistic and achievable. It was stipulated that trust is an underlying value that must be established and maintained through acts of integrity, demonstrated through respectful communication between parties. In the event that the future of the partnership agreement is not ideal then a joint venture or contract for service must have all roles and responsibilities collaboratively agreed to at the table.

The motivation for this research was to learn more about how effective the GDNFPM teaching and learning pedagogy was for the Māori learner. It was anticipated that there would be some mismatch between the culturally relevant pedagogy practised, and the aptitude for Māori students to master the learning as a consequence of this. It has become evident that the kind of Māori models of teaching and learning pedagogy referred to in the literature review were not common to some of the tutors in the GDNFPM and therefore were not applied to this context. What has been uncovered is that the kind of pedagogies that were utilised can be aligned by default, to those expressed in Māori models like Ako and Te Whare Tapa Whā. The students interacting with these methods responded most positively to them.

This outcome does not dismiss the significance of previous research that advocates teacher responsibility to attach Māori contexts and access the cultural knowledge of Māori expertise in the shape of advisors and mentors (Durie, 2011). Becoming familiar with Māori cultural norms provides an increased affinity with the Māori learner and building of tutor cultural capability. The GDNFPM philosophy around teaching and learning promotes reciprocity of learning and the tutors were able to experience this essentially through the student duty to manage tikanga and leadership around mātauranga Māori. The discussions that have already been activated by tutors over the past two years around the need to develop cultural capacity, has recognised that Māori students need to be treated differently, as stated by Sleeter (2011). The GDNFPM must be acknowledged for the effectiveness of existing teaching and learning pedagogies. With a goal set to increase their knowledge around Māori pedagogies GDNFPM will be more likely to consolidate a valuable formula for Māori student engagement, retention and success.

These positive findings will be articulated across the institution to help other programmes learn from the GDNFPM experience of working with Māori, supported by Māori, in a Māori environment. The positive and negative experiences that have been raised have provoked suggestions for improvement and have been presented as future considerations which will shape the future delivery of this programme to Māori. The voices of the students through this research have validated these commitments and added some direct challenges to inform and guide the programme's on-going practice.

Te Ako Whaiora

The name of the research project was coined as a reflection on the observed significance that this programme had for many of the Māori students who engaged with the noho environment. The initial conversations that the Kai Awhina and author shared in 2010 became the kaupapa for this research project. The transformation occurred for many of the learners who had found through their time with the GDNFPM a pathway that contributed to a greater sense of wellbeing, self-confidence and self-assurance as leaders in their vocations and communities.

Some of our students were physically unwell and carried a lot of medication with them to noho. Some were mentally stigmatised and carried emotional scars that were nurtured by the wharenuī and the attention of people who cared, and others who brought spiritual healing. Some students brought their stresses to the noho, of over-commitment to their responsibilities in the workplace, at home and in their communities. Some arrived with anxieties and negative connotations of the classroom experience that had been a barrier to their return to a learning environment. Others were in search of some credentials to validate their time and energy already expended in the industry of helping people. Whatever their reasons for studying, they brought few expectations outside of the acquisition of a tohu (qualification), and left with a sense of achievement. Those who did not complete within the two years have maintained a connection to the people they met on this journey.

Ako is to teach and learn, to share your knowledge and be open to others, to interact willingly with your environment, to realise the potential in every situation and everyone, and support the learning of others around you. Whai is to pursue, chase, explore and find what it is that will grow you, will

make you well, and will bring out the best in you....ora. Te Ako Whaiora is used to name this project and can be most appropriately explained in English as “Through learning is wellbeing”.

Toko rangatiratanga nā te mana mātauranga

Knowledge and power set me free....

Te Ako Whaiora

Through learning is wellbeing.

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Feedback Received from the Final Report Circulated to Participants

BIG CONGRATS on your research project. It covers an extensive Maori Worldview of Unitec interaction, from 2009-20011.

Future lecture/lectureer/students/institutions/etc will benefit from this information (if they really are interested) as you have highlighted the next generation of enrollments will be Maori and Academic places need to cater for these cultural situations or they will all fail (not like our course, lol).

Catering was an exceptionally high item on our learning table (pun) and also had a major part in the holistic wellbeing of Maori learning.

He nui nei te kaupapa o te ao rangahau, peenaa puu ko ngaa mea Maaori!

Until you've walked alongside someone do you really begin to realise what is in their kete and visa-versa. This is certainly the experience I had within our team in CHCH. This also goes for the kaiako also. The cooks were also great for feeding back and getting their perspectives on things. The catering was also an integral part of our learning. That is where a lot of good koorero comes out after each lecture ne.

Congrats on your Research Report, all that time you were part of our noho you were analysing everything that breathed, spoke or moved! Your findings struck a reminiscent chord with me – how quickly you forget the fun in the learning, meeting people and even long lost relations! I miss everyone that was, and became a part of an extended whanau. I keep tags on some of them (even the ones that didn't finish the course). So Kim if anything I would like to add the fact that the connections we made with our "once a month learning whanau" was a highlight in being able to keep contact with our tutors too. Networking has played a major part in information sharing, support and passing on information still. Anything to do with Social Policy, Kaupapa Maori services in different parts of both Islands, Social events, comparisons of what people do with their services during "Matariki", Maori Language week, Waitangi Day, Kapahaka, their services etc the links to networking with our co-students/tutors has been invaluable.

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