HŪTIA TE PUNGA

LIFT UP THE ANCHOR

RELATIONAL BASED PRACTICES FOR STRENGTHENING CULTURAL CONNECTEDNESS FOR MĀORI LEARNERS IN TRADES TRAINING, AGRICULTURE AND THE POLYTECHNIC SECTOR

FULL REPORT

2019

TOKONA TE RAKI

Māori Futures Collective

Ako Aotearoa

BCITO building people

Whenua Kura

Otago Polytechnic Te Kura Matatini ki Otago

KUPU WHAKATUWHERA

Mā wai te waka e whakaū kia tika?
Paiheretia tōku waka kōtuia
Kia pai ai tana eke i ngā ngaru pukepuke o te moana
Aukaha kia kaha ngā here rirerire
Kia tuia ngā wāhanga o tōku waka uru ora
Kia mihia ōna pae tata
Kia tae ki ōna pae tawhiti
Hūtia te punga, rewaina te waka
Kia tere ai ki te Hawaiki hou o te iwi
Ki te hoe!

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CONTENTS

EXECUTIVE SUMMARY 2

INTRODUCTION 7

WHO IS STEERING THE WAKA? 8

CULTURALLY RESPONSIVE PROFESSIONAL LEARNING & DEVELOPMENT 11

RESEARCH CONTEXT 16

EKEA TE TAUMATA TIKETIKE 18

CRITICAL FINDINGS: ITOs 30

CRITICAL FINDINGS: ITPs 32

CRITICAL FINDINGS: RESIDENTIAL ITPs 38

CHANGE RECOMMENDATIONS 46

CONCLUSION 49

REFERENCES 51

List of Tables and Figures

Figure 1: Educultural Wheel
Table 1: Levers for Change
Table 2: PLD Workshops
Table 3: Ekea te Taumata Tiketike

Tauira describing their tutors

"Friendly, not judgmental, real open and are there when you need help."

"Whānau environment, can talk to anyone [...] felt good to be Māori."

EXECUTIVE SUMMARY

The number and proportion of Māori in Te Waipounamu is projected to increase significantly over the next couple of decades, resulting in a greater number and proportion of Māori in vocational education. Presently, however, Māori pathways in vocational education are part of a 'leaky pipeline' of low completion rates for Māori (Berryman & Macfarlane, 2017). Many do not complete their tertiary education because of learning environments that fail to be sensitive and responsive to the unique needs of Māori learners. Piecemeal solutions only plug individual holes in this leaky pipeline, whereas systems-level responses can repair and begin to redress the inequities in achievement and success. As the Governmental Review of Vocational Education (RoVE) is ongoing at the time of writing this report, the potential for vocational education to be more receptive to change that results in greater success for Māori learners has never been greater.

Hūtia Te Punga, part of the Tokona Te Raki portfolio of change projects in the Aotearoa New Zealand tertiary education sector, was undertaken in conjunction with Ako Aotearoa and in partnership with three Aotearoa New Zealand ITOs and ITPs. As part of a larger change agenda to drive systems-level change to improve the educational experience and outcomes for Māori learners, Ako Aotearoa and Tokona Te Raki developed partnerships with construction industries, training organisations and polytechnics within the Ngāi Tahu tribal takiwā.

The focus of the research project was to better understand the needs of the ITP and ITO sectors by scoping and probing different learning contexts, with the intent of identifying and making recommendations as to how the learning environments and completion rates of Māori in vocational education could be improved.

Specifically, the focus of the research was on exploring the impact of Culturally Responsive Professional Learning and Development (CRPLD) on Māori learning success. The objectives of the project were to foster more productive culturally responsive (CR) learning contexts and grow mindsets that align with contemporary approaches to culturally responsive pedagogy. It is believed the learning from these outcomes has that potential to impact the sector, especially given the vocational education sector is on the cusp of reform.

Throughout this report, we draw on the voices and perspectives of the project's participants. Organisational leadership, trades industry leaders, kaiako, learners, apprentices, and other staff contributed to the research findings. Their voices, ideas, and values are evidenced throughout. As we set off on this research journey with the participants, one of the group leaders made the following statement, which brings in the focus and reminds us of the importance of critical reflection:

"But when you're privileged by the system in which you live and work, you can't see the wood for the trees. It's really hard to lift yourself up and objectively look at it."

Professor Angus Macfarlane's Educational Wheel (2004), Dr Sonja Macfarlane's Cultural Competency Poutama (2012) and Dr Jill Bevan-Brown's work on culturally effective and inclusive education for Māori learners (2015) were constructive in the development of the CRPLD. The concept of 'ako' is a key component of te ao Māori and a central concept underpinning the work of Hūtia te Punga. Ako, in this context, is understood as a recognition and valuing of the collaborative teaching and learning environment wherein everyone is both learner and teacher (Macfarlane, 2003).

Throughout this research project the authors referred to the core teaching and learning principle of Ako described in Tātaiako (MoE, 2011) where kaiako/tutors and leaders 'takes responsibility for their own learning and that of Māori learners' (p.14). Amongst some of the criteria discussed in Tātaiako are particular indicators relevant to this study. Namely kaiakao/leaders 'Actively displays a genuine commitment to Māori learner success [and] consciously sets goals, monitors, and strategically plans for higher achievement levels of Māori learners [and is] 'personally committed to, and actively works on their own professional learning and development with regard to Māori learner achievement' (p14). Lastly we concur with the authors in noting that kaiako maintain 'high expectations of Māori learners succeeding as Māori' (p.14).

Briefly, in terms of the research findings, participants from industry and tertiary sectors emphasised the importance of developing a relational environment to guide Māori apprentices and learners on their learning journey. The valuing of Māori as Māori, and that learners experience care and support (manaakitanga), not just supervision, as part of this journey were also highlighted.

A developmental approach to research and evaluation was pivotal in retaining the flexibility to respond to dramatic shifts in the research context as the implementation progressed (Patton, McKegg & Wehipeihana, 2016). This was especially relevant given the proposed and actual changes to the vocational education sector. Even with this uncertainty during the project, the findings have the potential to support positive impacts for Māori learners in tertiary education by investigating an arid area of research.

Out of this research project come two tools to support CRPLD in tertiary education organisations (TEOs). (1) A culturally responsive Poutama Ekea te Taumata Tiketike (stepped capability assessment tool) was developed. As a capability building tool, the Poutama assists kaiako to assess their own level of cultural competency and to plan a pathway for professional development. This tool can be used for both personal and organisational change planning. (2) A set of CRPLD workshop videos were developed as teaching tools to support the delivery of CRPLD in various contexts across the tertiary sector. You can find these tools in the appendices at the end of this document along with links to video resources. In addition to the practical tools, several critical findings were identified for each of the three organisations involved in this project. The findings are summarised below as 'levers' for change for both the development and embedding of more culturally responsive attitudes and pedagogies. These include the leveraging of apprenticeship assessors as key to linking apprentices to their personal success. Furthermore, though a not new insight, the importance of embedding culturally responsive PLD for kaiako cannot be understated.

The participants at all three organisations acknowledged how relevant and beneficial culturally responsive professional learning and development has been to their current practice. This provides evidence for the value of underpinning culturally responsive pedagogies with the concepts of **Whānaungatanga** (Building Relationships), **Manaakitanga** (The Ethic of Care), **Kotahitanga** (The Ethic of Bonding), and **Rangatiratanga** (Teacher Effectiveness), outlined by Professor Angus Macfarlane (2004). It may, therefore, be beneficial to develop further frameworks or modifications to the Educational Wheel involving these concepts for the vocational education sector.

SUMMARY RECOMMENDATIONS FOR ALL THREE SITES: LEVERS FOR CHANGE

Lever 1: Improve staff capability to deliver curriculum that includes education and training in te ao Māori.

INDUSTRY

Lever 2: Prioritise Māori equity within the workforce. The more vocal industry is about its needs for its workforce the more it will catalyse the realigning of curriculum and support pathways for Māori to meet that need.

Lever 3: Improve staff capability to model leadership mindsets and behaviours and develop cultural competency standards for training advisors.

Lever 4: Create opportunities for Māori to work collectively (eg, on apprenticeships, in peer mentoring, facilitate peer-to-peer study help sessions, etc.), and create leadership opportunities that cultivate leadership models for tauira Māori.

CLASSROOMS

Lever 2: Co-construct curriculum design to meet industry requirements for a qualified workforce that can speak knowledgeably about and the sharing of te ao Māori

Lever 3: Create culturally responsive teaching and learning pedagogies that support Māori learners to achieve as Māori. Tutors address values and beliefs in relation to the teaching principle of Ako to be both teacher and learner.

Lever 4: Include flexible and micro credential learning pathways for learners to earn certifications of market-ready skill sets.

RESIDENTIAL

Lever 2: Link whānau, iwi, hapū and community to strengthen learning and connection to culture, language and identity.

Lever 3: Include leadership experiences for tauira and include greater connection between on the job learning and earning (eg cadetships).

Table 1: Levers for change

RECOMMENDATIONS FOR THE SECTORS

Below is a list of positive practices and key recommendations as evidenced across the three institutions - tertiary, industry and residential. Of particular importance to this study is the concept of 'Ako' and the finding that ako was most readily visible in the residential setting. Tauira described staff taking the time to get to know them as a person including their culture, language and identity. They also spoke extensively about staff engaging in 'banter', being readily assessible – offering tutoring at night times and weekends and being on-call if they had any issues while on work experience in the field. For tauira working within industry or studying for a tertiary qualification finding ways to include Ako into daily practices is essential to building strong reciprocal relationships.

THE COLLECTED EVIDENCE SUPPORTS THE FOLLOWING:

There is a strong willingness from practitioners, industry and leaders to address what is not working and make personal and professional changes to practice, systems and curriculum.

At each of the three sites, positive tauira experiences correlated with positive relationships with staff.

Relational pedagogy is key to Māori learner success. There is a demonstrable link between positive tauira experiences and the impact of key relationships.

The teaching and learning contexts that support Māori learners to believe in themselves include skills for growth mindset and building resilience.

Tauira note the benefits of small class sizes, one-to-one support, and of their kaiako, the staff, and assessors being willing to engage in 'banter' and taking the time to get to know them.

Onsite residence fostered positive tauira experiences by enabling opportunities for positive engagement with peers and staff.

Organisations' leadership identified causal links between changes in thinking from CRPLD resulting in changes in dialogue. Critical te ao Māori concepts and values became explicit at organisational meetings and discussions about how to support learners.

There is a need for staff to consistently engage in CRPLD.

Tauira benefited from CRPLD, noting an increase in the use of te reo Māori, Māori names for places and locations, and in efforts to pronounce their names correctly.

Financial, social, emotional and mental health burdens interfere with tauira success and learning, irrespective of ethnicity, but resiliency and socio-economic factors impact learners' abilities to respond to and recover from events that negatively impact their study.

The transient nature of staff moving in and out of jobs presents challenges for learner/teacher relationships and working within the concept of ako.

POSITIVE PRACTICES AND ONGOING RECOMMENDATIONS

TIMING, TRAINING DELIVERABLES

Introducing te reo Māori needs to happen in concert with understanding the values of te ao Māori. Proper respect must be shown and upheld. Failing to do so can have significant negative impact on Māori learners.

There is a need to have staff in industry and tertiary learning environments who are actively working to redress dominant norms that are the product of colonising practices.

More Māori staff working in industry offers more opportunity to instil te ao Māori values in the learning pathways of tauira Māori.

Some tauira support services are not being utilised by learners to their fullest extent. There's a need for better pathways with more positive supports so learners are willing to engage with services, including destigmatising support services on offer.

There is a need for more cohesion between study pathways and on-the-job training options in order to increase the level of tauira entering into meaningful career pathways.

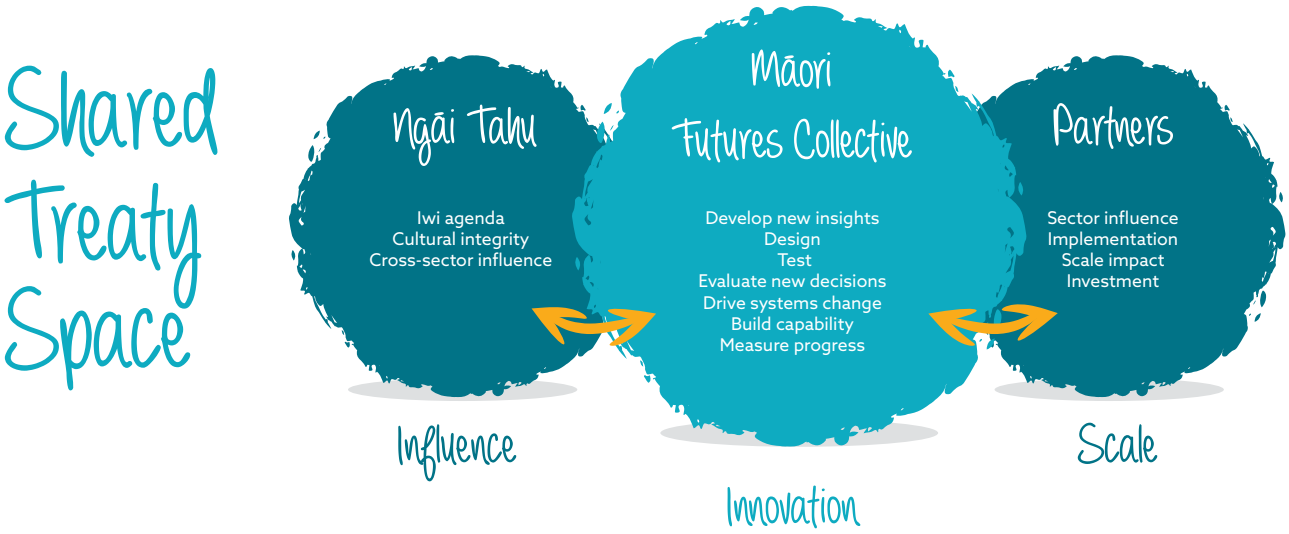
SYSTEMS THINKING AND CAPABILITY BUILDING

Building capability and advocacy takes time, funding needs to be committed to long term change projects that work to address performance, capability and systemic change.

There is a need to increase the role and relationships between iwi, whānau, hapū and learning community across tertiary pathways so that Māori learners feel their pathway is connected and valued by those which connect them to te ao Māori.

When balancing efforts to engage Māori learners, often there is too much intellectualisation and not enough heart.

Celebrating learners' successes is important for organisations. Finding stories of Māori learners succeeding and providing opportunities for those stories to be shared with others - whether current learners, alumni or Māori staff is critical to building solution focused pathways and positive role models.



INTRODUCTION

Over the next 20 years, both the number and the proportion of Māori in Te Waipounamu are projected to increase in the population. This has the potential to significantly change the demographic makeup of tertiary learners, increasing the number of Māori undertaking vocational tertiary study. Combined with this change, the New Zealand Government's Review of Vocational Education (RoVE) is seeking to amalgamate the Institutes of Technology and Polytechnics (ITP) and Industry Training Organisation (ITO) sectors. With these changes, the opportunity has never been greater for tauira Māori to capitalise on tertiary learning and develop into the leaders they were destined to be, serving as the backbone of our economy and broader society.

Pathways in tertiary education for Māori learners have in some instances been ones of lost opportunities and low completion rates (Berryman & Macfarlane, 2017). Inequities in achievement have meant far too many tauira have not been supported to reach their full potential. Keeping more Māori learners on pathways to achieve success in education will work to correct inequities in educational and economic success and contribute to increasing opportunities for improved economic and health outcomes for Māori whānau. As a nation, it is essential that we leverage the present opportunities available through RoVE to effect dramatic and sustained systems change. Change is necessary to ensure greater numbers of tauira Māori enter tertiary education, and that more Māori leaders are active in our communities and across a range of industries. It is time to ensure that the pathway is open and adequately prepared to realise the aspirations of tauira Māori to succeed in tertiary education and training. We must remove barriers that limit access and that restrict the capacity of Māori learners to achieve as Māori. It is time for us to pick up the paddle in unison, pull up the anchor and set a course for a productive, positive and equitable future. Hūtia te punga, ka hoe!

WHO IS STEERING THE WAKA?

The Hūtia te Punga project began as a part of the Tokona Te Raki portfolio of change projects in the Aotearoa New Zealand tertiary education sector. The project is part of a larger change agenda to drive systems-level change to improve the educational experience and outcomes for Māori learners. Ako Aoteraoa and Tokona Te Raki developed partnerships with the construction industries, training organisations and polytechnics within the Ngāi Tahu tribal takiwā.

Tokona Te Raki is a Ngāi Tahu led education initiative dedicated to realising Māori potential across Te Waipounamu. Tokona Te Raki is working with its partners and actively seeking new partners to power and steer the waka. There is no one 'silver bullet' to undo the effects of colonisation and the resultant disparity between Māori and non-Māori. The response to redress inequities must be consistent and innovative. Our institutions have failed far too many Māori learners in the past. New partnership ideas and solutions are required. This applied research project is unique in timing and in its contexts. It worked from a collaborative framework with three very different partners. Hūtia te Punga was an opportunity to understand and articulate the emerging findings of Cultural Responsiveness Professional Learning and Development (CRPLD) in three different educational contexts and to draw cross-sector findings for future research, innovation and implementation.

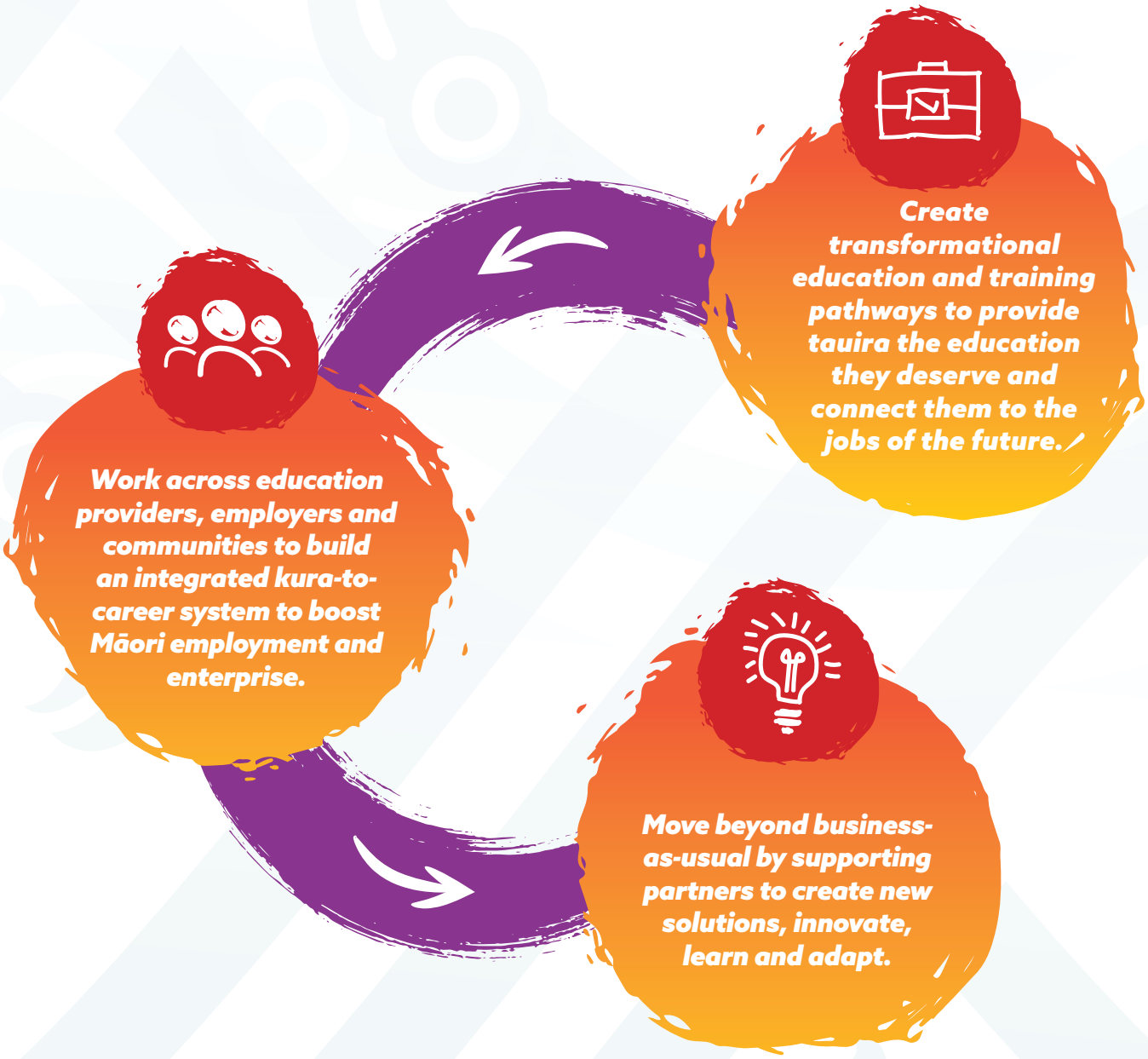
Our partners in this collaboration are committed to shifting systems. Together, with teams at each site, we co-constructed and implemented PLD in the newly established Māori agricultural programme, apprenticeships, and a polytechnic programme.

The aims of this two-year project were to better understand the needs of the ITP and ITO sectors by scoping and probing different learning contexts and to grow mindsets that align with contemporary approaches to culturally responsive pedagogy. Specifically, the research examined the impact of CRPLD while fostering more productive culturally responsive learning contexts.

Obstacles to Māori success:

The obstacles impeding Māori success are complex, systemic and interrelated. Systemic change is essential to reversing inequity and achieving change at the scale and pace required.

To achieve success for Māori, our approach is to:



How could you or your organisation move beyond business as usual by supporting partners to create new solutions, innovate, learn or adapt?

CULTURALLY RESPONSIVE PROFESSIONAL LEARNING AND DEVELOPMENT (CRPLD)

The CRPLD was co-constructed with leadership, teaching staff and learners at different levels of study, and was informed by the professional experience of Tokona Te Raki facilitators. The underlying framework for the content was adapted from Professor Angus Macfarlane's (Professor of Māori Research, University of Canterbury) Educultural Wheel. Accordingly, four key elements of social interaction are mutually supportive and combine to establish the Pumanawatanga (morale, tone, pulse) of the teaching and learning context. The components of relational effectiveness, Whānaungatanga (Building Relationships), Manaakitanga (The Ethic of Care), Kotahitanga (The Ethic of Bonding), and Rangatiratanga (Teacher Effectiveness), Macfarlane suggests (2004), are key to establishing learning environments in which Māori learners can achieve as Māori.

THE EDUCULTURAL WHEEL

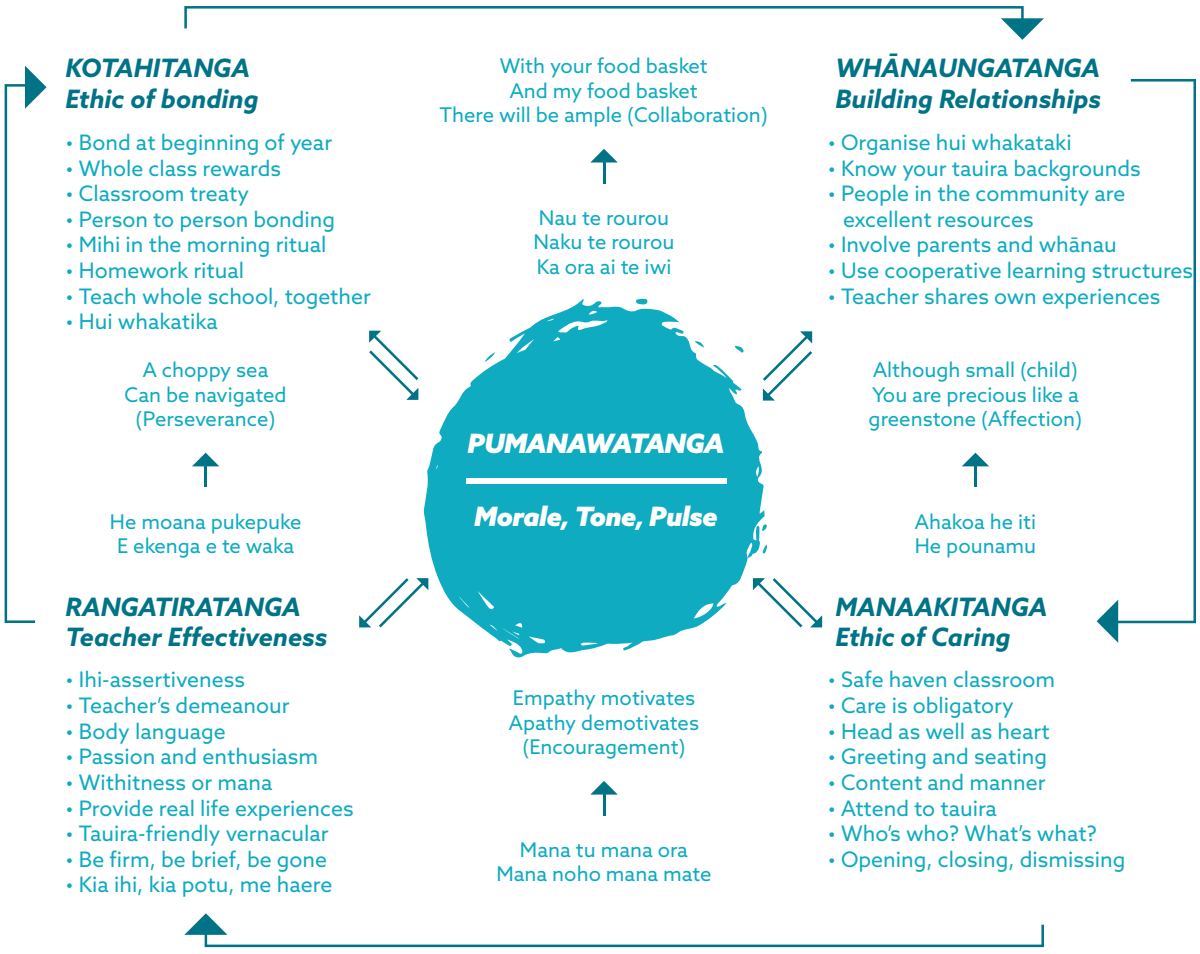


Figure 1: Educultural Wheel

The framework for CRPCD was also informed by other academic literature, which espouses the importance of kaiako knowing their professional and personal selves, aligning with the work of Dr Jill Bevan-Brown et al. (2015) and Dr Sonja Macfarlane (2012). This work focuses on culturally effective, inclusive education for Māori learners. The resulting focus on practitioners having a detailed view of the factors that impact how learners and kaiako locate their own and others' personal and cultural identities is evident at the initial stages of the professional development process. This process scaffolds into developing a better understanding of relational teaching and learning pedagogies that are responsive to Māori learners and reflect elements of te ao Māori.

The PLD team developed the sessions around five themes: Cultural Identity, Values and Beliefs, Deficit Theorising, Te Tiriti o Waitangi, and Pronunciation of te reo Māori and Māori learners' names (See Table 2 below).

CULTURAL IDENTITY

- How do you identify culturally?
- What are the characteristics that define Pākeha?
- Who is Pākeha?
- What is Pākeha culture? How could it impact the workplace?
- Why do many people not like the term Pākeha?

PRONUNCIATION

- Write up the names of Māori tauira that are difficult to pronounce.
- Develop skills and knowledge needed for correct punctuation of names, place and te reo Māori programmes.

VALUES & BELIEFS

- Think about where your core values come from?
- How might your values impact on supporting tauira?

DEFICIT THEORISING

- Key indicators of Māori identity?
- Do we see everyone the same?
- What are the deficit comments kaiako and tutors say?
- Effects of stereotypes / deficit thinking on Māori?
- How are Māori impacted by stereotyping?
- How can we mitigate deficit thinking?

TE TIRITI O WAITANGI

- Whakapapa
- Articles of the Treaty
- How are these reflected in your work?

RESEARCH CONTEXT

This research project was undertaken during the prospect of sweeping sector change and the unfolding uncertainty of what a combined vocational education sector for Aotearoa New Zealand will entail. The announcement of RoVE and sector reform is affecting perceptions of job security (i.e. with forecasted restructuring and potential redundancies). The shape of the sector to come is unknown at the time of writing this report, with RoVE's organising body initialising its first steps. So far, the New Zealand Institute of Skills and Technology (NZIST), the name put forward by the Government for the proposed conglomerate of the 16 New Zealand polytechnics, is working to develop a governance structure, an establishment unit and strategies to combine the sector into a single organisation over a period of two years. The sector contains a range of perspectives on the merit of the restructuring, with a lack of detail within the proposal fuelling debate and uncertainty. Combined with this, there is strong sentiment amongst some polytechnics that they are already successful, believing that the proposed amalgamation will reduce their autonomy to the detriment of their demonstrated success.

It should be expected that participants involved in this research project, their perspectives and feedback are likely to have been influenced by these dramatic reforms and ensuing upheaval. The realities of this situation mean that the topography of the vocational tertiary sector is, and will remain, in a state of uncertainty for some time. Due to sector changes impacting some organisations in dramatic and significant ways, the research was partially interrupted at the beginning of 2019. The interruption included the cessation of CRPLD sessions at one of the three research sites.

The research team did, however, conduct focus groups with the learners, remaining tutors and staff. The findings of these interviews indicated that learners did not think that sector changes were impacting on their abilities to be successful. Learners were still having positive learning experiences and believed they could achieve their individual learning goals.

Although the implementation of the CRPLD at the two other research sites remained relatively constant up to June 2019, the environments were notably impacted by the uncertainty around RoVE. We hypothesised that there may have been some impact on individual motivation to engage in an ongoing and intensive commitment to the project, and as a result of this uncertainty, may be reflected in the research findings. Despite the uncertainties and impact on staff in the sector, the research team felt there was still valuable information to be gathered and knowledge to be created in the unique climate of such dramatic change. We see that the learnings from this project are relevant and exportable into the realities of an emergent sector. We also see that the learnings from this project have the potential to effect change during the change process of a major restructure such as RoVE. The project team has, therefore, taken a pragmatic approach to the development of key resources that we believe will support positive impacts for the industry sector as the decisions regarding restructuring and changes begin to take shape.

"Conversations in meetings now are more frequent[ly] around what they've learned in the workshop and examples they got from the workshops, for under-privileged Māori in particular, and how the system works to provide an opportunity for them from an education point of view. I've seen a change in terms of the vocab, in terms of the attention, in terms of the frequency of discussions about Māori, and also not just the discussions, but also the actions of staff, particularly in Christchurch, in terms of separating Māori from being bundled in with everyone else."

PROJECT TEAM DEVELOPMENTAL APPROACH TO IMPLEMENTATION

Our developmental approach (Patton, McKegg & Wehipeihana, 2016) to the research and evaluation has been pivotal in our ability to remain agile. This agility has been especially valuable. We found that through the regular feedback and data collection, analysis and reflection, we have been able to pivot and re-adjust our approach to ensure that we were working in the best interests of our whānau and tauira. We have drawn from a range of data collection tools, including interviews, focus groups, surveys and informal meetings. Our aim has been to fit the research engagement into the contextual needs of participants. Our focus was for the participants to become an active part of the research, not just the subjects of it. Overarching and influencing our approach were the three Te Tiriti o Waitangi principles of partnership, participation, protection. 'Partnership' was honoured via our engagement with the organisations and participants involved, and 'participation' through our engagement and encouragement of participants to express their cultural identity via culturally responsive interaction, focus groups and interviews. Finally, throughout every phase of this research project, we sought to 'protect' the safety of the participants and the cultural integrity of te ao Māori, te reo Māori and tikanga Māori (Macfarlane, 2012).

The focus of the project was to better understand the lived reality of the tauira and to develop content that would support tutors/assessors to learn and reflect on their own role in tauira learning outcomes. The project team focused on supporting staff to grow capability and build learning organisations that are resilient. The project's CRPLD implementation provided key learning and insight, and hence supported the development of a resource 'Ekea te Taumata Tiketike' which was built on the work of Dr Sonja Macfarlane (2012) (see Appendix A) that will be helpful for those seeking to build capability within their organisations by supporting individuals to quickly identity focus areas for developing their culturally responsive practices.

EKEA TE TAUMATA TIKETIKE

The research team recognised that a systematic approach to describing the varying levels of cultural responsiveness amongst participants was needed. Though there were common features at each site, contributed to by the RoVE environment, variation in the cultural competencies of staff was evident. There was an opportunity, therefore, to develop a tool to help identify individuals' current levels of culturally responsive understandings and pedagogies. Hence, in consultation with Dr Sonja Macfarlane, the research team adapted her 2012 Cultural Competency Poutama to extend its applicability to the tertiary education sector (Macfarlane, S. 2012). The resultant poutama, Ekea te Taumata Tiketike, was developed as a tool for practitioners to use to self-evaluate their own capabilities and for organisations to use these individual evaluations collectively to assess organisational competencies as part of ongoing systems change and capability building (see Appendix A).

TABLE 3 'EKEA TE TAUMATA TIKETIKE'

	1 Envisioning - preparing for a learning journey	2 Readiness - Identifying learning gaps	3 Exploration – Interacting with new knowledge	4 Application – Integrating the new knowledge	5 Empowerment – Providing cultural leadership
Ako	I am aware of my own cultural identity cultural practices, values, beliefs behaviours, and assumptions	I identify my own knowledge gaps and seek opportunities to undertake professional learning and development specific to Māori cultural practices	I address my own knowledge gaps by engaging in targeted professional learning and development specific to Māori cultural practices	I utilise opportunities for cultural mentorship (advice, guidance and supervision) to ensure cultural safety and professional practice	I provide cultural mentorship (advice, guidance and supervision, mana whenua connections) to others
Tiriti	I think about why and how Te Tiriti o Waitangi retains a unique status for both treaty partners in Aotearoa New Zealand	I understand the unique place of Te Tiriti o Waitangi as the founding document of Aotearoa New Zealand	I understand the impact of the three Tiriti o Waitangi principles (partnership, protection, participation) in professional practice	I apply the Tiriti o Waitangi principles (partnership, protection, participation) in professional practice	I model the Tiriti o Waitangi principles (partnership, protection, participation) in bicultural decision-making
Te reo Māori	I understand the unique place of te reo Māori as an official language of Aotearoa New Zealand	I recognise and identify my own learning needs specific to the respectful use and pronunciation of te reo Māori	I address my own learning needs specific to the use and pronunciation of te reo Māori	I pronounce te reo Māori with integrity and authenticity, incorporating te reo into my teaching and learning practices	I support and guide others in their knowledge and use of te reo Māori (ie: history, place names, local dialects)
Āhuatanga Māori	I consider how cultural diversity in education setting highlights opportunities and obligations to align my pedagogical approaches and preferred practice frameworks with best practice for culturally responsive teaching and learning	I accept cultural diversity: acknowledge and reflect on cultural differences and similarities with an awareness that one's own cultural realities, perspectives, approaches and frameworks may be different from others'	I explore and learn about kaupapa Māori approaches, frameworks, models, and programmes to inform pedagogical practice	I demonstrate the application and integration of kaupapa Māori approaches, frameworks, models and programmes to inform pedagogical practice	I provide direction, oversight and insight regarding kaupapa Māori approaches, frameworks, models and programmes that are adapted within pedagogical practices at my organisation

(Adapted from S.Macfarlane, 2012)

Table 3 'Ekea te Taumata Tiketike'

DESIGN AND RESEARCH METHOD

The research design for this study is primarily qualitative, as the researchers sought to provide understanding and insight into experiences relating to apprenticeships and on two courses of study at two different tertiary education institutions. The research cast a broad net, as it sought, not only to understand the viewpoints of Māori learners, but also to understand how kaiako teach and how managers see the future of their organisation in supporting Māori tauira to achieve success as Māori. This research aimed to gauge the current experiences and perceptions in order to drill down and inform a robust CRPLD intervention framework. What was of primary interest to the interviewers was understanding the perceptions of the impact current courses of study had on the lives of the tauira, how education contributes toward them achieving their long-term goals, and the place in which the participants see this programme in providing leadership opportunities for Māori. (Tarena, Kuntz & London, 2019)

The case study methodology was decided upon by the research team. Each case is bound by attending, teaching, or being a stakeholder of any one of the three participating institutions. The participants' views are sought to understand the value placed on the programme by those who use and provide the services, as well as by key strategic stakeholders. Protocols were approved by the Otago Polytechnic Research Ethics Committee. The findings section includes data collected from interview participants. Interviews and focus groups were held face-to-face in settings that supported the safety and comfort of participants. In all instances, confidentiality was assured, along with full rights of participants consent in the research project.

A local educator was employed in the second year of the project to work alongside the PLD implementation team to develop content that was relevant for each of the partner teaching and learning organisations. This facilitated better connections to local knowledge and place-based learning into CRPLD content. Collaborations took a 'social labs approach', meaning that we applied the principles of te ao Māori based co-construction design across the learning sessions, project reflections, data sharing and informal catch ups (Hassan, 2014).

INTERVIEWS

Rounds 1- 3 of data collection consisted of a range of one-to-one interviews and focus groups with tauira, tutors, assessors and apprentices, professional learning and development survey monkey responses and organisational feedback via meetings and surveys with leadership teams.

CYCLE OF DATA COLLECTION

Round 1 data collection commenced at the beginning of the first year of the study and was used as a mechanism to ascertain what was working well, what needed further improvement and what the key areas of PLD for each site would be. There were three rounds of data collection with staff, tauira and managers. PLD reflective questions were also collated. The findings informed the PLD design throughout 2018-2019 and the development of resources in 2019-2020. Round 3 data collection focused on articulating the key learning and 'where to next'. Data collection times were arranged in coordination with the participating sites and the availability of their respective staff. Some staff turnover was expected, but in some instances, such as with Telford going into receivership and key participating staff at BCITO moving to other organisations, were not foreseen.

Three Sites: Telford, Otago Polytechnic, and BCITO

Round 1 Data Collection (Jan 2018)	Round 2 Data Collection (October 2018)	Round 3 Data Collection (March 2019)	Round 4 Data Collection (July/August 2019)
Interviews with Senior Leaders at all three sites Interviews with tauira at all three sites Interviews with kaiako/ assessors at all three sites	Survey of Senior Leaders (OP and Assessors) Interviews /Focus groups with tauira at all three sites	Interviews/Focus groups with tauira at all three sites	Interviews/focus groups with all three participant groups

PLD surveys, reflections with Kaiako/Assessor all three sites

PROCESS AND CYCLE OF DATA COLLECTION

The team worked within a kaupapa Māori paradigm where data collection, analysis and final write up were overseen by cultural experts (Macfarlane, 2003). All interview data has been anonymised in this reporting. Interviews were recorded, transcribed and analysed. Themes were inductively analysed across each data set. Following Dr Sonja Macfarlane's cultural oversight and direction, the research team has carried out all research in alignment with the principles of tika and pono (Macfarlane, 2012).

The design of the interviews and focus groups aimed to address the core research questions. The emphasis of this report is on understanding the data from this emergent research and pointing to levers for change. All data is presented across the participant groups. This report illustrates data from all four rounds of data collection: beginning, mid-term and the final phase of the project.

FOCUS OF PROFESSIONAL LEARNING AND DEVELOPMENT

The findings in the report demonstrate strengths, challenges and opportunities at each of the three sites.

BCITO

The first case study in this research describes the findings. Enablers, barriers and critical levers for change within the industry setting are highlighted through the voice of the participants. BCITO pride themselves on building a confident and capable workforce. They also have a Māori Strategic Framework that prioritises building internal culturally responsive capability. Leadership within BCITO is preparing for a future where more Māori and Pasifika are entering trades training apprenticeships, are proactively setting the groundwork for shifting training and apprenticeship spaces to be culturally responsive. Their vision includes learning pathways that support Māori to achieve as Māori. The project team worked mainly with the Ōtautahi-based BCITO staff and some of their leadership team from the North Island. Staff from BCITO noted that growth remains steady within the industry, with 13,000 trainees overall and a growing number of Māori enrolments. They are aware of the skills shortage and development boom across Aotearoa New Zealand. As a team they are confident they will remain at the forefront of this growth.

Apprentices highlighted the importance of their relationships with their employers and management staff. While this finding is not new, it continues to remind educators and those interested in raising apprentices' success of the crucial aspects of making that happen. The success of apprentices can be influenced by ensuring that they can experience relational contexts that are affirming of their capacity to succeed and of their Māori identities. Crucial in this regard was what apprentices felt were "good fellas", or the people who took the time to get to know them, their learning and individual needs. The apprentices "good fellas" were, by and large, assessors, employers and site fore-persons.
Stories of transformation and trust emerged from our conversations with apprentices. Some had changed their apprenticeship worksite to more supportive environments, with transformative impacts. Worksites that were more positive and a good fit for the personality and cultural identity of the apprentices not only impacted their learning experience, but also their overall quality of life.

Building and construction industry trades training organisations have limited opportunities for group learning and teaching. This project was therefore an opportunity for the assessors who participated to grow their culturally responsive knowledge, skills and practices in a structured, supportive setting. Assessors are assigned caseloads and are responsible for a significant number of apprentices, with limited time to utilise relational pedagogies. While this research identified that organisations have – at their heart – the needs of individual learners, the practical demands and logistics of assessors' caseloads limit opportunities to engage effectively (or at all) in CRPLD. Assessors learn practical approaches to engaging Māori apprentices 'on the job'. The project team sought bi-monthly engagement with assessors, including CRPLD sessions, breakfasts and marae-based experiential learning opportunities. Self-reported data indicated that CRPLD was impactful, making a difference to their perceptions, as well as to their practices. Assessors were eager to learn and apply new ways of working with Māori learners. Significant traction was made in the implementation phase of this research project. Assessors recognised the gap in their knowledge and practice, as well as ways the CRPLD could improve outcomes for Māori apprentices. Investing in more CRPLD across the industry sector would likely be well-received as readiness for change mindsets are taking hold.

"I've seen huge changes in thinking, in engagement. Simple things like on our emails most people now will sign off with 'Ngā mihi', they'll start off with 'Kia ora tātou' and it's a huge swing for a lot of our staff, you can see those changes happening."

"My missus said to me on Sunday, she's like, 'You're looking forward to going back tomorrow?' I said, 'Yes I actually am!' If you asked me that a year ago, no way. No way."

Racism, stereotypes and challenges on worksites remain practices that are normalised by apprentices as being 'part of the job'. Though, with time, we hope that Aotearoa New Zealand will move beyond normalising hegemonic practices towards being a truly inclusive society. However, apprentices sought strategies to build their capability to change unconscious biases and bigoted attitudes around racial stereotypes.

Unfortunately, there are still reports of pervasive normalisation around stereotyping culture within the trades sector. It is evident that there is still work to be done to address the messaging among the trades in Aotearoa New Zealand. Though industry is making headway with initiatives like 'You've Got Choices' (2018) and 'Women in Trades' across the tertiary training sector (e.g., Skills, Ara, and BCITO), there is significant work to be done to build stronger working environments that reflect values of inclusion, manaakitanga and cultural safety. Furthermore, CRPLD is needed within the existing trades workforce. The apprentices themselves commented on the need to develop strategies to manage and to directly intervene when they experience racism, even if unconscious and unintended. The apprentices spoke of their experiences with stereotyping, jokes and subtle racism in the workplace. They noted that they did not perceive it like malicious racism, but that some behaviour didn't sit right with them.

BCITO leadership is preparing for a future where more Māori and Pasifika peoples are entering into trades training apprenticeships, proactively setting the groundwork for shifting training and apprenticeship spaces to be more culturally responsive. Their vision includes learning pathways that support Māori to achieve as Māori. As a leader notes:

"There is a growing number of Māori and Pasifika coming into the industry for the next ten to fifteen years, so it's a huge pool of employment for us that we need to make sure that we're prepared and ready to take on those numbers."

Members of the BCITO Leadership Team spoke of the need to keep educating their staff, supporting their journeys towards greater cultural responsiveness. Their vision is to realise equity in education for Māori and they know that this means more investment into building the capability of their staff.

"So, my vision is to have 'more', to 'don't have the ambulance at the bottom', you know, to rescue these young souls it's to get them to the top. The only way to the top is educate ourselves. How can you fix a car if you don't understand it? So it's more education, more dialogue, more workshops."

Equally, staff spoke of the importance of relationships and getting to know each apprentice as a person, as opposed to just 'someone on their books'. They noted that they also teach this as part of their organisational learning plan.

"How we work with Pasifika and Māori around whānau things, family, it was important before you start you know how's your workbooks going and all this. So, it is about making that connection and I do those facets of delivery at our workshops that we have our te ao Māori workshops."

BENEFITS OF PLD

The staff shared some of their practices around the learning journey and some of the insights that they have accumulated over the years. They described the reflection and the insight of the PLD particularly in relation to the principles of equity.

> ***"One of the things I've found is not to concentrate on the apprenticeship too much. Get to know them and you know what? Once you get to know them, you see what their strengths are and you soon learn what presses their buttons and then sort of follow those as a way of being able to ignite what they're doing on site rather than just focusing on the knowledge or the skills they're doing."***

The notion of staying by their side no matter how long it takes was an important point raised.

> ***"I've had guys that have fallen through the cracks, dropped out, have family issues, but I think if you try your best to keep going, ring them up even though they might have left an employer, continue to either text them or ring them or even better still go and see them. I've had really great results in them re-signing and coming back later."***

BCITO staff comment that their aim is about supporting and developing Māori coming into the industry.

> ***"From an internal capacity, we looked at how we can improve our own performance out in the field. How we engage with employers out in the field and that was around the Māori space as well. The trainees' space, how we can work effectively with our trainees via our training staff and grow our numbers."***

In relation to the CRPLD, staff noted the changes in engagement, in thinking and in communications. They noted:

> ***"[...] it's about empowering, it's about the environment, it's about understanding the person before the apprentice and that came through clearly in the workshops so that people start to appreciate that more."***

The management team has also noticed a change in staff since they have been engaged in the CRPLD project, highlighting the new dialogical space having been created for deeper conversations and critical reflection. They also note changes in conversation, vocabulary and in the frequency of discussions.

> ***"Conversations in meetings now are more frequent[ly] around what they've learned in the workshop and examples they got from the workshops, for under-privileged Māori in particular, and how the system works to provide an opportunity for them from an education point of view. I've seen a change in terms of the vocab, in terms of the attention, in terms of the frequency of discussions about Māori, and also not just the discussions, but also the actions of staff, particularly in Christchurch, in terms of separating Māori from being bundled in with everyone else."***

> ***"[I]t's about empowering, it's about the environment, it's about understanding the person before the apprentice and that came through clearly in the workshops so that people start to appreciate that more."***

BCITO also note the importance of working towards the goal of Māori equity in apprenticeship success.

> ***"There's no shortage of willingness. Why, because I'm in it and it's a bit like if the leader speaks, but behaves differently, no one believes you. If the leader speaks and gets in it then everybody follows."***

Staff noted that the changes were immediate and have continued to be gradual over the course of two years.

> ***"I did notice the change in attitude from when we first started getting further into the course itself, the workshops [...] I did find the swing in thinking and after the replies and feedback and positive stuff, too [...] so it did bring out a lot of thoughts and provoking ideas from those participants."***

The staff take a holistic person-centred approach to their work, but they are aware of the impact of context and competing demands. Their approach to ako includes taking the time to get to know the learners personally and to find out what is happening in their lives. They then understand when they may not turn up, or when the impact of the work site is affecting their progress.

The BCITO, as an organisation, noted they could be celebrating Māori learner success more than what they currently do:

> ***"We don't. We don't. [...] So it was more Pasifika success through the fees free and now everybody wants to tell those stories about how people have made success and we don't really, we don't really celebrate as much at the end, so when people complete you know they go to university and they get capped and everybody's there, but when you complete for a trade, it's not seen."***

> ***"We need to make sure that we keep the awareness going of Māori in industry, the needs and wants of Māori in the industry and how Māori think, Māori psyche, how they think and how we can work with them in that environment because that's probably the area to where a lot of non-Māori are not too sure what happens in that area and how Māori think, how they work. So for us, it's just making the awareness of that happen all the time with our people."***

> ***"The workshops gave us the confidence to do it. It's just 'crack it man; just be brave'. And so, they came out of the workshops thinking, 'yeah, we can do this'. And I said, 'Yep, do it, go hard. Here's some money for some pizzas and get them in."***

BCITO INVESTMENT INTO STAFF CAPABILITY

BCITO already invests in Māori development; they have a staff member specifically delegated to build staff capability around Māori apprentices and learners. Though the role is based in the North Island, it works virtually with iwi, rūnanga, whānau, tauira or trainees, as well as with general staff. The remit for the role is broad:

> ***"[F]rom developing and delivering programmes, workshops so yeah I'm projecting all that sort of work [...] now most of that is done through the training advisors and I'll work with them if I need to go on site and work with their Māori trainees or employers and things like that."***

The leadership team members noted recognising the importance of growing and deepening their own understanding of how their organisation fits into the broader context of the New Zealand education system with a view to revolutionising how the system meets the needs of Māori leaners.

Management mentioned the supplementary study sessions for Māori and potential value of supporting Māori apprentices. What they learned in the workshops around the benefit of Māori collaborating and working together towards a common goal, supported their inclinations towards collaboration. Specifically, they expressed that, "there was more synergy and more peer power if Māori are together".

BCITO staff expressed similar sentiments as staff at the other participating organisations. For some, the CRPLD was an eye opener, particularly with their first experience on a marae. For others, the CRPLD was a refresher, an opportunity to critically reflect on their practice. The importance lay in building critical consciousness around how the organisation addresses equity in Māori apprenticeship completions and ultimately leadership.

> ***"For me, personally, it was like a refresher. And probably some things I'd either forgotten to do or didn't do, I've reignited them and that's been a help."***

> ***"You know like knowing where you come from and all the rest of it your family background. Sometimes if you're in a bit of a hurry or you sort of skip that bit but that's really important, really, really important for someone 'specially in Māori and Pacific Island you know because at the end of the day that's what they know, that's how they relate so if you don't use that or work with that it, you kind of miss the boat."***

"And so I normally, in a lot of my conversations now, have gone back to what I originally used to do is say oh look you know you don't say how's your apprenticeship going, you say well how are you, how's your family, you know, talk about whānau for either because quite a few times Samoan and Māori in the concrete industry and brick and block and you've really got to, if you address that you get the buy in and then they'll respond out of that does that make sense?"

"I'm similar in that respect as well because the course for me actually helped me like you say like even sometimes the simple thing is the greeting. Whatever nationality they are and you see their eyes change. You see them smile and go oooh you know and their whole body language totally changes."

RECOMMENDATION: LEVERAGE ASSESSORS

Assessors have access to apprentices at worksites. However, the support assessors provide to learners varies across individuals. At the lower end, the support provided includes quarterly meetings with apprentices. As indicated by apprentices, the apprentices engage with the assessor four times a year to check off their work skills. At the other end of the spectrum, assessors work with apprentices to set goals, discuss the worksite and the apprentices' experiences, offering suggestions to manage workload, co-workers, and other aspects of the training experience. Some assessors set up evening study group sessions for apprentices to work collaboratively on their theory acquisition and learning. Clearly, this later level of support is far more likely to result in better outcomes but must be weighed against the size of apprentice portfolios that the assessors have to manage. In this regard, the following suggestions are presented:

1. Support assessors to effectively manage their own time to ensure that individual time with apprentices on-site is maximised.

2. Scheduled reminders at 1-week and 1-day prior to site visits, which will prompt apprentices to prepare for meaningful conversations: e.g. any pressing issues, problems, or items they'd like to discuss.

Below is a more detailed overview of the levers for change as identified for industry. These were described on page 7 in the summary overview across all three sites. Of particular importance is the relationship between assessors and apprentices and the impact of creating opportunities for assessors to increase their cultural competency and safety as a key lever for change to increase equity for māori learners in industry settings.

CRITICAL FINDINGS FOR INDUSTRY

LEVER 1: EQUITY IN THE WORKFORCE: SAFE WORK CULTURE

LEVER 2: ASSESSORS' APPROACH TO WORKING WITH MĀORI TAUIRA

LEVER 3: DEVELOPING CULTURAL COMPETENCIES - QUALITIES OF TUTORS AND ASSESSORS

LEVER 4: GROUP LEARNING

Lever 1, Equity in the Workforce, isn't just about demographic representation of Māori and Pasifika working in industry. Certainly, workforce demographics should be proportional to population demographics in the general workforce, management and leadership roles. However, perceptions of inequity in industry and workplace cultures are barriers to even choosing to enter an industry. These barriers may include a lack of minority and indigenous voice, unconscious and institutional biases and, in more serious cases, racism – especially if gone unchecked. The value of a positive work culture is articulated in Ako Whakaruruhau (Savage, 2016). Working with employers around creating safe and supportive work environments was noted as being pivotal to apprentices experiencing success and overall well-being in this study.

Lever 2 speaks to improving staff capability to model leadership, including education and training in te ao Māori, te reo Māori, and whanonga pono Māori. The assessors and staff also gained insight and knowledge around improving relational pedagogies and how implementation of their learning directly impacted on the success (or otherwise) of apprentices.

> ***"I wasn't focusing on the person enough; I was focusing on the content. So, I was expecting things from people, speaking too forward[ly] to people and expecting a response quicker than what I was getting. [...] has gone from strength to strength. I don't talk at him, I talk with him, talk beside him. And it's made a huge difference; it's made a huge difference to his apprenticeship. He was ... he had quite a lot of experience, but he couldn't articulate it. And now he's made amazing progress and [...] would have probably never have finished."***

As can be seen from this example, making that change for one individual has made a huge difference for them. Investing in training opportunities to build mindsets and practices that reinforce core values that enable Māori learner success is a crucial component of building institutions and learning environments to redress Māori inequity. Making that change across all staff can make a change for many and has the potential to change outcomes for both Māori and Pasifika in general.

Lever 3 speaks to creating opportunities for Māori learners to work collaboratively. In the qualitative responses, tauira spoke of the kaiako/tutors positively, especially with regard to their dispositions to engage in open and non-judgmental ways.

"Friendly, not judgemental, real open and (that they) are there when you need help.

And more like friends... they don't judge...(and) they do night classes [to help the tauira catch up with their work]."

We spoke to the apprentices about what they thought good training assessors looked like. Three qualities stood out: accessible, reliable and authentic. They noted that a good training assessor was someone you can call on anytime for advice and know they will take the time to listen and have discussions in a mana enhancing way. A tauira noted:

"I can go to him whenever I want and talk to him."

Some assessors have a reputation of being supportive. Apprentices who knew of assessors within the field, specifically requested to be matched with those who they believed would be supportive. Apprentices connected with assessors who were authentic and engaged the apprentice on a personal level. Māori apprentices had strong instincts for who they believed they could trust and who they felt really cared about their learning experience, and ultimately, their success.

Regarding **Lever 4**, Group Learning, several points bear mentioning. We interviewed apprentices who were at different points on their apprenticeship pathways; all were on track to qualify. Each expressed the importance of training assessors creating opportunities to help them manage their study. An example highlighted by assessors and apprentices were night-time study group sessions: informal study sessions for apprentices seeking an environment to promote their own learning through shared problem-solving. In our interviews, the apprentices commented on the importance of the study sessions as being opportunities to connect with and reflect on their learning experiences. Based on the feedback from the participants in this study a key recommendation from this study will be that consideration be given to expanding this initiative as part of a commitment to achieving educational (and employment) equity for Māori apprentices across Aotearoa New Zealand.

There is merit in advocating at a national level to introduce learning sessions as part of the support offered to both apprentices and employers. Increasing the connection between the employer and apprentices' learning journeys was noted as an influencing factor for enhancing the apprentices' connection to work, study and focus on completing their long-term goals. Joining in with other apprentices has the potential to not only serve as shared support, but also support for and accountability to others for completion.

OTAGO POLYTECHNIC

The second case study in this research was Otago Polytechnic. Otago Polytechnic is an ITP in the South Island of New Zealand, which has its main campus in Ōtepoti, a campus in Cromwell and an international campus in Auckland. The Polytechnic has a strong Māori Strategic Framework (MSF: cf for more information please see https://www.op.ac.nz/about-us/kai-tahuMāori/Māori-strategic-framework), a formal partnership and close working relationship with the local rūnanga and the wider iwi. The Leadership Team is committed to ensuring the principles of Te Tiriti o Waitangi are living values, which are clearly seen in this organisation. The Polytechnic's most recent Māori Annual Report clearly sets out achievements made toward the MSF's strategic priorities and the next steps in its development. Based on the findings from this two-year study, both industry and tertiary sectors have identified that te ao Māori is central to the international identity of Aotearoa New Zealand, and in this instance, to tourism. For this reason, the sharing of concepts and values central to te ao Māori with overseas visitors needs to be reflected in the curriculum of tertiary programmes. Otago Polytechnic, alongside industry, are committed to improving the representation of Māori in the tourism sector.

Most tauira spoke favourably about the small class sizes in the sub-degree tourism programme, the friendly atmosphere, the tutors being approachable and of enjoying their study. However, challenges in navigating study and personal responsibilities were evident, as well as in some instances, challenges in assessment. Staff and learners helped to identify levers for change that will improve the tertiary learning and teaching environments moving forward.

The staff noted that the PLD built more awareness and gave them opportunities to reflect on their course, their strategies and the curriculum. However, they acknowledged that there was more to do and more to learn, especially about tikanga relevant to the tourism sector and in the pursuit of their individual action plans.

"A really positive thing to come out of this is that we have had time to think about our courses and reflect and think about how we can improve what we are doing."

"(The) PLD has been positive because it's helped us find different ways to think about it because what's happening at the moment is not working. We haven't come up with the solutions yet but it's made us focus on it more."

The purpose of the learner interviews was to understand the impact of the CRPLD on Māori learners' perceptions and experiences of Otago Polytechnic's learning and teaching environments in the tourism certificate and sub-degree programmes and, ultimately, on their success. In the final round of data collection in year 2 of the study, two tauira were interviewed; one has since withdrawn from the programme, the other is progressing from certificate-level to diploma-level study. They reported very different study experiences at the Polytechnic. Several themes emerged across the interviews and focus groups during the two years when we interviewed that are noteworthy of discussion, including systemic and curricular areas, which the tauira highlighted as being impactful on their study experiences.

The tauira expressed that the course was connected to te ao Māori, noting the use of te reo Māori greetings, some exposure to the Te Tiriti o Waitangi and reference and exposure to some examples of Māori businesses. They also noted the challenge with the assessments and the balance between the practical and the theory and how it would be useful to have these more evenly spread across the year.

The tauira perceived their learning environment as friendly and welcoming. However, fewer Māori tauira are enrolling in the programme and only half of those that do enrol successfully complete the qualification. Tutors noted that as a small team they are able to collaborate across different courses to support their multiple and different responsibilities. "[We] try to meet up on a regular basis [to] look at what we can improve [on]"). The tutors, however, struggled to identify successful Māori tauira that had made a career for themselves in the wider industry post study. Staff note that they are working hard to include more te reo Māori into their teaching and that they find value in the tauira understanding that they are making an attempt to learn and incorporate te reo Māori into their courses. The staff recognise the importance of karakia to bless the food and look to the Māori learners as the experts who lead this – they note:

"[Tauira] are seeing we are trying...we always bless our food...we try and get Māori tauira to do it."

The staff are very appreciative when Māori staff members repeatably give guest lectures on their course, particularly around local stories that supported place-based learning and built on cultural capital. Staff see value in learning the stories themselves, which would also help to enhance the cultural content of the course. Again, the tutors noted that:

"The PLD has made us more aware of what we need to be practising. Putting up connections for Māori tauira. History of Māori tourism in NZ. There [are] lots of chances for us to do this in tourism."

Continuing to build capability through professional learning was noted as being important to senior leaders and teaching staff as part of the overall organisational change strategy, which also includes creating opportunities for new emerging leaders who position themselves within bicultural frameworks.

Champions for change, kaiako who walk-the-talk of relational pedagogy and who model exceptional teaching, are already on staff. Therefore, the project's CRPLD training sought to support teaching staff to make the connections between 'self' and 'work', recognising that a values-driven approach to teaching and learning requires their own values to be present in the teaching context in order for teaching to be authentic. Moreover, for values-based relational pedagogies to be realised fully, one must be willing to see their own values through the lenses of others. It is this approach that the organisational leaders seek to grow within their wider organisation.

The staff identified that the PLD they received as part of this project provided the opportunity for them to reflect on their practice, to have the time to think about their courses, and to think about how they can improve on what they are doing. Building self-awareness and strategies for engagement (e.g. storytelling, posters, connection to land, Māori businesses, relationship pedagogy and making connections to Ngāi Tahu) were identified as part of the learning process.

Staff spoke about the importance of maintaining trusting relationships with tauira, and particularly of connecting with them on a one-to-one basis. They noted having struggled to get some tauira 'over the line' and were considering re-introducing mid-term interviews as a means of checking in with their progress.

Staff identified that having a Māori lecturer teach in the course would be beneficial and so would rethinking how learner services were offered within the organisation. A trend that had been observed from the staff is that tauira don't like to be singled out for learning support and that even when they do take them to Learner Services personally, they often don't turn up for their appointment. The learner services were a useful service, but, unfortunately, some of the learners were not accessing or not utilising the services on offer.

In terms of professional learning, the next steps identified by staff were the need for ongoing development in knowing and understanding tikanga, and applying this to their practice and in te ao Māori contexts. Follow up support to ensure their action plans are implemented was noted as an important step, along with on-going discussion about how to increase internal capability either through bringing a Māori lecturer onto the course, or through greater coordination with Māori lecturers in other discipline areas.

The findings from this study have indicated that time is of the essence and that developing ideas to enhance student learning needs to be in parallel with capability building of staff, e.g. through personal transformational professional learning. Advancing bicultural practice through training is noted as one pathway in the bigger picture, and that if anything, this study has demonstrated the need for multiple pathways for the development of staff, programmes (i.e. curriculum) and learning insights.

A leadership member noted that a key finding from this study is the importance of mapping where the energy is going into staff and organisational capability, and what the impact of this is on Māori learner outcomes. Remaining clear on their vision for Māori student success, all other strategic moves were identified as needing to align with this objective.

To that end, the following section highlights a number steps the organisation can undertake to advance equity for Māori learners.

RECOMMENDATION: INTRODUCING KAUPAPA MĀORI CAREER PREPAREDNESS QUALIFICATIONS

In terms of the organisational commitment to adapting to the needs of learners, one of the senior staff members was considering the need to introduce a kaupapa Māori career preparedness qualification at level 3/4 as a "launching pad into other things". Staff noted that, "This is the stuff that's going to make a difference: career preparedness in kaupapa Māori qualifications". Clearly, a gap has emerged for those learners who enrol in qualifications, but who face a multitude of barriers to their learning experience. Identified barriers include learning skills, time management, and general industry specific career readiness. Otago Polytechnic has identified this gap and, therefore, the opportunity to create pathway planning within a kaupapa Māori paradigm.

There is an opportunity to enhance the cultural competencies embedded within different courses. Senior leaders are aware that cultural competency across its health-related programmes is leading in terms of curriculum delivery and teaching practice, and also a requirement of the respective professions (i.e. nursing, midwifery and occupational therapy). This divide between courses that have cultural competencies built into them and those such as business, tourism and engineering that don't, demonstrate a stark disparity in content.

> ***"The programme like the degree programme, the health affiliated degrees like midwifery, occupational therapy and nursing, all of which have cultural competency standards as a profession[al requirement] and there's a really strong, there's a Māori staff member nursing going great, you know they get it – whereas those for whom it's not you know probably like tourism plus the business papers, probably some of our construction or engineering programmes they don't quite get it the same way. And so, there is disparity about what that could and should look like."***

In terms of insights, the senior leadership members are aware that curriculum that has embedded cultural competencies offer a higher degree of teacher preparedness, understanding, knowledge and learner competency. The institution is working on a process to integrate mātauranga Māori and Māori perspectives into new programmes being developed, as well as existing programmes when they go through their review cycle.

UNDERSTANDING THE IMPACT OF ROVE / PARTNERSHIP WITH EMPLOYERS AND INDUSTRY

The organisational leaders are aware of the impact of RoVE and, amongst other opportunities, they note the prospect to work more closely with business and industry to develop curriculum that better serves the needs of employers. They note the opportunity for authentic partnership:

> ***"Here's what we teach but here is a possibility on how we partner - any projects we could be working on in partnership and workplace opportunities. That conversation with industry around 'what do you need out of our graduates?"***

Leaders are also aware of the importance of tracking the impact of te ao Māori on the workforce, the development of this workforce and on Treaty-based partnership, something the government has espoused they are committed to achieving through this process:

> ***"Longitudinally what impact does it have on lifting Māori achievement so that bit of work is happening in there as well and that's an important part of the RoVE too. So, whatever comes out of the RoVE, we're thinking about our workforce, we have to be thinking about the fact that they met with us all in Christchurch as you know so I've got a Treaty-based partnership framework. So, this is part of that – more Māori staff, but also upskilling all our staff otherwise we are not going to get the traction we need.***
>
> ***If we have more connection to Ngāi Tahu, we could go down to the marae and build that into our teaching and student experience."***

Another participant indicated that connection to iwi would be increased by employing Māori staff.

> ***"We need a part-time Māori tourism lecturer [...and...] more Māori in the teaching environment, full stop."***

CHALLENGES

The staff spoke of the challenges of connecting tauira to support services. Otago Polytechnic, like other ITPs of a similar size, have a centralised service to provide learners with support services: pastoral, academic, learning advice, study support and other types of support required while they study. They also have a dedicated Māori centre - Te Punaka Ōwheo. Staff noted that learners don't like to be signalled out as needing support. To help normalise engaging with support services and to facilitate learners building relationships with staff in that area, they arrange for staff from Learner Services to introduce themselves to the whole class. The hope is that learners will be more likely to engage with learner services if they know who the staff are. Furthermore, when tutors identify that a learner may need support, they offer to take the learner over individually; partly to ensure the learner makes contact and partly to facilitate the relationship, leveraging off the existing relationship between tutor and learner. However, tutors noted that neither of these methods seem to be working for those who most need the services on offer. The staff identified that this is an area that needs to be addressed further.

Discussing the low numbers of Māori enrolled in the tourism course, and the low completion rates, organisational leaders note that it's a combination of two things: the programme has not been able to attract Māori learners and there is still some developmental work to be done with the teaching staff around the integration of mātauranga Māori into the curriculum. The leaders are versed in relational pedagogy and are aware of the gap between staff who apply CR practices – whether experienced or emergent – into their programme and those who are still building a knowledge base and the confidence to introduce it at a course level.

Not unlike previous learners' interviews, one of the learners in the tourism programme spoke of the relevance of the Te Tiriti o Waitangi Workshop in one of their courses and of the challenge to make the learning relevant because it wasn't assessed material. Further, the learners felt that there wasn't a connection made between the learnings in the Treaty Workshop and other learning in the course; it wasn't contextualised nor was it assessed, so it seemed like the Treaty content wasn't deemed to be important.

"So, we learned about [the Te Tiriti o Waitangi] and we went to this two-day workshop and it was really good, and everybody learned about different things and stuff. And I was, like, 'okay cool'. So, we thought that we were going to do a poster on it or something like that, but we had no assessment for it whatsoever. So, I was like you just gave a whole bunch of people information that we're not going to think about the future. You have to get them to do something to make them feel like they've actually learned from it and stuff like that because you don't want to send them to a workshop and then just, they feel like they've wasted their time because they're not going to do anything about it and stuff. Because that's what a lot of the class felt like afterwards and I was just like to me I'm just learning all that I love learning about anything."

On the next page is a more detailed overview of the levers for change as identified for tertiary learning environments. The identified key recommendations and levers for change were noted on page 7 in the summary overview across all three sites. Of particular importance is the role of Microcredentialing as a key lever for change to increase equity for Māori learners in tertiary settings.

CRITICAL FINDINGS OTAGO POLYTECHNIC

Lever 1: Improve staff capability to deliver curriculum that includes education and training in te ao Māori.

Lever 2: Co-construct curriculum design to meet industry requirements for a qualified workforce that is capable of speaking and sharing knowledgeably about te ao Māori.

Lever 3: Create culturally responsive teaching and learning pedagogies that support Māori learners to achieve as Māori. This includes tutors addressing values and beliefs in relation to the teaching principle of Ako, i.e. to be interchangeably teacher and learner.

Lever 4: Include flexible and micro-credentialled learning pathways for learners to earn certifications of market-ready skill sets.

Lever 1 ensures staff are supported to understand and be responsive to te ao Māori. The notion of continuing to build capability through professional learning was noted as being important but formed only part of the overall organisational change strategy. The organisation is pressing forward on staff capability to deliver curriculum that includes education and training in te ao Māori, te reo Māori, and whanonga pono Māori. The broader strategy includes creating opportunities for new emerging leaders to position themselves within bicultural frameworks of practice.

Lever 2 involves much of what's envisioned by RoVE and the Government's commitment to a vocational education sector that is more closely aligned to the needs of industries and businesses. This close alignment includes the development of curriculum that serves the needs of employers whilst also recognising that business and Treaty-based partnerships, though compatible, need to prioritise the positive impact for Māori.

The findings from this study have indicated that developing other initiatives to more effectively meet the learning needs of tauira must be in parallel with the capability development of staff, e.g. through personal transformational professional learning. Advancing bicultural practice through training is noted as one pathway in the bigger picture and that, if anything, this study has demonstrated the need for multiple pathways in the development of staff, programmes and learning insights.

A leadership member noted: "We need to be developing things in parallel - time is of the essence."

Lever 3 is to create culturally responsive teaching and learning pedagogies that support Māori learners to achieve as Māori (and that Māori learners have input into what this looks like for themselves). This includes tutors addressing values and beliefs in relation to the teaching principle of ako, attending to be both teacher and learner, acknowledging the reciprocal and fluid nature of learning and teaching.

Across the organisation, the findings evidence that leadership staff are aware of the barriers that impact success for Māori learners. They recognise teaching and learning philosophies are often evaluated, measured and, many times, seen through a Euro-centric lens. Work is ongoing to shift this lens to more contemporary viewpoints that include te ao Māori values and worldviews and by co-constructing learning environments that are more reflective of 21st century skills and more conducive to Māori learner success.

Lever 4 speaks to a critical review of the inclusion of te ao Māori paradigms in the educational pathways of Māori learners. Included should be an increase in the flexibility of course modularity, e.g. include micro-credentials as part of certificate and degree programmes. Though not specifically a part of this research project, the researchers have taken note of recent efforts to enhance the texture of learning pathways to fit the specific and timely needs of learners. Micro-credentials can either deliver new knowledge or recognise prior knowledge, both of which meet the needs of employers and the express needs of learners (i.e. some of whom need to be gainfully employed whilst acquiring new knowledge). This is the strength of Training Schemes, where credits can be earned via micro-credentials, whether learners complete the Training Scheme. Similarly, it is also the intention of RoVE to ensure different modalities of teaching are utilised and recognised in a new system which will be flexible, agile and responsive to the needs of learners and industry alike.

TELFORD

Telford Campus is in the South Island of New Zealand. It is a rural agricultural training centre that offers both residential and day classes for tauira interested in different land-based careers. In 2017, Telford partnered with Whenua Kura, a Māori agricultural social innovation initiative designed to increase the number of Māori tauira achieving in agricultural careers. This partnership was supported by designated staff from Whenua Kura who supported the recruitment and pastoral care of the tauira.

Until December 2018, Telford Campus was undertaking a thorough cultural and organisational review, reconfiguring staff positions, adding new courses and strategically embedding cultural competency. Telford's relational approach that underpins their educational pedagogy is an aspect of Russell Bishop's whanaungatanga thesis (Bishop, Ladwig & Berryman, 2014) - a relationship-based approach particularly important to teaching Māori learners. However, in December 2018, Taratahi (the previous owner) announced an interim liquidation and Telford Campus is now a part of the Southern Institute of Technology (SIT). Significant changes are forecasted with the announcement of RoVE.

"I've learned a lot and I think I'm a better person for it."

Given that the staff at the residential polytechnic already had a strong relational approach to working alongside Māori learners, the workshops did not need to focus on supporting the development of relational pedagogies. The CRPLD became focused on better understanding te ao Māori and on supporting staff to take up and to learn te reo Māori and their local history. The workshops were positioned to support staff to collectively sympathise and discuss the impacts of organisational change happenings. A tutor commented:

"I know I can contribute to the lives of these young ones better now."

Staff were overwhelmingly positive about the value derived from what they learned from the CRPLD workshops themselves. The staff noted that the workshops were "fantastic", "very valuable", and "enormously useful and helpful in so many ways". One participant commented on the deepening of relationships between staff, which was useful towards building a community of practice: "We heard things about each other, and it helped us [...]. I actually think that it added enormous value to us being able to work together and cope together." Connecting through the workshops helped them to rally together with the recent changes that they were experiencing: "We'd shared this information and we felt even more of a family."

Finally, staff were keen for more learning opportunities: "I'd be the first one to put my hand up to say I'd be keen for another one, yeah."

Data collected demonstrates that Telford tutors made significant shifts in their knowledge about the Te Tiriti o Waitangi, of te ao Māori values and how the learners are benefiting. There are still significant steps to ensure the growth of the organisation. However, initial findings demonstrate positive correlations to student perceptions and experiences.

Presented below is a snapshot of the findings from the leaders, tutors and tauira taken at the second half of 2018 prior to the announcement of the continuation of funding for two years. Significant recommendations and findings are presented in the final section.

Based on what they had learnt throughout the PLD, the tutors noted the importance of recognising culture, of getting the basics right like pronunciation, of understanding the impact of colonisation and of taking a personal investment in student success.

"[Y]ou guys [TTR] made a real point when you were here: that the respect that you know it's a sign of respect that we're actually showing our tauira when we do make an effort to pronounce the names right."

They note that they now, "take pride in trying to get the names correct" and that they "get them to believe in themselves" and they maintain the relationship with learners as they move into employment. We spoke to the learners. They told us that they were enjoying their learning experience that they felt connected to the campus, to the entire cohort of tauira, and that they were on track to complete their qualification. It's important to note that we could speak to only four of the five Māori tauira (in the second year of this study) who were left from the original cohort of nine.

As with the previous rounds of data collection and in alignment with what the tutors have noted, the tauira benefited from the encouragement and coaching from the tutors. They noted, "pushing me to do more and sitting down and having talks with us and being encouraging," as what makes the tutors stand out in terms of the support they offer, ensuring their success. The tauira also noted the recent changes in the effort of staff to pronounce their names correctly.

Being a residential institution and located eight kilometres from the nearest settlement brings both advantages and its own set of challenges. The tauira acknowledged that they needed to put study first but find it difficult to maintain due to the lack of transport, independence and connection to the wider community. To mitigate the issue, staff attempted to provide opportunities to connect and join the tauira with local sports teams. However, in the second year of this study consistent issues with how they spent their recreational time continued to emerge. On reflection, staff identified the need to build robust connections to the surrounding communities and local iwi, leveraging these connections so learners feel more part of and, hence, more welcome to participate in activities locally. Efforts are underway to close these gaps, identifying that having someone 'local' on the team would be beneficial. They note:

"[...] it actually needs somebody that lives [in], is connected with the area. So, we're doing a noho down there but we're using the local people from around the region. So, they'll go to Otago and hopefully will start developing those relationships so that we can."

In alignment with the staff comments, there is a need to build stronger one-to-one pastoral care for the tauira to ensure they are able to stay connected to their employment and study goals.

With most tauira from Whenua Kura coming from the far north, there has been a trend of tauira not returning home and finding employment on local farms. This has been attributed to the long-term relationships the Polytechnic has with farmers in the area and of the connection tauira feel to the local community post-study. The tauira note the importance of getting, "Any job actually, yeah just start off making some money and I might come back after for the diploma".

Suggestions around an increased role of Whenua Kura staff to support tauira in having greater connection to the community were noted as next steps to building an integrated student pastoral care network. This fits well with Telford's role in the community and its relationship with the local agricultural industry and farmers. Staff noted the importance of Telford to the wider community, of how the learning environment reflects the wider relationship with the farmers. They noted:

"I suppose Telford has been like the backbone and it's been [a] part of the community and it was built up through relationships with farmers and that sort of thing. And so, they participated in the training as well because the tauira go on the farms and things like that you know so it's a real, interactive relationship."

Significant challenges, such as not having their own cars, therefore a lack of independence or knowing the community, were noted as adding to the barriers that learners face coming from the Far North to South Otago.

TRANSITIONING TAUIRA FROM STUDY TO WORK

We know that transition from study to employment is key to learners' long-term success in securing employment. Noticeable at Telford was how successful this process was; the staff noted the significant work that they had put into ensuring that the tauira transition either into further study or into employment following their qualification. Staff have noted that for those learners who have come back to the diploma that, "There is a big jump from the certificate to the diploma and it takes a big toll". One of those learners did not complete the course. Hence their rationale for encouraging learners to build up a work portfolio and then return to study when they are looking at transitioning into management positions.

The staff noted 'they wanted to create a more sustainable source of support for developing culturally responses practices by having a Maori tutor teach into the programme or have support on site with more frequent training.

"Because then we're learning. The workshops are all good but then it's 'til the next workshop, you know, and everyone goes back to their way of life again, but they try and implement what they can. But, you know, if you had someone here maybe, you know, teaching in class as well and that understand[s] it more than myself and some tutors. But if you could find an agriculture tutor somewhere like that I don't know."

Discussed below are the critical findings and identified levers for change as identified for this residential learning environment. The identified key recommendations and levers for change were noted on page 7 in the summary overview across all three sites. Of particular importance is the role of connecting iwi, hapū and whānau as a key lever for change to increase equity for Māori learners in this residential setting.

CRITICAL FINDINGS TELFORD

Relational pedagogies were evident from the beginning of the project at the residence-based training campus. In many ways, the kura was an exemplar for teaching and learning in a trades training context that is equipped to support Māori learners to achieve. Moreover, staff, aware of the value of their relational approach, identified the knowledge gap in understanding how to incorporate te ao Māori into the learning and teaching spaces. Tauira described the family atmosphere, their love of their tutors/kaiako and wider staff. The tauira expressed their sense of gratitude at the support they received to complete their qualification and make their families proud. They felt safe being Māori on site, despite noting the lack of cultural content in the curriculum, and limited te reo Māori spoken. These limitations did not undermine the overall positive experience of their study, the quality of friendships they made, nor their intentions to continue studying towards the Diploma in Agriculture at some point and/or resume work on a local farm. Tauira spoke highly of their relationships with the staff and their tutors. This finding supports the highly influential impact of relational approaches on student success with respect to other te ao Māori and te reo Māori aspects of the course.

Three levers that will further improve this learning and teaching environment are noted below.

Lever 1: Improve staff capability to deliver acurriculum that includes education and training in te ao Māori, te reo Māori, and whanonga pono Māori and, where possible, hire more Māori staff who have strong cultural capital.

Lever 2: Link whānau, iwi, hapū and community to strengthen learning and learner connections to culture, language and identity.

Lever 3: Include leadership experiences for learners and include greater connections between on the job learning and earning, such as cadetships.

Lever 1 is highlighted by staff as being key to developing their capability to deliver curriculum that includes an understanding of te ao Māori, te reo Māori and whanonga pono. The staff noted that the workshops were "fantastic and were very valuable" and "enormously useful and helpful in so many ways that it's hard to actually express it". A participant highlighted the value of deepening the relationship between staff, and that it contributed to their community of practice.

Lever 2 is connecting learners to iwi, whānau and hapū, which is a common theme espoused in the literature and continues to surface as significant in connecting learners to holistic learning experiences. In terms of community support, staff noted that they don't have the right combination of resources, skills and knowledge to make meaningful, lasting connections with the local Māori community. Staff suggested hiring someone already connected as a critical enabler. They felt finding community and te ao Māori oriented activities would be beneficial for student retention and success. Suggested opportunities included connecting with local iwi community representatives, sports teams and engaging with locals in traditional food practices such as eeling and hunting.

"We're here because we love doing what we're doing and I think that's the point of difference between us and some of these other ones that are not succeeding in getting great outcomes for tauira, you know."

Lever 3 involves creating effective support and opportunities for Māori leaners to grow into industry leaders. Management staff noted the importance of offering leadership opportunities; that is, building leadership potential for those learners who go into employment and who are interested in growing their skill sets.

"Really important that we extract and give leadership aspirations [to those] that have never experienced it, probably have the ability to do it, so you know, turn the lights on for them and then there's the next one where the lights are already on, how we help them get to the next step. So, it's not a huge impact on their working life, but it gives them the opportunity to get out of it and think about themselves, you know."

CHANGE RECOMMENDATIONS

ACROSS TERTIARY AND INDUSTRY SECTOR

ORGANISATION CULTURE AND PLD

Professional Learning and Development is a useful tool for connecting staff to te ao Māori as part of the bigger organisational change process. Professional learning is both individually transformative and organisationally important in developing organisational culture. Learners recognise the differences in their tutors' teaching and learning styles that result from CRPLD.

EMBED CRPLD ACROSS ALL SITES

CRPLD should be on-going and part of the organisation's structure of continuous training, quality and improvement. It is suggested that CRPLD can occur in various modalities, including:

- Dedicated sessions that cover beliefs, values and behaviours
- The history of Aotearoa NZ and understanding Te Tiriti o Waitangi
- The importance of understanding and normalising te ao Māori
- Connecting to wider networks for continued help and support

It is important that practices are embedded in everyday activity for staff, led by the organisation internally. For example, weekly meetings might include a cultural component aimed at learning something new or interesting about te ao Māori, culture or language.

Adding a 'cultural lens' when making interim assessments of Māori learners' progress is also an important consideration. Using this lens will help identify any barriers (and potentially, enablers) to success and assist in developing interventions on a case-by-case basis to increase the likelihood of success. For example, having discussions with Māori learners where they can discuss information and other ideas without risking disparagement from their peers is more likely to yield positive results via information that is learner-informed, therefore more accurate.

DESIGN FOR THE FUTURE

Across the three sites was the consistent finding of the need for on-going culturally responsive professional learning and development (CR PLD) as a key lever to create opportunities for shifts in narrative particularly in relation to how practitioners perceived Māori learners across all three contexts. RoVE presents the opportunity to design for the future and to not only shift the structure of the tertiary education context but also the mindset and culture. Research evidence has demonstrated that growing a Māori workforce equipped with the skills to meet this task is essential for all of Aotearoa NZ. However, correcting the monocultural bias of the past is pivotal in rewiring for a better future.

FLEXIBLE LEARNING PATHWAYS

Based on the findings from this study a key recommendation from this study is that RoVE consider implementing where possible the identified key levers for change summarised on page 7 and again on the next page. In particular we urge leaders to be mindful of the overarching recommendation of embedding culturally responsive professional learning along with providing opportunities for flexible and micro credential learning pathways for learners to earn market ready skill sets. This includes designing learning environments that embody culturally responsive pedagogies and industry centric skill sets including proficiency in te ao Māori.

WORKING ALONGSIDE IWI, HAPU AND WHĀNAU

Designing solutions with iwi, whanau and hapū was identified as a key enabler in connecting the learner and wider community to culture, language and identity and in strengthening the pastoral care relational pedagogy component to overall learning success. Within the industry sector improving staff capability to model leadership and engage in cultural competency training and standardised cultural practice for assessors will contribute to the prioritisation of growing Māori equity in the workforce. Equally designing learning opportunities that provide supportive and collaborative work cultures with leadership opportunities is an important lever for change for Māori apprentices working in the industry sector.

EMBED CULTURALLY RESPONSIVE PEDAGOGIES

Across all three sites professional learning and development was a useful tool for connecting staff to te ao Māori as part of the bigger organisational change process. However, the degree of transformative practice in individuals and across an organisation is contingent on a number of interconnected variables including the ability for practitioners to engage in authentic practices of Ako (to be both teacher and learner), Manaakitanga (care and respect for the learner – not just supervision), Whanaungatanga (engaging in meaningful relationships), Kotahitanga (building collaboration and connection between learners and the wider learning context) and Rangatiratanga (creating opportunities for leadership within training and beyond). A short exemplar of how organisations and individuals could embed CR PLD is detailed below along the summary findings diagram highlighting the key levers for change identified in this study.

SUMMARY RECOMMENDATIONS FOR ALL THREE SITES: LEVERS FOR CHANGE

Lever 1: Improve staff capability to deliver curriculum that includes education and training in te ao Māori.

INDUSTRY

Lever 2: Prioritise Māori equity within the workforce. The more vocal industry is about its needs for its workforce the more it will catalyse the realigning of curriculum and support pathways for Māori to meet that need.

Lever 3: Improve staff capability to model leadership mindsets and behaviours and develop cultural competency standards for training advisors.

Lever 4: Create opportunities for Māori to work collectively (eg, on apprenticeships, in peer mentoring, facilitate peer-to-peer study help sessions, etc.), and create leadership opportunities that cultivate leadership models for tauira Māori.

CLASSROOMS

Lever 2: Co-construct curriculum design to meet industry requirements for a qualified workforce that can speak knowledgeably about and the sharing of te ao Māori

Lever 3: Create culturally responsive teaching and learning pedagogies that support Māori learners to achieve as Māori. Tutors address values and beliefs in relation to the teaching principle of Ako to be both teacher and learner.

Lever 4: Include flexible and micro credential learning pathways for learners to earn certifications of market-ready skill sets.

RESIDENTIAL

Lever 2: Link whānau, iwi, hapū and community to strengthen learning and connection to culture, language and identity.

Lever 3: Include leadership experiences for tauira and include greater connection between on the job learning and earning (eg cadetships).

Table 1: Levers for change

CONCLUSION

Even as RoVE reforms start to take shape, Māori learners continue their journey into trades and other industries. It is here we also seek to innovate by enabling and facilitating Māori learners to share their knowledge and experience as Māori, and by embedding examples of culturally responsive teaching and learning practices throughout their educational pathways, including with industry trainers/assessors. Within the construct of ako, we recognise the wealth of knowledge that both kaiako and learners bring to learning interactions (Macfarlane, 2003). We also acknowledge that new knowledge and understandings can grow out of shared learning experiences. Understanding the cultural capital tauira Māori bring to the teaching and learning environment has been a pivotal finding across all three sites in this study.

The project emphasised supporting the tertiary participants to understand the importance of developing strong relationships, of understanding and embedding the local history in curriculum, of building a positive learning culture, and of developing strategies to work alongside Māori learners. Our emphasis was not just success for Māori learners, but success as Māori learners through a celebration and acknowledgement of their cultural identity. To further assist this process, we also worked with the local rūnanga to assist in building stronger partnerships with the wider community.

The findings of this project indicate the importance of supportive assessor, kaiako, apprentice and learner relationships in a learning experience that is both positive and successful. The findings draw a strong correlation between culturally responsive professional learning and development, and learner success. It also appears that strategies, including the leveraging of assessors as a key touch point with apprentices, should be key focus areas. It appears that underpinning successful relationships and organisational culture for Māori learner success are the concepts of **whānaungatanga** (building relationships), **manaakitanga** (the ethic of care), **kotahitanga** (the ethic of bonding), and **rangatiratanga** (teacher effectiveness) as described by Macfarlane (2003). It would, therefore, be beneficial to develop further frameworks involving these concepts for the vocational training sector to assist in the development of more culturally responsive and safe pedagogies. It is these pedagogies that the research findings suggest will assist in greater Māori learner success in vocational education in the future. We also note the need for multiple pathways in the development of staff, programmes and learning insights, alongside the opportunity to partner with government and iwi through the RoVE reforms. Addressing cultural safety is a core foundation of both teaching and learning. Finally, the project highlighted the need for flexible learning environments, rethinking the role of student support services and addressing the connection between qualifications gained and the employee skills trajectory – ultimately increasing the number of tauira who go into successful employment. Spending more time understanding the role of the transition between tertiary settings and employment is a notable finding from this research – when organisations dedicate staff to these roles, learners benefit from clear transition pathways where there is a good match between the individual and the employer. There is an essential need for authentic engagement with CRPLD material; staff engaging in this content need to understand that learning te reo Māori cannot be in isolation of understanding te ao Māori values and concepts.

In the context of RoVE, there has never been a greater time than now to effect the change needed in order to readdress educational inequities - therefore social and economic inequities – of the past. Māori are the fastest growing group in our population, and young compared to their non-Māori counterparts; thus, tauira Māori are destined to be the backbone of Aotearoa New Zealand in the future. Getting it right for our tauira moves us closer towards a future where we all share the benefits of living a good life, with tauira and whānau determining their own futures.

Inequity for Māori is not an inevitability, nor is it caused by chance. It is the result of human bias and systemic failures and, as such, can be changed. Hūtia te Punga was the first step in charting a new course towards a desired future, free from inequality. It uses the metaphor of raising the anchor stone to symbolise the start of a larger journey of discovery. We have clarity on our destination - a new and equitable Hawaiki - and now some understanding of the initial first steps we can take in advancing change and moving us closer towards our distant goal.

Vocational education offers some of the greatest potential for transforming Māori outcomes. Hūtia te Punga has focused on vocational training because of the significant opportunity it presents; redesigning our vocational system for Māori success. We hope this research will help to ensure the new vocational education system that emerges is one that is thoughtfully and intentionally designed to deliver equitable outcomes for Māori, thereby all.

Hūtia te punga, hoea! Raise the anchor stone, let us depart on our journey!

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APPENDIX A

EKEA TE TAUMATA TIKETIKE

Ekea te Taumata Tiketike was devised to help tertiary educators self-assess their level of understanding of te ao Māori, te reo Māori and tikanga Māori in respect to culturally responsive learning and teaching. Though this level is somewhat arbitrary and limited in scope, the keystones for the poutama are central to education sectors. We hypothesised that staff participating in this study would be at the baseline of the poutama. Therefore, most CRPLD focus went into developing tier 1 thinking skills related to 'Envisioning' and 'Readiness'. For organisations seeking to continue to build staff capability, staff can use the self-assessment rubric. Used in this manner, the poutama provides detail to inform learning needs. Given there may be very different capabilities both within and between individual teams, CRPLD provisioning should aim to provide appropriate support for individual staff members, but also provide support to individuals working in teams. We encourage leaders to highlight the benefits of collaborative approaches to integrating best practice pedagogies within teams, across teams and the wider organisation.

TABLE 3 'EKEA TE TAUMATA TIKETIKE'

	1 Envisioning - preparing for a learning journey	2 Readiness - Identifying learning gaps	3 Exploration — Interacting with new knowledge	4 Application — Integrating the new knowledge	5 Empowerment — Providing cultural leadership
Ako	I am aware of my own cultural identity cultural practices, values, beliefs behaviours, and assumptions	I identify my own knowledge gaps and seek opportunities to undertake professional learning and development specific to Māori cultural practices	I address my own knowledge gaps by engaging in targeted professional learning and development specific to Māori cultural practices	I utilise opportunities for cultural mentorship (advice, guidance and supervision) to ensure cultural safety and professional practice	I provide cultural mentorship (advice, guidance and supervision, mana whenua connections) to others
Tiriti	I think about why and how Te Tiriti o Waitangi retains a unique status for both treaty partners in Aotearoa New Zealand	I understand the unique place of Te Tiriti o Waitangi as the founding document of Aotearoa New Zealand	I understand the impact of the three Tiriti o Waitangi principles (partnership, protection, participation) in professional practice	I apply the Tiriti o Waitangi principles (partnership, protection, participation) in professional practice	I model the Tiriti o Waitangi principles (partnership, protection, participation) in bicultural decision-making
Te reo Māori	I understand the unique place of te reo Māori as an official language of Aotearoa New Zealand	I recognise and identify my own learning needs specific to the respectful use and pronunciation of te reo Māori	I address my own learning needs specific to the use and pronunciation of te reo Māori	I pronounce te reo Māori with integrity and authenticity, incorporating te reo into my teaching and learning practices	I support and guide others in their knowledge and use of te reo Māori (ie: history, place names, local dialects)
Āhuatanga Māori	I consider how cultural diversity in education setting highlights opportunities and obligations to align my pedagogical approaches and preferred practice frameworks with best practice for culturally responsive teaching and learning	I accept cultural diversity: acknowledge and reflect on cultural differences and similarities with an awareness that one's own cultural realities, perspectives, approaches and frameworks may be different from others'	I explore and learn about kaupapa Māori approaches, frameworks, models, and programmes to inform pedagogical practice	I demonstrate the application and integration of kaupapa Māori approaches, frameworks, models and programmes to inform pedagogical practice	I provide direction, oversight and insight regarding kaupapa Māori approaches, frameworks, models and programmes that are adapted within pedagogical practices at my organisation

(Adapted from S.Macfarlane, 2012)

Table 3 'Ekea te Taumata Tiketike'

POUTAMA DIMENSIONS

Ako: Teacher and student roles are quintessentially mutual and reciprocal for everyone in the teaching and learning environment. Both teacher and student perspectives are valued as contributing to a more effective and co-constructed learning environment. Both groups are learners and kaiako.

Te Tiriti: Foundation for bilateralism underpinning the acculturalisation of teaching and learning spaces, wherein unequal deference may be shown to te ao Māori as part of the restorative commitments of the Government to repair the inequalities resulting from colonising practices of the past.

Te Reo Māori: Nō te reo ko te ahurea. From language comes culture. The use of te reo Māori in teaching and learning spaces enhances the lived experiences of ākonga Māori, building robust pathways for Māori to achieve as Māori (and is educative and meaningful for other learners, regardless of ethnicity).

Āhuatanga Māori: Characteristics of te ao Māori are in teaching and learning environments, theory and practice. Kaupapa refer to the underlying principles, values, and agreements that are the foundations for considered action, whether that of individuals or groups.

HOW TO USE IT?

The poutama pathway is read from left to right. Starting on the leftmost cell for each element, one assesses whether it is characteristic or descriptive of themselves recently. Though adjacent elements may not in all cases be mutually exclusive (users may fit into two or more), as a self-report measurement tool, users can decide whether they fit into one description better than another.

As a catalyst for professional development conversations, one need only record where one is located for each element. Scores may be applied at each level, e.g. '1' at the level of 'Envisioning' and '5' at the level of 'Empowerment'. From these, you can derive an overall score of between 0-25.

Providing Cultural Leadership

(>20) is the top level of the poutama. It is expected that these individuals are giving direction and advising on how to achieve culturally responsive teaching and learning environments across their institutions and beyond. In many cases, these will be Māori staff, perhaps in leadership roles within their own iwi or hapū.

Integrating New Knowledge

(16-20) is the second-highest tier on the poutama. It is expected that these individuals are modelling culturally responsive teaching and learning practices, applying sound understandings of Treaty principles and te ao Māori values, as well as using te reo Māori as part of their professional practice.

Interacting with New Knowledge

(11-15) is the third tier on the poutama. It is expected that these individuals are engaging in targeted professional learning and development specific to Māori cultural practices, understand the impact of Tiriti o Waitangi principles (partnership, protection, participation) on professional practice, and are learning to use te reo Māori.

Identifying the Learning Gaps

(6-10) is the second tier of the poutama. it's expected that these individuals are seeking out new learning to fill gaps that they've identified in their understanding or skills in te reo Māori, te ao Māori and/or the Te Tiriti o Waitangi.

Preparing for A Learning Journey

(1-5) is the first tier of the poutama. It is expected that these individuals are engaging in critical reflection that perhaps challenges their beliefs and understandings about the Western biases that underlie tradiditional teaching theory and pedagogy.

A Journey Yet Begun

(0) Those who have not yet started their journey along the Ekea te Taumata Tiketike pathway can easily take the initial step onto Ekea te Taumata Tiketike. With careful guidance and emphasis on the dissimilarities of bicultural and multicultural perspectives and a relatively cursory understanding of the Te Tiriti o Waitangi, this will undoubtedly be enough to get someone started on their own culturally responsive teaching journey.

As an example of how one might apply Ekea te Taumata Tiketike, here is a quote from one of the staff participants regarding one of the CRPLD workshops:

> ***"I think this course, to be honest, has loaded the gun, but we're kind of ready to go, yeah, but don't quite know what to do or put some legs on it. So, we've got an understanding, I think, and that's really important because then you get 'heart' and you get 'belief' in it and you understand what you're talking about and then you feel more confident about spreading that kind of message. So, I think we're very much at, I don't know what you guys think, but I think we're very much at that point."***

This quote speaks to tier 3 on the Āhuatanga Māori. This is someone who has engaged in professional learning and development and has gained some confidence to apply their learning, but who hasn't yet applied that learning. The quote doesn't speak to gaining knowledge specific to cultural practices, so whether it refers to Ako as well as Āhuatanga Māori is an open question.

TOKONA TE RAKI
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