KAIKAIKARORO – ENHANCING STUDENT SUCCESS

THE LEARNINGS FROM WĀNANGA

By Hannah Simmonds

April 2021

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NGĀ MIHI

The research team warmly acknowledges the kaimahi and tauira from Te Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiārangi who contributed their perspectives, shared their experiences, and provided guidance, manaakitanga and aroha during this project. Ngā mihi maioha ki a koutou, hei tiaki i te kaupapa, hei tutuki i ngā wawata o te iwi Māori. Nā tō rourou, nā taku rourou ka ora ai te iwi.

*We acknowledge the support of LAW creative, Whakatāne, and in particular the graphic design skills of **Kahu Falaoa** for translating the research findings into the final Kaikaikaroro image.*

EXECUTIVE SUMMARY

The three Wānanga in Aotearoa provide a rich opportunity for collective insight into the educational space that is created by Māori, for Māori. This research provides an analysis of the environments, pedagogies and processes that Te Wānanga o Raukawa (TWOR), Te Wānanga o Aotearoa (TWOA) and Te Whare Wānanga o Awanuiārangi (TWWoA) use to provide their students with a uniquely Māori learning experience. Informed by the voices of students and staff from each organisation, the findings provide a rich tapestry of the outcomes of success that the Wānanga aspire to, and the actual experiences of the students themselves.

Using Kaupapa Māori and culturally responsive methodology, and informed by data collected through semi-structured interviews and focus groups, we have gathered the perspectives of the Chief Executive Offices (CEOs), a selection of kaimahi (staff) and tauira (students) from each of the three Wānanga. A collaborative process that began with relationship building with each organisation, determining the most appropriate methods and approaches for data collection, and shared sense-making of the emerging findings, ensured that the lenses from each Wānanga were present throughout the research process.

Kaikaikaroro is the metaphorical and visual conceptual framework for sharing the findings and presenting the opportunity for ongoing development. The narratives collected from the participants were themed across five key kaupapa:

1. Tikanga Māori - The foundation of tikanga, reo, uara, kaupapa and wairua Māori that informs all aspects of our daily interactions.
2. Tikanga ā-Tauira - The definitions of and journeys towards success that encompass whānau, whakapapa and restore our individual and collective mātauranga.
3. Tikanga ā-Wānanga - Our distinct approach to enable success through practice; design and delivery; our contribution to our community; and the restoration of mātauranga.
4. Hononga ā-Motu - The connections of the broader context of Aotearoa to the 'why', the 'how' and the 'what'.
5. Hononga ā-Taketake - Our connections to our indigenous whānau that supports ongoing learning.

These findings emphasised the importance of a Māori world view informing approaches to educational success, not only in the daily interactions within the Wānanga, but also with the outcomes measures that inform achievement. CEOs, kaimahi and tauira reinforced the necessity to reframe the ideas of success away from traditional measures that are found within other educational spaces, to a more

holistic view of success that is focussed on the collective, on identity and the learning journey. The importance of connection to one another, one's own identity, or whakapapa, and the wider communities were highlighted and supports the notion of a learning journey focussed on the collective rather than the individual.

The Kaikaikaroro framework will benefit our collective understanding and practice within the education sector as it can support communities of learning to:

- Redefine success within education from a Māori perspective
- Highlight and implement ways that successes are nurtured
- Identify opportunities for further growth through reflection and learning conversations
- Contribute to the rewriting of experiences of Māori within education by framing and identifying improvement opportunities

The framework also provides for ongoing reflection and development for all education providers. The Kaikaikaroro framework has emerged from the voices of participants and centres mātauranga Māori, and approaches that are grounded in a collective effort, to rewrite the experiences of all Māori within education. The framework provides reflective questions that can be used by all educators to ensure their practice and ongoing learning caters for the needs of Māori. This focus on more responsive approaches will contribute to ensuring the future of Aotearoa is one that is underpinned by the knowledges and experiences of Māori and looks towards a potential-filled educational landscape for all our tamariki and mokopuna.

Kaikaikaroro

TIKANGA MĀORI

The foundation of TIKANGA, REO, UARA, KAUPAPA and WAIRUA MĀORI that informs all aspects of our daily interactions.

KAIKAIKARORO

The Kaikaikaroro shell is a contextual framework for sharing the learnings from the three Wānanga in Aotearoa.

TIKANGA Ā-TAUIRA

The definitions of and journeys towards success that encompass WHĀNAU, WHAKAPAPA and restore our individual and collective MĀTAURANGA.

HONONGA Ā-MOTU

The connections of the broader context of Aotearoa to the 'why', the 'how', and the 'what'.

TIKANGA Ā-WĀNANGA

Our distinct approach to enable success through PRACTICE; DESIGN & DELIVERY; our contribution to our COMMUNITY; and the restoration of MĀTAURANGA.

HONONGA Ā-TAKETAKE

Our connections to our indigenous whānau that support ongoing learning.

Kaikaikaroro

TIKANGA MĀORI

The foundation of TIKANGA, REO, UARA, KAUPAPA and WAIRUA MĀORI that informs all aspects of our daily interactions

- A foundation of TIKANGA, REO, UARA, KAUPAPA and WAIRUA Māori informing all aspects of our daily interactions
- Informing practice and theory
- Guides and protects all
- Centres the Māori world view
- Clear whakapapa to iwi, hapū, whenua and history of organisation

TIKANGA Ā-TAUIRA

The definitions of and journeys towards success that encompass WHĀNAU, WHAKAPAPA and restore our individual and collective MĀTAURANGA

- The definitions of success that are articulated by our people
- Those things that are linked through tikanga to the ongoing nurture of whānau, hapū, iwi
- The restoration of mana māori, mana whānau, mana hapū and mana iwi through learning
- Whānau as motivators and as the measure of success – collective success
- Opportunities for intergenerational transmission
- Identity – whakapapa, whanaungatanga, whakamanawa
- The learning journey – multiple successes along the pathway to a potential-filled future

TIKANGA Ā-WĀNANGA

Our distinct approach to enable success through PRACTICE; DESIGN AND DELIVERY; our contribution to our COMMUNITY; and the restoration of MĀTAURANGA. The distinctive approaches of each wānanga enabling success through:

- Tikanga, Uara
- Whakapapa
- Whanaungatanga
- Programme design and delivery
- Contribution to community
- Restoration of the mātauranga continuum

Kaikaikaroro

HONONGA Ā-MOTU

The connections of the broader context of Aotearoa to the 'why', the 'how', and the 'what'.

- The contribution of wānanga learning to changing hegemony, discourse and experiences for Māori
- The role of restoring the mātau ranga continuum
- The challenges of pre-existing perceptions, systems and structures of colonisation
- The ongoing efforts to confront challenges and uphold Te Tiriti
- Clear focus on rangatiratanga for Māori
- Strive to change the broader context for Aotearoa
- Upholds tikanga in the face of multiple challenges

HONONGA Ā-TAKETAKE

The connections to our indigenous brothers and sisters, other tangata moana, through Te Moana-nui-ā-kiwa and beyond, that can:

- Support our ongoing learning
- Contribute to the worldwide efforts of reaffirming the knowledge and experiences of tangata whenua and tangata moana across the globe

KAIKAIKARORO

The Kaikaikaroro shell is a contextual framework for sharing the learnings from the three Wānanga in Aotearoa – Te Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiārangi.

- The Kaikaikaroro is a triangle shaped shellfish
- The shell is heavy and robust, with sides that are of equal length and dimensions
- The Kaikaikaroro is an important source of nourishment and a means of sustaining whānau wellbeing.

Kaikaikaroro

TIKANGA MĀORI

The foundation of TIKANGA, REO, UARA, KAUPAPA and WAIRUA MĀORI that informs all aspects of our daily interactions.

- A foundation of TIKANGA, REO, UARA, KAUPAPA and WAIRUA Māori informing all aspects of our daily interactions
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KAIKAIKARORO – THE NARRATIVE

A RESEARCH INFORMING METAPHOR

The Kaikaikaroro is a triangle shaped shellfish – often found at low tide. The shell is heavy and robust, with sides that are of equal length and dimensions. In traditional times, and even now, the Kaikaikaroro is an important source of nourishment and a means of sustaining whānau health and wellbeing. The metaphor of the Kaikaikaroro is used here to contextualise the research in multiple ways.

Firstly, to symbolise the relationship between the three Wānanga within this research – Te Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiārangi. Each Wānanga is robust and resilient, participates in this research as an equal partner, with a single vision of contributing to the growth, development, and wellbeing of Māori.

"Kaikaikaroro I te mātauranga, I te reo" (Pitau, 2019)

Secondly, the Kaikaikaroro provides Māori symbolism and imagery through which to make sense of the research findings. An important aspect of this research is that it is grounded in Te Ao Māori, tikanga Māori and te reo Māori. Concepts, such as Kaikaikaroro, are grounded in narratives that remind us of the whakapapa connections that we have to each other, to our tupuna, to knowledge and ideas, frameworks, and solutions.

"It needs to be an institutional, pan-institutional awareness and understanding of the contexts that we all work in and our different roles in order to serve what is our core business – which is education and our tauira." (TWWoA Kaimahi, 2019)

Finally, the Kaikaikaroro provides guidance and advice to ensure that the research contributes to enhanced success for Māori students and their whānau within the tertiary education sector. This conceptual approach highlights the beauty that lies in language, how the Māori language weaves imagery, metaphors, and multiple ideas together as a framework for new learning. The metaphor of the Kaikaikaroro reveals multiple layers of meaning within one kupu and the potential that exists when those layers of meaning are applied in our own unique contexts.

This report will outline the research journey: understanding the need and relevance of such a project; the process of collaboration, engagement, data collection; showcase the findings through Kaikaikaroro; and highlighting ongoing opportunities for learning and development beyond this project. Kaikaikaroro will highlight those experiences, practices and approaches that support Māori students and communities, and inform continued educational excellence across the country.

KAIKAIKARORO IMAGERY

A VISUAL EMBODIMENT OF THE NARRATIVES AND LEARNINGS

KAIKAIKARORO – THE OVERARCHING IMAGE

The research team acknowledges the support of LAW creative, Whakatāne, and in particular the graphic design skills of Kahu Falaoa for translating the research findings into the final Kaikaikaroro image. The process of the design team was collaborative and supported the overarching learnings of the importance of relationships, reciprocal learning and centering Te Ao Māori. We are grateful for the input and support, and proud that the finished product reflects with beauty the kōrero shared by all participants in this project.

The Kaikaikaroro is a triangle shaped shellfish. The shell is heavy and robust, with sides that are of equal length and dimensions. Now, and in traditional times, the Kaikaikaroro is an important source of nourishment and a means of sustaining whānau health and wellbeing. The Kaikaikaroro is a contextual framework for sharing the learnings from the three Wānanga in Aotearoa – Te Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiārangi.

The design is based on the shape of a shell. The three Tikanga (Māori, ā-Tauira and ā-Wānanga) are situated within the shell, highlighting the importance of these aspects as occurring within an organisation. The connections to our broader contexts (Hononga ā-Motu and Hononga ā-Taketake) are external to the main shell shape. The ridges can be seen in the patterns within the sections of the shell, giving a sense of the shell's texture. The designs within the shell are explained in more detail below.

NGĀ MANU – TIKANGA

An important aspect of the "Kaikaikaroro" imagery, is the conceptual integration of manu. The karoro is a kupu used for both a seagull and godwit and reinforces the concept of manu as informing the educational journey. Across the education system there are many examples of manu as metaphors for success in education.

At Te Whare Wānanga o Awanuiārangi, you will find that the main entrance to the campus is overlooked by a sculptured bird. This manu represents two birds – Mumuhou and Takere-tou, who guided the Mataatua waka to Whakatāne on its journey to settle in Aotearoa (Te Whare Wānanga o Awanuiārangi, 2020). The sculptor, Jamie Boynton, describes the imagery of the manu as being a challenge to tauira to spread their wings and fly, and a metaphor for the role of Wānanga to empower our people to strive for great things (Rotorua Daily Post, 2019).

A particularly common and well-known whakatauki also reinforces the connection between manu and education:

> *Ko te manu e kai ana i te miro, nōna tengahere. Engari, ko te manu e kai ana i te mātauranga, nōna te ao.*
>
> *The one who partakes of the flora and fauna, that will be their domain. The one who engages in education, opportunities are boundless.*

Often used to emphasise the importance of education to one's life course or opportunities for success, this whakatauki is also found in Te Wānanga o Aotearoa's student handbook called "Te Manu". An excerpt from this student handbook explains:

> *"Why is it called Te Manu? This is in reference to the whakatauki (proverb) above. In it, the manu (bird) is like you, our tauira and we - the kaimahi (staff) of Te Wānanga o Aotearoa - are the miro berry. It is our responsibility to nurture you and provide you with the sustenance you need on this journey. It is a privilege to provide this manaakitanga (support) and contribute to the nourishment and development of your whānau(family), hapū, iwi and the world"* (Te Wānanga o Aotearoa, 2018)

A further important role of manu are as those who travel between Papatūānuku (land), Ranginui (sky). This ability to connect and cross multiple dimensions highlights the theme of connection evident in participant kōrero during the research.

The concept of manu and their importance in the journey of educational success is reflected in the three 'manu' images that sit within the Kaikaikaroro. Each manu has further detail in its design that continues to weave the research learnings into the visual.

TIKANGA MĀORI

The design of this manu reflects the safety that Tikanga Māori provides within the spaces – the wings overarched represent a korowai of protection, to support and help those within.
The colour represents the connection to wai (water) – as the Kaikaikaroro shells sits between the land and sea.

TIKANGA Ā-TAUIRA

This manu represents the notions of success – the wings are poised ready to fly. The notion of potential is reflected in this design and links to the kōrero from participants of new pathways and opportunities being enabled as a result of their journey within Wānanga.
The colour represents the connection to whenua, with green from the trees and plants and the red from the earth (Papatūānuku). This connection supports the whakapapa to whenua, and reflects the Kaikaikaroro shell's position on the land.

TIKANGA Ā-WĀNANGA

The final manu represented in the image is Tikanga ā-Wānanga, the unique ways that Wānanga support their tauira to achieve their success. The wings of this manu are drawn wrapping around, to manaaki and provide aroha.

The colour orange represents the energy of delivery, and the creativity of design – of programmes and interactions within Wānanga. It references the restoration of matauranga through enthusiasm, determination, and encouragement via creative thinking. Tēnei te ao hurihuri -the world is forever changing and the need for education to remain adaptive is reflected

in this colour. The purple represents all that is attributed to mana: power, wisdom and dignity, ambition and peace. All interactions within education be mana enhancing, as described by participants. This reflects the collaborative teaching and learning approaches, including tuakana-teina, dialogue, wānanga and interactions that promote fun and prioritise te reo Māori.

HONONGA Ā-MOTU

This section of the image is situated external to the main shell shape, indicating connection while acknowledging that the broader context of Aotearoa is external to the Wānanga space. The colour is reflective again of the whenua, the land, and the pattern represents footprints of manu – showing their connection to Papatūānuku. Acknowledgement of the importance of being grounded (literally) and the opportunities to impact the wider experiences within Aotearoa are made through this section of the design.

HONONGA Ā-TAKETAKE

The final component of the Kaikaikaroro image is the connection to tangata whenua and tangata moana across the world. This section is drawn with a fluid, water design, also reflected in the colour choice. Within the shape, the pattern represents fish scales and connects deeper to the notion of movement and connection across Te Moana-nui-ā-Kiwa. This water element is also reflective of the tides and ongoing learning cycle that is necessary within education.

THE RESEARCH OPPORTUNITY

"We look at the institutional racism that exists and again the over-representation of Māori within all the negative stats … Within here we can work in terms of changing the mindsets of non-Māori who predominantly work with Māori in these sectors and demystify what some of the negative connotations are towards Māori. And the thing, within this place, it normalises our understanding… It is not Māori/non-Māori. We are all one. …The challenge is for non-Māori to be in this space and understand that whatever you think, is not." (TWOA Kaimahi, 2019)

There has been considerable research into the learning needs and expectations of Māori students at tertiary level (Berryman et al., 2013; Glynn & Berryman, 2015; Mayeda, Kei, Dutton & Ofamo'Oni, 2014; Nikora, Levy, Henry & Whangapiritia, 2002; Reilly 2011; Ross 2008; Theodore et al., 2017; Tokono Te Raki, 2019; Wikaere et al., 2016; Wilson et al., 2011; Hall, Rata & Adds, 2013; McKenzie, 2005; Greenwood & Te Aika, 2008; Tomoana, 2012). These investigations have done much to help shape more effective student support and development programmes, the design of new teaching and learning pedagogies, as well as enhanced outcomes and completion of qualifications by Māori students within mainstream[1] organisations.

But there is minimal research which explores the needs, experiences and outcomes of students who choose to study in Wānanga – spaces which have been established as a Māori response to educational inequity. Even more importantly, very few investigations have been carried out across the three Wānanga in Aotearoa that highlight the unique way these spaces contribute to student success.

Being Māori within mainstream educational spaces is not the norm. The focus and/or outcome of most of the research into Māori needs within tertiary spaces is often an intervention – a way of doing things that differs from the dominant pedagogy, pastoral and organisational approach. While there is value in these spaces, and with no intention of minimizing the many successes of students and educators in those institutions, it begs a question about the lack of research that highlights the Māori world view on tertiary education and student success. The three Wānanga in Aotearoa provide a rich opportunity for collective insight into the educational space that is created by Māori, for Māori. This research provides an analysis of the environments, pedagogies and processes that Wānanga use to provide their students with a uniquely Māori learning experience. Greater understanding can also be gained by highlighting the indicators of success that Māori students and their communities value –

[1] Note that 'mainstream' is used with reluctance here to denote the Pākehā educational institutions, such as Universities, Polytechnics, secondary and primary schools. The word 'mainstream' is in itself a hegemonic construction that positions a Pākehā 'way of being' at the centre and suggests other world views are not 'main'. Participants in this research project were careful to point out the issues of continuing to use language such as this to perpetuate the centring of Te Ao Pākehā, and consequently marginalising Te Ao Māori.

shifting away from the traditional measures of academic success being limited to credits, completions and graduation, and enabling a broader, more holistic definition of success that is determined by the students themselves.

What is exciting about this research is the potential to combine three rich histories of expertise to provide greater insight for the whole sector. Informed by the voices of students and staff from each institution, the findings intend to provide a rich tapestry of the outcomes of success that the Wānanga aspire to, and the actual experiences of the students themselves. The learnings from this study will help to inform the continued development of environments that support Māori students to thrive – within Wānanga, within the wider tertiary sector in New Zealand and as an example for other indigenous educational institutions across the world.

BACKGROUND

"(Māori students) having gone through compulsory systems, and perhaps other experiences in education, not enjoying the successes to the same extent as our non-Māori counterparts, not enjoying the experience either" (CEO, 2019)

The review of literature for this research included understanding the educational context within Aotearoa, New Zealand, from an indigenous perspective. Kaupapa Māori in education was a critical lens and allows an understanding of the context from which the need for Wānanga has grown. Furthermore, the unique context from which each of the three Wānanga has emerged was reviewed, highlighting the importance of whakapapa and whenua in the establishment and evolution of each space. Additionally, a review of the current discourse on Māori student success within the tertiary sector allows the research to be positioned alongside existing frames of reference.

Kaupapa Māori in Education

Education in New Zealand has been characterized by a focus on the gaps between Māori and non-Māori, both in academic achievement, and more generally in societal outcomes across the board (Hemara, 2000, p. 3). The arrival of Europeans in the 19th century, and the subsequent colonisation of Aotearoa involved the introduction of a Western Education system that "had purposely introduced assimilation policies that had marginalised and diminished Māori culture and language" (Hemara, 2000, p. 57). For over a century and a half the New Zealand education system under-served most Māori who passed through it (Pihama, Cram, & Walker, 2002, p. 32). By the late 20th century Māori disillusionment with state schooling and concern for the revitalisation of Māori language and culture, coupled with increasing political awareness, lead to Māori taking action (Smith G. H., 2000, p. 58). A revolution for Māori in education occurred during the 1970s and 1980s and "developed out of Māori communities who were so concerned with the loss of Māori language, knowledge and culture that they took matters into their own hands" (Smith G. , 2003, p. 8). Te Kohanga Reo, Kura Kaupapa Māori, Kura Tuarua and Wānanga were established by "individuals and communities who were prepared to take action for themselves and were willing to go outside the constraints of the system to achieve it" (Smith G. , 2003, p. 8). In his book, Ngā Tini Whetu, Durie (2013) summarises the major educational transformations for Māori since 1984 which include increased participation in tertiary education, policies that recognise Māori aspirations and Māori knowledge and the multiple educational pathways now available (Durie M. , 2011). Pihama, Cram & Walker (2002) state the core of Kaupapa Māori is "the affirmation and legitimation of being Māori" (Pihama, Cram, & Walker, 2002, p. 30). The Kaupapa Māori educational movement has been about reclaiming Māori ways of being, doing and learning, to enhance opportunities for Māori to live as Māori.

WĀNANGA – AN IWI MĀORI RESPONSE TO EDUCATIONAL INEQUITY

"Wānanga symbolizes the struggle and the ongoing struggle of our communities and our leaders who have gone and who set us the responsibility to do what we do." (TWWoA Kaimahi, 2019)

The 1989 Education Act defines 'Wānanga' as being "characterised by teaching and research that maintains, advances, and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding ahuatanga Māori (Māori tradition) according to tikanga Māori (Māori custom)." (Legislation, 1989, p. 306). Each of the three Wānanga were established to meet different community and iwi needs. They have evolved differently because of their unique whakapapa, but collectively aim to promote Māori educational success.

Development of Wānanga

The three Wānanga provide a unique and important environment for Māori in tertiary education to maximise their learning potential. They are key environments where "the potential of education to make a positive difference" (Smith G. , 2003, p. 10) is enacted. Established as a response to a mainstream education system that was under-serving Māori students and their communities, Wānanga offer learning environments grounded in cultural values and beliefs. Hemara (2000) posits that "many of the hallmarks of Māori education prove that traditional values and operating standards can be translated into contemporary contexts" (Hemara, 2000, p. 81). Wānanga have an emphasis on quality education that meets the needs of whānau, hapū and iwi across Aotearoa, and a focus on the re-engagement of Māori students back into education. A report written by Te Puni Kokiri in 2000 warned that if social and economic disparities between Māori and non-Māori are to be reduced, "greater improvement in participation and achievement within the education sector is critical" (Te Puni Kokiri, 2000 as cited in Hemara, 2000, p 62). Wānanga are spaces created by Māori, for Māori that seek to enable educational success as Māori (Ministry Of Education, 2013, p. 10) to be authentically defined and achieved.

Te Wānanga o Raukawa

Te Wānanga o Raukawa was established in 1981 by three iwi – Te Āti Awa, Ngāti Raukawa and Ngāti Toarangatira (Winiata W. , 2003, p. 16). In 1975 'Whakatupuranga Rua Mano – Generation 200' was first spoken of and heralded an experiment in iwi development (Winiata W. , 2003, p. 16). The principles of 'Whakatupuranga Rua Mano' have guided the development of Te Wānanga o Raukawa and can be clearly identified in their curriculum and approach today. In 1981 Te Wānanga o Raukawa had two full time students and one degree (Winiata & Winiata, 1994, p. 143). Seen as a statement of self-determination, "it was unique in the tertiary landscape of New Zealand, in that it was established by iwi, for iwi and of the iwi" (Winiata P. , 2018, p. 1). By 1993 degrees were approved and Te Wānanga

o Raukawa was established under the 1990 Education Amendment Act and accredited as a Wānanga (Winiata & Winiata, 1994, p. 143). Te Wānanga o Raukawa describes itself as a tikanga Māori institution, which is an essential part of the justification of its existence (Winiata P. , 2018, p. 1). It focusses on providing a distinctly Māori educational experience, where students can develop a level of fluency in Te Reo Māori, and a critical understanding of tikanga Māori as it applies to their own hapū and iwi (Te Wānanga o Raukawa, 2018).

Te Wānanga o Aotearoa

Te Wānanga o Aotearoa has journeyed through many names since 1983 when it started life as Te Awamutu College Marae (Winiata & Winiata, 1994, p. 143). Rongo Wetere and Iwi Kohuru (Boy) Mangu "wanted to provide a 'marae of learning' as an educational alternative for the large number of predominantly Māori students being expelled from Te Awamutu College" (Te Wānanga o Aotearoa, 2018, p. 1). In 1984 Mr Wetere would develop a project to create the Waipā Kōkiri Arts Centre and on completion was able to expand programmes offered due to new government funding becoming available (Te Wānanga o Aotearoa, 2018, p. 1). During the 1980s this kaupapa increased Māori access to tertiary training and further campuses were opened to support those for whom travel was a barrier to educational opportunities (Te Wānanga o Aotearoa, 2018, p. 2). In 1989, now called the Aotearoa Institute, it would "become the first registered private training establishment in the country" (Te Wānanga o Aotearoa, 2018, p. 2). Their carving, weaving and tukutuku courses were well reputed in the early years, and by 1993 the institution had grown rapidly in size, number and type of courses offered and sites (Winiata & Winiata, 1994, p. 144). It took six years of lobbying to the government before the Aotearoa Institute became recognised as a Wānanga in 1993, and in 1994 the organisation changed its name to Te Wānanga o Aotearoa to reflect its change in status (Te Wānanga o Aotearoa, 2018, p. 2). In the early 2000s the Wānanga experienced rapid expansion, as those who had previously been underserved, or ignored, by the Pākehā tertiary system, were taking up the opportunities offered by Te Wānanga o Aotearoa to learn in a different environment (Te Wānanga o Aotearoa, 2018, p. 2). Te Wānanga o Aotearoa is one of New Zealand's largest tertiary providers and offers a range of certificate to degree level qualifications, across over 80 locations throughout Aotearoa.

Te Whare Wānanga o Awanuiārangi

Te Whare Wānanga o Awanuiārangi is based in the Eastern Bay of Plenty, Whakatāne, and was established by Te Rūnanga o Ngāti Awa in 1992. The programmes delivered maintain a connection to the Mataatua canoe and the ancestor Awanuiārangi through their contextualization and delivery being grounded in Mataatua knowledge (Taniwha, 2014, p. 38). With campuses in Whakatāne, Tamaki and Whangarei, Te Whare Wānanga o Awanuiārangi programme delivery has grown from four qualifications in 1992 to 27 in 2017 (Te Whare Wānanga o Awanuiārangi, 2017, p. 9). Twenty five

years of development and evolution, including gaining accreditation for Doctor of Philosophy, redeveloping the Whakatāne Campus, delivery of post-graduate studies to indigenous students in Washington State, USA, are indicators of the institution's desire to "continue to evolve as a unique indigenous institution, contributing to Māori development through transformational education that recognizes culture, identity and language" (Te Whare Wānanga o Awanuiārangi, 2017, p. 9).

While differing in their history, establishment and whakapapa, all three Wānanga have a clear focus on Māori approaches, prioritising a Māori world view and providing educational opportunities for Māori students. As the contemporary tertiary sector has changed, there has been adaptation and evolution by each Wānanga – including increases in the range of qualifications offered, adapting to new technologies and platforms of engagement, and responding to changing student demographics and needs. What is evident however, is that despite the changing environment and resulting adaptations, each Wānanga has stayed pono (true) to its original kaupapa and remained strongly grounded in the Māori world view (discussed further in the findings section).

Māori teaching and learning theories

"At the wānanga was that there is a different dynamic between tutor and student in terms of Kaupapa Māori so that is based on respect, based on mana and all of those kaupapa components that build the relationship between tutor and student" (TWOR KAIMAHI)

As a backdrop for the study, an understanding of Māori teaching and learning theories was necessary. Investigation into a range of analyses on Māori and indigenous approaches to education highlighted themes which include the interconnectedness of people to each other and the land; the concept of whānau and the role that plays in learning; reciprocity and the mutual benefits of authentic learning relationships; and the holistic nature of success.

An international example of centring teaching and learning within indigenous ways of being is detailed by Simpson (2014) in her paper advocating for the reclamation of land as both the process and context for indigenous (in particular Nishnaabeg) intelligence. Using a Nishnaabeg story as a frame for learning, Simpson explains the interconnectedness of the land, family and indigenous learning: "this is what coming into wisdom within a Michi Saagiig Nishnaabe epistemology looks like – it takes place in the context of family, community and relations." (Simpson, 2014, p. 7). She goes on to explain the reciprocal nature of this relationship of learning – between living entities, and the consensual and spiritual connection that enables the flow of intelligence back and forth. The importance of land as both the process and the context for learning is reflected in the relationship between theories and practice. Simpson explains ""Theory" is generated and regenerated continually through embodied

practice and within each family, community and generation of people." (Simpson, 2014, p. 7). Indigenous education critically must occur within indigenous contexts using indigenous processes. This example highlights the connection between indigenous ways of making sense of the world and the land, whenua, but also positions learning and education within the context of whānau and community. This interconnectedness is a theme that can be seen reflected in Māori teaching and learning theories.

In a project funded by Ako Aotearoa, Greenwood and Te Aika (2008) identified five themes that characterise a Māori approach to tertiary education. The themes emerged from cross-institution case studies intended to "identify and share educational practices in tertiary institutions that lead to better education outcomes for Māori." (Greenwood & Te Aika, 2008, p. 7). The themes highlight the concepts of whānau and community; the interconnectedness of land, language and people; the holistic nature of success in education; and the tensions between applying Māori approaches to teaching and learning and the wider sector expectations and compliance issues (Greenwood & Te Aika, 2008, pp. 93-96).

In her Doctoral Thesis, Hiha (2013) looks specifically at Māori Women Educators' Pedogagy. She uses the metaphor of weaving and incorporates tikanga Māori as the whenu, strengthened with aho representing particular pedagogical themes. "Whatu in this context represents the foundations of the Māori women educators' pedagogy" (Hiha, 2013, p. 205). The pedagogical themes identified by Hiha were: "a strong whānau and hapū identity was paramount; that learning and teaching was an embodied experience that may occur in any situation; and deep knowing of others was normal" (Hiha, 2013, p. 213). Hiha further outlines that relationships are critical in the development of an effective teaching and learning environment, and without this fundamental approach to connecting with learnings, there would be challenges to the learning process. When highlighting the experiences of women educators, Hiha states that it

> *"was not enough to just have the knowledge, the skills, and/or the resources in the learning and teaching context. It was important for them to build a whānau type environment and relationship with the co-learners/co-teachers (learners). When relationships weren't built in the learning environment, the classroom could be fraught"* (Hiha, 2013, p. 183)

Furthermore, the reciprocal nature of teaching and learning was highlighted using the term 'ako'. Hiha reaffirmed that the state of being both teacher and learner existed at all times through the notion of ako (Hiha, 2013, p. 204).

In another Ako Aotearoa funded project, Tomoana (2012) identifies five enabling conditions for successful programmes. These are:

> *1. Strong relationships within the learning space (necessary to have trust, not just between tutor and students, but also between students);*
>
> *2. Belief by tutor that all students have the ability to achieve;*
>
> *3. Mindful that every student is different, even within the categories of Māori, Pacific, and Youth. It's about trying to find the space in your teaching to allow all students' differences to be valued/acknowledged /reflected;*
>
> *4. The need for the tutor to be reflective in their practise; and*
>
> *5. The use of good teaching principles.*
>
> (Tomoana, 2012, p. 16)

She uses staff perspectives to reinforce the importance of strong, trustful relationships; the impact on student identity that teacher expectations can have; the necessity of culturally responsive practices; the role of reflection and self-evaluation and examples of effective teaching strategies (Tomoana, 2012, p. 24). All of these components of effective teaching and learning practices to support improved outcomes for Māori students can be seen reflected in the range of literature reviewed.

In his book, Durie (2011) also points to relationships and a whānau environment for effective teaching and learning. He states that "Māori students have been particularly attracted to the notion of cohort learning, and various programmes have been established to foster a sense of whānau (family) and maximise the positive effects of peer support." (Durie M. , 2011, p. 143) . Durie shares an example of a programme targeted for the needs of Māori students that provides customised learning support and opportunities to come together as a group. The success of this approach is highlighted with 92% of all papers taken by students in the programme awarded a pass grade in the first semester (Durie M. , 2011, p. 143).

Durie also presents a Māori tertiary education matrix that aligns four high level principles with five platforms to showcase a series of pathways that can show progress towards success. While this matrix presents a higher-level view of the potential of tertiary education for promoting Māori success, it provides some clear links to the notions of indigeneity, collective understanding of, and commitment to success for Māori, indigenous leadership and innovations that centre the Māori way of knowing and doing. In addition, the matrix positions the responsibility for Māori tertiary success within the wider education and societal context. Durie states that "essentially, Māori participation in tertiary

education has depended on five platforms: national policies that endorse indigeneity; educational policies and programmes that successfully engage Māori learners in all stages of the education process; the gradual indigenisation of the academy; and effective indigenous leadership" (Durie M. , 2011, p. 148).

A further example of Māori teaching and learning approaches is seen in the school context, where Kura Kaupapa Māori developed the principles which they regard vital for the education of their children (New Zealand Gazette, 2008, p. 740). Te Aho Matua "provides a philosophical base for the teaching and learning of children and provides policy guidelines for parents, teachers and boards of trustees in their respective roles and responsibilities" (New Zealand Gazette, 2008, p. 740). Te Aho Matua explicitly positions the educational approach within six principles that are grounded in Te Ao Māori. These six principles include: Te Ira Tangata (the nature of humankind); Te Reo (the language); Ngā Iwi (socialisation); Te Ao (the world surrounding us); Ahuatanga Ako (principles of teaching practice) and Te Tino Uaratanga (characteristics of success) (New Zealand Gazette, 2008). It should be noted that the English translations presented here are an attempt to succinctly summarise each principle, however it is stated in Te Aho Matua English interpretation that "Te Aho Matua has been written in a typically elliptical Māori style which implies meaning and requires interpretation rather than translation" (New Zealand Gazette, 2008, p. 740). Presented in Te Reo Māori, this document provides a foundation for Kura Kaupapa Māori, recognises the importance of Te Reo Māori for educational outcomes and provides the flexibility for Kura to retain their unique contexts while maintaining integrity. Te Aho Matua reflects the notions of whānau, whenua and reciprocity while prioritising the Māori language and collective responsibility for the success of a child in education.

Connecting back to educational approaches grounded in indigenous ways of being and knowing, Winitana (2012) draws on the stories of Maui to guide interpretations and applications of tuakana-teina relationships for learning. Based on the traditional structures in Māori society, the tuakana-teina relationship references a tuakana (senior) holding knowledge, skill and leading by example, while a teina (junior), has less responsibilities and expectations, and therefore the freedom to be creative and innovative. There is a reciprocal nature to this learning relationship, and Winitana explains an application to vocational tutorship in tertiary education highlighting that "Māori pedagogy can be utilised to exemplify the mana of the tuakana (tutor) with the teina (apprentice) in mutually beneficial ways that uplift the mana of both tuakana and teina, and of the training organisation" (Winitana, 2012, p. 32). Furthermore, Winitana posits that this approach to teaching and learning within the tertiary sector provides new energy resulting in more rewarding engagements with learners. The tuakana-teina pedagogy is also linked to whakapapa, whānau and a Māori way of living: "We are reminded of traditional messages gifted by our tipuna (ancestors); of the tikanga (associated practices of social

position and responsibilities) that are still important to Māori people when talking of whakapapa (genealogical order), in one's whānau (family), hapū (clan), and iwi (tribe)." (Winitana, 2012, p. 31)

Across all the literature reviewed, it was clear that Māori teaching and learning theories are grounded in whakapapa, whānau and reciprocal relationships. Furthermore, the notion of success as a collective endeavour that contributes to the wellbeing of the wider group highlights the depth to which success should be defined within education.

Māori success outcomes

"Reprioritising and reclaiming ideas of success. It's about equity. Equity is about success. There is no other country that has te reo Māori and Tikanga Māori" (TWWoA Tauira, 2019)

Research into success for Māori in the tertiary sector has previously focused on ways to minimize barriers for Māori students within non-Māori institutions, such as universities and polytechnics. Much is written analysing the various programmes and initiatives that have been implemented in Pākehā establishments to cater for the cultural needs and aspirations for Māori students who enrol. In an analysis of factors impacting Māori student graduation and completion rates in Universities, Theodore et. al. (2017) identify that "universities should support aspirations by helping Māori students to retain strong tribal identities and whānau or community relationships rather than forcing assimilation into mainstream university culture." (Theodore, et al., 2017, p. 127).

Many spaces within the larger, mainstream institutions have been carved out in resistance to the dominant pedagogical and pastoral approach. Māori-centred pastoral systems, programmes built on Māori world views, and specific physical spaces where being Māori is nurtured, all contribute to the academic success of Māori students. In another study into indigenous student success in higher education, focused on Māori and Pasifika student experiences, Mayeda et. al. (2014) highlight that "participants in this study demonstrate how ethnic identities grounded in defiance to colonial and racist ideologies can propel scholarly success." (Mayeda, Keil, Dutton, & Ofamo'Oni, 2014, p. 175).

What is evident in these approaches, is that these responses create pockets of Māori ways of being that sit within a fundamentally non-Māori space. Examples can be seen such as when "the pressures of whānau commitments may also be compounded if institutional staff are unwilling to accommodate indigenous students' needs to undertake certain cultural responsibilities (such as attending tangihanga)." (Theodore, et al., 2017, p. 127). The foundations of these Pākehā institutions are built upon colonial ideals of education – an individual's pursuit of academic excellence, striving to be experts, a perpetuation of the Western research paradigm, where the 'Western' worldview is the norm and achievements are benchmarked against Western outcomes measures. Glynn and Berryman

(2015) highlight the space of research in tertiary education and that institutions should "not exclusively privilege the written word as the sole authentic medium for investigation, assessment and reporting on their research progress. This amounts to one Treaty partner imposing its own set of academic values and practices on the other." (Glynn & Berryman, 2015, p. 73). Māori students have adapted over time, and as a result of a lifetime (in some cases) of engagement in non-Māori educational spaces and are able to understand and participate with the values and norms of Pākehā (Taniwha, 2014, p. 40).

One of the key objectives of this research is to contribute to a re-definition, a re-claiming and an assertion of success outcomes and measures that are defined by Māori, for Māori. Unfortunately for tertiary organisations whose funding is predominantly from the Crown, there is a requirement to meet standards that are defined by the Crown. For Māori organisations, and Wānanga in particular, this presents challenges as often those definitions of success prioritise a non-Māori perspective – for example, the measure of 'completions' or 'graduates' recognises an individual's endpoint on their educational journey. What these measures ignore, are the values and outcomes that are centred in a Māori worldview – for example, the impact an individual students journey can have on their whānau is not considered when looking at the number of graduates or completions. This research will shine a light on those aspects of success that, while often overlooked by a government system, are considered critically important to the educational journey of Māori students. It hopes to reposition student success outcomes so that what is valued can be measured, as opposed to just valuing what is currently measured.

AIMS AND OBJECTIVES

The overall aim of this project was to investigate:

"What are the unique features of the Wānanga experience that contribute to student achievement and success?"

This research aims to understand the unique features of a Wānanga environment that promote student success and in doing so, attempts to give voice to the significant role played by the three Wānanga in Aotearoa in promoting success for Māori. By investigating the ways in which each Wānanga contributes to the success of their students, it is hoped that this research will provide further opportunities for growth and enhancing success in, and across, the sector.

The 'Wānanga experience' refers to the three Wānanga that are a unique and important part of the tertiary environment here in Aotearoa and abroad. Te Wānanga o Raukawa, Te Whare Wānanga o Aotearoa, and Te Whare Wānanga o Awanuiārangi are three separate tertiary institutions that have been established under Section 162(2) of the Education Act as distinct tertiary education institutes (Legislation, 1989, p. 267). The three Wānanga provide a unique and important environment for Māori in tertiary education to maximise their learning potential. Wānanga are spaces where "the potential of education to make a positive difference" (Smith G. , 2003, p. 10) can be enacted. Established as a response to failures with the mainstream education system, Wānanga offer learning environments grounded in cultural values and beliefs. Hemara (2000, p.81) posits that "many of the hallmarks of Māori education prove that traditional values and operating standards can be translated into contemporary contexts". Wānanga aim to provide quality education that meets the needs of whānau, hapū and iwi across Aotearoa, and to focus on the re-engagement of Māori students back into education. A report written by Te Puni Kokiri in 2000 warned that if social and economic disparities between Māori and non-Māori are to be reduced, "greater improvement in participation and achievement within the education sector is critical" (Te Puni Kokiri, 2000 as cited in Hemara, 2000, p 62). Wānanga are spaces created by Māori, for Māori, that enable educational success as Māori (Ministry Of Education, 2013, p. 10) to be authentically defined and achieved.

RESEARCH METHODS

METHODOLOGY

Kaupapa Māori and culturally responsive methodologies prioritise the voices and perspectives of those most marginalised in traditional research and educational spaces. Wānanga have been developed as "counter-hegemonic strategies against the continuous interrogation of colonial power" (Taniwha, 2014, p. 41). It is therefore appropriate that any methodological approach aligns with the purpose of Wānanga – to deconstruct the colonial paradigms that have negatively impacted Māori in education.

A core principle of Kaupapa Māori methodology is that it is undertaken by Māori, for Māori and with Māori (Smith L. T., 2015, p. 47) and "challenges the locus of power and control over the research issues of initiation, benefits, representation, legitimation and accountability…, being located in another cultural frame of reference/world view" (Bishop, 1999, p. 2). A collectivistic approach provides the opportunity for Māori understandings and practices to inform the research process, and also allows participant aspirations to inform the findings and therefore potential benefits for Māori (Bishop, 1999). Bishop (1999) teases out the core elements of a Kaupapa Māori methodology, including the importance of relationships, validity in Māori knowledge and the need for discursive practices that can address the "ongoing effects of racism and colonialism in the wider society" (Bishop, 1999, p. 5).

Walker, Eketone & Gibbs (2006) also explain Kaupapa Māori as a research strategy that relates to "Maori ownership of knowledge, and acknowledging the validity of a Maori way of doing" (Walker, Eketone, & Gibbs, 2006, p. 333). Furthermore, they highlight the importance of Kaupapa Māori as: giving full recognition to Māori knowledge; challenging dominant non-Māori constructions of research; determining the priorities for research; ensuring Māori self-determination over research; and as a philosophy that ensures Māori protocols are followed throughout the research process (Walker, Eketone, & Gibbs, 2006, p. 333). This includes the notion of power, control and expertise, and Walker, Eketone & Gibbs outline the importance of the researcher being positioned as a learner with the aim of collectively caring for knowledge alongside participants (Walker, Eketone, & Gibbs, 2006).

Pihama, Cram & Walker (2002) further clarify that Kaupapa Māori works to "capture both the pushing forward of Māori aspirations and the pushing back of Pākehā control and domination" (Pihama, Cram, & Walker, 2002, p. 41). The connection between the theoretical, the lived realities and the future experiences of Māori are also explained by Pihama, Cram & Walker as a key tenet of Kaupapa Māori. This importantly connects the theory to the praxis and links this research approach to the potential for transformative action for improving the lived experiences of Māori communities.

In a rewrite of her 1996 paper, Smith (2015) outlines the key principles of Kaupapa Māori research. Smith highlights its flexible and critical nature in addition to its grounding in the land and people when she states that "it comes from tangata whenua, from whānau, hapū and iwi" (Smith L. T., 2015, p. 47). The principles of Kaupapa Māori research identified include:

- Whakapapa
- Te Reo
- Tikanga Māori
- Rangatiratanga

  And
- Mana Wahine: Mana Tane

(Smith L. T., 2015, p. 49)

These core principles are echoed across the literature and the elements of self-determination, Māori knowledge validation (including the prioritising of te reo Māori), social justice, identity and relationships are critical components of Kaupapa Māori research. The chosen research approach incorporates these principles and is intended "as a radical, emancipatory, empowerment-oriented strategy and collaborative-based process…(that can)…produce excellent research which can lead to improved policy, practice, and individual outcomes for Maori people" (Walker, Eketone, & Gibbs, 2006, p. 343).

A culturally responsive methodology was chosen to ensure that the principles of Kaupapa Māori methodology could be applied to the research process with integrity and to uphold the mana of participants (both at an individual and organisation level). Amundsen (2019) outlines three key dimensions of a culturally responsive methodology that enhance the application of a Kaupapa Māori approach. These are: establishing respectful relationships with participants that allow for dialogue to co-construct new meaning; deconstructing the colonial traditions of research; and cultural and epistemological pluralism (Amundsen, 2019).

A further enhancement of Kaupapa Māori by utilising a culturally responsive approach is found in the connection with participants and the development of shared knowledge. Rodriguez et al. (2011) outline that culturally responsive research can achieve a collective purpose and meaningful relationships by connecting "participants' multiple cultures and social identities within the inquiry process, providing relevant lenses through which participants interact with researchers in the co-creation of knowledge" (Rodriguez, Schwartz, Lahman, & Geist, 2011, p. 401). Furthermore, this shared experience can enhance opportunities for authentic sharing among participants (Rodriguez,

Schwartz, Lahman, & Geist, 2011), which is of particular interest in this study. Rodriguez et al. suggest six elements to describe a culturally responsive researcher, which include: social consciousness; valuing participant experiences as learning opportunities; responsible for creating safe environments for participants; awareness and understanding of participant identities; reflexive of their own experiences and the impacts of these on the research experience; able to expand and enhance participants' ability to co-construct new knowledge (Rodriguez, Schwartz, Lahman, & Geist, 2011, p. 404). The need to understand the wider context within which this research is positioned, coupled with reflection and questioning our own assumptions has been an important aspect of the research approach. Rodriguez et al. also identify the importance of this contextual awareness and state that

> *"by recognizing the power dynamics inherent in our roles as researchers as well as our own social and cultural identities, we seek to minimize the intimidation and discomfort that may be experienced in traditional research methodologies and enhance the participants' ability to co-construct knowledge within the research setting."* (Rodriguez, Schwartz, Lahman, & Geist, 2011, p. 405).

Trainor & Bal (2014) state that culturally responsive research broadens the focus from static group identities and outcomes, towards a wider lens that incorporates sociohistorical processes that continue to perpetuate educational disparities (Trainor & Bal, 2014, p. 204).

The alignment between this approach and Kaupapa Māori principles enabled a useful, mana-enhancing framework for research methods to be developed (Table 1a and 1b).

This historical and contemporary context insists that qualitative research methods are central to this research project. In previous education policy and research there have been examples of Māori being framed in ways that suggest their "'ethnicised representations of selfhood are somehow disconnected from the wider economic and social forces that surround them and their communities" (Kidman, 2014, as cited in (Amundsen, 2019, p. 424)). Qualitative research methods allow participants who are directly involved in teaching and learning processes to share how interactions within their organisation have impacted their outcomes. As Amundsen (2019) asserts, "indigenous students have legitimate perspectives and opinions, and need to have opportunities for an active role in educational policy development and to practice decision-making." (Amundsen, 2019, p. 425). Walker, Eketone & Gibbs (2006) also state that "certain kinds of qualitative research, for example oral histories, narratives, and case studies, and methods like interviews and focus groups, fit more comfortably within a Maori way of doing." (Walker, Eketone, & Gibbs, 2006, p. 336). Rodriguez et al. point out that "being culturally responsive in research practices, and specifically in focus group development, provides an atmosphere in which participants will feel valued and understood" (Rodriguez, Schwartz,

Lahman, & Geist, 2011, p. 413). The culturally responsive approach, integrated with a Kaupapa Māori methodology, calls for data collection methods that create an empowering setting for participants and allow researchers to appreciate the cultural identities and stories that are shared (Rodriguez, Schwartz, Lahman, & Geist, 2011).

A breakdown of the chosen research methods in relation to Kaupapa Māori and culturally responsive methodologies is provided in Table 1a and 1b. Methods that can appropriately and accurately capture the thoughts and perspectives of Wānanga staff and students have contributed to the depth and richness of the research. The triangulation of the three participant group perspectives adds validity and robustness to the methods chosen. The methods and analysis are outlined below. See Appendix 2 for the weaknesses and mitigations of the research methods.

<table>
<tr><th colspan="2">Kaupapa Māori</th><th>Culturally Responsive</th></tr>
<tr><td colspan="2">Stating Positionality and Purpose. Being grounded in a Māori world view, focussed on creating positive change for Māori.</td><td>Relationships of care and connectedness (to each other and a broader Kaupapa) are fundamental.</td></tr>
<tr><td>RESEARCH METHODS</td><td colspan="2">• Individual Wānanga kawa dictated modes of engagement by researcher.
• Kanohi Kitea was the preferred method of engagement.
• Participant engagement was informed by tikanga Māori (e.g. Use of Te Reo Māori, karakia, whakawhanaungatanga, kai where appropriate)</td></tr>
<tr><th colspan="2">Kaupapa Māori</th><th>Culturally Responsive</th></tr>
<tr><td colspan="2">Whakapapa – each organisation brings a unique experience and journey.</td><td>Culture counts – each participant’s understandings and unique identity form the basis of their learning. Acknowledgement of prior knowledge.</td></tr>
<tr><td>RESEARCH METHODS</td><td colspan="2">• Each Wānanga was provided multiple opportunities to participate and contribute to the research process.
• Research methods were designed to be flexible for each Wānanga and their differing contexts, and pressures of daily business (e.g. scheduled around classes, flexible to the needs of staff and students).</td></tr>
</table>

Table 1a: Methodology and Methods Summary

Kaupapa Māori	Culturally Responsive
Transformative action – how do the aspirational ideas translate into practice for the tauira?	Potential – focussed on maximising the potential of individuals, and communities

RESEARCH METHODS	• Research was focussed on ensuring the aspirations of each Wānanga and its students are held central. • Multiple opportunities in the research was provided for participants to amend their feedback. • Research findings were shared with each Wānanga, to ensure the opportunities for growth and learning are highlighted and that findings are pono to each Wānanga kaupapa. • Opportunities for translating the learnings from the research into new actions were outlined.

Kaupapa Māori	Culturally Responsive
Social and political change – Kaupapa Māori demands the necessity of action – "show me the blisters on your hands to gain a more authoritative right to talk or write authentically about Kaupapa Māori" (Smith, Hoskins, & Jones, 2012, p. 13)	Empowerment through learning

RESEARCH METHODS	• Research findings will also be presented in ways to ensure other tertiary providers, staff, students and the wider communities can access new learning and identify their potential opportunities for growth.

Kaupapa Māori	Culturally Responsive
The relationship of Kaupapa Māori to Critical Theory – a way in which to explain "Māori conscientisation, resistance and transformation as both cyclical and interactive, through developing a theory of praxis" (Taniwha, 2014, p. 41) What learnings might this provide other indigenous people in their struggle for emancipation from oppression?	A critical cycle of learning, that involves naming, critical reflection and action (Wink, 2011, p. 9)

RESEARCH METHODS	• Research findings will be presented in ways that will allow others to translate key learnings into opportunities for their own critical reflection, leading to transformative action.

Table 1b: Methodology and Methods Summary

There was a focus, when designing the research methods, on ensuring a multi-layered perspective was evident in the data collection. Consequently, we gathered perspectives from three key groups: The Chief Executive Officers (Tumuaki) of each Wānanga; a range of staff (Kaimahi) from each Wānanga; and groups of students (Tauira) from each Wānanga.

The main research question directed the focus of data collection, and was supported through more detail by the following questions:

1. How does the Wānanga environment promote student success?
2. What are the student outcomes unique to the Wānanga experience?
3. What strategies will further enhance student success?
4. What are the major impediments to student success at Wānanga?
5. What common features, across all Wānanga, contribute to student success?

Ngā Whakaaro o Ngā Tumuaki

A critical aspect of this research project has been to capture the leadership perspectives of the Chief Executive Officers (CEOs) from each Wānanga. As with any organisation, the direction, vision, values and organisational culture are led from the front. The Tumuaki (leader/CEO) of each Wānanga have been interviewed to capture their perspectives, thoughts, and experiences in the leadership space. Their big picture view on their Wānanga was an important aspect of the research and provided an over-arching perspective with which to align the perspectives of the other participants. A semi-structured interview was used to support the Tumuaki to share their whakaaro. Please see Appendix 1 for guiding questions.

Ngā Whakaaro o Ngā Kaimahi

Semi-structured interviews were also the research method used for gathering the perspectives of Kaimahi (staff) from each Wānanga. Staff from each institution, with a variety of teaching and learning roles, and a minimum of five years' experience within a Wānanga environment were interviewed (either individually or in a group). While a focus of the interviews was to provide opportunities for the staff members to share their perspectives on the wider impacts of a Wānanga environment on student success, there was also an emphasis on understanding the fundamental pedagogy that underpins teaching and learning in the Wānanga sector. Please see Appendix 1 for guiding questions.

Ngā Whakaaro o Ngā Tauira

A critical perspective that informed robust and relevant outcomes to this research project, were the voices of the Tauira (students) from each Wānanga. Tauira experiences and whakaaro were captured using focus groups. Groups of approximately 20 students from each Wānanga, engaged in a facilitated discussion focused on the main research question:

"What are the unique features of the Wānanga experience that contribute to student achievement and success?"

Students were supported to discuss and debate the research question and encouraged to articulate their own definitions of success. The discussion was supported with guiding questions that are outlined in Appendix 1.

Participant breakdown

Applying the principles informed by Kaupapa Māori and culturally responsive methodologies, it was important that the context of each Wānanga was taken into consideration during data collection. This meant working within the constraints of programme delivery, timetabling, availability, and willingness of participants to give up time from their teaching and/or learning schedule. As a result, the following participant numbers were achieved and the contribution of each of these participants has been given with aroha and with an intention of sharing and for learning for all.

	Te Wānanga o Raukawa	Te Wānanga o Aotearoa	Te Whare Wānanga o Awanuiārangi	TOTALS
Tumuaki (CEO)	1	1	1	**3**
Kaimahi (staff)	10	11	4	**25**
Tauira (students)	17	24	26	**67**
TOTALS	**28**	**36**	**31**	**95**

Table 2: Breakdown of participant numbers

Analysis

Both the Tumuaki and Kaimahi interviews involved an organic process of analysis. During the interview I relayed back to respondents their answers, to ensure that an accurate impression was gained. This process (not dissimilar to a wānanga process of discussion, clarification, confirmation and shared knowledge building) aligns with a culturally responsive methodology in that it creates a dialogue of learning and the participant can shape the key messages of the interview. Most interviews were audio recorded (with the participants permission) so that analysis could be robust, and quotes could be accurately captured after the interview. Analysis documents that outline the interpretation and key messages were prepared for each interview participant so that they had further opportunity to amend, edit, or reshape their contribution to the research.

Tauira focus groups again utilised a wānanga-type analysis approach. During the focus group discussions participants had the key messages relayed back to them for verification. At the end of each focus group a summary of the information collected was shared for further immediate feedback from tauira. Tauira were also provided with a summary document for their continued input.

The analysis process is intended to support the methodology so that the focus is prioritising the voices and experiences of those most involved in Wānanga. This ensured that a clear framework of successful student outcomes was developed that can inform further quality educational experiences across the motu and beyond. These concepts, ideas and theories that informed the research process have allowed important reflection to occur both during and after the collection of data.

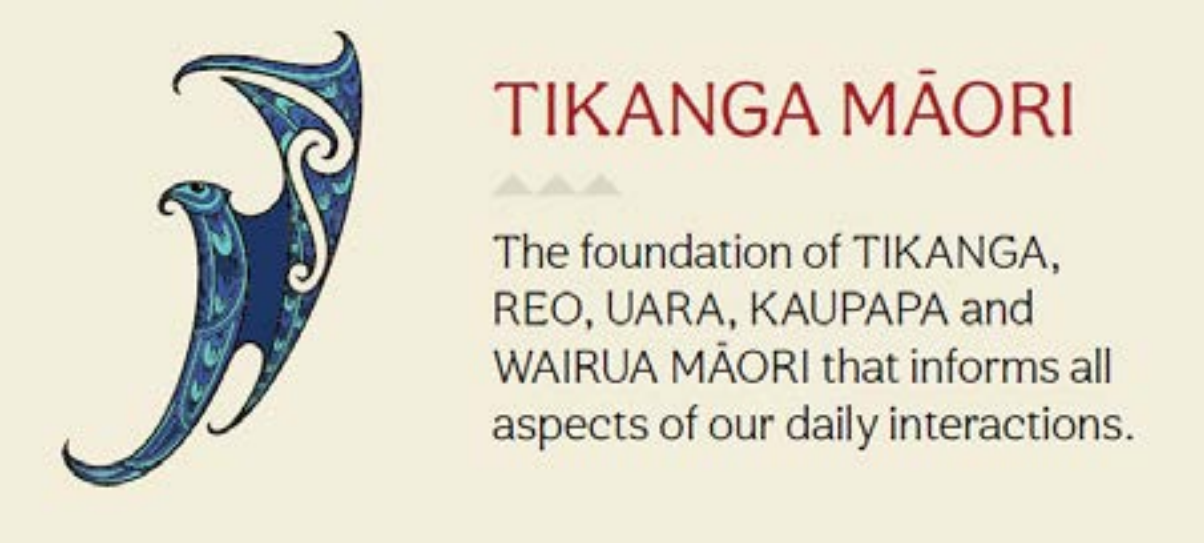
One of the key learnings that emerged was how Kaupapa Māori research principles inform the findings. The principles as outlined in the methodology (Table 1a and 1b), translated into a tool for analysis and informed the final Kaikaikaroro framework. This insight, that Hiha (2013) explains when referencing her own learnings of "Māori research methodological principles and Māori educators' pedagogy sharing a deeper cultural foundation" (Hiha, 2013, p. 208), reflects the grounding of the perspectives shared in a Māori world view. Weaving the methodological principles into the Kaikaikaroro metaphor strengthens the findings and positions the framework strongly in Kaupapa Māori with greater potential for transformative action.

MAIN FINDINGS

Figure 1: Kaikaikaroro framework imagery

The perspectives collected from the participants have contributed to the five kaupapa of Kaikaikaroro. These five are explained in detail below, supported by the kōrero shared from the participants. It is important to note that while the findings (and subsequent Kaikaikaroro Framework) have been arranged within five kaupapa, many of the comments shared and perspectives captured straddled more than one of these kaupapa. We must recognise, that these five kaupapa do not sit in silo, and that there are no distinct boundaries between them. Crossover between the five are, and in fact should be, evident and it is necessary to understand the fluidity within and across each of the domains. For example, the definitions of success (Tikanga ā-Tauira) should be grounded in a Māori world view (Tikanga Māori) and supported through practices (Tikanga ā-Wānanga) that validate tikanga and Māori values and contribute back to our hapū, iwi and hapori (Hononga ā-Motu). The layers of the Kaikaikaroro (as reflected in the ridges on the shell) must be acknowledged and work must be made towards coherency across the five kaupapa if the benefits of this approach are to be realised.

TIKANGA MĀORI



"…Mātauranga Māori is honored in this space". "We practice tikanga every day – living it" (TWOR Tauira, 2019)

Grounding both the process and outcomes of this research in Te Ao Māori and Tikanga Māori has been imperative. A Kaupapa Māori methodology demands that we participate in those cultural practices that define us as Māori and that the learnings from our research contribute to both the theory and the practices that validate Māori ways of being. Consequently, the Kaikaikaroro framework is grounded in Tikanga Māori – being informed by those layers of meaning that are embedded in te reo and our lived experiences. Every effort was made to ensure that a Māori world view and tikanga Māori were upheld during the research process.

Throughout the research process findings have emerged that are aligned to the domain of Tikanga Māori. What was learnt during this journey was that the perspectives, narratives, stories and experiences shared by the participants were all underpinned by an understanding of the critical importance of Tikanga Māori to everyone's unique journey within the Wānanga sector.

With the overarching research question intended to tease out the unique features of the Wānanga experience that contributes to student success, tikanga Māori is an implicit component that, throughout the research, has been made explicit by the participants.

All participants referenced te ao Māori in their discussions (in various forms). The importance to all participants of tikanga, reo, uara and kaupapa was echoed across all three wānanga and from all three participant groups. This informed their positive experiences as leaders, kaimahi or tauira within their

respective organisations and in general created an environment where tauira felt manaaki, aroha, and felt safe and able to take risks in their learning.

The Tikanga Māori kaupapa of the Kaikaikaroro framework insists that a Māori world view, and practices, inform the way that educational organisations meet the needs of their tauira and communities. Whether tikanga Māori is grounded in the whakapapa, iwi and leadership of an organisation, or whether the values and principles are developed by the community (of kaimahi, tauira and whānau, hapū and iwi), Māori tauira shared that they felt safe and confident to engage in the learning environment when there was a clear dedication to Māori ways of being and doing. This included:

- A commitment to revitalising te reo Māori – whether through actively providing reo Māori programmes or through embracing te reo Māori in everyday interactions

  "He wāhi haumaru mō ngā ahurei katoa kia hāneanea tēnā oho, kia tauti mai, kia hāo i roto i ngā kai o te ao Māori me ōna reka" (TWOR TAUIRA)

- A clear set of uara (values) or kaupapa (principles) that are integrated into programme documentation, but more importantly, into practice throughout the organisation

  "If te reo and tikanga is it, then that's where we've got to stay. But it also implies we've got to focus on that. You can't say that you're going to be a kaupapa Māori environment when you don't, for example, have karakia. Simple things like that." (CEO)

- Explicitly stating, valuing, enacting and providing ongoing learning about the role of uara and kaupapa within the organisation – for all participants in the learning community

  "Practicing an (uara) is something of tika, pono and aroha. It's also significant to ensuring tauira achievement." (TWWoA KAIMAHI)

  "It is based on its uara, its values and beliefs, it's strong in its 'Ngā Takepu'. For myself being non-Māori … when I look at the values, it is cross-cultural. It transcends all culture and it fits." (TWOA KAIMAHI)

- Aspects of taha wairua informing practices – the importance of karakia and the ability to access support for spiritual wellbeing, as well as mental and physical wellbeing, was highlighted by both kaimahi and tauira

  "Wairuatanga, kōtahitanga and kaitiakitanga" (TWOA TAUIRA)

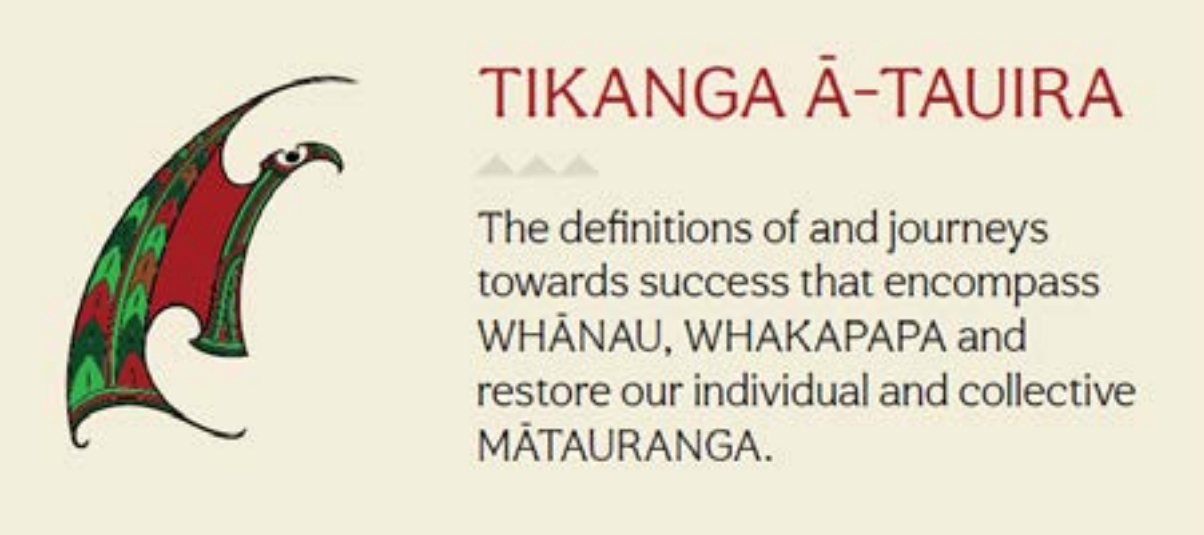
- Acknowledgement and validation of mana whenua – the connections to the land and people of the land, whether through direct whakapapa links (e.g. Te Wānanga o Raukawa and the role of the ART confederation (the iwi of Te Ātiawa ki Whakarongotai, Ngāti Raukawa ki te tonga and Ngāti Toa Rangatira)), or through participation and contribution to local hapū and iwi

"Having a safe space to complete my tohu! Ngā Uara – Gave me that purpose and at times, strength" (TWWoA TAUIRA)

- Ensuring the space values, validates and supports being Māori – both for individuals and the collective

"That kete to be able to participate in te ao Māori. I guess behind that is the ability – Kia Māori te whakaaro. Kia Māori tō kōrero, kia Māori tō mahi." (TWOR KAIMAHI)

TIKANGA Ā-TAUIRA



"Ki ōku whakaaro, it is not at the whare Wānanga itself where I would succeed, only when I return to my whānau, hapū, iwi and marae is when I would know if I have succeeded in my mahi at the Wānanga". (TWOR Tauira, 2019)

An important aspect of this research is the redefining of success by Māori, for Māori. For decades Māori have been confronted by statistics, anecdotes, and reasoning for their educational 'underachievement'. A fact too often ignored in these conversations is that the measures of success in the educational settings in Aotearoa fail to take into consideration a Māori world view on what success looks like and how success should contribute back to the collective. It was therefore critical in this process to firstly understand what other measures of success we could use to accurately capture the social, cultural, and educational portrait that defines Māori success as Māori (Ministry Of Education, 2013).

"This idea of success is not a single thing. It's multiple sides simultaneously operating to ensure the best outcomes for our students" (TWWoA Kaimahi, 2019)

Participants were asked to articulate what success meant to them and how success within a Wānanga is defined. Across the three groups of participants (CEOs, kaimahi and tauira) there were three strong themes that emerged – both in emphasis for each group and in the links to further measures, and how this success is nurtured within the Wānanga sector. While there were wide and varied definitions of success from the different participants, the three key themes were:

1. Whānau (the collective)
2. Whakapapa (identity)

3. Whakamanawa (confidence)

The importance of whānau as drivers for success, as measures of success, and as contributors to success was shared during interviews and focus groups. Identity and whakapapa were key factors in the definition of success for tauira – including their ability to (re)connect with their hapū, marae, reo and whānau and their (re)defining of themselves as learners. Finally, there was the theme of increased confidence for tauira because of their learning journey within Wānanga. Grounded in whakapapa and whānau, this success outcome linked to the future focus (ongoing journey) of many tauira who made the connection between their increase in confidence to their ability to contribute their mātauranga and expertise beyond their Wānanga experience. Through these three broad kaupapa, participants identified the opportunity and responsibility to contribute to the restoration of our collective mātauranga, that is, Mātauranga Māori, ā-iwi, ā-hapū.

"The understanding of what you need to continue to work on after you leave. What are your whānau specialist areas of knowledge? What your tupuna did? What you are likely to be good at? How you can contribute?" (TWOR Kaimahi, 2019)

1. WHĀNAU

Our collective relationships as the motivator and the measure

The strongest theme across the responses by all participants, when asked about their ideas and definitions of success, was that of whānau. Often, it was whānau that motivated students to embark on a journey towards educational success. This motivation was different for different people. A common feature, was the motivator to do whānau proud – either through:

- striving towards attainment of a qualification as a means to impact the immediate experiences of whānau (including opportunities for improvements in career).

"Just today, I was approached to do more collaborative mahi with my whanaunga/hapū related to my studies. I'm in my third year, and I don't think any other place would have opened up this opportunity" (TWOR TAUIRA)

- rewriting their journey by refusing to accept previous educational experiences as the 'end of their educational story'.
- role modelling for tamariki and mokopuna what courage, determination and resilience can look like.

"You make your family, kids proud" (TWWoA TAUIRA)

Furthermore, the motivator to create a different experience for tamariki was described as not only being about education, but more importantly about reclamation of cultural practices – namely revitalisation of te reo Māori, tikanga and wairua in the home and whānau context.

"Strong connection with whānau, kaupapa Māori knowledge and confident" (TWOA TAUIRA)

"The broader purpose (is) to have our graduates leaving here wanting to contribute to their hapū and iwi and having gained some sort of fluency in te reo Māori but wanting to develop that and be sharing it." (TWOR KAIMAHI)

"Success needs to go beyond our educational performance indicators, and I think here from my experience, it's really about that cultural reclamation." (TWOR KAIMAHI)

Ongoing links to whānau, as described by participants when discussing the journey towards success included the importance of whānau to the ongoing engagement of tauira in their study. The support provided by whānau during a course of study was often described as pivotal in a student's success – particularly when the majority of students enrolled in Wānanga are juggling multiple pressures.

Also described as both an outcome of and a lever towards success were those opportunities where tauira reconnected to whānau, whether by design or as an unintended consequence. These experiences, while not always signposted at the start of a learning journey, were often critical to the success story of tauira.

"Tōku whānau, āku tamariki, tōku hapū, tōku iwi, tōku kura kāinga, tōku tūrangawaewae"

(TWWoA Tauira, 2019)

More often than not it was the impact on whānau, hapū and iwi as intended as a result of study, that was the main measure of success for tauira, kaimahi and the wider organisations themselves.

"He whakaaro whānau. We are comfortable within the bosom of our whanaungatanga and within that we have our tuakana-teina element. He mana ake tērā. He manaaki. That success is that person's success, but is also a whānau succ*ess" (TWWoA KAIMAHI)*

"What impact do we have on our tauira and what impact they are having on themselves, their lives and their community?" (TWWoA KAIMAHI)

Critical to a kaupapa Māori approach is the 'by Māori, for Māori' concept. This insists that any action is of benefit to the communities of Māori which we serve. While it was expected that this would be a

clear measure of organisational success, it was evident that at an individual level, this was also of particular importance to success. Many tauira expressed that any indicators of success sat with their whānau, hapū or iwi, that it was only through their ability to impact the wider whānau that they would understand if they were successful. Whānau (and by extension hapū and iwi) as a measure of success was shown to be an integral component of the definition of success for Māori students.

"We still have a responsibility…we have to think big picture about what these students will do for their iwi for their hapū for their whānau once they leave us" (CEO)

"I hoped that I would work in a wānanga because it put people at the centre of what it was doing. That is what made it unique for me. People and their whānau." (TWOA KAIMAHI)

"Their kids grow up automatically knowing that there is a place for them in a tertiary institution." (TWOA KAIMAHI)

2. WHAKAPAPA

Re-connection, and re-defining our identities

All three Wānanga involved in the research have a clear whakapapa and history. This informed the approaches that each organisation took to meet the needs of their tauira and communities. A strong theme of whakawhanaungatanga was embedded within all three Wānanga. This process of connecting to one another through whakapapa and/or a common purpose (in this case, learning) was embedded within programmes, teaching and learning interactions and the general learning environment of each space. What was evident in talking with all participants, was that this te ao Māori interaction (understanding who you are, where you are from, what your connections to others are) enabled kaimahi and tauira to both connect to each other and, in some cases, re-connect to their own whānau, hapū and iwi.

"I will feel stronger to stand in my Māori identity (with) increased connections with my hapū". (TWOR TAUIRA)

"It's all about finding your identity within yourself and how you can stand on your own two feet with a Māori world view". (TWOR KAIMAHI)

It provided safe spaces for tauira to explore their own identities – whether that was through a new passion for te reo Māori, research into their own whakapapa, or identifying new whakapapa links with others.

"Whakapapa – allow me to reposition myself to my whānau. Who am I?" (TWOA TAUIRA)

Central to these (re)connections was the value in, and validation of, being Māori.

"Being Māori and being able to hold my head up high." (TWWoA TAUIRA)

Examples were shared where some tauira (and kaimahi), who had previously been disconnected from their Māori whakapapa, were able to make new links (or strengthen existing ones) to their marae, or even discover whānau members they had never known. These experiences were not isolated to Māori tauira. Non-Māori tauira were also able to find opportunities to better understand their connections to either their own indigenous heritage, or to the whakapapa of the whenua they now reside upon. Connections to history, to local marae, to other people, were all made possible on the journey within a Wānanga setting.

"Whakapapa – allow me to reposition myself to my whānau. Who am I?" (TWOA Tauira, 2019)

In an added layer to the kōrero shared by participants, there was a strong element of tauira re-defining identities as learners, and in particular as successful learners. This perspective was located within the common narrative of negative experiences within educational settings prior to entering in the Wānanga space. Often this involved sharing stories of experiences within secondary school or other mainstream tertiary spaces where being Māori was not considered of value, and in some cases meant being negatively stereotyped or achievement expectations lowered.

"Success for tauira when they come here is … discovering who they really are because again, primary and secondary have failed them – it has told them to fit into that world." (TWOA KAIMAHI)

This often meant tauira entering back into a tertiary education space, even with it being a Wānanga, felt anxious and lacked confidence in their ability to achieve success. What both kaimahi and tauira shared was that the Wānanga journey, which involved connecting with tauira on a more cultural level (as outlined in the previous paragraph) enabled tauira to experience success.

"Knowledge to share; A feeling of fulfilment" (TWWoA TAUIRA)

They were able to bring who they were, in terms of their cultural capital, into the learning and this allowed a sense of safety and of confidence in their academic abilities to develop.

"I've got some nannies in my class that had no reo and they feel so embarrassed, whakamā. Now their heads are held up high." (TWWoA KAIMAHI)

In contrast to other experiences within education which often meant tauira culture was a barrier to engagement, the Wānanga experience leveraged off prior knowledges and experiences of tauira and allowed them to recognise the wealth of mātauranga they could build on throughout their learning journey. This unearthing and recognition of their ability to achieve their goals within an academic setting, allowed their identity as a successful learner to be re-claimed.

"They come here to find themselves and through finding themselves, then that takes them on that journey of ako, understanding and about validating a lot of what they know, what they have always known" (TWOA KAIMAHI)

This aspect of success, while often overlooked by a mainstream definition, was critical to positioning tauira ready for further positive experiences within education and beyond.

3. WHAKAMANAWA

Growth in confidence leading to a potential-filled future

"Māori are set up to succeed" (TWOR TAUIRA)

The third aspect emerging from the kōrero shared by participants, was the impact their experiences in Wānanga had on their confidence.

"A journey of self-enlightenment is part of what the education journey is quite apart from developing intellectual skills" (CEO)

"Sometimes success is just being here for a lot of our whānau. They've said, 'I've just never even thought I would be doing this'." (TWWoA KAIMAHI)

Strongly connected to their relationships to whānau, their motivations to contribute in a positive way to their communities and their achievement of academic goals, the growth of their confidence was highlighted as pivotal to their ongoing success within their chosen pathway.

"Finding my place on this earth and my pathway to my future" (TWOA Tauira)

"When I see them start to sit up and start to debate with me on points of facts then that is a huge success for me. It is a massive success." (TWOA KAIMAHI)

This included tauira feeling empowered to continue on an educational pathway towards higher study (for example from enrolling and completing a certificate level paper, to completing a degree through to post-graduate study, onto a career within education as a lecturer).

"For me, I think success is being able to move from where you are to a different place or time." (TWOR Kaimahi)

"Expanding aspirations; Hope; Believing in myself" (TWWoA TAUIRA)

Other examples shared were opportunities for tauira to transfer their learning experiences, successful achievement of goals and enhanced skills into other careers or their existing workplaces. Often, these future opportunities were linked back again to the potential impact on a student's whānau, hapū, iwi or community – highlighting yet again the importance of the collective well-being and success.

"The understanding of what you need to continue to work on after you leave. What are your whānau specialist areas of knowledge? What your tupuna did? What you are likely to be good at? How you can contribute?" (TWOR KAIMAHI)

"Ehara taku toa i te toa takitahi ēngari he toa takitini kē" (TWOR TAUIRA, 2019)

TIKANGA Ā-WĀNANGA

"All of us treat our students like whānau. They come in as a stranger. They leave as family and that is how we are. That is how they learn. That is how it should be and that is how we should be learning as Māori in an environment. We are taught in pā." (TWOA Kaimahi, 2019)

One of the key objectives of this project was to understand the unique features of Wānanga that enabled student success. Based on their definitions of success (as shared in the previous chapter) participants were asked to share how the Wānanga supported those success outcomes. Each different participant group (CEOs, kaimahi and tauira) shared slightly different perspectives on this research question – from the big picture view from a leadership perspective, through to the day-to-day enactment of pedagogy, delivery and interactions with tauira by kaimahi, to the experiences by tauira of those practices directly related to their educational journey. The three Wānanga provided examples of their unique approaches, and while the details (structure, delivery, design of programmes) differed and related to each organisation's foundations and aspirations, there were also commonalities in how they met the needs of their tauira.

THE THREADS THAT ARE WOVEN ACROSS EACH WĀNANGA

"There is a reason why people come to us. There is a reason why people go to Awanuiārangi. There is a reason why people go to Aotearoa and that is fantastic. Imagine if we all did the same thing. We would have people going, 'I don't want that. I want this'." (TWOR Kaimahi, 2019)

All approaches to enabling success were grounded in Te Ao Māori. Practices such as weekly or daily karakia across the whole organisation, or within individual classes, and processes such as powhiri, and engagement through whakawhanaungatanga with external manuhiri (visitors) were all common place at the three Wānanga. Modes of delivery also had foundations in a Māori world view, with all three Wānanga providing elements of course delivery through a noho-style programme (live-in, over multiple days). Not only was this in response to the demographics, location and needs of their

enrolled tauira (e.g. often older tauira, with whānau to support and ongoing employment, who were unable to attend daily classes due to these commitments), but this was described as a critical enactment of a marae-type learning environment. All participants were able to articulate the importance of eating, sleeping, and staying together as a replication of how our tupuna learnt – including learning by doing or being involved in these processes rather than lectured to about them. This delivery style was also an important enactment of the values, uara, and kaupapa that each organisation is built upon – namely whanaungatanga and manaakitanga and the opportunity to strengthen relationships within cohorts of tauira, between tauira and kaimahi and between tauira and their own whānau. The enactment of manaakitanga through provision of kai and a safe and nurturing place to study and rest was also highlighted as important for tauira success.

"He aha te mea nui o te ao? He tangata, he tangata, he tangata. Kāore he rerekē ki tō tātou ao ki ngā whakahaeretanga I runga I o tātou marae. Ki ahau, he Māori anō pēnei. He marae anō tēnei kei a tātou." (TWWoA Kaimahi, 2019)

All three Wānanga were described as providing safe learning environments, based on the creation of a sense of whānau for tauira and grounded in Māori approaches to learning. This included (as mentioned in the previous section) students feeling valued for their prior knowledge, development of spaces where whānau are pivotal to learning (examples included the ability to bring whānau into the learning space – partners, tamariki) and where intergenerational learning was encouraged. Opportunities in the Wānanga space for more mature students (kaumatua) to engage alongside their tamariki and/or mokopuna were highlighted as a positive way to nurture a whānau approach to learning, but to also acknowledge and validate the mātauranga of our older generation and support the rebuilding of that mātauranga for future generations. Also evident in participants kōrero was the importance of a fun learning environment. This was described as either spaces where people can laugh (and cry) together, where waiata (song) and purakau (stories) were learning tools, and where it was ultimately about learning together and not an individualistic approach to success.

"Tauira supporting each other to complete assignments, email, phone, text, kanohi ki te kanohi. Whānau support. Kaiako support" (TWOA Tauira, 2019)

THE THREADS THAT ARE UNIQUE TO EACH WĀNANGA

Within the commonalities across the three Wānanga, sat clear differences in approach – some of which were based on the history, location and size of each organisation; some of which were the responsive ways that each Wānanga were enacting their vision, and values. Below are some of the key differences are highlighted. While these were shared by the participants during the data

collection, it is important to note that this project did not seek to undertake an in-depth analysis of each Wānanga and their individual approaches to enabling success, but to understand the key learnings from across the Wānanga sector that can provide insight and opportunities for all.

TE WĀNANGA O RAUKAWA

Participants from Te Wānanga o Raukawa shared the unique approach by their Wānanga, particularly with regards to programme structure. Of importance to Te Wānanga o Raukawa is the whakapapa of the organisation and the principles of Whakatupuranga Rua Mano. Out of these (and other Māori models (Winiata P. , 2001, pp. 3-4)) were developed the ten guiding kaupapa of Te Wānanga o Raukawa (Winiata P. , 2001). The programme framework (for diploma level upwards) embedded within the Wānanga courses is founded on tikanga and kaupapa tuku iho (Te Wānanga o Raukawa, 2020) and includes three components: compulsory te reo Māori; hapū and iwi development; a specialist subject area. Participants shared the importance of this structure for the contribution to the survival of Māori as a people, including (as mentioned in the previous section) the opportunities to (re)connect to te reo and whakapapa and the development of skills and expertise within a specific focus area that enables a contribution back to whānau, hapū, iwi and hapori. Furthermore, the ten guiding kaupapa (Te Reo Māori, Whakapapa, Manaakitanga, Wairuatanga, Ūkaipōtanga, Pūkengatanga, Kotahitanga, Rangatiratanga, Whanaungatanga, Kaitiakitanga (Te Wānanga o Raukawa, 2020; Te Wānanga o Raukawa, 2020)) featured strongly in participant kōrero from Te Wānanga o Raukawa, as both guiding lights for tauira and kaimahi alike, and as a means to stay accountable and true to the underlying tikanga and purpose of the Wānanga. Both kaimahi and tauira were able to articulate examples of one or more of the kaupapa in action – examples shared include:

- Acts of manaakitanga from kaimahi to tauira, which included timely responses to enquiries, provision of safe and nurturing learning spaces, a focus on responsive communication mechanisms that suit each tauira.

"But, a typical day, lots of laughter. Lots of stress for students. A break, definitely. Because our demographic is a lot of women. We are all older. We are grandparents. We are parents. We might have three generations under our roof. They come here and it's like.. yeah." (TWOR KAIMAHI)

"At the wānanga was that there is a different dynamic between tutor and student in terms of kaupapa Māori so that is based on respect, based on mana and all of those kaupapa components that build the relationship between tutor and student" (TWOR KAIMAHI)

- Rangatiratanga enacted by the organisation in their response to systemic inequities in funding
- Opportunities for whanaungatanga to be strengthened between tauira and kaimahi during noho – over kai, during down times.

"From the beginning to the end of every noho, I experience a deep rejuvenation of my wairua and hinengaro. I learn more about myself, generations of past and how I can affect generations of the future. I feel part of a whole which enables me to work at my best". (TWOR TAUIRA)

- Te Reo Māori nurtured throughout all aspects of the organisation – being heard and spoken across the campus and wider Otaki community

"The reo is very important. It is as important as anything we teach here. It is huge here. We recognize that it is fundamental to who we are as an organization, as an institution, and who we are as Māori, and if we want to survive, if we want to be identified as Māori, if we want to grow the kaupapa, we are looking in the future of how we want our children to be living and how we want our grandchildren to be living in the future, te reo is imperative" (TWOR KAIMAHI)

"More focus on our own people, very high priority in te reo as that's developed and on the iwi and hapū. So its really about language and culture capital that we're really focussed on. And really about the reinstatement of our language and our culture and our capacity as Māori." (CEO)

Multiple participants mentioned the importance of the kaupapa as guides to what is done (and what is not) within Te Wānanga o Raukawa, and these kaupapa (and how they were enacted) were a priority for almost all of those interviewed.

"As examples of how the study experience here is expressing kaupapa and tikanga Māori" (TWOR KAIMAHI)

"In order to do that we have a kaupapa framework which is now 15/16 years old where we have 10 kaupapa, where we have given our own definitions to those kaupapa to contextualise them within TWOR and they are all a point of reference for everybody here around how we want our students to be assisted through their learning experience" (CEO)

A further distinct theme was shared by multiple Raukawa participants and this was the adaptability of Te Wānanga o Raukawa to meet the needs of their tauira, and to evolve within a contemporary society

while remaining true to the guiding kaupapa. Specific examples were shared in relation to the online components of some programmes, and parts of others. Kaimahi shared their own learning journey as delivery shifted from face-to-face interactions, to more online engagement. They discussed the challenges of considering how tikanga and kaupapa are enacted within an online context, but also described the nature of ongoing learning for those involved in teaching and administering these programmes. Also outlined were some of the processes through which kaimahi were able to develop new ways of meeting tauira needs while maintaining the integrity of the core principles of Te Wānanga o Raukawa.

"It is a safe space to explore, and open our minds, and heal as we learn about ourselves as Māori. The opportunity to wānanga on topics has been valuable rather than just being 'prescribed' knowledge". (TWOR TAUIRA)

"I think that our pedagogy is focussed around providing a safe, nurturing, intellectually challenging learning environment that has authority, that has depth, that has integrity, all of those kinds of things AND keeps the student connected" (CEO)

Another example of responsive practice included the example of their tauira support centre – Te Hiringa, and the evolution of the team's focus and function to ensure tauira can experience academic success within Te Wānanga o Raukawa. Kōrero was shared about the traditional role of student support services within most tertiary institutions as being focused on the pastoral aspect of student life. In comparison, it was highlighted that from a Māori world view, the role of pastoral care, or whanaungatanga and manaakitanga, should be intrinsic and integrated into the practice of all teaching staff. With this expectation, the Te Hiringa vision seeks to facilitate experiences that support tauira success (Te Wānanga o Raukawa, 2019, p. 70). The team is made up of kaimahi with expertise in a variety of subject areas and with a focus on supporting tauira to develop the skills necessary to achieve academic success (Te Wānanga o Raukawa, 2020).

"Moments of gratitude and love for all my pūkenga and their whānau for allowing us their time, passion, experience and fun times through my learning" (TWOR TAUIRA)

Finally, participants often referred to Te Kawa o Te Ako. Referred to as "the practices, procedures and protocols which protect and maximise the learning and teaching potential of students and staff of Te Wānanga o Raukawa" (Te Wānanga o Raukawa, 2020), Te Kawa o Te Ako was mentioned by a number of participants as a key guide for all who taught, learnt, worked or visited Te Wānanga o Raukawa.

"It is very supportive. When they come here for noho, they have built sleeping accommodations. You are fed breakfast, morning tea, lunch, afternoon tea and dinner. Any issues that you have, you can report to the security or your tutors and that is managed under our 10 kaupapa, 'Te kawa o te ako'." (TWOR KAIMAHI)

This kawa (from a tikanga Māori perspective, the accepted practice), provides a set of clear expectations, and accountability for those who enter into the Wānanga space, that are modelled on the marae – "which is considered our principal home which must be maintained and respected" (Te Wānanga o Raukawa, 2020).

TE WĀNANGA O AOTEAROA

Te Wānanga o Aotearoa stemmed from a different history to the other two Wānanga – which are iwi-based Wānanga. While its whakapapa is grounded in the area of Te Awamutu and driven by educational leaders Rongo Wetere and Iwi Kohuru (Boy) Mangu, (Te Wānanga o Aotearoa, 2018) the growth and development of te Wānanga o Aotearoa has seen it become the largest (enrolled student numbers) and most widely spread (in terms of delivery regions) of the three.

Central to the kōrero shared by participants from Te Wānanga o Aotearoa was the vision of the organisation: "Whānau transformation through education". All three participant groups (CEO, kaimahi and tauira) linked their perspectives and experiences to this aspiration.

"And I absolutely believe in our uara, uaratanga, which is 'tauira success', our whakakitenga which is our value, our mission …'Whānau transformation through education'. And then all of our uara, te whakapono, te aroha." (TWOA KAIMAHI)

A strong theme of whānau emerged – as referred to in previous sections, but with a more explicit link to the overarching vision. This included examples of how tauira experienced teaching and learning that was grounded in a process of creating a whānau environment.

"The 'we' approach and not the 'me' approach". (TWOA TAUIRA)

This whānau environment was described using words such as fun, safe, happy, affirmation, awhi mai awhi atu, but more importantly for this research, participants also connected this environment to a clear and unapologetic grounding in Te Ao Māori.

Consistent mention of the importance of te reo, tikanga and Māori values (such as whanaungatanga, manaakitanga, kanohi kitea) were woven throughout participant contributions.

"What we have to do is start from when they even come through the door, it's about how we look after, which are the values that we run, how we look after those who start from a phone call or walk in through the door" (CEO)

This was extrapolated further by some, mainly non-Māori indigenous participants, as a clear and important affirmation of the criticality of identity and indigeneity to this type of learning journey. This theme was particularly evident in Te Wānanga o Aotearoa due to the diversity of their kaimahi and tauira population.

Further links by individual participants to their own indigenous identities were made through the connections to taha wairua. Both tauira and kaimahi shared the role that wairua had played on their own journeys within the organisation – including wairua as a continuing motivator to embark on a learning journey; wairua as a mechanism for acceptance; wairua as a motivator; and wairua as a connector – providing opportunities for new relationships to develop with a shared goal of success.

"We know that when you come to a wānanga, the holistic approach. The wairua becomes very strong. That was the first revelation for me – that this is a place or space where the wairua is very important" (TWOA KAIMAHI)

There was acknowledgement of the differences between taha wairua from a Māori perspective and the spiritual views of each participant, but the overwhelming response was that the approaches of Te Wānanga o Aotearoa created an environment of inclusion, acceptance and affirmation that propelled tauira and kaimahi alike on their journey towards success within the organisation.

"Wānanga gave me the opportunity to utilise my existing knowledge into the program." (TWOA TAUIRA)

A widely acknowledged difference (mentioned by participants from all three wānanga) for Te Wānanga o Aotearoa is the scope of their delivery. With more than 80 locations across Aotearoa, the necessity for responsivity to each community was highlighted. Reflexivity was key to this complex and challenging environment, and examples were shared of how this approach looked in practice.

"What happens on this site may not happen on another site, so each site is adaptable to its community and to the people that they serve... the wānanga's uniqueness is that it mirrors its community" (TWOA KAIMAHI)

Shared celebrations within communities (including on marae) enabled the ideas of success to be filtered through whānau and hapū, as role models are seen collecting tohu, wearing their robes and representing their own learning journey as inspirational for other whānau members. Spreading the

stories of success, through multiple graduations held across the country, also contributes to the profile of Te Wānanga o Aotearoa as an institution that can meet a wide range of educational needs – the opportunity for potential students to see their whanaunga graduate with a teaching degree, or a taiaha certificate, or Te Reo, acting as another mechanism for recruitment of potential students. This regular and visible interaction with each community representing a clear and ongoing commitment to continually work to understand their obligation to their communities and ensure that they offer the best, and most relevant, educational opportunities that they can. This was explained further by kaimahi and tauira through the ways in which the programmes had embedded ideas such as contribution to community by promoting kaupapa Māori and a Māori world view.

"That's a part of how we operate as a wānanga is to not duplicate what the mainstream system has done continually to our people since the system was set up which is basically disadvantage them." (CEO)

Finally, the importance of education being delivered to tauira by having locations across the country, meant that tauira felt valued and more empowered to engage in their tertiary learning because of the ease of access when campuses were located close to home. This links once again to the importance to tauira of whānau and the acknowledgement of how Te Wānanga o Aotearoa enables learning to occur as a result of their broad scope of delivery.

"We still have a responsibility because we have to think big picture about what these students will do for their iwi for their hapū for their whānau once they leave us, so *its how we enrol them, how we teach them, we teach them in our way." (CEO)*

"We must have something, there's a fair chunk, only about 55%, so there's fair chunk of Pasifika and other ethnicities that come to our place, why? Why would they want to come to our place as pretty openly Māori institution? Well I think most of them would say because of the people" (CEO)

TE WHARE WĀNANGA O AWANUIĀRANGI

Te Whare Wānanga o Awanuiārangi, based in Whakatāne and grounded in Ngāti Awatanga, provides opportunities for tauira to engage in multiple levels of tertiary study across three campuses and community based (predominantly marae-based) delivery. The current system within Awanuiārangi of qualification conception, evaluation and assessment was framed within the ongoing journey of innovation through a Kaupapa Māori lens, challenging the systems that perpetuate domestication, and prioritising the broad pathways for graduates.

As a point of difference to the other two Wānanga, they have a range of programmes that cover certificate level right through to PhD and Post Graduate level study. It was highlighted by all participants that Te Whare Wānanga o Awanuiārangi plays an important role in providing pathways to higher level tertiary study for Māori tauira.

"So, every single thing that we do in this institution is created with a pipeline effect to a higher qualification" (CEO)

This multi-levelled educational setting was identified as critical to the notion of creating Māori graduates who can transfer their skills across contexts – from Māori spaces to non-Māori spaces. This portability of qualifications was to ensure that graduates of Te Whare Wānanga o Awanuiārangi were able to infuse mātauranga Māori into the wider societal context.

"A critical part of our qualifications are meeting a social outcome, there's a cultural outcome." (CEO)

Specific examples were shared, including a tauira who was engaged in an undergraduate degree and was able to transfer her learnings by supporting her iwi treaty claim and presenting to the minister for treaty negotiations. This transferability was not limited to learned skills, but included ideas such as political and cultural literacy and was highlighted by participants as critical to the notion of kaupapa Māori and acts of transformation.

All participant groups highlighted the key components of Ngā Uara (Manaakitanga, Kaitiakitanga, Whanaungatanga, Pūmautanga, Tumu Whakaara) (Te Whare Wānanga o Awanuiārangi, 2020) and te reo Māori as important to their journey within the organisation.

"Pedagogies here are unique in that we reflect on the cultural landscape or the mātauranga of the regions." (TWWoA KAIMAHI)

Teaching and learning interactions grounded in reo and uara were outlined, delivery modes such as noho and marae-based delivery were highlighted as key to experiencing Māori pedagogy.

"This whare wānanga is inclusive of all learners that have an array of beautiful and creative dispositions and attributes. Our whare wānanga allows us as students to share our learning alongside our whānau. Kai tahi, Moe tahi, Kōtahitanga". (TWWoA TAUIRA)

Further links to Ngā Uara as informing both authentic teaching and authentic leadership, included examples of kaimahi being leaders both at Te Whare Wānanga o Awanuiārangi, but also within their own hapū, on their own marae, and within the community.

"People who not only are recognised as the leaders in our cultural practice outside of this institution, are also leaders within it" (CEO)

This authenticity was identified as a key factor in ensuring excellence for Māori was visible and explicit, and that it reflected the lived realities and depth of knowledge from Te Ao Māori.

"Haere mai ki te ako i te reo me ngā āhuatanga ki kōnei, ki tō marae, ki ērā wāhi. Whakakī tō kete, ā tōna wā, ko koe tērā" (TWWoA KAIMAHI)

Another common unique theme that was evident from Te Whare Wānanga o Awanuiārangi was transformative praxis. Kōrero was shared from multiple participants of the necessity to understand the power dynamics present within both society and any organisation, particularly where education is concerned. This was pulled down through both the leadership and teaching level.

"I think there is power and it is always at play … there is the potential to empower or disempower at different times and kaiako I think are aware of that. They are the ones that are going to get the success for them, the outcomes for their tauira at the end of the day." (TWWoA KAIMAHI)

At a classroom level, examples of teacher practices that can empower students were shared – including opportunities for students to bring their own identity, cultural capital and previous experiences to the learning, and the need for kaiako to unpack pre-existing discourse around the hierarchy of education.

"…Democratic teachers that understand the power relations that exist within the classroom and how that impacts on the way they view their students, the relationships they have with their students, the curriculum, the expectations in terms of the interactions with the students" (TWWoA KAIMAHI)

"So it's all about that co-constructing, meaning and knowledge right, but it has to be meaningful. They need to know how to connect or relate to it" (TWWoA KAIMAHI)

At an organisational level the need was shared for both kaiako and leaders to be advocates for students, for all kaimahi to have some understanding of the potential power imbalances created by the systems and structures within the organisation, and to have the strategic ability to challenge these systems when necessary, to do so safely and for the benefit of tauira.

"The kaiako that are really successful with our students, are the ones that will challenge the system safely without putting themselves or their organisation at risk, at times for the benefit of their tauira." (TWWoA KAIMAHI)

A further recognition was made that the previous experiences of tauira in education likely involved power imbalances that subsequently contributed to a tauira's own definition of themselves as a learner. Solutions to these power dynamics were grounded in whanaungatanga – the knowledge that we are all connected, whether through whakapapa or a shared passion, and that through these connections of whānau the power imbalances (and traditional academic hierarchy) can be broken down and the resulting learning space empowers all to succeed.

"One of the first things we do is we make the contextual connections…'ko mea te maunga, ko mea te awa, ko mea te marae, ko mea te tangata'. So automatically I'm laying out these hooks that you're able to hang your hooks on, that we then begin to build a relationship together…We get to a common ground 'ah you're from there I'm from here'…it builds a new ground where we equally can walk together." (CEO)

Finally, a clear obligation and responsibility to tupuna was identified. As named after Awanuiārangi, the son of Toi (Te Whare Wānanga o Awanuiārangi, 2020), the clear whakapapa link for all graduates to Ngāti Awa, the Mataatua Waka and Toi himself, creates a responsibility to build on the aspirations of these tupuna and to continue to grow as they journey forth.

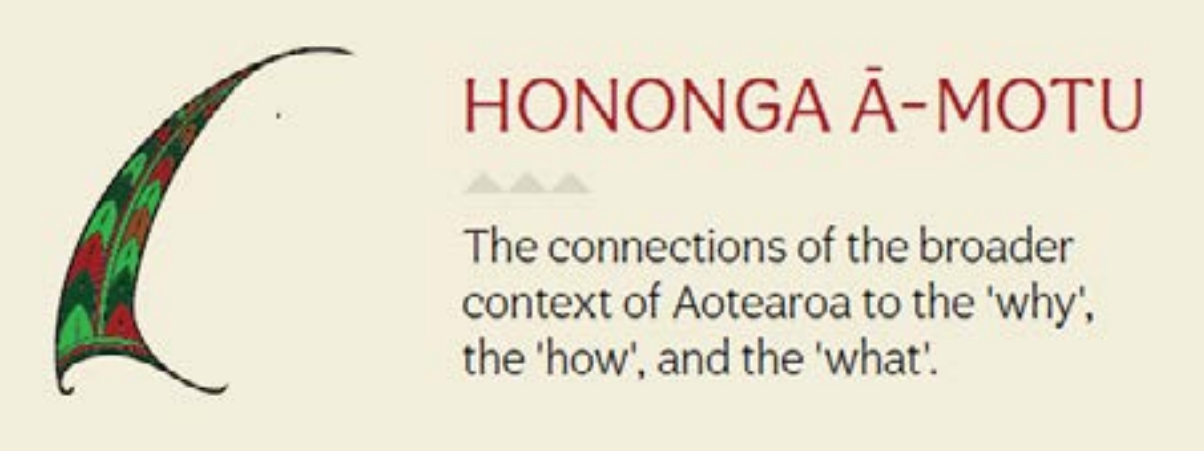
"Whanaungatanga, Manaakitanga, appreciate my culture more, proud of my culture." (TWWoA TAUIRA)

"The notion that this institution is named after an ancestor, it's not named after a region…we are named after Toikairau and Te Kuraimoana's son. And with that comes a responsibility that every single graduate in this institution then wears." (CEO)

Traditions built into the institution, such as Te Toka, the mauri stone at graduation, are grounded in Māori ways of learning, and the whakapapa connection to these activities was highlighted as critical in creating graduates with a responsibility to tupuna – both their own, and Awanuiārangi.

"Because that (is the) pedagogical approach that connects, they see who they are, what is valued and is important is them, they see it reflected in all parts of the institution. And I think that's also within the wānanga sector." (CEO)

HONONGA Ā-MOTU



"We are part of a movement and Wānanga symbolise the ongoing struggle of our communities and leaders who have gone and set us the responsibility to do what we do" (TWWoA Kaimahi, 2019)

KIA WHAKATŌMURI TE HAERE WHAKAMUA

LOOKING BACK TO MOVE FORWARDS

The historical and contemporary context of education within Aotearoa has been a dominant theme in the planning, data collection and findings of this project. There was a need for the research team to understand the past and present inequities for Māori within education, in order to position the research approach, engage with participants and frame the findings with Kaupapa Māori theory at the centre. From the outset, there was a prediction that the CEOs of each Wānanga in particular would articulate the impacts of colonisation on Māori and the subsequent educational movements that preceded the establishment of Wānanga as a key player in changing the landscape for Māori education. There is a necessity for leaders, managers and those charged with steering the waka to understand fully the whakapapa of their organisations, including the historical and enduring challenges faced by their tauira, whānau and communities. It was not surprising, therefore, to hear the CEOs articulate some of the contextual issues, challenges and opportunities for the three Wānanga.

What was also clearly evident was the ability for all three participant groups (CEOs, kaimahi and tauira) to articulate with clarity the impacts of colonisation on both individual and collective learning journeys. The kōrero shared, while not always using the same language, demonstrated a collective awareness of the critical nature of Wānanga spaces and their role in actively disrupting the status quo of education for Māori. This kōrero showed the importance of 'looking back' first, before attempting to 'move forward' towards success.

Examples from participants in each of the three Wānanga were shared of tauira experiences within the 'mainstream'[2] system of education. Multiple stories were shared, some very personal and emotional recollections of times with educational spaces that 'othered' Māori. The common theme throughout all of these stories were the negative experiences of Māori tauira. These negative experiences included being singled out for 'Māori-ness' (not in a positive way); being stereotyped as 'not clever' or suited to jobs that required less intellectual ability; being marginalised because of difference and feeling like they did not belong (for example being the only Māori in a University courses); being labelled as naughty when learning needs were not being met; having language or culture devalued or belittled.

"I think back when I started at Auckland University in law, I sat there, and people automatically thought I was on the quota and I felt like I didn't belong there as a student." (TWOA Kaimahi, 2019)

"When I say about a safe environment it implies that the other places were not safe, which is true. That many of our students have had a lousy experience in the education system." (CEO, 2019)

"Having gone through compulsory systems and perhaps other experiences in education not enjoying the successes to the same extent as our non-Māori counterparts, not enjoying the experience either" (CEO, 2019)

Recollections were described by some as clear examples of institutional racism and were identified as colonisation in action. They were stories that explained both tauira motivation to look for a different experience in education, and the reasoning behind the establishment and ways of working of Wānanga.

"We are an open criteria organization…And that's wonderful because it allows people who have had some not ideal experiences in mainstream education or if they have been away from study for a long time, they can come here and study" (TWOR Kaimahi, 2019)

"We are here as a failure of our tertiary system. If our tertiary system had truly acknowledged and truly given merit to what we are, wānanga wouldn't exist." (CEO, 2019)

Fundamentally, Wānanga were identified as political spaces, with a key role in decolonising Aotearoa.

[2] Note that 'mainstream' is used with reluctance here to denote the Pākehā educational institutions, such as Universities, Polytechnics, secondary and primary schools. The word 'mainstream' is in itself a hegemonic construction that positions a Pākehā 'way of being' at the centre and suggests other world views are not 'main'. Participants in this research project were careful to point out the issues of continuing to use language such as this to perpetuate the centring of Te Ao Pākehā, and consequently marginalising Te Ao Māori.

"We are colonised. The students are colonised. Here (in Wānanga), you are colonised, but you try to decolonise. There (in Pākehā institutions), we carried on that colonised identity and coming here I felt like I have everything that … tangata whenua is trying to revitalise." (TWOA Kaimahi, 2019)

"I am supported through my anxieties as I learn, unpack, decolonize and re-Māorify my tirohanga" (TWOR Tauira, 2019)

"I had a son at that time that I came here, and I wanted to provide him with an environment …that was Māori because he started at a kura Pākeha. I didn't want him to be in that sort of Pākeha environment where there is institutional racism" (TWOR Kaimahi, 2019)

The political nature of Wānanga spaces was further discussed and often related to the concepts from critical theory of resistance and transformative praxis. Kaimahi talked about the nature of Wānanga as spaces of resistance, and symbols of the ongoing struggle of those who paved the way and in the past.

"I think one of the challenges to success though is that sometimes we forget that by being here we are on a political journey. We should never forget that." (TWOA Kaimahi, 2019)

"Capability, competence, potential to become transformative agents within the whānau and hapū at their marae and within their communities" (TWWoA Kaimahi, 2019)

The importance for all to be aware of the historical contexts was highlighted – that in order for transformation, there needs to be conscientisation and an understanding of the need for actions that can prioritise equity. All three participant groups shared their whakaaro about the need for transformation, the importance of this transformation occurring for the collective, and the reclamation of Māori ways of being as a pathway to equity:

"So, it needs to be an institutional, pan-institutional awareness and understanding of the contexts that we all work in and our different roles in order to serve what is our core business which is education and our tauira. And that is, in order to transform the lives of our students and the communities they are a part of and that they serve." (TWWoA Kaimahi, 2019)

"Our mission is whānau transformation through education. Immediately we're declaring that education is not about the individual it's about the whānau. Number two: that education is a platform for transformation." (CEO, 2019)

"Reprioritising and reclaiming ideas of success. It's about equity. Equity is about success. There is no other country that has te reo Māori and Tikanga Māori" (TWWoA Tauira, 2019)

Participants went on to articulate some of the continuing challenges for Wānanga within the context of New Zealand education. Examples were shared predominantly by CEOs and Kaimahi of the ongoing impacts of inequitable funding regimes; the struggle for acknowledgement of the value of Mātauranga Māori; and the challenges of increased compliance and reporting requirements.

"However, the on-going struggle to resist mainstream existence in this global corporate world is still very real" (TWWoA Kaimahi, 2019)

"The notion of mātauranga Māori – so what was it? Who decided what was and what wasn't? Should a government body hold the authoritative voice on that? (CEO, 2019)

"So, the crown ranks knowledge and our knowledge is ranked as being the lowest, so that's challenging" (CEO, 2019)

"The other sort of challenge is all of the compliance stuff. All of that has just gone up and up and up. I spend a lot more time reporting to TEC about all sorts of stuff" (TWOR Kaimahi, 2019)

Participants acknowledged that the result of these challenges was to strengthen the collective approach of the three Wānanga, particularly when dealing with the government. Te Tauihu was mentioned as a key vehicle that provided a platform for the three to come together, share learnings, provide support for one another and enable a united front to be presented when needed. It was acknowledged that while Te Tauihu provided this space of kotahitanga, there was also respect and understanding of the individuality of each Wānanga and their own tino rangatiratanga around determining the approaches and pathways best suited for their tauira, whānau and communities.

"There is a political element that binds those three institutions together. That's really important – that they have the people at the table to respond to those political changes and events. It is hugely important. I think we are all having the same challenges with the compliance and structural lens which is held over us more than other institutions." (TWWoA Kaimahi, 2019)

"You're always at the behest of changes of government and policy. And new governments bring different policies and how you go. The challenge has always been the recognitions of the whole relationship between the crown and wānanga" (CEO, 2019)

"I'm sure that most of the Kaiako and definitely the chief executives are all on the same page with respect to the importance of our language and our culture to our people to be a part of, that are the triggers to transformation in education." (CEO, 2019)

Tauira continued to identify the challenges that they were experiencing as a result of the societal context that validates and values Pākehā knowledge above Mātauranga Māori. In the student focus

group at Te Whare Wānanga o Awanuiārangi tauira shared their anxieties that Pākehā institutions and people in wider society may not acknowledge their qualifications, or that they would be perceived as not equal to qualifications from other tertiary education providers. They felt that Wānanga deserved more recognition for the contribution they made to both individual learning and education as a whole. They were also able to share their observations that Wānanga weren't funded to the same level as universities offering similar degrees.

"Stereotype, 'Is that a real degree?'" (TWWoA Tauira, 2019)

"The weighting of the qualification may not be as recognised as other institutions." (TWWoA Tauira, 2019)

"Lack of Resources, funding (we need more money) – More than the universities doing the same tohu." (TWWoA Tauira, 2019)

"Still treated as less, not equal" (TWWoA Tauira, 2019)

One student from Te Wānanga o Aotearoa was concerned about how people and other institutions viewed the qualifications that came from Te Wānanga o Aotearoa. Another student felt that there was a level of institutional racism from other institutions and that wānanga should be viewed as equal to universities. A comment was also made about the negative impacts that media can sometimes have on Te Wānanga o Aotearoa.

The ongoing marginalisation was felt by tauira from all three organisations and suggests a continued permeation of colonised attitudes and racism towards Māori ways of being and doing.

"We are still dealing with the injustices in terms of resourcing of the three institutions and our constant struggle to be recognised in different ways and for what we do and to be recognised as just as valid as other programs" (TWWoA Kaimahi, 2019)

Despite these challenges, participants predominantly shared optimism for the wider context of Aotearoa and the ability for their own journey within Wānanga to contribute transformatively to changing the story.

"We look at the institutional racism that exists and again the over-representation of Māori within all the negative stats … Within here we can work in terms of changing the mindsets of non-Māori who predominantly work with Māori in these sorts of sectors and demystify what some of the negative connotations are to what is held towards Māori. And the thing, within this place, it normalises our understanding… It is not Māori/non-Māori. We are all one. …The challenge is for non-Māori to be in this space and understand that whatever you think, is not." (TWOA Kaimahi, 2019)

There were consistent comments shared of how the Wānanga space can empower Māori to rebuild and revitalise the Mātauranga continuum:

"It is a safe space to explore, and open our minds, and heal as we learn about ourselves as Māori. The opportunity to wānanga on topics has been valuable rather than just being 'prescribed' knowledge". (TWOR Tauira, 2019)

"We have this little micro-climate, this little oasis here, and that's quite a dynamic space to be in because the language is growing, the children and watching the children and their interactions and seeing more and more children coming through is a great experience." (CEO, 2019)

These were supported by examples of and ways that non-Māori participation in a Wānanga space can contribute to the transformation of Aotearoa:

"Constantly … you talk about trying to fit in with the mainstream and you are 'one of one' within a mainstream world. Yet you come here and although we may be non-Māori in here, we don't feel the other end, we don't feel outed, we feel welcomed here." (TWOA Kaimahi, 2019)

"We resist, and challenge and we rebuild in here, but what we're doing along the way is we're shifting and changing the colour of New Zealand as we go and that's a powerful thing." (CEO, 2019)

"What the wānanga collectively …pursue is for the communities we serve. I don't just mean Māori communities because Te Wānanga o Aotearoa doesn't just have a focus on Māori communities. They are actually making a big difference for non-Māori as well in certain spaces" (TWWoA Kaimahi, 2019)

The key reason for these transformative actions to occur was the understanding and knowledge of our history. The ability to learn from tupuna, whether it be your own, or the ancestor of the organisation; the necessity of understanding the impact of colonisation on both individuals and the collective; and the opportunities to learn from these past stories in order to create a new narrative for the future, were all important lessons connecting Wānanga to the broader context of Aotearoa.

"And if you are going to get true success you need to have it at all levels, advocacy and an awareness of those external forces and structures that are in place" (TWWoA Kaimahi, 2019)

"What is also a success is the collective ownership and collective movement, not of the wānanga, not only as kaiako, but as tauira as well. In terms of owning the institution as a whole and nationally. But the ability for creative freedom and creative movement." (TWOA Kaimahi, 2019)

HONONGA Ā-TAKETAKE

"Validating that it is a legitimate knowledge form, it has got its legitimacy within New Zealand and as you move outside of New Zealand you simply interchange the term Māori to indigenous, so it has got some currency out there" (CEO, 2019)

Evident throughout this research process was the recognition by all participants of our connections, as people of the land, to each other. This included strong themes of whakapapa (as mentioned earlier) that framed much of the kōrero shared. As an extension of this connection, a theme of responsibility for and to other indigenous (iwi taketake) communities emerged from the research. This included examples from Māori participants sharing their whakaaro on wider impacts for education across the world, but also included discussion from non-Māori indigenous participants on the connections between Māori approaches to teaching and learning in Wānanga spaces, and their own identities as tangata whenua and tangata moana.

A sense of belonging and connection continued to emerge from comments related to how the Wānanga space provided other tangata whenua to experience success. This was linked back to the inclusivity of a Māori world view, grounded in values of whanaungatanga and manaakitanga. The acceptance and acknowledgement of an individual's whakapapa and validity of their own experiences, as referenced in previous sections, not only allowed Māori students to succeed, but contributed to feelings of success for others:

"Kaupapa Māori is the centre of our teaching. Then I get to contextualise it with other cultures – Hindi and Bangla. An easy way to delve into the Māori world view is to contextualise with other cultural world views." (TWOA Kaimahi, 2019)

"…the recognition of indigeneity. So, in discovering who they are, in terms of their culture, then be able to make a link, that sits within whakapono, within their own truth" (TWOA Kaimahi, 2019)

"They feel privileged to talk about themselves, about their homeland, you know how we feel comfortable about talking about our hapū and our marae and because they too have a wairua and they understand what I'm talking about when it hits here (pointing to heart). 'I can feel it', they go. 'You can feel it because you are mokemoke. You are fretting for your whānau. You are connecting with them'" (TWWoA Kaimahi, 2019*)*

Connection to taha wairua, ability to walk in pride knowing one's own culture, feeling acceptance and belonging to Aotearoa were other experiences shared by tauira within the Wānanga space:

"I enrolled in the certificate programme and experienced the 'Te Ao Māori world'. I realised the similarities of Māori and my own Fiji/Indian culture which is very spiritual" (TWOA Tauira, 2019)

"Provided a platform to express my cultural values and beliefs without discrimination" (TWOA Tauira, 2019)

"Kete of knowledge, biculturalism in practice, paradigm shift in terms of my thinking as a Samoan and being open minded." (TWOA Tauira, 2019)

"Mana as a Tongan Māori" (TWWoA Tauira, 2019)

This highlights how a Māori world view, Māori values and pedagogy can contribute to positive experiences for all – supporting the notion that what is good for Māori, is good for all. This also highlights the opportunities for contribution to other nations' educational approaches and the importance of valuing indigenous ways of being and doing to increase the successful experiences for tauira across the globe.

"Validating that it (Māori knowledge) is a legitimate knowledge form, it has got its legitimacy within New Zealand and as you move outside of New Zealand you simply interchange the term Māori to indigenous, so it has got some currency out there" (CEO, 2019)

KAIKAIKARORO FRAMEWORK

ONGOING LEARNING OPPORTUNITIES

A key principle of Kaupapa Māori research, is that it contributes to Māori communities in ways that support transformation. Kaikaikaroro provides the metaphorical and conceptual framework to position the research findings in a way that can translate into action. Some of the key objectives of the Kaikaikaroro Framework as a mechanism for identifying opportunities for transformative actions are to:

- Redefine success within education from a Māori perspective
- Highlight and implement ways that successes are nurtured
- Identify opportunities for further growth through reflection and learning conversations
- Contribute to the rewriting of experiences of Māori within education by framing and identifying improvement opportunities within the Kaikaikaroro framework

As such, the Kaikaikaroro framework is presented to showcase the learnings provided by the participants (CEOs, staff and students from Te Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiārangi), and provide a framework through which other educators and organisations can reflect on their own practice aligned with what works for Māori.

The framework has been designed to reflect and celebrate the narratives provided by participants, in a way that allows critical reflection and ongoing development within education. The framework draws on the meaning and imagery of Kaikaikaroro outlined in previous sections and aims to connect the learnings from the research to the narrative of the Kaikaikaroro in a visual way. The final framework components are attached at the front of this report.

The Kaikaikaroro framework:

- Is centred on the 'shell' imagery, but incorporates multiple layers of meaning
- Prioritises Tikanga Māori, ā-Tauira, ā-Wānanga as the three robust sides of the shell
- Explicitly centres the learnings from Wānanga spaces (both the why and the how)
- Allows opportunities for reflection, identifying good practice and understanding the potential for improvement
- Understands and acknowledges the connections to the broader contexts – through Hononga ā Motu and Hononga ā-Taketake

The framework has been designed to allow for reflection within an educational organisation. It is intended to be used as a support/guide for review and reflection and should therefore be part of a cycle of learning. Each kaupapa of the framework is supported by reflective questions intended to allow educators to identify good practice and opportunities for growth. There is a recognition that every educational context is unique and hence the framework is intended to be as reflexive as possible. In order for such a framework to meet its purpose, there needs to be an effective process for implementation, embedding and sustaining the core principles within any organisation. A professional growth cycle could integrate the five Kaupapa of the Kaikaikaroro Framework as a means of critically assessing the reflective questions to better understand education provision for Māori. A suggested implementation pathway, the Kaikaikaroro Translational Plan, is attached in Appendix 3. It will be critical to centre the experiences and voices of tauira, it is therefore recommended that student voice is a central component of any reflective exercise.

Kaikaikaroro

TIKANGA MĀORI

The foundation of TIKANGA, REO, UARA, KAUPAPA and WAIRUA MĀORI that informs all aspects of our daily interactions.

KAIKAIKARORO

The Kaikaikaroro shell is a contextual framework for sharing the learnings from the three Wānanga in Aotearoa.

TIKANGA Ā-TAUIRA

The definitions of and journeys towards success that encompass WHĀNAU, WHAKAPAPA and restore our individual and collective MĀTAURANGA.

HONONGA Ā-MOTU

The connections of the broader context of Aotearoa to the 'why', the 'how', and the 'what'.

TIKANGA Ā-WĀNANGA

Our distinct approach to enable success through PRACTICE; DESIGN & DELIVERY; our contribution to our COMMUNITY; and the restoration of MĀTAURANGA.

HONONGA Ā-TAKETAKE

Our connections to our indigenous whānau that support ongoing learning.

TIKANGA MĀORI

"The foundation of TIKANGA, REO, UARA, KAUPAPA and WAIRUA MĀORI that informs all aspects of our daily interactions."

- A foundation of TIKANGA, REO, UARA, KAUPAPA and WAIRUA Māori informing all aspects of our daily interactions
- Informing practice and theory
- Guides and protects all
- Centres the Māori world view
- Clear whakapapa to iwi, hapū, whenua and history of organisation

REFLECTIVE QUESTIONS

1. What are our organisational tikanga, uara, kaupapa, and the whakapapa of those things?
2. How are we enacting our tikanga?
3. How are we ensuring our whole wānanga/kura community knows our tikanga?
4. How are we embedding tikanga Māori into our:
    a. practice
    b. Programmes
    c. interactions
5. What opportunities do we have to reflect on our tikanga?

TIKANGA Ā-TAUIRA

"The definitions of and journeys towards success that encompass WHĀNAU, WHAKAPAPA and restore our individual and collective MĀTAURANGA."

- The definitions of success that are articulated by our people
- Those things that are linked through tikanga to the ongoing nurture of whānau, hapū, iwi
- The restoration of mana māori, mana whānau, mana hapū and mana iwi through learning
- Whānau as motivators and as the measure of success – collective success
- Opportunities for intergenerational transmission
- Identity – whakapapa, whanaungatanga, whakamanawa
- The learning journey – multiple successes along the pathway to a potential-filled future

REFLECTIVE QUESTIONS

1. How are we capturing our unique success indicators?
2. Whose voices are contributing to defining success for:
    a. Our organisation
    b. Our kaimahi
    c. Our tauira
    d. Our community
3. What changes have we made to ensure that success is achievable?
4. How do we ensure a collective understanding of this success?
5. How are we measuring success?

TIKANGA Ā-WĀNANGA

"Our distinct approach to enable success through PRACTICE; DESIGN AND DELIVERY; our contribution to our COMMUNITY; and the restoration of MĀTAURANGA"

- The distinctive approaches of each wānanga enabling success through:
  - Tikanga, Uara
  - Whakapapa
  - Whanaungatanga
  - Programme design and delivery
  - Contribution to community
  - Restoration of the mātauranga continuum

REFLECTIVE QUESTIONS

1. How do our programmes, processes, structure and pedagogy reflect:
   a. Our tikanga/uara
   b. The whakapapa of organisation
   c. The whakapapa of students and their whānau
   d. The rebuilding of matauranga ā-iwi, ā-hapū, ā-tangata, ā-tauira, ā-motu
2. What strategies do we have to embed ako – reciprocity of learning within our pedagogy?
3. In what ways are we responsive to needs of individual, whānau, hapū, iwi and community?
4. How are we measuring the impact of our programmes, processes and pedagogy on tauira outcomes/experiences?
5. What support mechanisms do we have in place to ensuring ongoing development for our kaimahi?
6. How are we prioritising the outcomes for tauira and our communities in our teaching and learning, leadership and research?

HONONGA Ā-MOTU

"The connections of the broader context of Aotearoa to why, how and what we do."

- Those connections to the broader context of Aotearoa
  - The contribution of wānanga learning to changing hegemony, discourse and experiences for Māori
  - The role of restoring the mātauranga continuum
  - The challenges of pre-existing perceptions, systems and structures of colonisation
  - The ongoing efforts to confront challenges and uphold Te Tiriti
- Clear focus on rangatiratanga for Māori
- Strive to change the broader context for Aotearoa
- Upholds tikanga in the face of multiple challenges

REFLECTIVE QUESTIONS

1. What opportunities do we have to learn from and contribute our expertise to our wider communities?
2. How are we ensuring that our wānanga community understands our context - historical, political, cultural, social?
3. In what ways are we contributing to changing the social and political landscape of Aotearoa?
4. How are we assessing the impact of external forces on our tikanga, uara, wairua and practices?
5. How are we ensuring that we continue to be relevant?
6. How do we know that our direction is contributing, is of value to our wider communities?
7. What connections are we making between our organisational practice and the experiences and outcomes for our tauira?

HONONGA Ā-TAKETAKE

“Our connections to our indigenous whānau that supports ongoing learning”

- The connections to our indigenous brothers and sisters, ngā tangata moana, through Te Moana-nui-ā-kiwa and beyond, that can:
    - Support our ongoing learning
    - Contribute to the worldwide efforts of reaffirming the knowledge and experiences of tangata whenua and tangata moana across the globe

REFLECTIVE QUESTIONS

1. What opportunities do we have to engage with other indigenous organisations?
2. What communities of learning can we access, or contribute to?
3. How are we sharing with and learning from other indigenous experiences?
4. How are we keeping current with regards to indigenous issues?
5. What impact are our indigenous relationships having on student outcomes/experiences?

CONCLUSIONS AND RECOMMENDATIONS

"He aha te mea nui o te ao? He tangata, he tangata, he tangata. Kāore he rerekē ki tō tātou ao ki ngā whakahaeretanga I runga I o tātou marae. Ki ahau, he Māori anō pēnei. He marae anō tēnei kei a tātou." (TWWoA Kaimahi, 2019)

This kaupapa began with a desire to better understand those Māori educational spaces that support tauira success through a Māori way of being and doing. As mentioned by one of the participants in this research project, there is a need to "unpack, decolonise and re-Māorify" our outlook on educational success. In doing so, we are able to re-centre Māori knowledge, approaches and values and unlock the potential of our tauira, Kaiako and organisations as a whole. As a result, we position the experiences, views, and needs of the people, he tangata, at the centre of education. We have the opportunity to better understand the aspirations of the people, the pathways that support those aspirations and to provide mechanisms for enhancing practice within the tertiary education sector in Aotearoa, and beyond.

"We are all whānau. You know, we are all connected so that for me, that power thing is really around feeling safe in terms of who you are" (TWWoA Kaimahi, 2019)

We collected a range of perspectives of those within Wānanga, identified the common and prominent themes from across a range of participant contributions, conceptualised these themes into Kaikaikaroro and provided a strong, relevant framework to promote ongoing critical reflection and learning for any educational organisation. The intention is to prioritise the learnings from Wānanga as a tool to support the improvement of the education system for Māori across the sector.

"What impact do we have on our tauira and what impact they are having on themselves, their lives and their community?" (TWWoA Kaimahi, 2019)

"In a way that is inherently Māori that has some fun to it, that has a lot of learning to it, that has a time to learn a time to rest, that has a time to look after whānau, that has a time also to suit your ability, and suit your time. And then once you've done that we celebrate your success." (CEO, 2019)

Kaikaikaroro has provided the conceptual framework to enhance the voices of the participants – the leaders (CEOs), kaimahi and tauira from Te Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiārangi. The notions of sustenance, wellbeing, and success, as provided by the Kaikaikaroro, has been deepened and broadened to incorporate the complexity of the findings of this project. Three key kaupapa to the central part of the Kaikaikaroro reflect the three main themes from the research:

1. Tikanga Māori - The foundation of TIKANGA, REO, UARA, KAUPAPA and WAIRUA MĀORI that informs all aspects of our daily interactions.
2. Tikanga ā-Tauira - The definitions of and journeys towards success that encompass WHĀNAU, WHAKAPAPA and restore our individual and collective MĀTAURANGA.
3. Tikanga ā-Wānanga - Our distinct approach to enable success through PRACTICE; DESIGN AND DELIVERY; our contribution to our COMMUNITY; and the restoration of MĀTAURANGA.

"This idea of success is not a single thing. It's multiple sides simultaneously operating to ensure the best outcomes for our students" (TWWoA Kaimahi, 2019)

"At the wānanga was that there is a different dynamic between tutor and student in terms of kaupapa Māori so that is based on respect, based on mana and all of those kaupapa components that build the relationship between tutor and student" (TWOR Kaimahi, 2019)

These kaupapa are the parts within Kaikaikaroro that sustain, nourish and promote the wellbeing and success of tauira within Wānanga.

Outside of the Kaikaikaroro shell sit connections to the broader contexts of Aotearoa and the global community. These help to inform the practice and responses of the Wānanga spaces, and allow for learnings to be shared wider and contribute to enhancement of student experiences:

- Hononga ā-Motu - The connections of the broader context of Aotearoa to the 'why', the 'how' and the 'what'.
- Hononga ā-Taketake - Our connections to our indigenous whānau that supports ongoing learning.

We have framed the research findings in a way that promotes ongoing development of practice within and across the education sector, the Kaikaikaroro framework provides multiple opportunities for individual educators, groups of educators and whole organisations to reflect on their own practices in relation to the five key kaupapa. We acknowledge that there will be existing models and frameworks that currently inform teaching and learning practices withing educational organisations. With supporting reflective questions, this framework can be used within existing cycles of learning, or alongside existing models, to allow critical learning to occur that promotes Māori success and enhances experiences of Māori.

"Our pedagogy has been a moving thing and it needs to be that way it needs to be refreshed, it needs to be current it needs to respond to the circumstances of our demographic" (CEO, 2019)

"Democratic teachers that understand the power relations that exist within the classroom and how that impacts on the way they view their students, the relationships they have with their students, the curriculum, the expectations in terms of the interactions with the students" (TWWoA Kaimahi, 2019)

The ultimate goal of this piece of research was to provide a platform, built from Māori ways of being, doing and understanding, to enhance the experiences of Māori in Aotearoa. Kaikaikaroro is about empowerment, for the betterment of our people, and so that our country is able to reach its potential through incorporating transformative actions in education. As such, we have the following recommendations for the wider education sector:

1. Seek opportunities to integrate the Kaikaikaroro learnings into existing cycles of learning. This can include review of existing models of profession growth and identification of how the Kaikaikaroro Framework can enhance or allow for innovation;
2. Identify those leaders of learning who are best positioned to use the Kaikaikaroro Framework to support and enhance their own practice. Provide these people with support to engage in sense-making around the learnings from Kaikaikaroro and the implications for their own practice;
3. Using the Kaikaikaroro Translational Plan (Appendix 3) as a guide, look for opportunities to reflect on individual and organisational-wide practice as guided by the learnings from Wānanga;
4. Engage regularly in reflection, based on Kaikaikaroro guiding questions, and identify appropriate types of evidence (including student and whānau voice) to show how well your organisation is meeting the needs of Māori students, their whānau and your wider community.

The aspirations of our Wānanga communities, as highlighted in this project, will be enhanced when all educational organisations are better able to understand those features that support Māori student success. Wānanga provide valuable learnings that can inform the wider sector on ways to better meet the needs of all Māori in tertiary education. Kaikaikaroro provides an opportunity for education providers to centre a Māori world view in their teaching and learning, to better define success as Māori, and to better integrate values-based ways of engaging with tauira, kaimahi and the wider community. Through a collective effort to change the way we approach education, we can meet the needs of all tauira and provide broader, more meaningful pathways to success.

"This idea of success is not a single thing. It's multiple sides simultaneously operating to ensure the best outcomes for our students" (TWWoA Kaimahi, 2019)

"Success needs to go beyond our educational performance indicators, and I think here from my experience, it's really about that cultural reclamation." (TWOR Kaimahi, 2019)

"A journey of self-enlightenment is part of what the education journey is quite apart from developing intellectual skills" (CEO, 2019)

"Finding my place on this earth and my pathway to my future". (TWOA Tauira, 2019)

"Strong connection with whānau, kaupapa Māori knowledge and confident" (TWOA Tauira, 2019)

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APPENDICES

APPENDIX 1 - RESEARCH METHODS

SEMI-STRUCTURED INTERVIEW GUIDING QUESTIONS – CEO/TUMUAKI

The semi-structured interviews with CEO's of each Wānanga were constructed around the following questions:

1. How does the Wānanga environment promote student success?
2. What outcomes, unique to the Wānanga, are students likely to achieve?
3. What teaching and learning philosophies are consistent across all Wānanga?

SEMI-STRUCTURED INTERVIEW GUIDING QUESTIONS – KAIMAHI

Semi-structured interviews with kaimahi at each Wānanga incorporated the following questions:

1. What teaching and learning pedagogies are unique to your Wānanga?
2. How is student success supported within Wānanga?
3. What are the major challenges to supporting student success at Wānanga?
4. What would help improve student success at Wānanga?
5. What teaching and learning philosophies do you think would be consistent across all three Wānanga?

FOCUS GROUP QUESTIONS – TAUIRA

Guiding questions for tauira focus groups included:

1. What were the key drivers that made you choose to study at a Wānanga?
2. What is an example of a way of teaching and learning you have experienced in the Wānanga context that you believe is unique to this Wānanga?
3. How has the Wānanga environment added value to your learning experience?
4. What is one potential disadvantage that you see in studying at a Wānanga?
5. What are three indicators of success you would have for yourself as a result of your study?

APPENDIX 2 – WEAKNESS AND MITIGATION OF METHODS

While the methods were chosen to ensure a strong narrative with multiple perspectives gathered, there were limitations to the effectiveness of these methods. Several ethical issues were identified, including confidentiality for the Tumuaki of each Wānanga. The leadership perspective in this research is an important layer to the wider story of success in Wānanga, and it was critical that the Tumuaki voices are inherent in this perspective. It is inevitable, that in some parts of this research the identities of the Tumuaki will be determinable – the esteem and mana of such a position (in the only three Wānanga in the country) comes with a lack of anonymity. This has been mitigated by ensuring that a culturally responsive methodology informed every step of the process. Multiple opportunities were provided to the Tumuaki to confirm, amend, or remove their contribution.

Other ethical issues identified that may have arisen for the employees of Wānanga, the Kaimahi, that were interviewed. The importance of relationship building and maintenance during the research process is particularly critical when working with participants who are being asked specific questions relating to their place of employment. Ethical considerations such as clarifying purpose, communicating effectively, empathy and being approachable have all been woven together to ensure the appropriate enactment (or practice) of whanaungatanga and manaakitanga during the research process. Awareness of the power dynamics was also crucial for navigating the boundaries between professional and personal learning. Other considerations included the importance of the social practice between co-workers; the ability to identify and explore political and historical factors of the workplace; integrating personal and professional learning and the likelihood of yielding insights for a wider audience (Costley, Elliott, & Gibbs, 2010, p. 3).

There was a recognition by the research team that the priority for Wānanga is the delivery of quality education for their tauira. With this in mind, we were conscious of not prioritising our research kaupapa ahead of the day-to-day business of each Wānanga. Consequently, we worked around the scheduling and availability of both kaimahi and tauira during data collection. This meant that participant numbers, while overall are as expected, slightly differ across each Wānanga. There were also restrictions to the availability of a complete range of kaimahi and tauira (e.g. access to kaimahi wo are predominantly based outside of the central campuses meant it was difficult to schedule interviews). A weakness of this responsive approach has meant that it was not possible to interview a complete cross-section of kaimahi (e.g. from all levels of programmes delivered). However, the kaimahi and tauira that were interviewed or participated in a focus group have provided a sufficient range of perspectives that the data collected maintains integrity, is robust and valid for the purpose of this project.

During the research process, every effort was taken to maintain clear and open communication with representatives from each organisation. This included multiple opportunities for participants to clarify their feedback/contribution (during interviews, post-interviews). There were also opportunities to share findings with each organisation and to get their feedback and input on the development of the Kaikaikaroro framework.

APPENDIX 3 - KAIKAIKARORO SUGGESTED IMPLEMENTATION PATHWAY

POTENTIAL TRANSLATIONAL PLAN

Below is an example of a potential implementation pathway of the Kaikaikaroro Framework as a mechanism for reflection and growth (using one of the kaupapa). Guiding questions from within each section of the framework could be used by communities of learners (groups of educators) to allow critical reflection, identification of good practice and opportunities for growth and improvement.

TIKANGA Ā-WĀNANGA

"Our distinct approach to enable success through PRACTICE; DESIGN AND DELIVERY; our contribution to our COMMUNITY; and the assertion of MĀTAURANGA MĀORI "

ROOPU (group)	PĀTAI (reflection questions from Kaikaikaroro)	EVIDENCE TO SUPPORT OUR REFLECTION
Senior leadership (e.g. Executive team)	In what ways are our programmes responsive to the needs of our whānau, hapū, iwi and community?	e.g. evidence of a process of collecting whānau, hapū, iwi and/or community feedback on impact of programmes.
Middle leadership (e.g. Head of School, Department Manager)	What support mechanisms do we have in place to ensure ongoing development for our kaimahi?	e.g. evidence of kaimahi participation and engagement in communities of practice such as professional learning structures and processes, attendance rates of educators to professional learning opportunities, evaluations.
Kaiako (e.g. Pouako, Kaiawhina)	How effective am I at embedding Ako (reciprocity of learning) in my practice?	e.g. evidence of implementation of practices to support Ako and impact on tauira (lesson plans, student feedback, student work)
Kaimahi (e.g. administrator)	How am I contributing to tauira experiencing success at our organisation?	e.g. evidence of actions taken that contribute to tauira experience (manaakitanga through clear and consistent communication, participation in organisation-wide activities, student feedback)