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Research Report

Hei Ara Ako ki te Oranga: A model for measuring wellbeing outcomes from literacy programmes

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AKO AOTEAROA NATIONAL CENTRE FOR TERTIARY TEACHING EXCELLENCE

TE WĀHANGA HE WHĀNAU MĀTAU HE WHĀNAU ORA NZCER

Literacy Aotearoa Choice Change Freedom

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Executive summary

The development of the wellbeing model

Hei Ara Ako ki te Oranga is a collaboration between Literacy Aotearoa and Te Wāhanga, NZCER. The project was supported by Ako Aotearoa. The purpose of the project is to develop a kaupapa Māori assessment model that demonstrates the link between literacy learning and wellbeing for Māori learners. It addresses the need of Māori literacy providers for relevant and appropriate assessment models of wellbeing for Māori, and it complements the Literacy and Numeracy Assessment Tool for Adults. This project builds on the work of an earlier collaboration between Literacy Aotearoa and Te Wāhanga, NZCER. The project produced the report He Whānau Mātau, He Whānau Ora[1].

This model draws on many existing frameworks and writings, and in particular the work of Professor Sir Mason Durie. A series of small group interviews with learners and tutors provided initial data, and the model was refined through wānanga with Māori academics and Māori literacy providers.

The project team developed a draft conceptual model which was piloted by Māori literacy providers. The providers helped refine the model to make sure that it would be useful for learners, their whānau, tutors and providers.

The model enables the positive changes that occur for learners and their whānau following their involvement in a literacy programme to be identified. Some of the key ideas that have shaped the development of this model are:

- confidence and wellbeing are important for learners and their whānau
- individual and whānau wellbeing are interrelated
- policy makers need to find ways to legitimise and validate improved wellbeing for Māori.

The writers see the model as an initial development that allows an organic process of further development and adaptation to address the needs and strengths of the learner.

Whakataukī have been used throughout the model to further aid providers in conceptualising and contextualising the questions and outcomes for learners within a kaupapa Māori knowledge frame.

Using the wellbeing model

The model is intended to build on initial learner assessments undertaken by providers, and helps them gather data for formative and summative assessments. Literacy providers are likely to find the model most useful if they have access to professional learning as described in Section 4 of this report.

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[1] Potter, H.,Taupo, K.,Hutchings, J., McDowall, S., and Isaacs, P.(2011) He Whānau Mātau He Whānau Ora. Wellington. NZCER

1. Project overview

This project has developed a kaupapa Māori - Māori adult literacy and wellbeing assessment model that links literacy learning and teaching to improved wellbeing experienced by Māori adult learners, their whānau and their communities. For learners, improvements in wellbeing can include personal development, increased employability, greater support for their children's education, and improved relationships. In turn, these outcomes contribute to the goals in Mason Durie's framework for educational advancement: "to live as Māori";[2] "to actively participate as citizens of the world"; and "to enjoy good health and a high standard of living" (Durie, 2001).

We identified the range of wellbeing outcomes that are experienced by Māori adult literacy learners, examined these outcomes and gained a better understanding of them. From this, we:

- drew on existing Māori frameworks of wellbeing to develop a Māori adult literacy and wellbeing assessment model
- developed processes to assess and validate improved wellbeing as identified by Māori adult literacy learners
- disseminated the Māori adult literacy and wellbeing assessment model to Māori adult literacy providers to generate support for the concept, its further development and eventual uptake.

We would like the model to be adapted and built on in different contexts as part of the ongoing articulation of being Māori within contemporary times. While we have drawn heavily on the experience and knowledge of Literacy Aotearoa, it is our aspiration that the wellbeing model developed during this project will apply to all Māori adult literacy contexts and will be available for others to use and adapt, as appropriate.

Providers of English literacy for Māori will want to consider their own formative and summative assessment processes to determine the extent to which this wellbeing model needs to be adapted to fit their own contexts.

Rationale for developing a wellbeing model for Māori

Māori people have a history of wellbeing, achievement and success when sustaining and adapting their unique kaupapa tuku iho in a changing world (Māori Economic Taskforce, 2011)[3]. Iwi, hapū and whānau are constantly refining and adapting their unique ways of understanding themselves and their wellbeing, primarily through cultural relationships with the natural world (Royal, 2005, p. 3)[4]. Since British and colonial settlement Māori have found

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[2] In this report to "live as Māori" includes identifying as being Māori and involvement in Māori practices and whānau activity.

[3] Māori Economic Task force. (2011) He Oranga Hapori: a model for raising Māori community wellbeing. Te Puni Kokiri: Wellington.

[4] Royal, C. (2005) Exploring indigenous knowledge. Paper presented at the indigenous Knowledge Conference, Victoria University, Wellington.

inventive ways to foster their educational wellbeing through cultural, political, social and economic means (see McIntosh & Mulholland, 2012[5]; Durie, 2011[6]).

There are multiple rationales for this project. Drawing from the 2001 report of the Māori Adult Literacy Working Party[7], and Sir Professor Mason Durie's three educational development goals for Māori[8], Māori literacy has been defined as; literacy in te reo Māori and English, of giving expression to a Māori worldview, and as constituting a process of rebuilding hapū and iwi literacies, and empowering whānau. Starting with this definition of literacy for Māori, as opposed to the more narrow definition currently used by government[9], signals the need for a more holistic, kaupapa Māori assessment framework for Māori that assesses adult literacy learning and teaching against wellbeing outcomes. In the development of this assessment framework, the project draws on existing frameworks for measuring Māori wellbeing[10] and the expertise of Māori literacy workers and providers.

Moreover, research into Māori adult literacy[11] points to the connection between successful learning and curricula pedagogies which value and build on Māori learner strengths. What this also indicates is the need to develop relevant and meaningful assessment to support these teaching and learning developments in adult literacy provision. This goal to support Māori adult learning in and through kaupapa Māori mechanisms is consistent with the *Tertiary Education Strategy 2010-2015*[12].

Discussions held with Māori literacy providers of Literacy Aotearoa identified a need for a kaupapa Māori assessment framework. These discussions have indicated considerable support for the concept, and have also generated preliminary data on the types of wellbeing outcomes that Māori adult learners want to achieve for themselves, their whānau and communities, and how they might be measured.

These adult literacy providers saw such a project as a priority for development, given that relevant and meaningful assessment is beneficial to both Māori adult learners and adult literacy providers. Through such an assessment, it is argued, Māori adult learners are able to see their literacy learning goals reflected as wellbeing outcomes in literacy teaching programmes and in assessments of their learning, thus facilitating their learning. The

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5 McIntosh, T., & Mulholland, M (Eds) Māori and social issues. Wellington: Huia.

6 Durie, M (20011) Ngā tini whetū: Navigating Māori futures, Wellington: Huia

7 Māori Adult Literacy Working Party (2001) *Te Kawai Ora: Reading the world, reading the word, being the world*. Wellington: Ministry of Māori Development.

8 Durie, M. (2001) *A framework for considering Māori educational advancement*. Opening address, Hui Taumata Mātauranga, Turangi.

9 Ministry of Education (2001). *More Than Words: Kei Tua Atu i te Kupu: The New Zealand Adult Literacy Strategy*. Wellington: Ministry of Education.

10 See for instance, Durie, M. (2006) *Measuring Māori Wellbeing*. New Zealand Treasury Guest Lecture Series, Wellington. Also of interest is the Genuine Progress Index being developed at Massey University, and the *Human Development Index*, being used by the National Institute of Adult Continuing Education in the United Kingdom.

11 See for instance, Kempton, M. (2005) *Evaluation of ALLP literacy projects providing services for Māori learners*. Auckland: Tertiary Education Commission.

12 Ministry of Education (2010) *Tertiary Education Strategy 2010-2015*. Wellington: Ministry of Education, pp. 7.

assessment enables adult literacy providers to review and develop their teaching practices to better deliver on these outcomes.

At a macro level, the ability to assess the wellbeing outcomes gained by Māori adult literacy learners will enable more accurate reporting on the wider value of Māori participation in adult literacy. The capacity to demonstrate the wellbeing outcomes in addition to literacy gains resulting from involvement in adult literacy programmes, will have important long term policy and funding implications for the sector.

It is expected that the model would sit alongside the Tertiary Education Commission's (TEC) Literacy and Numeracy for Adults Assessment Tool, which enables assessments to be made of reading, writing, and numeracy skills linked to the TEC's Learning Progressions for Adult Literacy and Numeracy[13]. While a valuable tool to measure aspects of literacy skill development, it is insufficient in meeting the kaupapa Māori needs of Māori learners in isolation. A Māori adult literacy-wellbeing assessment framework would provide evidence of the wellbeing outcomes of adult literacy learning for Māori. The model could be used in conjunction with the TEC's assessment tool and so more fully validate Māori literacy learning gains.

There is no single notion of "Māori wellbeing, achievement and success". Whānau, hapū and iwi have different ideas and practices that support their own ways of expressing their kaupapa tuku iho, such as rangatiratanga, pūkengatanga and hauora (Māori Economic Taskforce, 2011). For example, exploring mātauranga Māori through "kaupapa Māori" or "rangahau Māori" can allow for different views among Māori to flourish, which in turn requires the use of diverse measuring and reporting methods.

Durie (2006, pp. 2–3) comments that there is no single measure of wellbeing. Several measures are required to identify and monitor the circumstances of individuals and groups, as well as the relationships, perspectives and assets within te ao Māori. Durie refers to three aspects: individual wellbeing, whānau wellbeing and the wellbeing of Māori in general. Our model relates to the first two of these: individual wellbeing and whānau wellbeing.

For individual wellbeing, Durie draws attention to the Hua Oranga model that is designed for users of mental health services, pointing out that there is a balance and interrelatedness between the four components (ibid). These four components are: taha wairua (spiritual health); taha hinengaro (mental health); taha tinana (physical health); and taha whānau (relationships with family and community). While each dimension has parallels in other health measurement scales, the essential point of Hua Oranga is the balance that exists between dimensions. For whānau wellbeing, Durie indicates that a way to gather evidence of wellbeing of whānau is to assess the collective capacity to perform tasks which are within the scope and influence of whānau.

This model, Hei Ara Ako ki te Oranga, developed by Literacy Aotearoa and Te Wāhanga NZCER in 2012, describes Māori wellbeing in terms of improving confidence and validating the changes that have occurred for the learner and their whānau. It sits alongside other available adult literacy assessments as a culturally kaupapa Māori assessment tool for Māori adult literacy learners.

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[13] See the Tertiary Education Commission website for details: www.tec.govt.nz

The Literacy Aotearoa approach to assessing literacy progress

Literacy Aotearoa is a national organisation of 45 member providers of adult literacy services, known as Poupou. The organisation has a commitment to the concept of student-centred learning which enables learners to take ownership of and responsibility for their educational commitments and achievements. Poupou offer individualised learning programmes in both one-to-one and group settings, in a range of learning environments. Literacy Aotearoa is a Treaty-based organisation and provides a service to all adults needing literacy assistance, implementing Māori and non-Māori practices in the provision of adult literacy tuition.

Literacy Aotearoa has an initial assessment process, used by all Poupou, that includes the use of the Literacy and Numeracy for Adults Assessment Tool. This process forms part of Te Poutama Painga, the Quality Assurance Standards of Literacy Aotearoa. The initial assessment involves an interview which takes about an hour to complete. The purpose of the interview is to assess the verbal communication, reading, writing and maths skills of the learner, and identify individual strengths and areas for development. This process culminates in the learner identifying their goals that provide the focus for their future learning.

This information provides the basis of an individual learning plan. The initial interview is crucial to establishing a relationship with the learner, which continues to develop as part of the learning and teaching process.

2. Literature review

In developing our model of Māori wellbeing, achievement and success for literacy learners we have drawn on many existing frameworks and writings. Research into Māori adult literacy (see for instance Kempton, 2005) points to the connection between successful learning and curriculums or pedagogies, or a combination of both, which value and build on Māori learners' strengths. What this research also points to is the need to provide relevant and meaningful assessment to support teaching and learning developments in adult literacy provision.

Much of the research in the field of Māori adult literacy has focused on examining learner experiences and identifying the contextual or environmental and pedagogical factors for successful Māori participation in adult literacy and foundation education programmes. The research has also shown that Māori adult learners bring a range of goals to literacy learning that are as much about improving and developing whānau wellbeing as personal wellbeing outcomes and benefits (see for example Kempton, 2005; McMurchy-Pilkington, 2009; Mlcek, Timutimu, Mika, Aranga, Taipeti, Rangihau, Shepherd, & McGarvey, 2008: and White, Oxenham, Tahana, Williams, and Matthews, 2008).

A Māori Adult Literacy Working Party of Māori educationalists and literacy specialists was established in 2001.[14] Its purpose was to respond to *More than Words: The New Zealand Adult Literacy Strategy* (Ministry of Education, 2001), which articulated what the authors considered was needed to raise Māori adult literacy rates, in English and in te reo Māori. The Working Party's report, Te Kāwai Ora: Reading the world, reading the word, being the world (2003), highlighted three points. Firstly, it provided a definition of literacy for Māori that spanned biliteracy in te reo Māori and English, and which was about reading and giving expression to Māori worldviews. Secondly, it located the low literacy rates experienced by Māori adults in the context of a colonising and silencing schooling system which had decimated literacy in te reo Māori and had failed to adequately develop Māori students' literacy in English. Thirdly, the report asserted that adult literacy provision for Māori should not just be tied to participation in the economy but should be concerned with cultural revitalisation and the self-determination of whānau, hapū and iwi.

The processes and practices of colonisation have not only determined what literacies will be valued, taught and practised, but have also imposed how literacy is to be defined and understood. What this has meant is that a narrow definition of literacy—the ability to decode and encode in written and spoken English has come to prevail in many mainstream adult literacy programmes. What is proposed instead for success with Māori adult literacy learners, is the use of a kaupapa Māori-based definition of literacy that widens the scope of what is understood as literacy to include te reo Māori and those literacy practices which give expression to Māori worldviews. Such a definition enables Māori adult learners to access the

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[14] The Māori Adult Literacy Working Party members were: Te Ripowai Higgins (Te Ātaarangi Educational Trust); Kathie Irwin (Educational Horizons Limited); Wally Penetito (He Parekereke, School of Education, Victoria University of Wellington); Susan Reid (Workbase: The National Centre for Work Place Literacy and Language); Mereana Selby (Te Wānanga o Raukawa); Bubs Taipana (Whāia Te Ara Tika Literacy Programme); Rachel Wikaira (New Zealand Correspondence School); and Bronwyn Yates (Literacy Aotearoa).

learning of forms and uses of literacy that are relevant and meaningful to them. Research in the field of Māori adult literacy has shown that when adult literacy programmes are relevant to and support the aspirations of learners' whānau, hapū and iwi, Māori are committed and successful participants.[15]

The Māori Adult Literacy Working Party spent considerable time discussing a definition of Māori literacy and what constitutes a literate Māori. Their report puts forward the view that a literate Māori is one who is biliterate in both te reo Māori and English, and that a Māori definition of literacy extends to being able to read and give expression to Māori worldviews. This includes being able to name one's homelands, hapū and iwi boundaries, and geographical features, as well as those of adjacent lands; and being able to read the lands, skies and waterways. It means being able to read the stories and meanings inscribed in the symbols of whakairo, tukutuku and kowhaiwhai in the context of where they are located; and being able to read body language. It means being politically literate, of knowing about colonisation and having an analysis of how it has impacted on Māori and Māori literacies. It is the never-completed journey of developing these capabilities, and living them. The discussion was distilled into a definition of literacy as "the lifelong journey of building the capacity to read and shape Māori and other worlds", which was presented as a vision of literacy which "connects the history of this nation with its future".[16]

In defining Māori literacy, the Working Party also drew from Mason Durie's three development goals for Māori education: to live as Māori; to actively participate as citizens of the world; and to enjoy good health and a high standard of living.[17] In the context of these goals, becoming literate in te reo Māori and Māori worldviews was seen as critical to Māori cultural identity and survival. Developing literacy as Māori was also seen as a mechanism to rebuild political and economic power, through reconnecting whānau, hapū and iwi to mātauranga and kaupapa Māori which would enable each to again determine their own literacies. Developing whānau, hapū and iwi literacies would also enable Māori to participate in and negotiate social, economic, political futures from a Māori standpoint—nationally and globally.

The call by the Working Party for a distinctly Māori-centred approach to literacy was drawn from the work that was already taking place to successfully address the literacy of whānau, hapū and iwi—namely kōhanga reo, kura kaupapa Māori, wānanga, Te Ātaarangi and Māori adult literacy providers. These "kaupapa Māori" approaches to education have been supported by the development of kaupapa Māori theory.[18] This theoretical location has given Māori a critical standpoint from which to focus on the concerns and aspirations of Māori, and also to mediate a relationship with the state and the Pākehā cultural mainstream. The theory is

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[15] The research of Rawiri (2006) illustrates the importance of widening the scope of how literacy is defined for Māori adult literacy learners. It refers specifically to the ancestral "river literacies" of the people of Whanganui iwi, which have been eroded by colonising processes and which the iwi are concerned with strengthening amongst their people. Alongside sustaining and revitalising these literacies, Rawiri points out that the iwi is also very mindful of the importance of English literacy skill development, including other new literacies such as computer literacy, to support their cultural, political, social and economic aspirations for their people and their awa. See also Mlcek, Timutimu, Mika, Aranga, Taipeti, Rangihau, Shepherd, and McGarvey (2008).

[16] Māori Adult Literacy Working Party (2001, p. 13).

[17] Durie (2001).

[18] Smith, G. H. (1997). See also Pihama (2001).

necessarily grounded in a Māori worldview. Key elements are whakapapa and the affirming of an identity as Māori, and that of taonga tuku iho which is concerned with legitimising Māori language, knowledge, values and practices. The overarching theoretical principle is that of tino rangatiratanga, the political autonomy for Māori to determine for Māori. The theory is thus inherently concerned with cultural revitalisation, conscientisation and resistance, and sociopolitical transformation. Durie's other models that attempt to measure Māori wellbeing—the Whānau Capacities Model and Te Ngāhuru: A Māori Specific Outcomes Matrix—were also referenced (Durie, 1998, 2006).

3. Methodology

Kaupapa Māori

The research was undertaken within a kaupapa Māori methodological framework. This is appropriate given that the central purpose of the project is to develop a kaupapa Māori model of assessment that will assist the teaching and learning of Māori adult literacy learners. It has been conceptualised by Māori community-based literacy workers to more appropriately and more fully reflect progress towards the learning goals and wellbeing needs identified by Māori adult literacy learners themselves, and their whānau and communities. Kaupapa Māori research is understood as an inter-connected activity with theorising and action by whānau, hapū, iwi and Māori communities, and is explicitly about socio-political change and transformation that is driven by Māori, for the benefit of Māori[19].

Linda Tuhiwai Smith recently described kaupapa Māori in the following way:

> If I think about kaupapa Māori as it was, as it is, and as it will be, in some kind of definitional framework I think it's really simple. It was what it was, it is what it is and it will be what it will be. It is more than, and less than, other comparative terms. It is more than a theory and less than a theory; it is more than a paradigm and less than a paradigm; it is more than a methodology and less than a methodology. It is something much more fluid (Hutchings, Potter & Taupo, 2011, p. 10).

Residing in a Māori worldview, a kaupapa Māori methodological approach to research foregrounds, validates, and legitimises Māori language, tikanga, and knowledge in all aspects of a research project. It provides a culturally defined space through which to identify, conceptualise and address issues of concern to Māori[20]. A kaupapa Māori methodological approach provides an appropriate space for Te Wāhanga and Literacy Aotearoa to collaborate on this research project given that both organisations are based on and operate through kaupapa Māori values; and that Māori whānau and communities are the intended beneficiaries of the research findings.

Consistent with kaupapa Māori research, that validates te reo Māori, tikanga Māori, and diverse Māori worldviews, the fieldwork team has the capability to collect data in te reo Māori where research participants chose to kōrero Māori. Tikanga considerations were appropriately discussed and addressed in all aspects of the project, through research team hui with the Te Wāhanga Rōpū Tikanga Rangahau (tikanga advisory body) [21] and the adult literacy providers who took part in the wānanga to review the pilot. The NZCER ethics and quality assurance processes sit alongside Rōpū Tikanaga Rangahau. Together, these ways of working provide assurance that the research is ethical and appropriate.

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[19] Smith, G. H. (1997) *The Development of Kaupapa Māori: Theory and Praxis*. Unpublished Doctoral Thesis, University of Auckland, Auckland; Smith, L. T. (1999) *Decolonising Methodologies: Research and Indigenous Peoples*. Dunedin: Otago University Press.

[20] Ibid.

[21] The membership of this rōpū is: Dr Kathie Irwin, Moana Jackson, Ani Mikaere, and Lee Cooper.

The Literacy Aotearoa and Te Wāhanga research team selected a small-group interview approach as the best method to gather in-depth, specific information from a wide number of research participants.

In addition to the small-group interviews, two wānanga were held that included Māori academics and Māori adult literacy providers. The wānanga participants reviewed the development of the model for gathering evidence of Māori wellbeing outcomes, and its application in adult literacy programmes.

A qualitative study approach to developing a wellbeing model

The approach to the research consisted of:

1. small group interviews with three Poupou
2. data analysis and model development
3. the first wānanga where the model was critiqued the model
4. redrafting the model and discussion with Māori adult literacy providers
5. the second wānanga involving both academics and Māori adult literacy providers to debate and reframe emerging potential models
6. a review hui conducted after the pilot to finalise the model based on the experiences of the providers.

Fieldwork

The fieldwork for the project involved a series of small group interviews with Māori learners, tutors and managers drawn from three poupou located in Palmerston North, Pahiatua, and Manukau.

We conducted six focus groups with 25 participants. We recorded and transcribed the focus-group discussions. From these transcriptions we developed a set of 26 learning outcomes, organised into broad categories and listed under Māori terms such as whānaungatanga, manaakitanga and ako. These outcomes were refined to the final 16 outlined in the final model. The project team met to analyse the data collected from the fieldwork and the literature review to inform the early stages of developing the wellbeing measures. The model mapped the responses of the learner participants against Durie's (2001) goals: to live as Māori; to actively participate as citizens of the world; and to enjoy good health and a high standard of living.

Wānanga

Literacy Aotearoa and NZCER developed and presented a series of potential models at two wānanga with poupou and key Māori experts. The wānanga were critical to guiding the kaupapa Māori aspects of the potential model and the research team were given clear directions at both wānanga about the ways the model could hold and integrate kaupapa Māori to its highest level of integrity.

The first was held in Wellington on 17 February 2012 and was attended by Moana Jackson, Aneta Rawiri, Professor Wally Penetito, Mereana Selby and Dame Iritana Tawhiwhirangi. The purpose of this wānanga was to critique the initial draft framework based on the 26 learning outcomes that were identified through the first round of fieldwork. The research team mapped these learning outcomes against kaupapa or key Māori principles such as mana, taonga tuku iho, rangatiratanga, wairua and whanaungatanga, oranga and ako. The wānanga considered that the mapping of kaupapa against learning outcomes restricted and limited the expression of kaupapa and that it did not demonstrate how the terms were interconnected nor locate them within a wider Te Ao Māori context. Concern was also expressed that the kaupapa could be reduced to a checklist and that this was not the intention of a kaupapa Māori wellbeing model for Māori learners or their whānau. The wānanga signalled the need for a kaupapa Māori assessment model that provided space for individual interpretations, learning needs and strengths to be discussed in relation to progress. In summary the outcome from the first wānanga was to go back to the drawing board and to think about how to develop a kaupapa Māori assessment model that contextualised kaupapa within Te Ao Māori thereby allowing for the interconnections between the learning outcomes. It was recommended that a second wānanga be held to critique and review the next iteration of the kaupapa Māori assessment model.

The second wānanga was held on the 15 and 16 August 2012 and was attended by Dr Kathie Irwin, Professor Wally Penetito and Aneta Rawiri, together with representatives from five Literacy Aotearoa providers; Serenah Nicholson, Janet Te Rore, Ataneta Paewai, Toni Lee Hayward and Sandi Elers—and Atawhai Li from East Bay Reap, another literacy provider. The wānanga was run by the Literacy Aotearoa and Te Wāhanga, NZCER research team on.

The purpose of the second wānanga was to critique and develop an updated iteration of the kaupapa Māori wellbeing model for piloting. A key outcome of the second wānanga was a reminder to keep the kaupapa Māori assessment model simple and achievable and not to make it bigger or overly complicated. This was an important reminder and we have worked hard to carry this through to the final model, as the ease of use is critical to the uptake of the model across Literacy Aotearoa and in other tertiary organisations.

At the second wānanga the participants reviewed the draft model which was then refined with poupou so as to meet the needs of all concerned. This kaupapa Māori assessment model was then piloted with five poupou and the East Bay REAP. The piloting of the model was integral to the methodology and a more detailed account of the results is to be found in section 5.

4. The Kaupapa Māori Wellbeing Assessment Model – Hei Ara Ako ki te Oranga

The kaupapa Māori wellbeing assessment model, Hei Ara Ako kit e Oranga, involves a process that gathers information about the progress of the learner at different stages in the learner's programme. The model comprises a set of questions for the learner that address their progress towards their goals. It also involves the learner and the tutor engaging in a conversation about progress. It may also involve whānau members.

The model has four stages:

- the initial assessment process where the goals of the learner are identified and a learner plan is developed to provide a focus for the tuition
- a formative assessment where the learner and tutor review progress and both contribute to the learners responses to three questions about their progress.
- the summative assessment where the progress towards achieving the learners goals are discussed and validated
- the exit statements where the learners complete their programme (s) with the provider comments against a Likert scale to three questions that focus on achievement and future direction.

Tutor professional development

Before further explanation of the model an important outcome of the pilot is outlined. The participants in the pilot stressed the importance of preparation of both providers and tutors who will use the wellbeing model. It is argued that for the tutor to effectively, carry out the conversations with their learners, they would need to become familiar with the model and the questions to be asked at the relevant time. There is a need for professional development around implementing the model, interpreting results of assessments, developing learning plans and collecting samples of work. The approach is to ensure that the tutor with the learner create the portfolio of evidence that will substantiate the indicators and validate the outcomes identified in the formative and summative interviews which form the model.

Tutors may also need professional development in:

- interviewing practices
- unpacking information to make it relevant for the individual learner
- dealing with sensitive issues
- recording and analysing the conversations for further teaching opportunities and reporting purposes.

Components of the Wellbeing Model

Initial interview and assessment

Before using the Wellbeing Model, an initial assessment should be undertaken. This would include completing Starting Points or the Literacy and Numeracy Assessment Tool for Adults, and any other initial assessment processes that the provider uses. It is important that this initial assessment establishes a trusting relationship between the learner and the tutor. A good relationship enables the Wellbeing Model's formative and summative assessments to be discussed in an environment where the learner feels safe and able to talk about issues and reflect on achievements and changes.

Formative and summative assessments

The formative and summative assessments (see form below) begin with a whakataukī, provide a set of questions that are contextualised to the learners own goals, and prompts where necessary. The whakataukī is intended to draw the learner into the process and can be a useful beginning discussion in the relationship. The questions encourage the learner to provide information, which the learner and tutor write in the relevant section that refers to the learner's illustrative kōrero. The prompts draw on the information about the learner's goals and circumstances gathered at the initial interview and assessment. This means that the questions then become personalised and relevant to the learner and the learner's whānau. The tutor comments and, working together, tutor and learner select outcomes from the outcomes list (see below).

Exit Statements

At the end of the programme the learner is asked to complete responses to the three exit statements. These all provide a way of validating success for the learner. The completed statements enable the provider to determine the numbers of learners and whānau who make similar responses to each scenario in the exit statements. (That is, this data can be aggregated for reporting purposes.) The exit statements rely on self-report. They can be further confirmed or contested by the judgement of the tutor and the comments of whānau.

The Wellbeing Model documents

Formative and summative assessment form

This form contains three questions. The first seeks information on changes for the learner, the second asks about changes for the whānau, and the third about what has changed for the learner because of the programme. The model includes whakataukī at the beginning to draw the learner in and provide an indication of the kaupapa Māori assessment process.

Opening Whakataukī

The framing of the kaupapa Māori assessment process begins with the whakataukī below as a way of bringing the learner into a Te Ao Māori learning space. The learner spends time with the tutor who leads and guides the learning conversation as it pertains to these whakataukī. It is at this point that learner is able to bring their own understanding and interpretation to these whakataukī and their literacy learning journey.

“Whakaaro - Kia hua ngā whakaaro, ko ia nā te mōhiti o te kupu
Kupu - Kia hua ngā kupu, ko ia na te whakatipuranga mai o āu mahi
Mahi - Kia hua ngā mahi ko ia nā te whakamaunga o te tikanga
Tikanga - Kia hua nga tikanga ko ia nā te whakapumautanga o ōu uara
Uara - Kia hua ngā uara ko ia nā hoki tou ara whāinga "

"Thoughts - Keep your thoughts positive because your thoughts become your words
Words - Keep your words positive because your words become your actions
Actions - Keep your actions positive because your actions become your habits
Habits - Keep your habits positive because your habits become your values
Values - Keep your values positive because your values become your destiny[22]"

[22] Acknowledgement is made to Wally Amos for the translation of these whakataukī.

Hei Ara Ako: Formative and summative assessment form

Whakataukī	Questions	Prompts	Illustrative kōrero	Tutor's comments	Outcomes
Ko wheako te matua o te whakaaro nui—Experience is the parent of wisdom	How has this programme helped you?	These should draw on the conversations developed at the initial interview and assessment such as: What happened since .... What do you mean ... How are things with ...			
Me taipari whakarewa waka te whakaaro—Everyone is lifted by helpful words and ideas	How has this programme helped you help your whānau?				
Kāore te waimehatanga e mōhio ki tētahi mea nui ake i te waimehatanga—Mediocrity knows nothing higher than itself.	What has changed for you because of this programme?				

Learner outcome statements

Outcomes	Indicator word	Whakataukī
Motivation to learn and teach others	Motivation	Kua mōhio ki te ringa toro atu—Lend others a helping hand.
Increased ability to fulfil roles and responsibilities in the whānau	Fulfilment	Kua tuarā whānui—An ability to address more difficult issues.
Increased interest in, knowledge and transfer of Māori literacies	Interest	Mā te matekai e reka atu ai te kai—Hunger makes food taste better.
Stronger cultural identity	Identity	Mai i te ūpoko ki ngā waewae, titi atu ki te whenua—One who knows from whence, to whom, to where.
Increased aspirations for self and whānau	Aspirations	E kore a au e whakamā i te kahu ō te kotahitanga—I shall not be restricted by anything, for I wear the cloak of unity.
Identifying and creating our own learning abilities and teaching opportunities to support others	Learning and teaching	E kore e ngata te matekai o te hinengaro āritarita—The eager mind can never be satiated in its search for knowledge.
Greater personal confidence	Confidence	Ahakoa iti te matakahi ka pakaru i a au te totara nui—No matter how small the wedge even a large totara would have to succumb.
Māori ways of understanding the world	Understanding	Ko te tangata kua takahi i te huarahi ka mōhio ki ngā tairua ō taua huarahi—Only the person who has experience will know how well to deal with difficulties.
Increased spiritual and emotional strength	Strength	Kua mōhio ki ngā waru pūmanawa ō te tangata—Has attained capability in the eight talents of a human being.
Enhanced understanding of self in relation to others	Self-knowledge	Kua mōhio ki te whai i ngā waewae ō ahaaha—Has grown confident in all aspects of endeavours.
Developing better relationships with others	Relationships	Kua mōhio ki te rua ngārehu—Has become accustomed to understanding and working in a whānau context.
Greater sense of positivity and happiness	Positivity	E kore te pounamu e maenenene ki te kore e oroa; e kore hoki te tangata e taunga ki te kore ia e whakamātauria—Friction must be applied to provide the greenstone with a polished surface; a person will not become wise unless subjected to trial.
Increased interest and capacity to strengthen whānau	Capacity	Kua ringa rehe ngā mahi o te rua ngārehu—Has become experienced in working with wider whānau groups.
Sense of connectedness and inclusion	Inclusion	Kua mōhio ki te whiri i te taura here tāngata—Has developed the capacity to engage meaningfully with the rest of the whānau.
Increased self esteem	Self Esteem	Ma te aha e kite ai te tino o te tangata—Confidence builds a greater capacity for self-expression.
Increased self-determination	Determination	Me ūpoko pakaru—If one fails, try and try again.

Exit statements

Whakataukī	Statement	Strongly agree	Agree	Disagree	Strongly disagree	Learner's comments
Honoa te whakaaronui ki te mātauranga Join wisdom to knowledge	I have developed new skills to achieve my goals					
Mātaihia ngā kupu kaua ko te tangata nanā ngā kupu Examine what is said, not him/her who speaks	I am more confident in helping my children with their learning					
Ko te tangata ka whakarite i a ia ināianei, nona te āpōpō Tomorrow belongs to the people who prepare for it today	I am prepared to speak up as ... Māori, a mother, a whānau member					
	Other comments					

5. The pilot process

In 2012, five Literacy Aotearoa poupou and another community provider piloted the instruments for the Wellbeing Model.

The pilot instruments

There are six components to the pilot model:

1. four questions that formed the basis of a conversation between the tutor and the learner
2. a number of prompts to elicit further discussion (drawn from the initial assessment and interview and specific to the learner). The model provides examples of prompts and can be changed to suit the contexts of the learner and their whānau
3. the illustrative kōrero where the learner makes comments in response to the questions and the prompts
4. tutor comments
5. a judgement made by the learner and the tutor about progress made
6. assigning an indicator from the outcomes section.

The purpose of the Wellbeing Model is to capture stories of the learners' changes, and to validate the social practices that learners develop following their involvement in the adult literacy programmes. The questions and prompts elicit the narratives that provide evidence of the gains made by learners. These are included in a learner's portfolio.[23]

Learners were asked to provide the illustrative kōrero, and the tutor and learner identified the outcomes. This in turn can inform the development of literacy programmes so that they are appropriate for the contexts of people's lives.

Information given to pilot participants

The timeframe for the pilot was very tight so it was not possible to track learners from their initial assessment through to the summative assessment. Consequently the participant providers were asked to select ten learners who had already been assessed using the processes outlined above and who were due for a formative assessment before November 2012. The providers were also asked to provide a cross section of their learners. The learner was provided with an information sheet with information about what the process would involve (Appendix 1). The tutors were provided with an information sheet about the project and its purpose. The participants were asked to conduct a formative assessment for each learner before 14 December 2012. They were also asked to trial the questions for the exit interview at the formative assessment to check its usefulness for the learner and the provider. Learners finishing their programme were asked to pilot the wellbeing model as a summative assessment and the exit statement.

[23] A portfolio is kept for each student. The portfolio includes the student's learning plan and samples of their work.

How the learners were chosen

To test the usefulness of the Wellbeing Model across a range of contexts, the participants chose learners from a wide range of backgrounds and experiences. There were 53 learners involved in the pilot of the Wellbeing Model. All of the learners were Māori. 54% were female and 46% were male. This reflects a similar profile of learners for Literacy Aotearoa nationwide. Most of the learners come to their programmes with either low or no school qualifications. In terms of the Literacy Learning Progressions the learners were in the range pre- Progressions to step two.

The age of learners ranged from 16 to 60+, the majority being under 40. The Poupou involved in the pilot were asked to include learners that reflected the national range, including:

1. parents on their own
2. parents with young children
3. people who had experienced prison
4. people who were unemployed or looking to improve their work situation
5. learners with learning disabilities.

The comments below are a sample of those made by the participants in the review hui. They show the diversity of the learners in the programmes and the range of issues that many learners face in their daily lives.

> It was about availability, and it was about some of them that we knew about that family which would be rich in this research project. (Participant 4)

> We chose tāngata whaiora, and these were low- to medium-risk tāngata whaiora. Some of them were court orders. We chose mothers that were in dire situations in terms of Child, Youth and Family Service (CYFS), and then a couple of young men that were disconnected from their whānau and for whatever reason. So we had a kind of a range of learners, different experiences and that, and the kōrero that came back was just mindboggling really, really awesome kōrero. (Participant 6)

Evaluation of the Wellbeing Model

Following the pilot of the instruments, learners were asked to participate in a discussion forum to critique and evaluate the usefulness of the Wellbeing Model as a way to recognise their achievement and that of their whānau. Tutors were also asked to participate in a facilitated review of the Wellbeing Model. The data was used to inform the agenda for the feedback hui held on 19 November 2012 for the participating providers and the Literacy Aotearoa and NZCER teams. At the feedback hui, the participants discussed:

- how useful the Wellbeing Model was for learners, tutors, and for managers
- how they saw the model working
- their observations, and suggested areas for change.

Further questions explored matters that needed to be considered for general use of the Wellbeing Model in the adult literacy sector.

6. What we learned from the pilot

The feedback from the pilot participants at the review hui reflects the diversity of the group and their differing approaches to the assessment process. It was extremely useful in ensuring that the questions and prompts developed for the Wellbeing Model are relevant to the lives of the learners with whom the participants work.

The questions

Participants spoke of the benefits of the questions, saying that they provided the opportunity for the learner to review where they had come from and, in many cases, where they would like to be in the future:

> I think there's real value in looking back, they kind of had to think ... and that was valuable for them to see the difference of what had happened to them during six months, a year … So it is really important to ask the right questions and encourage them more. (Participant 5)

Others spoke of the importance of the tutor asking the questions:

> because then they [the tutors] knew the background of the person and what their goals were, so it made it—you got more. (Participant 3)

> One fact was that it was the best thing to have the tutors to do because they had their trust and they had that knowledge about the students and I think that their prior knowledge in terms of the experiences of our students was really important. (Participant 6)

The prompts

Participants pointed out that the prompts were really important for delving further into the changes made by learners and whānau, as well as their achievements.

> It was huge, the prompts are huge ... some good prompts in there, it's ... specific to a whānau, that's the kind of thing that you could use to capture a reaction from the whānau, from the person, from the learner. (Participant 3)

> Because there's nothing to stop you from having more prompt questions eh? You'd want to keep it focussed to a couple or maybe three key points. (Participant 1)

The process

The participants spoke positively about the process as being one where there was a conversation. Participants also pointed out that the process cannot be rushed and needed time for the learners to engage in the process. The questions and prompts were designed to create the opportunity to talk about the learning journey—not only during the programme, but also what had taken place earlier. Participants also pointed out how they incorporated their learning into their daily lives and the changes that they were able to make. This also led to learners looking forward to new learning and new ways in their daily lives.

> That's right but you want to be getting them to talk about it ... people actually saw the change themselves and then they were motivated to move forward, and you don't want to kill that by trying to speed up the process eh? So this isn't about speeding it up, this is about getting the right questions. (Participant 1)

> They were able to speak about their wellbeing, talking about their past and comparing it to now and how the programme has helped. So that was how they could talk about wellbeing. They spoke about the confidence and all that kind of stuff. (Participant 6)

> It was absolutely valuable. I think the whole process was wonderful for us. We wouldn't have been able to capture this stuff otherwise. (Participant 6)

> It gave them the opportunity to identify, not only that they might've made little achievements in those goals but all the other things that they thought they'd learnt along the way, for their whānau and for themselves. It gave them the opportunity to identify gaps and where they might want to learn a bit more about, and it also ... gave them the opportunity to look at how they can learn the things that they've achieved in other areas of their lives. (Participant 6)

A concern was expressed about the time pressure in the process. Time pressures impacted on conversations that need to be relaxed and supportive, where the learner felt comfortable in talking about themselves, their whānau and the changes they were making.

In the summative assessment, the participants noted that there was a need to 'unpack' the questions to help the learner to engage in the conversation.

> I unpacked the initial assessment interview ... Here's what it means when we're talking about this piece of the assessment. It means that you are the one who started with this learner, here's where you started, gather all that knowledge, put it into one piece and now find out where they are now, right now. The second piece was, what are the changes that have happened in your world? ... The summative ... took us heaps of prompts, but it was okay because they knew the learning journey of the learner ... Behaviour and attitude were some of those questions we threw in according to their story: 'so how's the relationship with the *so* and *so*?' (Participant 3)

Establishing a relationship with the learner

The initial assessment provides the opportunity for learners to reflect on their earlier education and learning journey and experiences. All participating providers stressed that the initial interview was a crucial step in establishing the relationship with the learner and whānau, and that the establishment of an effective relationship had implications for engagement and retention. Providers—and in particular, tutors—needed to build trust with the learners from the initial moments of interaction and engagement.

The important aspect of relationship building is that learners experience a learning environment where they feel sufficiently safe to reflect and comment on their life experience as well as their programme and its impact on their whānau.

One participant noted that it is "in the initial interview that you get the little drops". This comment was acknowledged by participants.

Learners

Tutors found that the model was useful for the learner because it provided the space to go back and note statements like "I can ..."

> Learners, once they got warmed up to it, really valued the process. All of them said that that was the first time that they had been involved in something where they actually got to speak openly and frankly about their lives, but also being able to compare, not just literacy gain in terms of the programme, but how it's affected their lives, their social wellbeing, all that kind of stuff, so they really valued that stuff. (Participant 4)

> Well actually some could see the benefit of it because it's ... like a mirror of the learning that they had done but some had been able to identify it quite easily and some had not easily identified their gains. (Participant 3)

> It's good ... because it was all about the learner in capturing their voices and where their voices wish to be led or supported or guided. If we can truly show that in an illustrative way, ok, in a everyday way, then we can truly have our voice heard. (Participant 2)

> They felt that the learners thought differently about their learning journey because it encouraged them to put value on where they'd come from, acknowledgement of the value of the associated outcomes ... [W]e're able to observe some of the gains that they've made in those other communities, like iwi, at the marae, at the kōhanga, at the school, with their tamariki. (Participant 6)

> It's really neat because I was just thinking about the mum in this one who has spoken te reo all her life, and now she has to learn English so that she can fill in the Plunket book and understand what the Plunket nurse is saying, for her and the tamaiti. (Participant 4)

> The exit ones ... The hardest part for the learners was unpacking even further the learning process for them and what it looked like in their world ... that I can now do—'I can now write my name and show my son. I can now read to my daughter or my step-daughter'—whatever their world is. 'I now know that I'm entitled to all these benefits, Work and Income New Zealand and there's unit standards gains in there.' (Participant 5)

> It gave them the opportunity to reflect, but they can already say now that they've done *this*, *this* and *this*, so it gave them an opportunity to reflect on that learning and celebrate what they learnt, and the value that those questions, they felt the value placed on the gains that they'd already made and to express themselves which they felt that they couldn't have done before. (Participant 6)

> So that's on that side of the scale. What's good about this wellbeing framework I think, it helps us to identify the other side—where you come from, your background, your story, you know, it's that. (Participant 3)

Impact for Whānau

Tutors found that the model could directly engage whānau:

> Some of them [learners] actually got the whānau involved in discussing, "Well I think this, what do you think?" and would come back to the things, so that kind of got us into the discussion thing further down, and encouraged the future thinking. (Participant 6)

Impact for Tutors

Tutors made several different comments about the Wellbeing Model's usefulness. They talked about getting good feedback and knowing the history of the learner. It was initially hard for some tutors to elicit comments on wellbeing. They changed their approach by talking about, for example, how it was back then, and how it is now. Interviews took time and in some cases ran over more than one session. Tutors also observed that it would not be possible to gather this evidence in any other way.

The process was confirmed as an assessment where tutors need to gather information in ways that are sensitive to the situation of the learners.

There was also discussion about the way the process was developed in different places by different people. But tutors came to the same place, and this was very useful. The general view was that the model and process had worked.

> In terms of the responses from tutors: it was just interesting to have the kōrero around, unpacking the stuff. That's a skill. That's a skill that not all tutors have, to be able just to unpack I think ... and so for the tutors involved they got a lot of learning out of it themselves on how they record conversations ... and what is really important information, and how they framed in the questions in terms of the feedback, but they think that the ability to be able to kōrero about wellbeing is crucial. (Participant 4)

> Tutors ... found it really crucial that this kind of kōrero should happen with all students, but they also spoke about the fact that in getting the information that you require we have our own ways of asking questions as Māori and Pasifika, and that stuff again you can't learn. So for them it also kind of affirmed the way we do things and how we carry things out in terms of our whakapapa, around whakawhanaungatanga with our students and the relationships that we build with them. That ongoing whakawhanaungatanga was really important. (Participant 4)

Tutor training

It was noted that the pilot participants had already been involved in the construction of the model. The group took the view that the success of the pilot also depended on the way the tutors had been prepared for the work involved in gathering the evidence for inclusion in the Wellbeing Model. There was considerable discussion of the need to unpack the information to make it relevant for the individual learner so as to gather their stories. Participants discussed the need for training and professional development for tutors.

From this standpoint, all participants in the pilot referred to the need to provide an induction for tutors and managers. This induction would teach tutors and managers how to use the model and how to develop an appropriate learning environment. In this environment, learners would feel sufficiently safe to reflect and comment on their life experiences as well as the programme and its impact on them and their whānau. A further comment that supported the need for an induction process for tutors was: "We knew it well, but found a difference between theory and practice".

Participants emphasised the importance of a focus on the learner and the need for sensitivity in dealing with issues that may arise in conversation with the learner.

The organisation

Questions were raised about how the information gathered can be aggregated and used by an organisation. The participants' outcomes for learners identified in the Wellbeing Model can provide a basis for aggregating information.

> So in terms of the organisational framework [it] was really, really good because it gave all of us, especially me—I should say me—an idea of where we were in that framework when I was getting the information back from the tutors and that came via actually one of our staff members who is a researcher. (Participant1).

Participants discussed the possibility of aggregating the information to show changes for the groups of learners in a given period, programme, or across the provider's total body of learners.

Whakataukī

Pilot participants were asked how the model fitted a kaupapa Māori approach. In particular we wanted to understand how whakataukī should be used to address the outcomes identified in the learner outcome statements?

> Because to some extent it is already a kaupapa Māori framework eh? [It] ... has been made by Māori, has been worked with Māori, the only thing we haven't done was use the Māori words, but actually every time we're using words like, help, that everything we're talking about we're always talking about it I would imagine in quite a Māori way. We might be using English words, but we're using our Māori framework when we're thinking. (Participant 3)

> I think what we're having a conversation about is whether or not we want to map kaupapa to the wellbeing outcomes that we've talked about them in Pākehā language and change them [the outcomes] into Māori to animate, I suppose, a different way of understanding them. (Participant 3)

> We've done what we talked about—working in a Māori way—but how then do we put that into a framework other than in English, I suppose, as a way of dealing with the issues? I don't know, that just seems to me that if we're going to do it, it would be that way round, starting from what we have done, rather than trying to fit it into some other model. (Participant 3)

> Until now we've used a language that's common to everyone at the table, which has been English, and now what we're doing is that we're just taking that back to whatever that word is; anchor it in to reo Māori as well ... Even though it was already anchored, this is like the visual symbolic anchor. (Participant 1)

> I think it's quite good, even though we have a whakataukī, you know that the ones that are led in by whakataukī, it's still a valuable part of our practice. They're quite lasting, and I think sustainability and the depth of the kaupapa could actually be drawn from the whakataukī that goes through the thing, everlasting really, and can actually be a form of embedding them into a soul, I suppose you could say…….it kind of grounds it for me. (Participant 3)

Participants in the hui agreed to provide a whakataukī at the beginning of the document and then for each of the outcome words in the outcome list. This is very much in keeping with how Literacy Aotearoa use whakataukī to guide practice.

Examples of evidence provided by the Wellbeing Model

The examples below are made by the learners. They have not been edited but provide the statement as written. The first two tables below provide examples of how learners responded to questions 1 and 2 in the pilot, and the evidence of gain. They provide for the illustrative kōrero from the learner, the tutor's comments and the outcomes and indicators that were agreed between the learner and the tutor. The third table provides examples of learners' responses to the exit statements.

Responses to question 1. How has this helped you and your whānau?

Illustrative kōrero	Tutor Comments	Outcomes	Indicator
Learner 1			
M is a mother of 7 children who was born and raised in Otara: "I only have three children in my care—through hardship and difficult circumstances my other children have been fostered out as a result of CYFS intervention. I recently finished a parenting course which has boosted my confidence and self-esteem to further opportunities of success for me and my whānau. The FLASH programme that I attend at Wiri Central School is helping me with learning the NZ road code, laws and safety when driving. The course has motivated me to step above my current predicament at home, and look at ways of helping my family by becoming legitimate to drive and getting my license.	M is very driven to helping her current situation at home—she is motivated, comes prepared if I have set any homework to do and is attentive. I think the course has given her a boost in confidence to do other things and become more active in her whānau.	Increased ability to fulfil roles and responsibilities in the whānau. Greater sense of positivity and happiness. Increased aspirations for self and whānau.	Fulfilment Positivity Aspirations
Learner 2			
More confident Developing better relationships with her family	Student has become more conscious of herself i.e. keeping a healthy, clean body and clothes. Student is much more motivated. The student looks forward to coming to course and will at times take her work home to show her whānau.	Greater personal confidence.	Confidence
Learner 3			
Better financial practice, I now see the benefit of buying in bulk, feel better at the end of the week. Healthy lifestyle, thinking about what kai does, eating less fat and sugar. How to save $ for emergency—have become better at looking for bargains but still good kai, so has $ for saving for our goals and emergency, Great. Didn't think it could happen this way.	Has been looking for bulk buying through group by doing small catering jobs with the group. Has got serious about this as she wants to give the best to her children. Lost her mother earlier this year so is conscious of improving her lifestyle.	Increased interest and capacity to strengthen whānau. Increased self-esteem. Greater personal confidence. Increased ability to fulfil roles and responsibilities in the whānau.	Capacity Increased self esteem Confidence Fulfilment

Responses to question 2. What has changed with you and your whānau?

Illustrative kōrero	Tutor comments	Outcomes	Indicator
Learner 4			
Since I have been here, I have changed quite a lot, my attitude has changed and the possibilities of reading to my stepson are in sight.	J has come from not being able to read a page of writing to reading four pages in three months	Motivation to learn and teach others. Increased ability to fulfil roles and responsibilities to whānau.	Motivation
Learner 5			
I am learning to say words properly, I can teach my girl better. I joined the library—I get books to read my girl. **Summative** I know my reading and writing is lots better. Our Plunket nurse said she noticed a big change in me.	H's pronunciation of English was poor leading to a poor understanding of spelling phonics ... working on pronunciation is helping greatly. The Plunket nurse spoke to me regarding H, very impressed with her progress.	Increased ability to fulfil roles and responsibilities in the whānau.	Fulfilment
Learner 6			
I read stories to my partner's infant brothers. They really enjoy this, and it makes me feel good. My confidence has grown and I think I can do more than I thought before.	I agree that his confidence has grown. General outlook has expanded.	Greater personal confidence.	Confidence

Responses to question 3. What do you do differently for you and your whānau

Illustrative Korero	Tutors Comments	Outcomes	Indicator
Learner 7			
I am more involved in the community and using more technological resources e.g. e-mail, Facebook	The student will help his whānau if any of them need work or anything technological that they do not know about	Identifying and creating learning and teaching opportunities	Ako
Learner 8			
Better ahua at home, looking carefully at the way that we do things. More confident in the community environment, better person- not agro	Has more knowledge as Māori – getting involved at highschool, marae.	Greater personal confidence.	confidence

Learners responses to the Exit Statements

Statement	Strongly agree	Agree	Disagree	Strongly Disagree
I have developed new skills to achieve my goals		I have started the foundations, but have not reached my ultimate goal so my answer is between agree and disagree	I have started.	
I am more confident in helping my children with their learning	I feel that I have a lot more confidence to share my experiences with my partner.			
I am more prepared to speak up as ... a Māori, a mother, a whānau member.				

7. Conclusion

Currently, adult literacy progress is described and measured through the Literacy Progressions and the Literacy and Numeracy Assessment Tool for Adults. These two use very limited and functional definitions of progress, that is, progress in reading, writing, speaking and listening in English. For adult learners whose functional English improves, there is also (and some would suggest, just as important) a corresponding increase in confidence and wellbeing for learners and their whānau.

The purpose of this project was to develop a new framework that could describe and measure progress in terms of wellbeing outcomes for Māori literacy learners in an appropriate and holistic way.

The Wellbeing Model is unique in capturing the complexity of "wellbeing" experienced by Māori literacy learners. For Māori, individual wellbeing and whānau wellbeing are tightly interrelated and the model reflects this in its focus on individuals and their whānau during their learning experiences.

In considering the responses to the use of the Wellbeing Model, it should be noted that the pilot was carried out by Māori for Māori. This gives rise to the questions about how the model could be used by other providers in the sector, particularly non-Māori.

Literacy Aotearoa and Te Wāhanga, NZCER, chose to bring together our collective strengths to develop the Wellbeing Model. We acknowledge that the journey has not been easy because of the complexity of the task and the attempt we have made to challenge existing assumptions about what counts as evidence. Our fieldwork was undertaken within a kaupapa Māori methodology. The natural fluidity of the kaupapa was reflected both in the iterative nature of the model development and in our hopes for the way the model will be used—as a growing, evolving, organic process adapted for the individual learner's circumstances.

We drew on Mason Durie's considerable expertise in conceptualising Māori wellbeing. As well, we relied heavily on the goodwill and commitment of several Literacy Aotearoa Poupou who provided the stories and expertise that informed initial iterations of a Wellbeing Model. The Poupou also contributed to a revised model that they then piloted and further refined.

While the Wellbeing Model is based on current Literacy Aotearoa practice, it is intended to be used and adapted by other literacy providers. It was not our intention to create something that was static. A key aim has always been to provide a model that can be adapted to the needs and strengths of each learner.

Our approach to describing progress in wellbeing for Māori literacy learners has been developed over a 2-year period with a small group of literacy providers and researchers. Our challenge to policy makers and decision makers in Aotearoa is to find ways to legitimise and validate improved wellbeing for Māori alongside progress in reading, writing, speaking and listening in English.

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TE WĀHANGA
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Appendix

Information Sheet – Learners

Tēnā koe, ngā mihi o te wā

The project is a collaboration between Literacy Aotearoa and Te Wāhanga, the Māori research unit at the New Zealand Council for Educational Research (NZCER).

What is the project about?

Our goal is to develop a kaupapa Māori wellbeing assessment framework for Māori adult literacy learners. Culturally responsive assessment is important to successful teaching and learning.

What do we want from you?

If you agree, we would like to interview you as part of a small group of 5 Māori adult literacy learners. It will take about one and a half hours, and will take place at your literacy course. We would like to do the interviews in November.

Ideally, we would also like you to try out the draft framework when it is developed should you still be enrolled with your literacy programme. This will begin in April next year (2012).

You do not have to take part in this project if you don't want to. If you do take part, you are free to leave without having to give a reason up until 2 July 2012. This means that we won't use your kōrero when we write up the project.

What will the small group interview be about?

We would like to interview you about the reasons you enrolled in a literacy course, the goals you set, and how you are going in working towards them. We would like to know about the changes in your life and that of your whānau as a result of the literacy course.

If you agree to being interviewed, we will digitally record the interview and take notes. You may decline to answer any question. The recording will be deleted at the end of the project so that no one else can listen to it.

What will the trial of the draft assessment framework involve?

It will involve working through the draft assessment framework in a session with your tutor, and giving feedback to us on how useful you found it. We will take notes of this session and of your feedback.

What happens to the information?

We will write a summary of your group interview and will send you a draft of it. You can take out any of your parts that you don't want us to use, and you can make changes to your parts if needed. You don't have to read it or get back to us if you don't want to.

We will also write a summary of your trial session and will send you a draft of it. Again, you can remove parts or make changes if needed, and you don't have to read it or get back to us if you don't want to.

We will keep our copies of the interview and trial session notes in a secure location for 3 years, and after this time the information will be destroyed.

We will use this information to write a report of the project, and we will send you a draft of this too. It will show you how we have used the information you and others have given to us. You can let us know what you think and suggest changes. You don't have to read it or get back to us if you don't want to. We will send you a copy of the final report when completed.

We also plan to write some shorter papers from the project and present the findings at hui.

It is your choice whether you are named in the study or not. If you do not want to be named, your name won't appear in the final report.

Contact details

Please feel free to contact the project leader, Jessica Hutchings, if you have any questions:

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