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AKO AOTEAROA

Change Strategies to Enhance Pasifika Student Success at Canterbury Tertiary Institutions

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Our sincerest hope is that this project challenges, provokes, and moves our Governance Boards and senior management to make transformative changes to institutions designed to be spaces of educational vitality, that produce not only competent and skilled students, but also adaptive and culturally intelligent students.

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Executive Summary

Purpose

The understanding of effective strategies to support Pasifika students at tertiary institutions is critical if educational institutions wish to address continuing education inequities in New Zealand. This project explores Pasifika learner voices to identify and build on strategies that support these learners to success within three tertiary institutions in Canterbury (namely Lincoln University, Christchurch Polytechnic Institute of Technology, and the University of Canterbury).

Much of the current research on Pasifika educational success has emerged from the northern region, and there is a paucity of research around specific Pasifika issues in the South Island. Due to significant events, particularly in Canterbury, the region warrants a specific examination of Pasifika students' views of success. The intention of this Ako Aotearoa project was to move Canterbury tertiary institutions towards a deeper understanding of Pacific success that would include wider adoption of identified good practices and provide the catalyst for improving participation and success rates for Pasifika at the tertiary level.

Initial discussions of the project identified a pressing need to monitor the effectiveness of the support programmes institutions were offering students. The first research question we deliberated was:

- How do we know that what we are doing to support Pasifika student success is working?

Further discussions focused on the definition of success itself and acknowledged the need for Pasifika to experience success as Pasifika in tertiary education. These discussions led to the emergence of a further research question:

- What does success mean to Pasifika students?

Research Method

This mixed methods study (qualitative and quantitative) was guided by a Pasifika methodology – *Fausiga o le Fale Tele* (a metaphor used to give meaning to the research process from a cultural standpoint). *Talanoa* was the preferred method in gathering of the qualitative data, and the Pasifika concept of *Teu Le Va* was considered in all our relationships between project team members, advisory groups and colleagues across the different campuses.

A total of 8 focus groups were conducted with 55 Pasifika student participants from the three different institutions.

Additionally, for the quantitative measures, data were gathered from 915 individual Pasifika students' support programme participation, educational performance, and demographic data, from 2008 to 2013. Logistic regression analysis using R was applied to these data to compare pass rates of those who took part in a Pasifika learner support programme with other Pasifika students who did not.

Results and Findings

Findings from the qualitative approach of this study echo similar studies and recent research reports (Chu et al., 2013a; Alkema, 2014; Tomoana, 2012; Fiso & Huthnance, 2012), and demonstrate that Pasifika students' perceptions of what success means to them is inextricably linked to their families and communities. Three themes were identified from the data collected:

- Cultural values: responsibilities and commitment to family and communities were considered significant factors in Pasifika student's perceptions of success.
- Effective support factors: students were able to identify and acknowledge effective support factors inside and outside the institutions at which they were studying.
- Suggestions for improvements: a number of student ideas emerged from their own experiences and their need to see changes for future students.

The quantitative findings confirmed that participation in a Pasifika learner support programme such as supplementary tutoring and mentoring had a significant effect on improving the course pass rate for Pasifika students.

A predictive model was developed that estimates significant gains in pass rates for Pasifika who participate in support programmes, particularly for Pasifika students coming from decile 1 schools, those doing 100-level courses, and those 20 years and over.

Change strategies

Equity of outcomes at all levels in Christchurch (and Canterbury more broadly) continues to be a huge challenge for Pasifika and the tertiary sector (MoE, Aug 2012).

The main outcomes of this study are the identification of good practices with recommendations for change. The three areas recommended for transformative change are:

Academic interface – Most Pasifika students expressed dissatisfaction with levels of Pasifika course content and culturally responsive practices at each of the participating institutions. Transforming teaching pedagogy and curriculum design to enhance relevance and inclusive delivery for Pasifika learners is recommended as a priority area for participating TEOs. Identification of opportunities to integrate Pasifika knowledge and contexts throughout course offerings is recommended. Pedagogical shifts in teaching approaches need to be explored and implemented using relevant cultural contexts. Change is envisioned that would see Pasifika collectivist values recognised as valuable within the academic interface, including recognition of 'interdependent' learning as equally important to Pasifika students as 'independent study.'

Organisational practices – Pasifika students voiced their preference for targeted Pasifika learner supports that proactively contact students to provide guidance and support. Opportunities for Pasifika students and wider Pasifika communities to gather together varied across the participating tertiary institutions, but were highly valued by students. Exploration of how to increase Pasifika community connectedness within

TEOs is supported by student recommendations for more events. Provision of supplementary tutoring and mentoring programmes for Pasifika, including ongoing monitoring and evaluation are also recommended practices. Increased Pasifika student reporting is required to provide TEOs with reliable data to underpin targeted effective practices for Pasifika success.

Engaging spaces – Pasifika students spoke about the need to increase informal meeting spaces for Pasifika. Airini et al. (2010a:31) comment that 'such spaces created havens in which minority culture, language and identity could be the norm'. Chu et al. (2013a) also argue that spaces that nurture specific cultural values such as collectivity, relationships, identity, and togetherness are beneficial in enhancing the Pacific students' journey to success. Advocacy is recommended at the highest levels and within colleges and departments for increased space, visual imagery, and artwork reflecting a Pasifika presence.

Future Work

As the study progressed it became clearer to the project team that it was a precursor for a more focused implementation project in the future.

As a result of this project, future work will include the development of a Pasifika Success Toolkit to support self-review systems and recommended changes that engage participating Canterbury tertiary institutions in ongoing reflection on how they meet the needs of Pasifika learners and their communities. This will include but not be limited to the following aspects:

- *Exemplars* for enhanced student reporting on Pasifika success – particularly for educational performance within courses and learner support programme participation.
- *Professional development resources and workshops for staff* on culturally responsive practices. Fostering deeper understanding of Pasifika cultural values utilising the Fausiga o le Fale Tele metaphorical frame and effective practices to enhance Pasifika student success from the research findings.
- *Further investigation and recommendation on preferred effective models of Pasifika learner supports*, such as integrated or supplementary academic supports and individualised mentoring programmes
- *A Pasifika Success Toolkit web presence* – an online space where the toolkit resources are made available.

1 Background

1.1 Introduction

Tertiary education offers an opportunity for Pasifika peoples to enhance their knowledge and skills. Pasifika peoples place great importance on education and, increasingly, on tertiary education (Anae et al., 2002). Pasifika tertiary education participation has grown significantly since the early 2000s to 15.8% in 2012, slightly above the total population (Tertiary Education Commission/TEC 2013). However, continued low Pasifika participation at higher levels (ibid), may be contributing to the gap between NZ European and Pacific people with Bachelor degrees or above, which has increased 51.3% between 2001 and 2013 (TEC, 2014:14). Successful course and qualification completions have also increased for Pasifika over the same period, but more work is needed to bring these to parity (MoE & MBIE, 2014). Reasons for this undesirable outcome are complex and varied, ranging from student-related issues and cultural mismatch to institutional barriers.

Recent studies have begun to examine these issues and have identified approaches in which Pasifika students have successfully navigated their way through the tertiary sector (Fiso & Huthnance, 2012; Chu et al,. 2013a). These recent reports on Pasifika continue to inform and build capacity for effective development of Pasifika educational initiatives to increase Pasifika success at tertiary institutions (Alkema, 2014).

1.2 Aims

This study builds on the existing body of research that identifies success factors for Pasifika students attending tertiary institutions. It is a reflective collaborative response by the three partnering institutions, the University of Canterbury (UC), Lincoln University (LU), and Christchurch Polytechnic Institute of Technology (CPIT), utilizing the Pasifika student voice at the three institutions to identify current good practices. This collaborative project aims to develop specific strategies that are pertinent to the region to ensure maximum opportunity for enhancing outcomes for Pasifika students engaged in tertiary studies at the three institutions. Furthermore, findings from both qualitative and quantitative data are examined to explore change strategies that could be implemented in transforming learning spaces to meet the learning needs of Pasifika. The agreed principal aim of the project is to contribute to the increase of successful course and qualification completion rates for Pasifika as Pasifika.

1.3 Project questions

Early discussions of the project focused on gaining insight into the efficacy of current practices employed to enhance Pasifika student success in the three Canterbury institutions, i.e. *how do we know that what we are doing to enhance Pasifika success is working?*

However, as the project developed and while examining this question, a more significant question emerged about the need for clearly defined ideas of success. This led to the identification of three main questions around which the *talanoa* was then wrapped:

1. What does success mean to you?
2. What helps you to be successful here?
3. What suggestions do you have to improve success for Pasifika students?

1.4 The significance of a Pasifika collaborative project in Canterbury

The unique post-quake environment and specific factors relevant to the minority Pasifika population in Canterbury clearly indicate a need for Canterbury-specific Pasifika research at this time.

The tertiary education sector in Canterbury has experienced significant damage as a result of the earthquakes, with domestic enrolments in tertiary education falling 14% in 2011, a sustained decrease of c. 10% in domestic tertiary enrolments in 2012, and complex post-quake issues relating to the repair and rebuilding of facilities (MoE, 2012). The Ministry of Education recognizes that while the greater Christchurch education network has much strength, equity of outcomes across the education sector continues to be a great challenge, with implications for Māori and Pasifika students (MoE, 2012). The Pasifika minority experience in Canterbury differs from a North Island Pasifika experience, where much of the recent Pasifika research has emerged. The focus of this particular study seeks to address this gap in the body of knowledge in Christchurch where, comparatively speaking, little research has been undertaken in recent years. At the same time, one of the strong emphases to come out of the directions for education renewal post-quake in Christchurch is the need for more collaboration across the education sector.

This project is timely in its collaborative approach and focuses on lifting Pasifika student achievement in line with priorities for both the Canterbury rebuild and on contributing nationally to Pasifika development, particularly in areas where there are smaller Pasifika populations. Notwithstanding the smaller numbers of Pasifika in the South Island, opportunities for collaboration are always accommodated with relative ease, due in part to the trust and goodwill smaller Pasifika communities enjoy. This unique opportunity also enabled Pasifika within the three institutions to collectively harness a more compelling Pasifika student voice within and across diverse organisational structures and staff positions.

1.5 Pasifika perspectives within the education system

> *"unless we collectively commit ourselves to reconstructing or refashioning our own epistemologies, the risk is that others will define us..." (Ratu Joni Madraiwiwi, 2006:1)*

Rethinking education from the perspective of Pasifika knowledge and learning styles is critical both to Pasifika and non-Pasifika educators who continue to seek to understand the failures and conflicts of past and current educational policy and practice for Pasifika students. Many more academics/researchers of different ethnicities have led a discourse of respect and decolonisation (Helu-Thaman 1996b, 2001; Subramani 2003 Gegeo & Gegeo-Watson, 2002 Meyer, 2001, 2005; Huffer & Qalo, 2004). Similarly, Pasifika and non-Pasifika academics, writers, poets, and post-graduate education students in Aotearoa New Zealand, have also challenged Western perspectives (Pasikale 1996, 1999; Mamoe, 1999; Petelo, 2003; Siauane, 2005; Luafutu-Simpson, 2006, 2011; Ferguson, Gorinski, Samu, & Mara, 2008; Fletcher et al,. 2009; Mila Schaaf & Robinson, 2010).

2 Methodology

This study was committed to ensuring that appropriate Pasifika cultural protocols and processes were embedded in the research design, implementation, analysis, report writing, and dissemination. The team were also very conscious of the rich diversity in their

distinctive shades of lived experiences. Matsumoto (1996:18) illuminates this further in contending that:

> While the norms of any culture should be relevant to all the people within that culture, it is also true that those norms will be relevant in different degrees for different people. It is this interesting blend of culture in anthropology and sociology as a macro concept and in psychology as an individual construct that makes understanding culture difficult.

Being able to draw from this assorted pool of experiences and specific expertise made this journey one of reciprocal learning. These good relationships demonstrate what Pereira (2005) describes as *Va Fealoai (*mutually respectful and reciprocal relationships).

2.1 Positioning

Insider/outsider research debates highlighted further complexities within the project teams positioning. Challenges such as the fluidity of insider/outsider positions and the advantages, as well as the disadvantages, of insider/outsider perspectives are highly contestable. This gave rise to team discussions and debates to ensure all aspects that might influence data gathering and analysis were then mitigated as much as possible. The selection of the research team was based on the positions and relevance to the roles each team member had within their institutions, not based on ethnicity. However, it is fitting to note a potential bias of team members toward a Samoan perspective, given that this was a common connection, albeit with varying depths of experience of Samoan social and cultural processes. This, however, provided a distinct advantage where engagement with Samoan specificities in terms of values and perspectives was relatively easy to refer to and make meaning of. Notwithstanding this inferred bias, it is not unusual to find a dominance of Samoan staff within Pasifika staff at tertiary institutions.

3 Theoretical and conceptual frameworks

This study uses the Fausiga o le Fale tele frame (Luafutu-Simpson, 2011) to provide a Samoan lens that is a comparable process with the research process. Additionally, it was used as a theoretical frame in which the analysis of the findings could be unpacked from a specifically Samoan lens. This report purposefully privileged Pasifika methodologies, epistemologies, and pedagogy throughout, to role model or exemplify how Pasifika knowledge could be embedded, integrated, and included in programmes, content, and teaching practice throughout institutions.

3.1 Talanoa

Helu-Thaman (2001) asserts that talanoa is a qualitative, ecological, and oral interactive inquiry method. In a research context, talanoa can enable the researcher and participants to connect at a deeper level, which facilitates the co-construction of authentic, rich contextual, and interrelated knowledge. Talanoa is subjective, mostly oral, and reciprocal in nature. Vaioleti (2006) explains further that talanoa “literally means talking about

nothing and interacting without a rigid framework" (2006:23). Thus, the talanoa research method is collaborative, and removes the distances between the researcher and the Pasifika students (participants). Helu- Thaman (2001) and Vaioleti (2006) assert that it is essential to employ culturally appropriate research methodology with indigenous people if the researcher is to obtain valid data. Talanoa research was then deemed a very appropriate approach for this study, and helped establish a good rapport with the participants and the researchers that facilitated the focus groups.

3.2 Teu Le Va

'*Teu Le Va – relationships across research and policy in Pasifika education'* 2010, is a Ministry of Education commissioned report outlining an approach that offers both a "philosophical and methodological basis for future Pasifika educational research in New Zealand" (Airini et al., 2010b). It was developed as a way of bringing new and different kinds of relationships together across research to highlight, identify, and act on recommendations from research findings into policy aimed at Pasifika success in Education (ibid: 2). Hence the emphasis on 'Teu', meaning to put away or to tidy 'the space' (le Va), which infers in this case 'action' or, as quoted, 'getting things done' (ibid: 2–3).

In Samoa it is also viewed as a concept that dictates the nature of relationships and the way in which one 'looks after the spaces in between'. There are further varied interpretations of this concept, such as Mila-Schaaf's suggestion that the 'Va' is comparable to 'balance and harmony' in relationships, which in turn means the working out of expectations, behaviour, and ensuring quality communication (Mila-Schaaf, 2010:8). This interpretation of Teu Le Va is most consistent with our experience in this study. In reflecting on the Fausiga o le Fale Tele research process selected, Pasifika concepts such as Teu Le Va and Talanoa were instinctive fits and were demonstrated in this process.

3.3 Fausiga o le Fale Tele

The use of the Fausiga o le Fale Tele framework was proposed as an appropriate frame by members of the research team, for a number of reasons. The research team drew on the pilot study, which had previously unpacked this frame to help identify values of a generic Pasifika world view. On closer inspection of the frame, it became apparent that the whole process of constructing a Fale Tele and the symbolic functioning ascribed to aspects of the construction process, resonated well with the research process itself (see Table A). Furthermore, the frame was able to facilitate a deeper understanding of a Samoan worldview by demonstrating how the construction and functions of the different parts of the Fale Tele can representatively highlight and explicate Samoan values (see Appendices 1 and 2).

The research team also valued the simplicity of the frame, through which, despite different levels of cultural experience and expertise within the team, all the team were able to understand and connect to the agreed research process. It also helped our analysis of student data.

3.4 Metaphors in education

The use of metaphors, as in the Fausiga o le Fale Tele, Talanoa and Teu Le Va, to explain research and pedagogy is not a new phenomenon. It provides a more meaningful way of explaining concepts and specific perspectives of what we as Pasifika understand and think about relationships and process. Bishop and Glynn (1999) discuss the use of

metaphors in pedagogy in chapter five of their book, *Culture Counts: Power relations in Education*, contending that the use of metaphors from an indigenous standpoint is useful and appropriate. Moreover, Jensen (2006) succinctly illuminates the significance of using metaphors in educational research when he says:

> In attempting to make sense of the research context, the researcher has the desire to improve it, change it, or know it better somehow. To achieve this, researchers and participants often draw on pre-existing knowledge and practice to account for current experiences. This is exactly what metaphors accomplish. Metaphors enable the connection of information about a familiar concept to another familiar concept, leading to a new understanding where the process of comparison between the two concepts acts as generators for new meaning. (Jensen, 2006:5)

Luafutu-Simpson's Fausiga o le Fale-Tele frame is specifically Samoan, identifying the core values and attributes significant to a person's development from a Samoan world view (Luafutu-Simpson, 2011:58–67; Silipa, 2008; Tuia, 2013). However, the core values of love, service, and respect identified by the frame (see Appendix 1) are shared by most cultures of the Pacific. Moreover, while these values are universal, how Pasifika people prioritise and privilege them in their everyday life and outlook is significantly different from western cultures. Manulani Meyer (2005:2) makes this point when she states

> As we bring an indigenous interpretation to ideas of quality and assurance, we begin to notice something unique. We differ. …To be clear about what it is we value is to be truthful about how we differ

Pasifika worldviews are being increasingly articulated, giving rise to a unique set of values and behavior that provides meaningful engagements in relationships when understood and acted upon. The frame metaphorically facilitates a way of unpacking relationships, processes, roles, and functions within this particular culture.

The Fausiga o le Fale Tele is parallel with the research process in the table below:

Table A: The Research Process and the Fausiga o le Fale Tele.

Research Process	**Construction of the Fale Tele Process**
Seeing the need – consulting with Managers, teams, Research leaders – in collaboration with three institution – slow process	Seeing the need – consultation with family, matai, village – slow but thorough process
Selecting the team – Research leader identified and planning begins	Selecting the Tufuga (Architect, builder) – team is appointed and selecting the land is done by consensus
Preliminary literature search prepping the 'literature landscape'	Preparing the ground (clearing land, etc.)
Raising the questions – Committing to the vision of the project and carrying out the necessary field work (interview process)	Raising the Pou Tu (three central Posts) *the three central Pou's or posts – central core that underpins the structure – metaphor for the three central values of many Pasifika cultures Love and commitment – (the motivating factor), Service and Responsibilities – demonstrating love in action (the legs of love) and Respect and*

	Dignity (the method in which the service is given)
Reminding ourselves of why we are doing this research. Why are we here? Showing warmth in the way we greet participants and genuine empathy. Using the language of choice if at all possible, breaking down explanations simply, but not patronizing or what could be interpreted as condescending	Alofa – *Love, compassion and commitment igniting action*
Implementation of our compassion and commitment – how do we build on our services to our Pasifika student community?	Tautua – Service and Responsibilities – the 'legs' of alofa
The respectful approach that we use in our engagement with students, researchers and other stakeholders - Offering hospitality – demonstrating reciprocity - Active listening - Acknowledging students voices as the experts on their experiences	Fa'aaloalo – Respect and Dignity – implementing service to others, while holding to the notion of dignity you lend yourself in service
The principal oversight of the advisory group (Senior Management, senior researchers of the research project) Acknowledging their experience and expertise	Framing the roof using the sinnet (afa) that the elderly weave to bind the beams and posts (pou) together – acknowledging the contribution elderly make in the process and symbolic of their wisdom and knowledge imparted to the young
Everyone in the research process has a valued voice and valuable role – weaving the specific student voices of the three diverse tertiary institutions at the heart of the research	The thatching and weaving work of woman ensuring every role is valuable in the construction
Encouraging attributes, values modelled through effective support services that enhance the learning of the students and provides demonstration of equity work providing balance to an uneven playing field. Grounds the learner – Values and attributes falling out of the main values adds beauty and balance to Pasifika learners.	Raising of the surrounding Pou / Posts on the periphery – providing support and strength to the Pou Tu, provide 'leaning posts' for matai, provides a pleasing aesthetic balance to the construction Grounds the roof
Publication – information open and shared	Fa'aulufulega – public celebration

4 Methods

4.1 Qualitative

Qualitative researchers believe that social reality is associated with human beings, recognizing that conversation is a basic mode of human interaction. This means that

being engaged in a particular social context over time, the researcher is able to identify the more important aspects of diverse situations and draw meaning from the data that emerges, thus constructing a more holistic and contextualised world view (Burns 2000; Cohen et al. 2007). For instance, in this study, the research team wanted to capture an authentic understanding, in terms of the worldview, of the Pasifika student; in particular, the students' own perspectives of how they might define success for themselves. The team wanted to ensure their own assumptions as Pasifika researchers did not overshadow the voices of the students interviewed.

Qualitative research also provides opportunities for recognising the need for inclusivity of different voices and world views (Subramani, 2003; Gegeo & Gegeo-Watson, 2003 Huffer & Qalo, 2004). As noted by Huffer and Qalo (2004:87–88), research on Pacific epistemologies (locally valued ways of thinking, learning and organising knowledge in the Pacific region) is a relatively new phenomenon, but critical in establishing and maintaining Pasifika communities as vital, vibrant, and visible in the ever-changing landscape of Aotearoa New Zealand.

4.2 Focus group interviews

A semi-structured interview schedule, underpinned by the Talanoa process, was developed to explore student experiences of and thoughts about what success meant for them, and to identify the services they valued as part of their journey as students. The discussion guide was revised slightly following feedback from facilitators and participants in the pilot focus groups. The facilitation guide provided by Sam Uta'i for the pilot was reviewed again by facilitators before undertaking the focus group sessions. According to Burns (2000), semi-structured interviews provide a unique opportunity to explore issues in a manner that best obtains information about respondents' attitudes, feelings, beliefs, and behaviour and therefore the participants can freely express themselves. When and where needed, the participants can be asked additional questions in depth to gauge their lived experiences and perspectives. In that sense, participants have the opportunity to talk at length in their own words and in the preferred order on what they most wish to focus on (Burns, 2000; Cohen et al,. 2007). This method of collecting data was felt to be more effective as we did not lose sight of what we wanted to learn from our participants. It was also agreed that although there were specific questions that guided the focus groups, team members wanted to be able to ask questions in a manner that participants would not find intimidating and in an environment where they could tell their stories through a safe process.

4.3 Quantitative

The Pasifika student performance, demographic, and engagement data available were gathered by each institution and collated by UC Statistics consultant, Dr Elena Moltchanova.

We sought to resolve a number of challenges from the pilot within this fuller study by:

- gathering consistent Pacific student data from all of the participating institutions
- building capacity for members of the research team
- growing collaboration with experts in statistical methods and appropriate statistics software to ensure robust analysis of available data.

Data for this study were gathered from the three collaborating institutions after consultation with internal student reporting and statistical experts on the variables judged important to measuring Pasifika success. Each institution provided a consistent dataset of Pasifika student enrolment, retention, and completion variables from 2008 to 2014, with some demographic data. As support programme participation and demographic data are gathered differently by the institutions, we initially focussed on testing a predictive model of the effect of engagement in Pasifika learner support programmes at UC. We were then able to apply this predictive model to Lincoln and CPIT's student data to gage the possible effectiveness of a Pasifika support programme, taking into account the influence of demographic factors of significance.

In 2014, several collaborative meetings were held with this wider collection of staff from the three institutions. The research group was able to discuss the data requirements of the study and define the variables needed to gather a consistent dataset from all three institutions. A high level of commitment to supporting Pasifika success from each participating institution and to the project, coupled with skilled relationship building from the project team, created positive developments in how Pasifika reporting needs are attended to in some of the participant institutions. This focus on improved data collection and reporting on Pasifika in the project was buoyed by a timely connection between recommendations in the most recent Plan guidance for 2016 for the current Tertiary Education Strategy. The guidance indicates an increased investment approach to tertiary funding that will target and monitor investments based on key factors, such as the "aspiration and preparedness" of underserved students like Pasifika, "that affect participation, progression and achievement through to sustainable employment" (TEC, 2014). The ability to monitor progress on both TEO engagement with Pasifika learners' aspirations and TEO responsiveness to learner preparedness, connects well with the project team's identification of increased Pasifika data and reporting needs.

4.4 Participants

4.4.1 Qualitative sample group

Focus Group Interview Participants								
Head Count (All = 55)	UC (Total = 24)				LU (Total = 11)	CPIT (Total = 20)		
	Continuing students (Level 7)	First years (Level 7)	Post grads (Level 8-10)	UC Me XL Alumni (Level 7)	Postgrad & pre-degree (Levels 4-10)	Pasifika Trades (Levels 2-4)	Madras St campus (Levels 2-7)	Madras St campus (Level 7)
	9	7	5	3	11	8	8	4

In total, there were 55 Pasifika student participants from the three different institutions (see appendix 1). At the University of Canterbury, twenty-four students were included in the four focus groups. At the Christchurch Polytechnic of Technology, twenty students were included in the three focus groups, and at Lincoln University there was one focus group made up of eleven students. These focus groups, allowed for separate focus group interviews with Pasifika students at different stages of their study. The interviews occurred with students at certificate, pre-degree, degree, and postgraduate level. A range of Pasifika ethnicities was included in the sample group: the majority were domestic NZ born students, with the exception of Lincoln University, where participants were predominantly

international students from Papua New Guinea. Focus group interviews also took place with unique cohorts, including CPIT Pasifika Trades Training (n=8) and a group of UC high school outreach programme alumni from UC Me XL (n=3) now in their undergraduate studies at UC.

A gender balance was also successfully achieved across the focus groups. Students were recruited at each institution for the focus group interviews through individual invitation or self-identified through poster invitation. As was the case with the pilot focus groups, students from a particular institution were interviewed by Pasifika staff from one of the other two institutions. This arrangement was implemented to minimise the risk of students not feeling comfortable to express themselves freely and honestly in front of a staff member from their own institution. All facilitators commented on the willingness of the participants to share their experiences and ideas, and, as a consequence, the content of the discussions produced some very clear views on pathways to successful tertiary study.

At UC, four focus groups were undertaken in May 2014; the first with six first-year students, the second with nine continuing students. Later in the same week, two more focus groups were completed: one with three of the students who had previously been part of the UC Me XL Outreach programme, the other with five postgraduate students and a first-year student who had been unable to attend the first-year student focus group. These sessions were facilitated by CPIT. At CPIT, three focus groups were undertaken. The first session (with eight participants) was with Pasifika Trades students at the Sullivan Ave campus, with a mix of Island-born and New Zealand-born students, predominantly of Samoan ethnicity. A concurrent focus group ran on the Madras Street campus with CPIT students from a range of levels and programmes, with a further eight students. Later the same day, four third-year students participated in the final CPIT focus group. These sessions were facilitated by UC and LU. At LU, one focus group was undertaken. There were eleven participants who were studying for pre-degree or degree qualifications. This focus group was facilitated by CPIT.

The focus group interviews adopted a culturally appropriate format, including lotu (prayer at the start of each session), blessing of food provided by the team, which situated the study, the project team, and the participants within the wider Pasifika community. The hospitality shared was acknowledgement both of Pasifika reciprocity and values, and of each individual's contribution and time.

4.4.2 Quantitative sample group

The research team identified a need for more detailed information about Pasifika students at course, programme, and student-engagement level alongside other demographic variables to increase reporting capabilities about what common factors were influencing Pasifika outcomes. The team agreed that the general information most readily available to them (i.e. Educational Performance Indicator results over total Equivalent Full-Time SAC funded students by ethnicity overall) could not provide enough information from which to inform evidence-based effective practices for Pasifika success.

This research has grown out of a need for those working within these institutions to increase their understanding of individual Pasifika student outcomes and overall trends. The project focused on looking at pass rates for Pasifika students (headcount) at the course level in relation to demographic and support programme engagement. This was

done to find more information with which to inform evidence-based approaches in supporting student success and effective change strategies for the institutions involved.

This information was kept securely with the research team and student names were removed from the datasets to protect student privacy. A list of preferred variables was sent to the Student Reporting units of each institution and the available data was returned to the research group. The available data was then collated by Dr Elena Moltchanova for statistical analysis.

We were able to analyse the effect of engagement in support programmes at UC with course pass rates to predict likely effects of similar programmes that might be implemented at Lincoln and CPIT.

The support programmes chosen for this analysis were:

- PASS (Pacific Academic Solutions and Success), which provides free supplementary tutoring to Pasifika students through one-to-one and group tutoring. Pasifika students request tutors via an online registration form and are provided with a list of tutors with whom they then make contact for their courses. PASS Tutors are employed casually by the Pasifika Development Team and are usually high achieving senior or postgraduate students. Many PASS Tutors are from various ethnic backgrounds and are often also departmental tutors.
- UC Pasifika Mentoring, a Pasifika peer mentoring programme that matches senior Pasifika students with first-year Pasifika students, to assist the social transition to the University.
- P3/Tupulaga, an intensive mentoring and academic support scholarship programme that ran from 2003 to 2009 with Pasifika Bridging students (2003–2008) and Bachelor's degree level students (2008–2009).

To select the UC students to include in this analysis, the following criteria were used:

(i) Programme Level = Undergrad & Pre degree
(ii) Course Level: 100–400
(iii) Domestic Students with known School Decile
(iv) Students who had taken courses between 2003 and 2013 (inclusive) and had been less than 9 years in the UC
(v) Aged 18–44

A total of 915 individual students were selected, with a total of 13 961 recorded course occurrences, implying an average 15.25 and a median 12 courses per student. Of those, a total of 236 participated in the programme as PASS user, 249 as Mentees, and 70 participated in P3/Tupulaga. Some students participated in programmes during more than one year. The data were put through a variety of statistical tests (based on logistic regression using R software) to compare pass rates among those in a programme and those others (not in a programme), taking into account their age, gender, school decile, and course level, to gage programme effectiveness.

5 Literature review

It is pertinent to provide a brief review of recent research that focuses on Pasifika student successes and challenges at the tertiary level, given that these research reports contribute to a body of knowledge that has influenced, supported, and informed this study.

Over the past few decades there has been an increasing body of literature written by Pasifika and non-Pasifika academics in New Zealand tertiary institutions, as well as studies commissioned by the Ministry of Education or the Tertiary Commission and a number of other research agencies, in response to the dearth of Pasifika research resources and the pressing need to improve outcomes for Pasifika tertiary students (Benseman et al., 2006; Ferguson et al., 2008; Sheets, 2009; Airini et al., 2010a).

Ako Aotearoa has been especially proactive in recent years in their support of Pasifika research, with increased funding for studies that focus on increasing Pasifika achievement in Tertiary institutions. A very recent report, *Success for Pasifika in Tertiary Education* (Alkema, 2014), undertakes a useful summation of all Ako Aotearoa research reports from 2008 to 2013, specifically examining, exploring, and identifying strategies that would help increase Pasifika student success. These identified reports in Alkema's report are of comparable interest to this project as one of the main aims of this study is to gain further understanding from Pasifika student tertiary voices of specific services that help students succeed at tertiary education. The studies listed, such as Chu et al. (2013), Horrocks et al. (2012), Fiso and Huthnance (2012), Tuagalu (2012), Tomoana (2012), Luafutu-Simpson (2011), Mara and Masters (2009), and others, had diverse purposes and a range of focuses. Alkema (2014), after a brief summation of each study, was able to compare them and gather common elements or 'themes' that fall easily into three main categories: People, Place, and Practice & Pedagogy.

The three main recommendations arising from Alkema's report include, first, the recommendation to focus more on connecting interventions with how tertiary institutions could improve retention and completion rates for Pasifika students. This would require quantitative methods for gathering data, as well as qualitative approaches. This aligns with the mixed method approaches in this study. The second recommendation proposes that while literature reviews are useful to any research, more energy and effort needs to focus on developing approaches and strategies that could be implemented within tertiary institutions as well as evaluation processes that could be developed alongside to track the effectiveness of the implemented effectiveness. Alkema argues that, "this… would provide more useable research that can be translated more fully into every organisation's practice" (2014:16). It is the intention of this study to identify approaches that are currently working well for Pasifika students, highlight approaches that are seen as barriers, and finally propose a 'tool kit' of approaches, or, as Alkema puts it, 'descriptions of implementation…'. Alkema's last recommendation on professional development for tertiary educators is also discussed at length in the findings section of this report.

A similar study to this project also examined perceptions of success. Aumua et al. (2011) completed a significant study of tertiary teaching using a mixed method approach to assess self-efficacy, agency, and student perceptions of success. Their research design was framed by Kaupapa Māori, Pasifika, mainstream methodologies, and ancient philosophies. Their aim was to get to 'the heart of the' challenges faced by participants from the Pasifika communities that prohibited the greatest achievement. They produced statements of intent on learning strategies to be used by students that should be

articulated in the planning documents of programs. Their recommendations included the need for high academic standards, a firm belief in students' capabilities to achieve them, and the employment of teachers with high instructional efficacy and mastery-oriented instruction. They also saw the need for teacher acceptance of responsibility for students' progress and empowering parents through partnerships–whānau relationships between home and learning institution.

Airini et al. (2010a) conducted a participatory action research project in which the narrative critical incident technique was used to reveal and record the lived experiences of Māori and Pasifika students preparing for, or completing a degree-level course. There were ninety-two participants in their study and 1900 incidents were analysed. This study looked for strategies useful in supporting Māori and Pasifika success in tertiary study. The recommended strategies included both educators focused on students achieving a pass or higher and professional development for teachers and researchers. There was also a focus on the positive influence of non-lecture-based teaching and learning on student outcomes. They found that tertiary teachers wanted information on how their teaching hinders or helps the success of their students and recommended induction and professional development particularly for university educators of Māori and Pasifika students. They also found that early intervention could help student success. Importantly for this study, the researchers found that for Pasifika students, success is more than just a pass grade.

Based on the literature outlined relating to Pasifika students' learning styles, it is evident that no one single approach will meet the wide range of learning needs for this group of learners. Studies undertaken in the past 10 years that focus on learning styles (Ferguson et al., 2008; Sheets 2009; Wright, 2011) suggest Pasifika learners faced different challenges in their pursuit of further education. These challenges included identity development, interpersonal relationship, language, confidence and engagement, knowledge acquisition, and reflective self-evaluation. The identified challenges varied from learner to learner and therefore demanded a variety of approaches to ensure Pasifika learners were supported during their learning journey. The role of culture in some Pasifika learners cannot be ignored. For this group of learners, the use of familiar, culturally responsive pedagogy may offer the opportunity to engage them.

Additionally, studies have consistently revealed that students who experience a sense of belonging in educational environments are more motivated and more engaged in academic activities, and more committed to their studies (Osterman, 2000; Furrer & Skinner, 2003). Pasifika researchers who specifically looked at ways in which to engage effectively with Pasifika young people support theories of belongingness. Mila-Schaff (2010) stresses the Importance of belongingness as a "Pasifika success" factor. Mila-Schaff's strengths-based Pasifika youth research led her to coin the term "polycultural capital", which also itemised common success factors for Pasifika youth, such as speaking Pasifika languages, feeling accepted by other Pasifika peoples and others, taking pride in Pasifika identities, and continuing to place importance on Pasifika values. All these factors were associated with self-reported better educational outcomes such as trying hard at school, doing well at school, and making plans for the future.

It is evident from this brief review of the literature that some endeavours have been made to evaluate/consider Pasifika student success from a variety of different perspectives. This study builds on the results of these previous studies.

6 Challenges

The progressive success of this project has been an increased gathering of and access to Pasifika student data by some of those tasked with supporting Pasifika success at the three tertiary institutions. Throughout this project, team members spent time consulting with a wide variety of staff at each institution to help determine areas of priority in student data needs, including senior managers, student reporting units, admissions and enrolment, academic services, teaching, research, and support staff. Research team member Dr Elena Moltchanova was able to provide key statistical advice on the priority set of data variables and robust approaches to the data.

Due to the differences between the institutions in programme levels offered and grading systems used, there were challenges in establishing a consistent dataset. This led to a focus on working primarily with the UC data set, from which a predictive model was established and then applied to the Lincoln and CPIT data.

7 Findings

This section presents the findings firstly in respect to the data gathered of the eight Pasifika students focus group discussions and secondly, quantitative data gathered from each of the institutions will be also presented in graphs. This mixed method approach has provided a rich insight into differing views of success, as well as the hard data that institutions and government bodies rely upon to illustrate the success of cohorts of students at various institutions.

7.1 Qualitative findings

The research findings are presented under the three themes that emerged from the data, each of which had clear links to students' perceptions of success:

1 Cultural values, where student responses to success are aligned with the cultural values identified in the Fausiga o le Fale tele frame.

2 Effective support factors: institutional support, making connections and external support.

3 Suggestions for improvements: institutional services, finances, and pedagogical approaches.

7.1.1 Success aligned with values

Data analysis of the student responses revealed an alignment of student views of success with values such as commitment, service, responsibility, and family as identified in The Fausiga o le Fale-Tele model used to demonstrate our research process. The strong connectedness of the student views and the model encouraged the use of the frame to identify, explain, and analyse the responses. For example, the notion of *alofa*, symbolised as the middle post of the three central posts from the Fausiga o le Fale Tele, is explained as love, compassion, and commitment igniting action; it is the underlying motive for all we do. *Tautua,* the post to the left of the middle post, is then described and explained as vae o le alofa – 'the legs of love' – the service and responsibilities that demonstrate the *alofa.* F*a'aaloalo,* the third central Post (to the right of the middle post), symbolises respect and

dignity, and is the method or approach we use in carrying out *Tautua* (service and responsibilities). The three notions are inherently tied together and operate in tandem, for instance in examining the response of the following student, his values are clearly identifiable:

> *"I think for me I know when I'm succeeding – when I put on that {gown} like when I graduate (and) hopefully get to give back to the community – back in Samoa they have a saying that it takes a community to build like a successful student, so I know when I'm succeeding {is} when I help the developments of Samoa and help the community, and the basic definition for development is the making of positive changes in the lives of the people, so that would be a good thing to do when I succeed, like make positive changes in the lives of people."*
>
> *"Probably finishing my qualification and to serve my community, because it is quite easy just to walk away and say 'yeah, I will just do this job, cruise it, travel the world', but, yeah, doing something that actually means well and service for my community."*

These students demonstrate notions of *alofa*, *tautua*, and *fa'aaloalo* in the way they express their commitment to giving back, helping the community, aiming to make positive change in the lives of people.

Additionally, Pasifika students' views of success were connected to family, sustained by the following responses to the question of what success means:

> *"It means family, my family, a community, my family means respect and an acknowledgement of my parents, my elders, etc. But it means inspiration; provide inspiration to my children, my nieces, my nephews."*
>
> *"Well, success for me is I firstly want to get my degree. Because of the community work I do, I want the degree to sort of solidify the background that I have and also open new opportunities for me and for me to use that for the work that I do with our people. Success would be meeting the expectations of our community, not just for me and my family, but so that I can use that sort of like a leverage point to help others as well."*
>
> *"Mine is making my parents happy, I think if I end up in a factory that's where my parents were and my parents come here to give me a better future so if I end up in a factory that's not doing them justice. I think Pacific trades training is a good opportunity for us Pacific people."*

These responses demonstrate that for these Pasifika students, being successful comes with great responsibility. Furthermore, the responsibility to be the best one can involves being excellent role models for younger siblings, their own children or the next generation of Pasifika students coming through. Pasifika student responses demonstrate an acute awareness and an acknowledgement of a 'bigger picture' in terms of family sacrifice and the sense of service and responsibility (*Tautua*) that comes with success, as this student response implies:

> *"I mean in our culture it's like our parents and our ancestors have made sacrifices for us so that we can have a better future…we can pay them back and give them their due respect..."*

"Yes, when I first heard that (what does success mean for you?), I thought, oh that is just a Western social construction isn't it, you know! But I do know that I came to the Academy because of social justice, wanting to speak from the margins to the centre, that I use my scholarship. The end result is that I am in a place to leave open space for others to enter. I just acknowledge that being here is already a privilege that you are going to walk out the door with letters behind your name, you are already successful in one sense, but it was about the aspirations that I had for others."

7.1.2 Success aligned with dispositions

Some Pasifika students highlighted success as being of particular dispositions that demonstrated the attitude of never giving up (*finau*), perseverance (*tauivi*), determined (*finau*), willingness to try hard, or making the effort (*loto taumafai*). These aligned with the list of dispositions highlighted and symbolized by the support posts in the Fausiga o le Fale Tele model (Luafutu-Simpson, 2011: 43):

"…*persevering through it, even when things get a bit hard and you think 'oh, can I do this?' and then you just keep going."*

"Like, well obviously, like your grades, like, if you're getting above Cs I guess you can know, like, you're trying your best… But, like, if I've finished it and I know that I've done, like, the best I could do I, I think that's successful for me."

*"I have problem with reading and my spelling but given a hammer and nails I can go hard out, for me it's kind of hard for me to get a job out there because of my illness, I have… (a learning disability) and every time I go and try to look for a job, when they turn me away, I always go knocking on another door you know…**that's what success is for me**…they shut the door on you, knock on the other door, you know, that's what success is for me."*

"It's the little steps that we've taken, yes, we made it to class, yes, we got that assignment in on time."

From these student responses we can see that success is not just in the final outcome but it is also about how one goes about achieving that final outcome.

7.1.3 Success aligned with individual outcomes

The third domain that emerged was a cluster of responses that viewed success in terms of specific outcomes for the individual. This view of success predominately focuses on a favourable outcome. TEC defines success as "attainment of higher social status…" or "an achievement of a goal". These definitions also suggest success is perceived as an economic or financial outcome. Students said the following:

"I don't want to just be…passing I want to prove to myself that I could get higher than achieved and not just stay at that normal rate."

".. *Success would be achieving your goals, you know, setting your goals so then you are achieving the outcomes that match your goals."*

"Success is being able to come out completing your journey, so whatever it is, whether it's completing a degree, or fulfilling a course, being able to do it to the best of your ability."

> *"Like before I came to Uni I thought, I mean, and I still think this, success to me is still all about making your way to the top."*

> *"Finding your purpose in life, I think that's what success is 'cos…you go down different tracks and then you find that that's not what you want and you don't have a passion to do these things, and now that I am here at CPIT. I never thought I would be here but I am passionate about this and I'm wanting to learn more."*

These Pasifika students' views of what success means for them are consistent with the generally accepted first world view of success. However, it has been highlighted that success is essentially subjective. ACE Aotearoa (2014:21) suggests " …the true meaning of 'success' for any given person depends on what it was that they had desired, planned, and attempted." Notwithstanding, when students viewed success as completion of a qualification or getting a better job, it was often followed by a rationale of how their achievement would impact positively on family, siblings, children, and the next generation – as is clearly demonstrated in the following Pasifika student responses:

> *"…doing it not only for yourself…but your family as well."*

> *"…also helping other students …that may be in high school to make a goal to come to university or polytech."*

> *"…before I came to CPIT…I was working different factories… And, like, what I say, I just want to run my own business but first of all I have to get this qualification…, get it out of the way and once I have done that…everything will take off,…I don't want to go work for someone else, you know, you will make them succeed but not you, you have to do things for yourself and for your family."*

7.1.4 Success – challenging perceptions

Another view of success from these focus groups involved a desire to change negative perceptions and stereotypes of Pasifika people by society in general.

> *"… we let our own stereotypes stop us from moving forward…as Pacific people when someone does something wrong everyone looks at us but when someone does something right not many people look. So I wish that that could change…and then things would probably start moving forward."*

This also connects to the sense of responsibility (*Tautua*), to the collective good of the community and the values of commitment and compassion (*Alofa*).

7.2 Effective Support Factors

Pasifika student responses identified a variety of factors that help them achieve their goals and be successful in the way they perceive success to be. These factors are categorised under three main areas:

1. Effective institutional support
2. Making connections
3. Key external supports

7.2.1 Effective institutional support

Pasifika students identified elements or influences within their own institutions that they found effective and supportive. These included Pasifika support teams, specific Pasifika and non-Pasifika individuals, lecturers and tutors, and aspects of the library services, as well as security services for some. Pasifika staff and Pasifika teams that offered tutoring programs and mentoring services also rated highly with students, who gave specific examples of how they felt more at ease with the Pasifika staff they connected with on a cultural level and, therefore, it was easier to build relationships with those staff:

> *"Oh, yeah, they keep you on track, eh, like if you're not here he comes and finds you and brings you to course. He rings and then he will come to your house and get you…just to keep us in course especially with my timing if you're late – good luck…yeah, it's good to have someone."*

> *"I don't think that our Pacific students would have progressed this far without this tremendous support and the difference that the PDT team has made and so many students, like for example, the (UCMe) XL programme that they are running. It is a lot of time, it is time consuming and it is much of their – you know, when you are connected to our people, you are making connection, you can't just go lip service, you actually talking with your heart and your head and your soul, your everything – that's a lot of commitment, which puts a lot of… it's very stressful because it takes a lot of effort…but the work that they have done and that Liz plays within that team and connecting up with the Vice Chancellor and the other people in the hierarchy, and I think she has done a tremendous work"*

Students referred to teams such as PDT (Pacific Development Team) as being the 'go to people' simply because of their warm and friendly manner and their willingness to help. Students stated that this type of service supported them more effectively as Pasifika staff, being Pasifika themselves, were able to understand them better and made them feel 'less judged'. This student's comment illustrates this in their statement:

> "*I've probably used every service possible since I have been at Uni, just because I can, and I felt that they should help me. Of course all of them weren't for me – most of them weren't actually – but, yeah, especially for my last couple of years at Uni the PDT were instrumental in helping me, so it would be all of them on the ground floor,…so, yeah, I think that they just hold value in terms of being Pasifika at University and they hold the strings for us."*

Programmes such as UC me XL also helped in introducing high school students to the options of a University pathway, making it more of an approachable option. Students mentioned programmes such as 'Jandals' at UC, which provided informal and fun opportunities for students to gather together to get to know other students and also find out information about other services available to them. The 'Jandals' programmes highlight the different services to students at different times by inviting advisors from the Academic Learning Centre to speak to students about how they could access those services; similar advice was provided for the Health centre and other relevant services.

7.2.2 Making connections

One of the main reasons students rated examples of support above others was the importance of 'connections' (as in the comments above). These connections form the basis of relationships and instil a feeling of belonging in students, which research shows builds confidence and develops a positive identity (Osterman, 2000; Furrer & Skinner, 2003; Mila-Schaaf, 2010). For instance, some students talked about connecting with Pasifika staff at outreach programmes such as UC Me XL while they were still at high school. Students suggested that programmes worked, not necessarily because of the curriculum or pedagogy – but because of the connection to the staff who take the programme. When describing some examples of Pasifika staff support, they talked about the sense of being accepted as Pasifika and not judged. Others spoke about Pasifika values of service, love, and respect being present and demonstrated by these specific support services and individuals.

The experiences of pastoral care between various campuses were diverse. Student responses from those studying at the Trades academy were more positive about the pastoral support they received and their environment. It was clearly identified by students in trades that there was a lot more orientation towards Pasifika cultures. This was reflected in the use of Samoan language among peers and staff, having *lotu* (prayer) each morning, and alignment with values and more Pasifika students around you:

> "*…with pastoral care they come to you, they come, like, through to your class every morning just to check up on everyone and if you have any problems with other students you can talk to them and then they will talk to the teacher so they're kind of like the middle man between the teacher and you. And the difference between CPIT [trades] and other institutions is that we do lots of prayers – whenever we do, like, functions we have a prayer. We used to have prayers in our class before we started our work and haven't done that as much this year but it does help when you pray,"*

Students from other campuses suggested that services across campuses could be more consistent.

Other institutional supports include campus services such as the gym, physiotherapy, counselling, and medical services that provided practical assistance that students appreciated. Some students said they utilised these services but did not elaborate on the services as such.

7.2.3 External supports

Students identified their families and communities as their most important support while studying. This is consistent with research findings of other recent studies (Chu et al., 2013a, 2013b). As one student stated:

> *"Ok, yeah, for me, now, I think is just knowing for sure that my family, like, because I'm from Wellington, my family just keeps reassuring me that they are always there for me whether I need, if I need to go back or not, and I also find that God's brought me to, to find family down here, like people who take care of me who I like to take care of and just that whole – I think I I've been strengthened by family…God's got this great*

> *plan for me and I need to follow that and continue that and just keep striving to do better…"*

Other external support that students identified as of great significance was good advice and support from external agencies such as Study link. This agency has a major impact on how students are able to access finances, which can affect stress levels should the process be held up even before students begin their studies. Good guidance about managing their student loan or allowance application therefore contributes towards a more stress-free start. Students who had access to scholarships were less affected by monetary anxieties. The issues of financial support that emerged in this study reiterated the findings from other studies (Chu et al., 2013a), where finance was shown to be a major issue for Pasifika students when studying. This will be discussed more fully in the next section.

7.3 Student suggestions for improvements

In the exploration of Pasifika student views and perceptions of what success meant for them and what helped them in their pursuit of success, discussions also identified barriers to success. This section illustrates students' views on issues or approaches that did not work for them. This might be considered a deficit approach; however, if we want to see transformative change take place, then examining student views of what they see as barriers to their views of success need to be included. These perceptions provide valuable information and contribute to the development of the 'toolkit', a major outcome of this project. The suggestions will be presented in three general areas:

1. Institutional services
2. Finances
3. Pedagogical approaches

7.3.1 Institutional Services

Pasifika student responses suggested a number of things they would like to see improve or increase within their institutions.

7.3.2 Increase Spaces

Students commented on the lack of space designated for Pasifika within their institutions. For example, CPIT and Lincoln students have no specific spaces for Pasifika. While UC have a Pasifika student space, UC students raised the promise of a 'fale' on the UC campus as discussed a few years ago. They still are waiting for this is to be realised. To exacerbate this further it appears that Pasifika lost even more space after the earthquake. There is hope that this will change with the rebuild. LU Pasifika students commented on the lack of informal spaces where they can gather informally.

Studies (Airini et al., 2010a; Chu et al., 2013a & 2013b have shown that culturally enhanced spaces at tertiary institutions are a significant factor in increasing Pasifika students' sense of belonging and must be considered carefully if institutions are serious in wanting to improve Pasifika success. Other studies also concur with this position, stating:

> The creation of culturally thoughtful and nurturing teaching spaces is vital to the learning experience of students… Spaces that nurture specific

> cultural values such as collectivity, relationships, identity and togetherness are beneficial in enhancing the Pacific students' journey to success. (Chu et al., 2013 a :93)

7.3.3 Engaging Relationships

Students want to see a more proactive and engaging approach by all student support services, specifically proposing that relationships be the focus over process. For instance, students at all institutions identified that enrolment processes and criteria need to be explained more carefully and consistently and would prefer a face-to-face approach rather than a referral to a website. A more nurturing and friendly staff approach helps alleviate initial concerns for new students intimidated by a big and unfamiliar institution. An increase in Pasifika pastoral care was suggested by all student respondents.

7.3.4 Improve Communication

Some students at CPIT talked about the lack of information they received on what support was available to them. Students believed it would be more beneficial for them if information was presented to them in a variety of ways, as most were unaware of support services at CPIT. Some had sought help when they needed academic support, but were unclear about what academic support was available. Additionally, when asked about Pasifika spaces at CPIT students indicated:

> "*I only know of that one room…CMPA, I've registered with them, but that's about all, I put my name down and said that I was Samoan and, umm, and they were, like, 'oh, sweet, we'll get in contact'. Umm, I got an email about a free barbeque and that's it – free food, but that's all I've heard from them…"*

Other students openly shared their disappointment with the lack of communication and follow-up and suggested more engagement was expected.

> "*Look, to begin with I was really disappointed, when we had our first day, ummm, they had all these people that, you know, were supposed to come in and talk and, umm, you know, say what they – you know the services they offered – and there was someone supposed to come from CMPA the Māori and Pacific. Umm, and no one turned up and it pretty much started from there, ummm, no one has come to say hello – oh well, Ivan last year – but aside from that no one has said 'oh, if you need help you know we're here, this is what we offer, do you know about this scholarship or you know'… a group meeting or anything like that – just to get together – and, yeah, so yes, very disappointed…"*

This highlights a need to market and promote services proactively in a more rigorous way.

7.3.5 Financial Difficulties

Lack of financial support has affected study for a number of students, causing some to drop out to find work. Others reported having to face financial hardship and being unable to afford bus fares to get to their course. A specific issue for Pasefika Trades students is the work placement hours required for the course. Some students struggle to find placements, despite good support in place through Pasifika staff support. Some students also mentioned that not being paid for work placements is an issue for them. However, others noted that being paid for work placements can lead to some students dropping out

to take up work rather than completing the course. This makes this issue difficult to solve effectively:

> **"***Like it's kind of hard for me to come in to course and really hard for me to come in to course, I don't have the money to come in so sometimes I bike or, you know what I mean…I pay $150 board, rent for the home, bond, I mean rent to my cousin so it's kind of hard, to be honest, getting here and it's hard to pay my rent…"*

Many students at the Trades academy found Study Link applications difficult to comprehend and engage with, especially initially. They felt that more on-site visits from Study Link to help students get their Study Link sorted would be really useful to them, as an hour visit was not sufficient. A number of the students had been unable to access financial support from Study Link and would have liked more one-to-one assistance. Unfortunately, some of the students were ineligible for Study Link as they had not been in New Zealand long enough, which put them in a more precarious financial position. The student's comments below show how significant study link is to helping sort out entitlements:

> *"I've used study link when it comes down, but I don't know if that's through CPIT when they have, like, a day where its study link stay for lunch time… yeah, and I've used it but it didn't help much, I think there's a big disconnection with because for us as PI people money's very important, our family needs money to put food on the table so if we don't understand how study link works we don't get money, then our parents get upset because they think you're wasting your time now go and do this where you could be working for us…"*

Students suggestions included the need to offer more scholarships and assistance to Pasifika students and would like these forms of assistance advertised externally to high school students thinking of tertiary education, and internally communicated to students on campus; and also communicated in a more personable and timely fashion. Furthermore, students at CPIT suggested that when Trades recruitment in the community, e.g. at Pasifika churches, is being implemented specific information sheets and Study Link information should be written in a range of Pasifika languages, to better inform and engage students and families.

7.3.6 Pedagogical approaches

Pasifika students believe that within the teaching and learning of courses there is a privileging of western cultural capital over other cultural world views. For example, students talked about the value in Pasifika cultures of interdependence – working together as opposed to the expectations of institutions that students become independent learners.

Other examples of what students considered culturally inappropriate was a particular leadership programme aimed specifically at emerging leaders at UC. Some Pasifika students found this programme was not at all considerate of Pasifika values and perspectives of leadership. In the opinion of this student focus group, facilitators at this emerging leaders programme lacked cultural competency, with lead facilitators using profanity in their presentations as a matter of course, casually sitting on table tops, and organising events on Sundays when most Pasifika families might be attending church:

"the mentoring service provided here – not provided by PDT, the one provided by the 'Uni' – they organised the Emerging Leaders programme and I am on that but, yeah, I have had quite a few problems with that because of institutional racism, lack of cultural competency; not just me, there were other students involved, yeah, it was difficult to be involved with – just – organising events on Sundays and sitting on tables…"

In a similar vein, students suggested there was a need to include their cultural perspectives in other pedagogical practices, i.e. to encourage more study groups, given that they like to work together in teams. Students also suggested the need for more Pasifika content in the curriculum throughout their courses of study, making study more relevant and consistent with the contexts from which Pasifika learners come and in which they live. More Pasifika teaching staff would allow institutions to affect change, as the assumption is that Pasifika staff could draw more easily from their own lived experiences. A further suggestion by students was for more cultural awareness of Pasifika responsiveness training for all institutional staff, as this would result in culturally appropriate practices and more sensitive and enriched teaching approaches:

" Oh well, I'm thinking about the, maybe the content of our degrees, because there is nothing on our nursing degree – we got 40 minutes and it was a mental health paper with Pacific Island people but that's all we had, you know, that's when you look at the stats in Christchurch and the stats have Pacific Island people high numbers in the hospital especially with our children, you know, but it doesn't reflect in what we've been taught at all and that's really disappointing…I mean just some things you hear your classmates say and it's like – what? – you're really going to really offend someone if you go out there like that…"

7.4 Quantitative data

The statistical modelling on UC_Pasifika student data undertaken by Dr Elena Moltchanova (UC) found that involvement in any Pasifika support programme made a significant difference to passing courses. This modelling was then used to predict a similar result if students at CPIT and LU instigated specific Pasifika support programmes in their institutions.

In the initial statistical testing with the UC Pasifika student data, we found that when comparing pass rates between participants and non-participants, the effectiveness of the programme varied significantly between various demographic groups. The identification of specific demographic data needed to support robust assessment of programme effectiveness has been a beneficial outcome of this project in supporting development of relevant ongoing reporting needs to monitor effectiveness of practices intended to increase Pasifika success. When talking about effectiveness one must keep in mind two ways of approaching analysis: (i) the estimated effect size (i.e. difference in passing rates); and (ii) the statistical significance of the effect traditionally expressed via p-values and reflecting our certainty of the existence of a non-zero effect. While programme participants were found to perform better on average than non-participants over all demographic groups, the differences were especially noticeable for Pasifika males and females between 20 and 24 (Fig. 1), those studying at 100 level / first year (Fig. 2), those from decile 1 schools (Fig. 3), and those over 35 (Fig. 4).

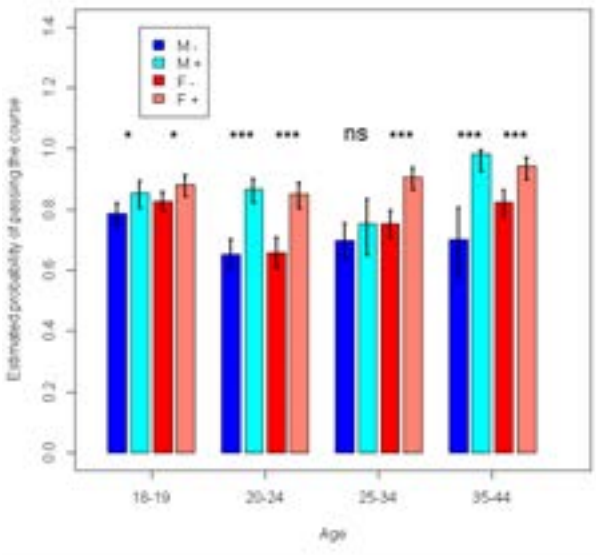

Figure 1: Effect of participation in any programme (+) on the probability of passing the course, by gender and age. The statistical significance of the effect is reflected in notation: 'ns' – not significant, * - *P*<.05, ** - *P*<.01, *** - *P*<.001. (The estimated probabilities shown are for a student from 6th decile school, doing 2nd year in UC, 200-level course, in 2014.)

The passing rates for students aged 20–24 were significantly higher for programme participants than for the rest (86% vs 65% and 85% vs 66%).

Pasifika enrolled in 100- or 200-level courses (Fig. 2) also showed a strong effect of engagement in a programme, with a large increase in pass rate (30% and 21% respectively).

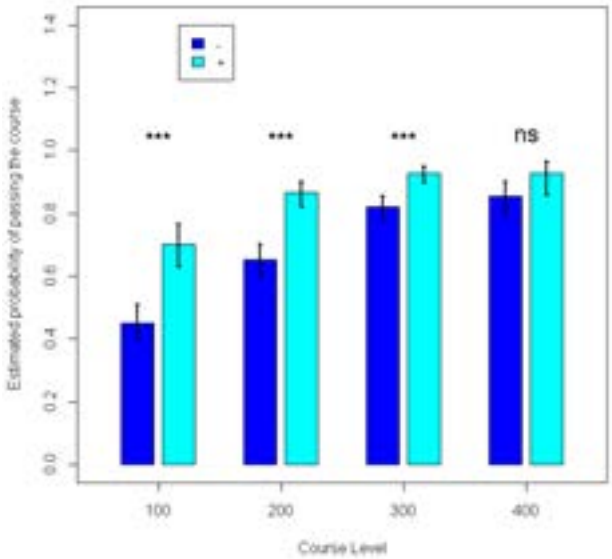

Figure 2: Effect of participation in any programme (+) on the probability of passing the course, by course level. The statistical significance of the effect is reflected in notation: 'ns' – not significant, * - *P*<.05, ** - *P*<.01, *** - *P*<.001. (The estimated probabilities shown are for a male student aged 20–24 from 6th decile school, in 2014.)

Pasifika students from most decile schools showed a positive effect on pass rate when engaged with a programme, but decile one schools (Fig. 3) showed the biggest spike with a 31% increase in pass rate associated with participation in a programme.

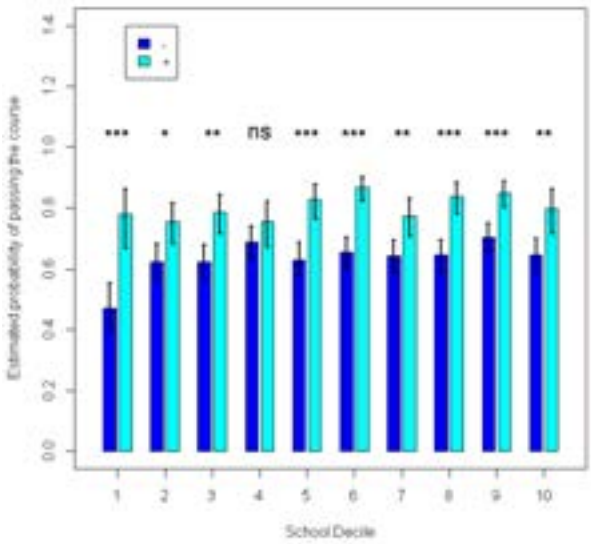

Figure 3: Effect of participation in any programme (+) on the probability of passing the course, by School Decile. The statistical significance of the effect is reflected in notation: 'ns' – not significant, * - *P*<.05, ** - *P*<.01, *** - *P*<.001. (The estimated probabilities shown are for a male student aged 20–24 doing a 200-level course, in 2014.)

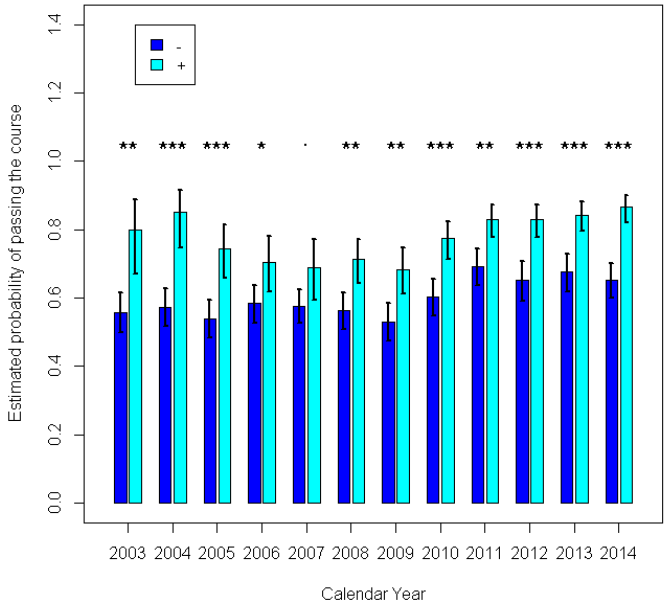

Figure 4: Effect of participation in any programme (+) on the probability of passing the course, by year at Canterbury. The statistical significance of the effect is reflected in notation: 'ns' – not significant, * - *P*<.05, ** - *P*<.01, *** - *P*<.001. (The estimated probabilities shown are for a second year male student aged 20–4 from 6th decile school).

Supplementary Tutoring and Mentoring programmes show the largest affects overall on pass rates, although participation in any programme shows a positive effect on pass rates.

Any assessment of the value of Pasifika support programmes to equity goals must assess these findings together with the overall rate of Pasifika achievement increases over the same time period. When both are taken into consideration, it is evident that the rate of passing courses for students who participate in programmes has stayed fairly consistent in the last 10 years (Fig. 5), while the rate of successful course completions for Pasifika overall has improved, but not at a rate that keeps pace with the improvement of other ethnic groups (TEC 2014). The effect of participation appears to be supporting the maintenance of Pasifika pass rates, rather than adding to significant yearly increases towards parity.

7.4.1 Summarising the effectiveness of Pasifika support programme participation at UC

Overall, those students who have participated in any programme had a pass rate slightly higher than those who did not (63.1% vs 62.0% respectively). However, there were considerable differences between various demographic categories. For example, the difference was especially noticeable for the students coming from the 1st decile schools, those doing 100-level courses, and those 20–24 years of age or over 35.

The overall difference in passing rates is especially noticeable when comparing PASS users to the rest (68.3% vs 61.2%) and PASS Mentees to the rest (66.1% vs 61.5%)

According to the best fitted model, if all the students included in the dataset participated in the PASS User programme, the overall passing rate would increase from 62.7% to 75.9% (95% CI: 75.4–76.5).

7.4.2 Applying the predictive model to CPIT and Lincoln

The model of pass/fail rates estimated from the UC data was applied to the demographic data from UC, CPIT and Lincoln University and the estimated and observed pass/fail rates were then compared using the apparent error ratio (AER), which reports the proportion of incorrectly estimated outcomes. The demographic data included gender, age, school decile, calendar year, and year at the institution. Only students 18–34 years of age were considered, since the effects of the PASS program in UC could only be estimated for that group. The AERs for UC, Lincoln, and CPIT were 32.5%, 47.3%, and 39.6% respectively. The perfect AER would naturally be 0%. The estimation errors can be due to other factors influencing the course outcome but not included in the model as well as to difference between the institutions.

The same model was then used to predict the difference in the pass rate resulting from introduction of any Pasifika support programme. For Lincoln, the pass rate was predicted to increase from the 2014 rate of 49.6% to 58.7% (95% CI: 57.1%, 60.8%), whereas for CPIT the pass rate was predicted to increase from the current (2014) 73.6% to 83.8% (95%CI: 83.4%, 84.2%). The potential effects of a being a PASS supplementary tutoring user were particularly pronounced, with predicted pass rates of 77.1% (95% CI: 75.1%, 79.1%) for Lincoln, and 81.2% (95% CI: 80.5%, 81.8%) for CPIT.

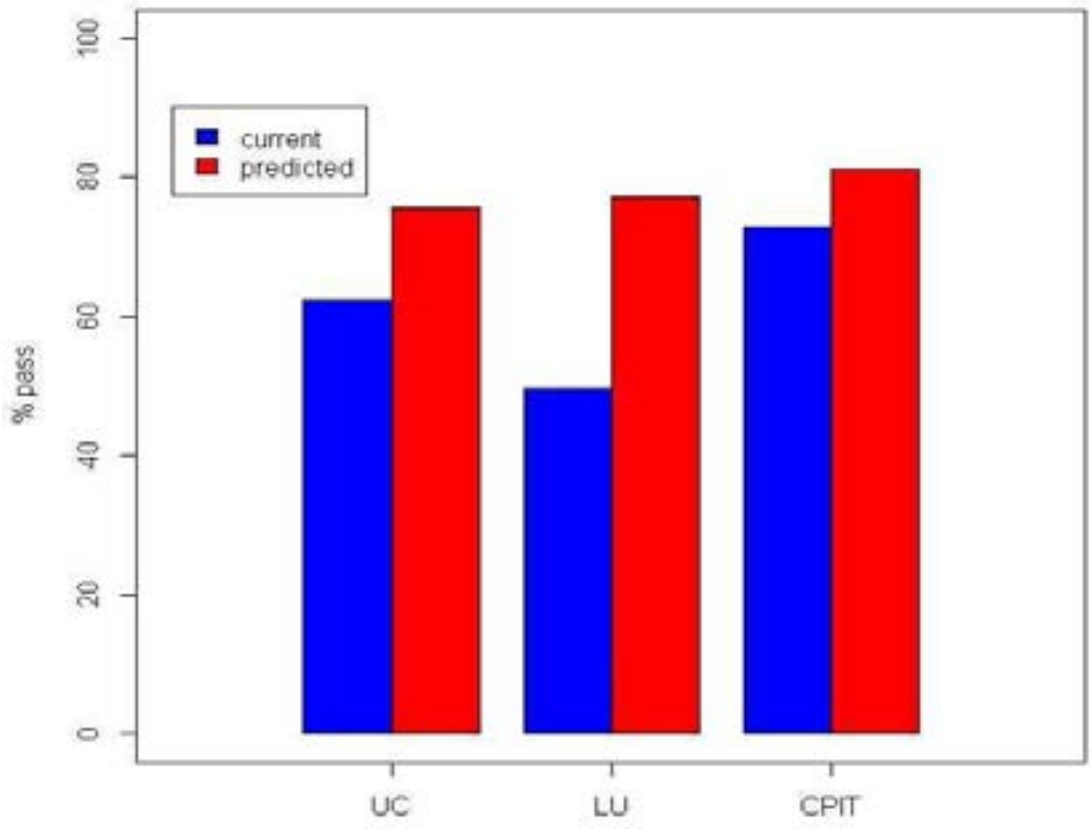

Figure: 5 Predictive model of likely effect on estimated pass rates after participation in a supplementary tutoring programme (based on results for participation in PASS supplementary tutoring at UC). Current (2014) pass rates (blue) and the pass rates estimated for the hypothetical situation where every student is in a supplementary tutoring programme (red).

Some limitations of the study should be taken into account when considering the above results. First, the course levels are not necessarily comparable across the institutions and the above numbers were produced assuming year 1 is equivalent to 100-level courses. Second, CPIT student data included a 15–19 year old age group range rather than an 18–19 year age group. The number of domestic CPIT students in this age group with adequate demographic data constituted only 6% of the sample and thus would be unlikely to influence the results. Third, as AER rates quoted above show, the model manages to explain only about 60% of the variation in the grades across the institutions. The other 40% must be due to factors not considered in the study. Nevertheless, despite these considerations, the results of this study show that there is a clear gain in passing rates to be achieved via introduction or increased use of academic support programmes.

In order to gauge the effectiveness of any new programmes or increased uptake, it will be essential for ongoing data collection and monitoring to include demographic and educational performance and programme participation data.

8 Discussion

E dua nomu waqa levu, e dua nomu vusu levu.
If you have a great canoe, great will be your labour too. Meaning – **success** requires a lot of effort. (***Fijian proverb)***

This section of the study gathers all the threads together, weaving an analysis through the discussion of the findings, and in the light of what previous and current research tells us. From this analysis, recommendations follow that will inform the 'Toolkit' proposed for the three institutions. Quantitative data gathered from the three institutions will also be discussed, and will inform the proposed tool kit.

8.1 Student voices

This report continues to use selected student voices throughout this section to amplify relevant Pasifika student perspectives.

8.1.1 Cultural values – a significant factor

Ua so'ona mitamita le manu o le tava'e i ona fulu,

> Meaning: the tava'e bird is proud of its feathers. The proverb encourages appreciation of ways of knowing and being; respectful pride in identity as an individual and as part of a community; and the sharing of who we are (Mulitalo-Lauta 2001).

The Samoan proverb above highlights the importance of belonging in the development of identity. This is congruent with the findings from this study in which Pasifika students' definitions of success predominantly include cultural values such as *alofa* (compassion and commitment) and *tautua* (service and responsibility towards their families and communities). This clearly demonstrates that success is inextricably linked with families and communities. This warrants a deeper examination to clarify these cultural values and their significance for Pasifika students. Silipa argues that the reasons for this significance are the culture within which the students have been raised (Silipa 2008; Tuia 2013). Silipa (2008) exemplifies this connection to family from his own personal experience:

> In my own experience as a student, a teacher and later as a university student, the inspiration and motivation behind my undertakings and dispositions have come from my empathetic relationship with my 'āiga, community and society…. Furthermore, my cultural connection to elders and mentors, both past and present, became the impetus for me to strive for success. (Silipa 2008: 25)

Tui Atua (2009:1) explains this deep sense of commitment further, from a Samoan sense of belonging:

> "I am not an individual; I am an integral part of the cosmos. I share divinity with my ancestors, the land, the seas and the skies. I am not an individual, because I share my tofi (an inheritance) with my family, my village and my nation. I belong to my family and my family belongs to me. I belong to my village and my village belongs to me. I belong to my nation and my nation belongs to me. This is the essence of my belonging."

The Pasifika students in this study were acutely aware that a higher qualification creates richer opportunities. This provides them with the motivation and determination to pursue successful completion, notwithstanding the hard work expected. However, this study also affirms what other studies on Pasifika success highlight: success is never just about the piece of paper but also about what the piece of paper represents for their family and for the greater good of their Pasifika community (Silipa, 2008; Airini et al., 2010a; Chu et al., 2013a; Tuia 2013).

Airini et al. (2010a) reported more successful learning when they experienced more positive links between culture and university studies. Furthermore, an increasing body of recent work focusing on Success for Pasifika in Tertiary Studies (Mara & Masters, 2009; Luafutu-Simpson, 2011; Newland et al., 2011; Smith & Crane, 2012; Horrocks et al., 2012; Fiso & Huthnance, 2012; Tuagalu, 2012; Tomoana, 2012; Chu et al., 2013) supports previous studies that have advocated similar messages for appropriate, responsive cultural content, increased spaces, increased Pasifika staff, and diverse pedagogical practices within tertiary institutions.

Luafutu-Simpson (2011) also argues the need for teaching environments to accommodate diverse world views and 'different ways of thinking when presenting knowledge to diverse communities', proposing that the dominant method or view is not always the best fit. This argument is consistent with what Pasifika students have raised in this study concerning the lack of Pasifika content throughout their courses. This is exemplified in the following student response:

> *"…I'd really like to see a bit more like Pacific Island resources, like when we're doing assignments so we can put that into our studies, because it is good for other fellow students that don't know anything about Pacific Islanders to, like, learn from us…and especially in the field of social work, we're going to come across a lot of clients that are Pasifika and a lot of our class mates don't know the first thing about Pasifika. I personally don't know a lot, because I wasn't brought up Samoan …I'm only just – since I started doing social work, that I have actually started to connect with it."*

The fact that student responses are still saying the same things earlier studies established in previous decades (Jones, 1986; Pasikale, 1996; Mamoe, 1999; Petelo, 2003) suggests that transformative change has yet to arrive. For instance, Jones' study (1986) asserts that the New Zealand school system exists to maintain the existing social relations of dominance and subordination. Jones's study explains how teachers unwittingly encourage the active participation of certain students through pedagogical interactions that preclude Pasifika students from acquiring the relevant knowledge or skills. Petelo (2003), in her study focusing on Samoan students at a New Zealand university more than a decade later, also highlights institutional barriers. In her study, she revealed a University's exclusive environment, and asked the hard questions such as "Whose knowledge is taught?" She states:

> "The knowledge taught and accepted in this institution is monocultural and draws from European traditions… [if] this University continues it exclusionary practices, which deny its place in the Pacific or in the

> developing the future of the Pacific, participation, retention and continuation of Pacific students will not improve to any significant extent". (2003: 299)

Some of these practices, attitudes, and under-performance are still prominent today in tertiary education classrooms, as can be seen in findings of this report and current literature reviews.

8.2 Building on institutional capacity

Given the cultural values discussed in the previous section illustrate a significant point of difference, an exploration of how we can gauge, accommodate, and integrate Pasifika cultural values within the institutions is appropriate. This section focuses on examining student voices on building institutional capacity in relation to academic interface, organisational practices, and social engagement. Additionally, suggestions proposed by students in this study will be compared with what other studies have reported. Recommendations will follow and these will be added to a 'tool kit' proposed for the three institutions to consider. This tool kit is part of the change strategies suggested by this study to help tertiary institutions build on what they currently provide to further enhance Pasifika students chances at succeeding in their studies.

Institutional culture can be experienced at three different levels: 1) Academic Interface, referring to teaching and learning approaches, content and knowledge delivery; 2) Organisational practices, which include administrational processes and support services available; and 3) Social engagement in the informal non-teaching spaces and activities. All three levels play important roles in student life on campus and this section will look at building capacity within these three main areas.

8.2.1 One: Academic interface – the approach and the content

Other studies have shown that institutions that put the learner at the centre, report an improvement in students' sense of belonging. These institutions are where students experience good quality teaching and where diverse learning needs are acknowledged and accommodated (Yorke & Thomas, 2003; Zepke et al., 2006).

The different examples of teaching practices identified in this research project reinforced the student's sense of belonging in the institution. Pasifika student respondents at CPIT Campus identified their disappointment and feeling of inequality because of a lack of appropriate Pasifika literary resources. They were unable to draw from their own experiences and have those experiences backed up by texts and other resources:

> "*…even in, like, the Pasifika section in the library is a joke, it's a joke, man…it's like a book shelf, I can probably go round it in, like, a couple of minutes…like, for us, looking for different theories or something like that , there's nothing there…"*

Whereas, those from the UC emphasised how the specific library services offered were a great support, and the postal service acknowledged the different family situations that students experience, as this student acknowledges:

> *" The library, having the books being able to be sent out to you is just brilliant, because you can just jump the catalogue at 10pm at night, the children are in bed, order, and that makes a huge difference, post-paid stuff – that makes it a lot easier for me, so that is really nice…"*

Another area student respondents from the three institutions found lacking was the Pasifika content in courses and papers. Again, this concern is highlighted in other studies such as Newland et al. (2011), Tuagalu (2012), and Horrocks et al. (2012). These studies found that those pedagogies and practices that lead to success for Pasifika learners include curriculum content and teaching approaches, but these are often not widely practiced in institutions. These teaching approaches take account of the learners' culture, and include tutors using Pasifika artefacts as models, symbols, metaphors, etc., as visual aids, using Pasifka language in the tutorials and collaborative arrangements such as group work. Providing opportunities for learners to talk about what they are learning also works best for Pasifika students (Newland et al., 2012).

This discussion led to students suggesting that more Pasifika tutors, staff or even guest speakers who could contribute their experiences and areas of cultural expertise would make the learning more relevant to their own contexts:

> " *Ummm, I just think it would be good to have, like umm, like, Pasifika people come in and contribute to what we're learning from a Pasifika perspective…someone out in the community who are in our field, they can tell us what it's like and tell our, you know, fellow students what it's like and, you know, don't bunch us all together…and, you know, it would be nice to see some Pacific Island stuff up, you know, apart for the Samoan week where we have a token tapa cloth up…even get the tutors maybe when it's, like, Samoa language week or Tongan language week or whatever language week to …learn some greetings to say in class, you know…that they greet us in the mornings."*

LU students went further and suggested a scenario-based training that was relevant to Pasifika communities back home, given that what they learn in New Zealand needs to be relevant to the work they will do when they return home from scholarship. This student respondent explains further:

> "*For me [what] Lincoln is teaching me, it's general…if we go back to the country I will try to understand the concept of my area and try to work around that but the concept is from New Zealand and how to adapt that idea – it's going to be quite hard … so here in terms of agriculture we are learning things of the temperate region, especially the plants, the crops, and the system that they use is quite different."*

The difference in quality of academic services and the lack of Pasifika content in the curriculum in some tertiary institutions has been shown to have an impact on students' experiences and outcomes. Institutions could draw on those models that are working well for Pasifika students at the institutions and which have been identified and implemented as positive academic practices to improve the Pasifika student experience further.

8.2.2 Two: Organisational practices – services offered services preferred

All focus groups mentioned the support services targeted for them, and while one institution's specific Pasifika team was seen as highly proactive and communicative, another Pasifika team in a different institution was not as highly regarded by their Pasifika students, while the third institution lamented the lack of a visible Pasifika support person and any designated Pasifika space. This again highlights the differences in institutional and team structures, and while comparisons might be useful it is not the purpose of this study to highlight one over the other, but rather to identify what is currently successful in improving tertiary study achievement for Pasifika. What has been shown to work in other studies and through the findings of this study include regular communication, regular engagements through a variety of ways – emails, non-academic fun events, etc., where there are multiple opportunities to get to know other Pasifika students, staff, and services available on campus. Additionally, positive advising (regular follow up phone calls, emails, and notices) was valued by students:

> *"PDT has helped me to keep on track with all my stuff because I get so busy that I forget stuff but it's when PDT tell me 'hey you forgot about your work', or 'you've forgotten about this assignment' or something like that, that's how they have contributed to my success."*

8.2.3 Three: Social Engagement – spaces and faces

Airini et al. (2010a), Fiso and Huthnance (2012), Horrocks et al. (2012), and Chu et al. (2013a) have all discussed the importance of non-teaching, non-academic Pasifika friendly spaces that allow informal drop ins and gatherings of Pasifika students. This is where students are able to meet and form supportive networks on their own. As has been illustrated in the previous findings section, many Pasifika students agreed that a specific Pasifika space was beneficial in helping students find a sense of belonging in what is often perceived as a very monocultural western environment. Catherine Ross (2008) reports that Māori and Pacific students found regular contact with other Pasifika students encouraging and motivational, and believed it contributed to their sense of belonging. This is important, as Becker and Luther (2002) suggest belonging and support may be especially important for the academic motivation, engagement, and performance of those students who come from ethnic minorities or economically less advantaged families. Furthermore, regular contact with peer support and appropriate staff contact can help identify issues that might be a barrier to successful completion and provide opportunities to resolve these in a timely manner. Such spaces should be identified and incorporated into institutions' strategic plans.

8.3 Quantitative outcomes

8.3.1 Gathering Institutional information

Challenges in gathering institutional Pasifika student data to undertake this research highlighted the need to improve reporting mechanisms at all three institutions on Pasifika support programme effectiveness. In order to assess Pasifika support programme effectiveness, institutions should gather demographic data as well as educational performance and support programme participation data. We recommend that demographic data such as ethnicity, age, decile school, course level, and grade data

should be recorded and gathered to support the kind of statistical analysis we were able to undertake with the UC Pasifika support programme participation data.

All three institutions may benefit from enhancing or initiating Pasifika support programme provisions similar to PASS supplementary tutoring and UC Pasifika mentoring at UC, especially for targeting those students who feature in the demographics where the most beneficial effects were seen from the UC programme analysis, such as students coming from decile 1 schools, those doing 100-level courses, those 20–24 years of age, and those aged over 35.

Although not modelled here, we recommend utilising the Pasifika values associated with Pasifika success in this research to develop survey instruments and face-to-face discussion questions for students to monitor regularly how well institutions are doing to support Pasifika success. Examples of themes to explore with students are: belongingness, feeling accepted, fostering of Pasifika languages and cultures, experiences of proactive advising, and teaching and learning experiences in alignment with Pasifika values such as family, love/caring, service and respect.

8.3.2 Developing a tool

The findings from the model of pass/fail rates estimated from the UC data applied to the demographic data from UC, CPIT, and Lincoln University showed that a clear gain in pass rates could be achieved through the introduction of Pasifika support programmes across all three institutions. This estimated gain was particularly pronounced for supplementary tutoring programme participation (PASS).

While these programmes have now been shown to be effective and should be implemented or continued where possible, more is needed to raise Pasifika achievement and ensure Pasifika are supported to achieve on a par with other learners, and to "reach their full potential as successful Pacific peoples with the ability to make the most of opportunities available in employment and wider society (TEC 2012:14)". The predictive model developed in this research is a tool that can guide institutions to implement strategies that focus on improving Pasifika pass rates through increasing availability and participation in support programmes like Supplementary Tutoring and Mentoring for demographics where effectiveness is shown to be significant, such as:

- students coming from decile 1 schools
- those doing 100-level courses and
- those 20–24 years of age and those aged 35–44.

However, like the TEC, the research team acknowledges, "Most TEOs cannot significantly lift their performance by doing more of what they do now." As the qualitative findings show, the focus on measuring educational performance is not the only measure of effectiveness used by Pasifika students to gage their success. Further exploration of the good practices identified at each of the participating TEOs, and the future work indicated in the implementation of our findings, highlights areas where TEOs are moving into new or extended areas of focus that indicate a widening TEO engagement with Pasifika success.

8.4 Good practices identified

This research project identified examples of good practices undertaken at each institution that endeavoured to provide successful experiences for Pasifika students. These examples have been included to provide a base on which institutions can build their current practices.

8.4.1 Good Practices at CPIT

- Pasifika Trades Training (PTT) Data gathering
- Pasifika Trades Training Pastoral Care Road map

8.4.2 Good practices at UC

- Student Engagement tool – data gathering on engagement with student programmes are able to be captured and reported, alongside educational performance data
- Statistical modelling for predictive success to continue monitoring of programmes
- Pasifika Support programmes – PASS, Mentoring, Tupulaga
- Pacific Development Team – proactive advising and events

8.4.3 Good practices at Lincoln

- NZ Aid specific student support
- Proactive advising provided previously by a Pasifika support worker. This position no longer exists at Lincoln

9 Change Strategies – Toolkit for Pasifika

9.1 Academic interface – approach and content

This study showed that Pasifika students perceived their success in studies to be linked to their families and communities and the values in which they were raised. It is recommended that, using relevant examples, institutions need to find ways and opportunities to integrate them throughout the institutional structure and course content. We need to offer more opportunities for communities to be involved rather than gather them in when wanting to consult. Invitations for events such as open days or language weeks could allow Pasifika communities to celebrate together. As Pasifika learners learn in diverse ways, it would be useful to acknowledge and leverage interdependency as important and valuable to Pasifika students as well as encourage 'independent study'.

9.1.1 Cultural responsiveness training

Building on the importance of cultural values it is also recommended that the development of a series of Pasifika cultural responsiveness professional development training sessions be undertaken and offered to all staff. This would facilitate a deeper understanding of Pasifika world views and inform new and innovative pedagogical practice and ways of engaging and connecting with Pasifika students.

9.2 Organisational practices

Some students found Pasifika support services useful and supportive; others did not – this depended on the places where they studied. In general, Pasifika students prefer these Pasifika targeted services to be proactive in their engagement with Pasifika students. They want information about scholarships or other services available to them in a timely fashion and would find regular updates encouraging and supportive rather than being provided in a random fashion with little regular contact. Proactive (assertive) advising is also recommended. Other support services staff also need to know how to connect with Pasifika students. This may mean attending Pasifika cultural responsiveness training. It is difficult to connect with people from other cultures if there is a lack of understanding around their world views.

9.2.1 Improve consistency and quality of reporting

To ensure Pasifika educational performance is progressing effectively, this study recommends that consistent and detailed reporting on Pasifika educational performance be maintained. From this study it was seen that the three institutions capacity to monitor and report regularly on Pasifika education performance rates has been erratic and inconsistent. The project team also identified potential need to improve the identification of high risk subject areas or courses for Pasifika students. Any early alerts would help develop appropriate support interventions or the exploration of necessary changes to course design.

9.2.2 Develop more quantitative tools

The collating and reporting of appropriate data on Pasifika student engagement with support programmes and effectiveness of programmes continue to be a challenge to the three institutions in this study. The challenges the project team faced in gathering institutional Pasifika student data for this study were significant enough to highlight the need for improved reporting mechanisms. To undertake ongoing monitoring of support programme effectiveness for Pasifika, appropriate demographic, participation, and pass rate data must be gathered to support robust development of the evidence base for institution specific interventions. We recommend that demographic data such as ethnicity, age, decile school, course level, and grade should be recorded and gathered to support the kind of statistical analysis we were able to undertake in this study.

9.2.3 Develop evidence based Pasifika support programmes

All three institutions may benefit from initiating or enhancing a Pasifika support programme provision similar to PASS supplementary tutoring and UC Pasifika mentoring at UC. These programmes have been shown to be of particular benefit when targeting students coming from decile-1 schools, those doing 100-level courses, those 20–24 years of age, and those aged over 35. There is an urgent need to go further than business as usual and to trial new evidence-based interventions if institutions are keen to see an increase in Pasifika achievement rates to parity by 2018.

9.2.4 Include Pasifika values in data collection

This study has highlighted the importance of cultural values to Pasifika students. It is therefore recommended that questions centred on Pasifika values of success in student survey instruments and any face-to-face feedback opportunities be included in the gathering of data. This will help gauge Pasifika student satisfaction in terms of institutional

support and evidence that Pasifika are succeeding as Pasifika. Furthermore, from the qualitative findings and the current lack of information available in current collated data, we recommend using the Pasifika values associated with Pasifika success in this study to develop survey instruments both online and face to face. This will aid consistent assessments of how well institutions are doing in supporting Pasifika success. Examples of themes to explore with students recommended here include belongingness, feeling accepted, fostering of Pasifika languages and cultures, experiences of proactive advising, and teaching and learning experiences in alignment with Pasifika values such as family, love, caring, commitment, service, and respect.

9.3 Social engagement – spaces and faces

Create Space! Student success for Pasifika students is associated with having a place to gather together formally and informally to study and interact. Airini et al. (2010a: 31) believe that 'such spaces created havens in which minority culture, language and identity could be the norm.' Chu et al. (2013a, 2013b) also believe spaces that nurture specific cultural values such as collectivity, relationships, identity, and togetherness are beneficial in enhancing the Pacific students' journey to success.

10 Future work

As a result of this project, future work will include the implementation of the Pasifika Success Toolkit within the three institutions. This toolkit will include the recommendations of this study but will focus on those recommendations of achievable change strategies in the next pending project:

- Exemplars for enhanced student reporting on Pasifika success – particularly for educational performance within courses and learner support programme participation.
- Professional development resources and workshops for staff on culturally responsive practices. Fostering deeper understanding of Pasifika cultural values using the Fausiga o le Fale Tele metaphorical frame and effective practices to enhance Pasifika student success from the research findings.
- Further investigation and recommendation of preferred effective models of Pasifika learner supports, such as integrated or supplementary academic supports and individualised mentoring programmes.
- A Pasifika Success Toolkit web presence – an online space where the toolkit resources are made available.

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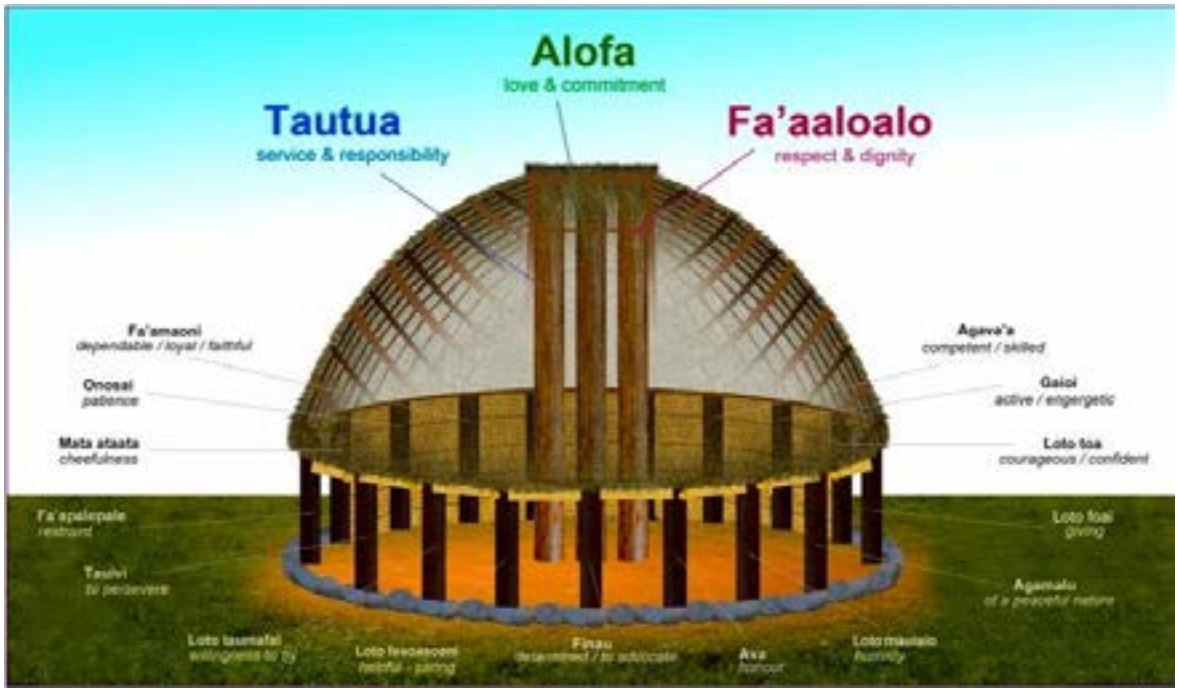
12 Appendix: Conceptual frameworks

13 Fausiga O Le Fale Tele Frame



The three central Posts (Pou-tu) signify the three essential cultural values underpinning fa'asamoa. The surrounding posts identify the dispositions/attributes Samoans value in building good character and look to encourage in the young. As the support posts add strength, balance, and aesthetic beauty to the construction, so do the symbolic attributes identified add beauty, poise, strength, and balance to the holistic development of a person. ***E iloa lava le tamalii Samoa moni i lona tu ma lona savali – A true Samoan, raised well, is easily identified by the way they present themselves.***

14 Fausiga o le Faletele: A Samoan frame symbolising cultural values

SUPPORT POSTS	
Fa'amaoni	Dependable / loyal / faithful
Onosai	Patience
Mata ataata	Cheerfulness
Fa'apalepale	Restraint
Tauivi	To perserve
Loto taumafai	Willingness to try
Loto fesoasoani	Helpful – Caring
Finau	Determined / to advocate
Ava	Honour
Lotomaulalo	Humility
Agamalu	Of a peaceful nature
Agava'a	Competent / skilled
Goioi	Active / energetic
Loto toa	Courageous / confident
Loto foai	giving