

**HEI TOKO**  
**– i te tukunga –**

*Together we create teaching and  
learning success for Māori*



# Hei Toko i te Tukunga: Enabling Māori Learner Success

## **Kaupapa Māori learner-centred education practice**



**OCTOBER 2015**

Ngāhiwi Apanui and Tama Kirikiri  
Ako Aotearoa: The National Centre for Tertiary Teaching  
Excellence



**AOTEAROA**  
NATIONAL CENTRE FOR  
TERTIARY TEACHING  
EXCELLENCE

**Published:**

October 2015

Ako Aotearoa - The National Centre for Tertiary Teaching Excellence

PO Box 756

Wellington 6140

ISBN – 978927202-85-2 (online)

978-1-927202-86-9 (print)

[www.akoatearoad.ac.nz/hei-toko](http://www.akoatearoad.ac.nz/hei-toko)



This work is published under the Creative Commons 3.0 New Zealand Attribution Non-commercial Share Alike Licence (BY-NC-SA). Under this licence you are free to copy, distribute, display and perform the work as well as to remix, tweak, and build upon this work non-commercially, as long as you credit the author/s and license your new creations under the identical terms.

## Ngā Mihi - Acknowledgements

*Me mihi ki ēnei rangatira i whai wāhi ki te kaupapa nei.*

The Ako Aotearoa Māori Caucus Sub Committee provided oversight of Hei Toko i Te Tukunga:  
Enabling Māori Success:

- Jacqui Poutu
- Ivy Harper
- Kathie Irwin

We would like to thank the Tertiary Education Commission (TEC) for funding the TEC project advisory group for their helpful advice: Helen Lomax, Julian Taite, Jacqueline Rean, Aroha Puketapu, Paula Collins and Peter Winsley.

Ako Aotearoa would like to thank our invited experts and learner group for their contributions to and advice for Hei Toko i Te Tukunga: Enabling Māori Learner Success

- Lana Simmons-Donaldson, Tia Greenstreet, Messina Shaw, Te Aue Addison Te Whare, Moana Minson (Te Kunenga ki Pūrehuroa - Massey University)
- Paora Meredith, Marie Cocker (Te Whare Wānanga o Te Upoko o te Ika a Māui -Victoria University)
- Nita Wirepa (Te Pōkai Tara – Universities NZ)
- Kelly Pender, Courtney Mita (Te Kuratini o Poike Bay of Plenty Polytechnic)
- Lee Cooper (Te Toi Ahurangi – Tertiary Education Union)
- Tonga Karena (Te Tai Poutini Polytechnic)
- Dr Christine Fenton (Te Tai Poutini Polytechnic)
- Dr Karyn Paringatai (University of Otago)
- Dr Peter Coolbear (Ako Aotearoa)
- Kay Giles (Te Mātāpua o te Mātauraka - Christchurch Polytechnic Institute of Technology)
- Roimata Kirikiri (Consultant)
- Garyth Arago-Kemp (Building and Construction Industry Training Organisation)
- Leah Fitzpatrick (Te Wānanga o Aotearoa)
- Verna Niao, Mark Gebbie (Motor Industry Training Organisation)
- Katerina Porou (Skills Active NZ)
- Claire Hurley and Big E - Earl (Te Whare Wānanga o te Awakairangi –Wellington Institute of Technology)
- Mary Wedell, Sue Sewell, Marama Phillips, Jeanette Grace (Te Kura Matatini o Whitireia)
- Sarah Miller (Student Advocate, Massey@Wellington Students Association)
- Te Hana Goody, Len Houkamau, Sarai Nathan, Kauri Hawkins, Cholena Perry, Chevron Hassett and Harmony Repia (Kōkiri Ngātahi – Massey Māori Student Rōpū, Wellington).

Finally, we would like to thank all those who contributed to this work through dialogue, discussion and surveys.

*He waka eke noa. Tēnā koutou katoa.*

## Te Whakarāpopototanga - Executive Summary of Findings

*Enhancing Māori learner success through an effective system*

Ka Hikitia – Accelerating Success 2013 – 2017<sup>1</sup> (Ka Hikitia), is the Ministry of Education’s strategy to achieve rapid change in the education system so that all Māori students gain the skills, qualifications and knowledge they need to enjoy and achieve educational success as Māori. The outcome sought by Focus Area Four is for Māori to “succeed at higher levels of tertiary education”. Hei Toko i te Tukunga: Enabling Māori Learner Success (Hei Toko) is a Tertiary Education Commission-funded project that aims to enhance delivery of the approach to boosting achievement for Māori learners by implementing Focus Area Four of Ka Hikitia. There are two phases to Hei Toko. This report is a summary of project activity from Phase One and findings which will inform Phase Two.

*Context is an important consideration*

Māori learners study at all levels of the qualifications framework across all subsectors of the tertiary education sector – from foundation-level to university-level study. Māori learners are therefore learning in diverse tertiary education contexts across a range of providers, and interacting with a range of tertiary educators. Each of these contexts has unique characteristics that must be considered when seeking to change the education system to enhance outcomes for Māori learners.

*Kaupapa Māori-based education practice for Māori learner success*

Our Hei Toko work confirmed that good Kaupapa Māori-based education practice needs to be learner centred, whole-of-organisation, dynamic, responsive and highly adaptive to meet the demands of our highly contextualised and fluid tertiary education sector.

*The need for a whole-of-organisation response to enhancing outcomes for Māori learners*

Through this work we have identified that a whole-of-organisation approach is required to create sustainable change for Māori learners. Pockets of teaching excellence across the tertiary education sector are more often the result of committed individuals and groups rather than a consequence of proactive organisational commitment. The approach to enhancing outcomes for Māori learners must affect and include all staff. The learning that takes place in the classroom is not enough on its own to generate the sustainable change that is required. Every level of the organisation from governance through to academic leaders, teachers, student support, managers and administrators has a part to play in creating an environment that will sustainably enhance outcomes for Māori learners.

*All tertiary educators have an important role to play*

“Educators” for the purpose of Hei Toko refers to staff within a tertiary education organisation that have a role to play in enhancing Māori learner success. The majority of these educators are non-Māori who often do not have a high level of Māori cultural capability and/or a high level of interaction with Māori inside or outside of their work. They often lack strategies and capability to implement Kaupapa Māori-based good education practice, and do not feel it is their place to initiate or implement change that enhances outcomes for Māori learners. In doing the project we were often referred to “the right people” to carry out Kaupapa Māori work, who were without fail Māori staff. A challenge for the sector and Hei Toko is to motivate non-Māori tertiary educators to take responsibility for enhancing delivery of Focus Area Four of Ka Hikitia to enable Māori learner success.

<sup>1</sup> <http://www.education.govt.nz/assets/Documents/Ministry/Strategies-and-policies/Ka-Hikitia/KaHikitiaAcceleratingSuccessEnglish.pdf>

There is compelling evidence from a number of past and recent studies that Kaupapa Māori-based good education practice is an effective means of establishing an organisational environment that enables Māori learner success. Given the range of contexts in Aotearoa New Zealand tertiary education and the need to engage all tertiary educators in enabling Māori learner success, the project team developed a resource that seeks to empower tertiary educators to describe Kaupapa Māori-based good education practice in their unique context. This resource was trialled with several groups representing a number of providers and education roles from the tertiary education sector as well as learners. The feedback included these factors:

- **Support:** Tertiary educators generally require support to increase their knowledge of Kaupapa Māori to enable them to use the resource effectively. The support needs to be user-friendly, readily accessible and on-going.
- **Learner centred:** The Kaupapa Māori resource must set the learner perspective as the reference point and any associated professional development workshop and guide/booklet must emphasise the importance of enhanced outcomes for Māori learners and the meaningful role they must play in determining those outcomes.
- **Whanaungatanga – Relationships:** Strong and mutually beneficial multiplex relationships with the learner whānau and colleagues must be actively developed, in particular with whānau so that whānau become an integral part of the Māori learner's tertiary education journey.
- **Whole-of-organisation buy-in:** For the Kaupapa Māori resource to be successful, there needs to be buy-in and uptake from all levels of an organisation.
- **Agency support:** The groups felt that the uptake of the Kaupapa Māori resource could be strengthened through the Tertiary Education Commission's promotion of the resource.
- **Empowerment:** The Kaupapa Māori resource should empower and encourage all tertiary educators to take responsibility for enhancing delivery of Focus Area Four of Ka Hikitia, by giving them permission to operate in the Māori space and helping them to identify the areas in which they require professional development.
- **Evidence:** Educators should be made aware of Kaupapa Māori good practice research reports and encouraged to use the evidence from those reports to inform and enhance their own practice.
- **Evaluation:** The evaluative aspect of the Kaupapa Māori resource is important because it allows educators to understand how effective their implementation of evidence-based Kaupapa Māori is.

*Data collection systems  
should include Kaupapa  
Māori indicators of  
success*

Data collection systems are an integral component of the whole-of-organisation approach. The report *Lifting Our Game: Achieving greater success for learners in foundational tertiary education* found that: “Effective tracking and information is a crucial component of a well-functioning system. This information needs to be both used to develop and reinforce good provider-level practice and system-level policy, and available to potential and current learners to inform their own decision making – thereby giving them the ability to take some control over their own learning pathway and confidence in the likely outcome of their study.” (Ako Aotearoa, 2012, p. 5).

In order for data collection systems to be of use and value for Māori in tertiary education, these systems need to consider and effectively integrate indicators of Kaupapa Māori-based good practice, including:

- Toko – ā-iwi, ā-wānanga: institutional and iwi support
- Tikanga: the integration of Māori, and iwi values and protocols
- Pūkenga: the involvement of suitably qualified leadership and staff
- Ako: the development of effective teaching and learning strategies
- Huakina: opening up the door (Greenwood & Te Aika, 2010).

*Hei Toko i te Tukunga  
Pūtea Aromātai*

Phase Two of Hei Toko will see an evaluative fund established: Hei Toko i te Tukunga Pūtea Aromātai. This fund will support individuals to better understand their efforts in utilising Kaupapa Māori frameworks, as well as support organisations to create that whole-of-organisation approach that is necessary to enable Māori learner success.



## Te Rārangi Kōrero - Contents



Te Whakarāpopototanga - Executive Summary of Findings	iii
1. Kupu Whakataki - Introduction	1
2. What is Hei Toko i te Tukunga?	5
3. Developing The Exemplars	8
4. Findings of the Online Survey	17
5. Conclusions	23
Ngā Tohutoro - References	24
Te Tāpirihanga Tuatahi – Appendix 1: Exemplars	25
Te Tāpirihanga Tuarua – Appendix 2: Online Survey	52

## Kupu Whakataki - Introduction

*Ako Aotearoa – the best possible outcomes for all learners*

Ako Aotearoa is the National Centre for Tertiary Teaching Excellence hosted by a consortium of tertiary education institutions led by Massey University at its Wellington Campus. Ako Aotearoa's vision is for the best possible educational outcomes for all learners, with a particular focus on Tertiary Education Strategy priority groups, Māori and Pasifika learners, achieved by sharing good teaching practice with the tertiary sector.

The establishment of the Ako Aotearoa Māori Caucus, with delegated authority for the strategic oversight of the programme for and with Māori in tertiary education, underpins a commitment to becoming an organisation that is bicultural and respectful of diversity.

Ako Aotearoa's Māori Caucus, comprising a number of noted Māori educators, is the lifeblood of our programme with and for Māori in tertiary education. The Māori Caucus has supported us to develop ongoing relationships with Māori in tertiary education so that we develop and implement a holistic partnership approach which focuses on engaging more Māori in tertiary education. This approach utilises well-developed dissemination processes including:

- professional development workshops
- a database with the contact details of over 7,500 people in tertiary education
- regular E-newsletters
- the Ako Aotearoa website
- a well-established publishing arm for project work that places special emphasis on targeted layered publishing in both hard and electronic copy
- the annual Tuia Te Ako Māori tertiary education conference
- regular strategic and regional forums managed by Ako Aotearoa
- regular presentation slots at prominent tertiary education events such as HERDSA, ITENZ, ATLAANZ, Te Toi Tauira o te Matariki, Te Huinga Tauira and APSTE.

Ako Aotearoa's service with and for Māori in tertiary education recognises the reciprocal nature of 'ako' (Ministry of Education & Ministry of Business, Innovation and Employment, 2014), and that Māori learner success requires an approach that engages institutions, teachers, managers, student support staff, and learners and their whānau in Māori tertiary education.

To this end Ako Aotearoa has developed its own Kaupapa Māori framework, Te Tauākī Ako (Ako Aotearoa, 2011), a summary of 14 kaupapa or "inherited values or principles" (Ako Aotearoa, 2011) and associated practice. Te Tauākī Ako forms the foundation of our programme for working with and for Māori. The Kaupapa Māori framework for Hei Toko traces its whakapapa to Te Tauākī Ako, Focus Area Four of Ka Hikitia, He Kai Kei Aku Ringa and a growing body of evidence-based practice. The Kaupapa Māori Resource, Hei Toko, is also an offshoot of Te Tauākī Ako. This report represents the culmination of work undertaken by Ako Aotearoa from August 2014 – 30 June 2015.



Hei Toko aims to enhance the delivery of the Tertiary Education Commission's approach to boosting achievement for Māori learners by implementing Focus Area Four of Ka Hikitia – Accelerating Success 2013 – 2017 (Ka Hikitia): “Tertiary Education”. The outcome sought by Focus Area Four is for Māori to “succeed at higher levels of tertiary education”. Ka Hikitia sets out four goals for tertiary education:

1. Māori participate and achieve at all levels at least on a par with other students in tertiary education.
2. Māori attain the knowledge, skills and qualifications that enable them to participate and achieve at all levels of the workforce.
3. Grow research and development of mātauranga Māori across the tertiary sector.
4. Increase participation and completion in Māori language courses at higher levels, in particular to improve the quality of Māori language teaching and provision.

*Ko taku toa he toa  
takitini – enhancing Māori  
learner success is a team  
effort*

This project also sits within the context of priority three of the Tertiary Education Strategy (TES<sup>2</sup>): “boosting achievement for Māori and Pasifika”; and goals one (greater educational participation) and two (skilled and successful workforce) of He Kai Kei Aku Ringa, the Crown-Māori economic growth partnership.

Hei Toko aims to support tertiary educators to develop context-specific summaries/exemplars of Kaupapa Māori good education practice, with embedded formative evaluation for each sub-sector of tertiary education, and for the roles of tertiary education staff that contribute to Māori learner success in Aotearoa New Zealand.

For the purposes of Hei Toko the term “educator” is a generic title to describe those who play a role in Māori tertiary learner success (Greenwood & Te Aika, 2010). This group includes but is not limited to:

- members of governance entities, that is board and council members
- chief executives, vice chancellors and senior management teams
- deans, heads of departments, academic leaders, senior academic staff
- teachers, tutors, mentors

<sup>2</sup> <http://www.education.govt.nz/further-education/policies-and-strategies/tertiary-education-strategy/>

- student support service staff.

For the purposes of Hei Toko good education practice relates to:

- education practice in the roles above and across the tertiary education sector, with practice that is supported by evidence to lead to enhanced outcomes for Māori learners in tertiary education.

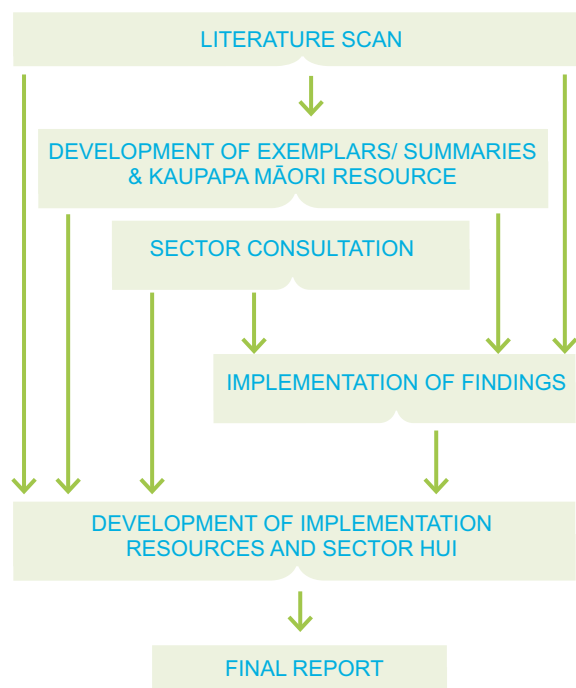
Hei Toko is a Kaupapa Maori resource developed specifically for the project. The aim of the resource is to enable and empower tertiary educators to work with Māori learners and their whānau to co-construct a Kaupapa Māori-based learning environment for the benefit of Māori learners.

There are two phases of Hei Toko (see Figure One). The work in the funded phase of the project to which this report relates, included:

- a scan of the literature to help develop exemplars/summaries of good practice
- the development of exemplars/summaries of good practice
- sector group hui with tertiary education experts and learners
- an online survey
- the development of the Hei Toko Kaupapa Māori resource
- the development of an implementation guide/booklet, Hei Toko: Enabling Success for Māori Learners
- sector hui to share the learning from the project with the sector.

The post-funding phase will include the establishment of the Hei Toko i Te Tukunga Pūtea Aromātai – Evaluative Project Fund for tertiary educators who participate in the Hei Toko workshops, use the Kaupapa Māori resource, and wish to evaluate the implementation of Kaupapa Māori in their particular context.

**Figure One:**  
**Development of the Hei Toko i te**  
**Tukunga Final Report**



*All staff contribute to  
Māori learner success*

Māori learners are present across the full range of contexts that make up the tertiary education sector in Aotearoa New Zealand, from “priority learners” to postgraduate candidates. It is fair to say however that the group causing most concern are priority learners (learners in foundation programmes at levels 1 – 3). The Hei Toko resource and implementation booklet is designed to assist educators to address the sociocultural circumstances of Māori learners in this group, as much as it is designed to assist educators working with Māori at all levels of the New Zealand Qualifications Framework. The important thing is that educators are empowered to describe and evaluate in partnership with their learners the efficacy of evidence-based Kaupapa Māori good practice in their unique context.



## What is Hei Toko i te Tukunga?

### *Te whāinga matua – the overall goal*

The overall goal of Hei Toko is to “enhance Māori success at higher levels of tertiary education”. This will be achieved by:

- being sector driven – actively engaging the sector in Hei Toko and acting on their contributions
- enhancing educational practice – improving Māori learner outcomes at all levels of study through the utilisation of mātauranga Māori to develop a kaupapa Māori-based resource, Hei Toko
- acting on the learner voice – actively seeking and incorporating learner feedback on the efficacy of the tool
- growing researchers and development of mātauranga Māori across the tertiary sector – establishing the Hei Toko Pūtea Rangahau, an evaluation fund for institutions who implement the learning from Hei Toko.

### *Strategic alignment*

This project also sits within the context of priority three of the *Tertiary Education Strategy* (TES): “boosting achievement for Māori and Pasifika”; and goals one (greater educational participation) and two (skilled and successful workforce) of *He Kai Kei Aku Ringa*, the *Crown-Māori economic growth partnership*.

In regard to *He Kai Kei Aku Ringa*, Hei Toko looks to address goals one and two, by:

- Enhancing education practice – Hei Toko looks to enhance education practice thereby improving outcomes for Māori learners including:
  - course and qualification completion
  - access to further skill acquisition and higher levels of education
  - participation in the workforce

“Higher levels” of education in this context refers to increasing the numbers of Māori studying at level 4 and above. Success is about increasing Māori participation in tertiary education, their progression to higher levels of study, the completion of courses and qualifications and progression to the workforce.

Hei Toko looked to achieve this through the development of a kaupapa Māori-based resource, designed to enable educators to capture, describe and evaluate Kaupapa Māori good practice.

### *Foundational components – Kaupapa Māori*

There were several key foundational components of Hei Toko. The first, and most important, is Kaupapa Māori and in particular how it underpins the approach outlined in this document. Kaupapa Māori has particular relevance in this context because it is a Māori-centred response to enhancing outcomes for Māori learners. *Te Tiepa Ako*, a trial framework that was tested through the project builds on Kaupapa Māori research (Apanui, 2015). Already the value and relevance of Kaupapa Māori has been recognised at the highest level of planning in the tertiary sector: “TEOs making a commitment to Māori learner success, focusing on increasing the number of Māori teaching staff within TEOs, improving culturally responsive teaching practices, and delivering programmes that are relevant to Māori



and communities are some ways in which TEOs ensure their provision is culturally responsive.” (Ministry of Education & Ministry of Business, Innovation and Employment, 2014, p13)

### *Evaluation*

The second foundational component was evaluation and how we learned continuously throughout this project. Evaluation was embedded into the project to enable the project team to carry out formative evaluation and learn as we went.

### *Champions of Kaupapa Māori good practice*

The third area was identifying and working with providers that were committed to doing better for their Māori learners. It is our experience that working with individual teachers does not necessarily translate into better organisational outcomes for Māori learners, and the project will have an ongoing focus on gaining institutional buy-in. The challenge will be to extend the sphere of influence beyond the early adopters.

### *Technology*

We also understand that technology has an important role to play in this project (Rawlings & Wilson, 2013). This aspect will be recognised by inviting input from expert teachers in online and blended learning so that we can provide support for participants outside of the face-to-face workshops, input that complements the learning from those workshops (Tamati, 2008).

### *Sustainability*

Ako Aotearoa is committed to sustainability and Hei Toko addresses that at a foundational level. We want to ensure that the positive impact of Hei Toko continues to be felt beyond the funded component of the contract.

The objectives of this project therefore are:

- to embed Kaupapa Māori in all areas of the project planning, delivery and monitoring
- to develop and deliver a programme that will assist participants, educators and their institutions who are committed to sustainably enhancing outcomes of Focus Area Four of Ka Hikitia for Māori learners in tertiary education and the TES targets
- to embed formative evaluation in all areas of the project planning, delivery and monitoring
- to provide a range of blended resources that will complement the professional development workshop.

### **Hei Toko i te Tukunga as a project comprised five stages:**

### *Five stages*

1. Taunaki – planning and evidence gathering
2. Whakawhiti whakaaro – information sharing
3. Whakamana – empowerment/implementation
4. Whakamātautau – testing and final report
5. Aromātautanga – dissemination, monitoring and evaluation.

It is important to note that there are two major phases of Hei Toko:

- Phase 1 (funded): Stages 1 – 4 above which cover the time period 1 August 2014 – 30 June 2015.

- Phase 2 (non-funded): Stage 5 above covers an indefinite period of no less than two years – Ako Aotearoa anticipates making available up to \$200,000 or 20 evaluative projects through the Hei Toko i Te Tukunga Pūtea Aromātai – Evaluative Project Fund during this period.

### *Project activity*

The project involves:

- developing tertiary education sector-specific summaries of good practice to boost achievement for Māori learners
- one-on-one and group meetings with a range of people from different parts of the tertiary sector to inform subsequent activity
- an online survey of key staff responsible for Māori learners
- two one-day cross-sector hui in Wellington to share lessons learned – a hui planned for Auckland was cancelled due to low numbers and was replaced with a hui for tertiary education learners
- finalising a set of implementation resources for the sector in the context of Focus Area Four of Ka Hikitia.

### *Ako Aotearoa's contribution*

In addition, Ako Aotearoa will, at its own cost:

- provide project management and oversight from Ako Aotearoa's Māori Caucus
- develop and deliver a cost recovery professional development workshop based on the findings and lessons learned from this project, which will be added to the Ako Aotearoa Professional Development Portfolio
- allocate its own resources to establish and manage the Hei Toko i Te Tukunga Pūtea Aromātai – Evaluative Project Fund that will on a co-funding basis provide grants to organisations to run evaluative projects that are designed to assess the sustainable impact of Hei Toko.



## Developing the Exemplars

*Te mahi tahi me te rāngai mātauranga matua – working in partnership with the tertiary education sector*

On Thursday 29 January 2015 a group of tertiary educators from across the tertiary education sector gathered for a workshop in Wellington to discuss the draft design concept of ‘Te Tiepa Ako’ (Apanui, 2015), a draft Kaupapa Māori resource designed to enable educators to develop context-specific summaries of good practice. Universities, wānanga, polytechnics, industry training organisations, institutes of technology and polytechnics, and Adult and Community Education providers were represented at the workshop. The broad representation of tertiary providers was crucial to gaining a sector-wide perspective. The hui also helped the Hei Toko team gain a perspective on how Focus Area Four of Ka Hikitia might best be implemented across some of the roles of tertiary providers that play a part in enhancing Māori learner success. Broadly these roles were:

- governance and management
- teachers
- student support.

Some of the attendees were interviewed individually prior to the hui and their views concurred with the general findings from the sector group hui. Please also note that the Kaupapa Māori resource which was renamed “Hei Toko” was also tested with a group of Māori learners, and their feedback completes this chapter of the report.

*Workshop participants*

ROLE	PERSON	ORGANISATION
Recruitment	Lana Simmons-Donaldson	Te Kunenga ki Pūrehuroa Massey University
Student support	Tia Greenstreet	Te Kunenga ki Pūrehuroa Massey University
Student support	Messina Shaw	Te Kunenga ki Pūrehuroa Massey University
Student support	Marie Cocker	Te Whare Wānanga o te Ūpoko o te Ika Victoria University
Management	Nita Wireepa	Te Pōkai Tara – Universities NZ
Teacher	Kelly Pender	Te Kuratini o Poike Bay of Plenty Polytechnic
Teacher	Courtney Mita	Te Kuratini o Poike Bay of Plenty Polytechnic
Manager	Lee Cooper	Te Toi Ahurangi Tertiary Education Union
Teacher/researcher	Tonga Karena	Te Tai Poutini
Teacher/researcher	Christine Fenton	Te Tai Poutini
Teacher	Karyn Paringatai	Te Whare Wānanga o Ōtāgo University of Otago
Governance/management	Peter Coolbear	Ako Aotearoa

ROLE	PERSON	ORGANISATION
Governance/management	Kay Giles	Christchurch Polytechnic Institute of Technology
Governance/management	Roimata Kirikiri	Consultant
Learner support	Garyth Arago-Kemp	Building and Construction Industry Training Organisation
Teacher	Leah Fitzpatrick	Te Wānanga o Aotearoa
Governance	Jacqui Poutu	Ako Aotearoa Māori Caucus & Board
Management/governance	Mark Gebbie Verna Niao	Motor Industry Training Organisation

#### *Workshop aim*

The workshop aimed to gather the thoughts of invited attendees regarding the “Te Tiepa Ako” resource. The attendees were guided through a series of planned activities with regular opportunities for feedback incorporated into the day.

#### *Gaining perspectives*

The attendees were divided into three groups according to their roles within their organisations. These groups focused on Governance, Student Recruitment, Retention and Support, and Kaiako – Teaching. The groups allowed for aligned input and feedback from those working in similar positions albeit from different parts of the tertiary education sector. It also allowed for focused discussion that reflected those areas of work. Background information was sent out to each of the invited participants.

#### *Key questions*

These questions were put to the group to guide their thinking and feedback to the Hei Toko project team:

- Is Te Tiepa Ako user friendly?
- Is it accessible to all staff (Māori and non-Māori)?
- Is the resource learner-centred in its approach?
- Is it empowering for people to use?
- Are all the terms used within the explanation and within the resource clear?
- How does the perceived effort to use the resource weigh up against its perceived benefits?
- Is the resource flexible enough to be easily contextualised for any given role?

#### *Workshop activities*

The workshop was divided into six “Hei Mahi” (activities) and the purpose was to allow participants to explore how to use “Te Tiepa Ako” by exploring Kaupapa Māori (Māori principles) selected from Te Tauākī Ako, our Ako (or teaching and learning) Framework (Ako Aotearoa, 2013 pp. 10–11).

#### *Defining kaupapa*

Once the group had identified the kaupapa they wished to explore, they then used the resource to define what they thought that kaupapa meant to them within the context of the work they did for their organisation.

### Defining practice

Next participants were asked to describe how they would express the selected kaupapa in their role and work environment.

### Identifying evidence

The next activity asked participants to describe what evidence would be generated from the practice they had just described.

### Source of evidence

They were then asked to describe the sources of evidence of that practice, or where that evidence may be found.

### Key indicators of success

The penultimate activity asked the participants to describe the ideal scenario if the kaupapa and practice were being expressed successfully. These evaluative indicators would link directly back to the evidence and definition of their chosen kaupapa. These indicators benchmark success and the higher the quality of the evidence, the closer the expression of the kaupapa is to the ideal.

### Feedback

The final and very important activity was for each of the groups to give their feedback in terms of their evaluation of the resource. This was an opportunity to individually and collectively respond to the key questions:

- Is Te Tiepa Ako user friendly?
- Is it accessible to all staff (Māori and non-Māori)?
- Is the resource learner-centred in its approach?
- Is it empowering for people to use?
- Are all the terms used within the explanation and within the resource clear?
- How does the perceived effort to use the resource weigh up against its perceived benefits?
- Is the resource flexible enough to be easily contextualised for any given role?

### Governance

This group provided some real insights as to how Te Tiepa Ako might be engaged with at the governance level. They all agreed that without sufficient support at all levels of governance, that is, at council, board and executive level, the full potential of Te Tiepa Ako would not be realised. In their words Te Tiepa Ako would enable an organisation “to embed kaupapa Māori into its DNA”. This would then set the tone for Māori learner initiatives to occur organically within the organisation. One of the participants said:

*“There are two ways that the resource can be approached – firstly, it could be used to gain a greater understanding of Māori culture and values, secondly, it could be used to embed and integrate these into strategy and operations ... Personally, I think that both goals need to be addressed but I think there could be some more explanation of ‘why use the resource’ and the group would benefit from the proposed outcome.”*

In response to the question “why use the resource” one participant suggested rephrasing it and asking “why not use the resource?” So, for example, highlighting what it may look like if Te Tiepa Ako is not used to embed Kaupapa Māori good practice to affect better educational outcomes for both Māori and non-Māori learners. Asking this way may give a clearer picture of the things that can be changed through its use.

The group supported the premise that the key to the success of the implementation of Te Tiepa Ako is that the whole organisation has to be on board so that individual staff are not left as “candle holders”. The top-down model is the only way that these kaupapa can be embedded throughout all aspects of an organisation. The group felt Te Tiepa Ako’s flexibility allowed it to be easily contextualised for any number of different roles within an organisation. As another participant in the governance group put it, “I am of the opinion that in order for the practice to be able to ... occur in tertiary contexts or any context, the governance group and all levels of leadership need to step up and take responsibility for identifying how this can happen.”

The council, board, executive and management need to lead by example and set the bar of expectation for the rest of the organisation to follow, whether that be in an academic or non-academic space.

This is consistent with Ka Hikitia where two critical factors are outlined that must exist for “Māori students to excel and reach their full potential”:

1. Quality provision, leadership, teaching and learning, supported by effective governance.
2. Strong engagement and contribution from parents, whānau, hapū, iwi, Māori organisations, communities and businesses.  
(Chauvel & Rean, 2012)

One of the participants from the governance group added that, “In our group we all agreed that it was important for governance to establish relationships with mana whenua. Both groups could then work together to co-construct the educational outcomes that bring about changes for mana whenua (and their people).”

This would be a solid foundation for building strong and meaningful engagement with whānau, hapū, iwi and Māori communities, and would give them a voice in how an organisation provides tertiary education to whānau members. This in turn would help iwi, hapū and whānau to see that they could make a real difference and strong contribution to students’ learning and success.

The exemplars tested and developed by this group are in Appendix 1.

#### *Kaiako – teachers*

The key focus that came out of the kaiako group’s discussion was that Te Tiepa Ako or any other Kaupapa Māori model should be learner centred. The group felt there was more work to be done, particularly in regard to using learner-based evidence, that is, in developing a new framework in response to learner feedback – rather than the usual route of creating frameworks or models and then applying them to learners to see what happens.

#### *Focus on supporting non-Māori staff*

One of the participants continually reminded the group that if one purpose of Te Tiepa Ako was to support non-Māori staff in mainstream tertiary education, “...then their fears, perspectives and context knowledge needs to be taken into account.”



### *Tikanga mana kore – a world without kaupapa Māori*

Therefore it was vital that these concepts are stripped right back to their core essence and explained in a way that speaks to everyone. This would make it relevant to all staff and would enable non-Māori to see themselves working with these concepts in a meaningful way, because they could understand them. In order to engage staff unfamiliar with kaupapa Māori we needed to understand what the barriers were to those people and remove as many of them as possible. The fewer barriers there are, the greater the participation and subsequent understanding. The safer educators feel, the more likely it is that they will at least explore what working with kaupapa Māori means to their organisation, their role and themselves.

The suggestion was made that the resource should incorporate a section that shows what could happen if kaupapa Māori was not evident in a learning environment. This would let educators know that risks may arise for their Māori learners should kaupapa Māori not be incorporated into their practice.

This would challenge kaiako to develop more depth around the use of these concepts. The key would be how the concepts can be prioritised, defined and expressed to their mainstream colleagues who have little or no knowledge of things Māori, particularly given the breadth and depth of meaning of various kaupapa.

### *Whanaungatanga*

The group decided that it would like to focus on one kaupapa Māori only in the activities and after much discussion whanaungatanga was chosen. It was agreed that this was the most important of all of kaupapa Māori because of its breadth of application. Moreover strong relationships with the learner cohort are vital to getting better Māori learner engagement. By encouraging staff to explore the meaning(s) of whanaungatanga they could build a foundation upon which to build good Kaupapa Māori-based education practice.

There was significant discussion about the meaning of whanaungatanga. The most important point agreed upon by the group was that there was a wide spectrum of understanding around the meaning of whanaungatanga. The group opposed simply translating the term into English and thereby losing the true depth of meaning as a consequence. The following section summarises the group's feedback about the meaning of whanaungatanga:

- Any definition should be learner-driven and learner-centred.
- Whanaungatanga means collaboration organisation wide and is focused on students.
- Everyone in the organisation no matter what their job is responsible for student retention, completion and success.
- Whanaungatanga incorporates the use of tuakana/teina (mentorship – supporting one another) which can look like:
  - kaiako (teacher/staff member) and ākonga (learner) – formal mentoring
  - ākonga (learner) and ākonga (learner) – peer mentoring.
- Learners' capabilities should be respected and taken into account throughout their learning journey.
- Patience should be exhibited by staff with learners regardless of their abilities.

- There has to be reciprocity from all concerned so that the relationships can be consolidated and strengthened.
- Caring for the student should be whānau-like where the elements of good versus bad allow for all conversations to happen in a caring way.
- Honesty is important – there should be elements of the hard and the soft in terms of honesty, but when the harsh conversations happen, they happen in a safe manner and in a safe place.
- Knowing the learner, their whakapapa, what knowledge they bring with them to the learning environment, how they learn and past experiences, and constantly creating opportunities to revisit this knowledge through kōrero.
- Whanaungatanga is all about creating a sense of belonging.
- The physical environment is just as important as anything else to help create a sense of whanaungatanga – not just in the classroom (learning space), but across the whole organisation, for example, no graffiti, appropriate bilingual signage and student-focused spaces.

### *Recommendations*

The group recommended that whatever form Te Tiepa Ako finally takes that it would be sensible to concentrate on one kaupapa Māori as a starting point to introduce educators to Kaupapa Māori-based good practice. This has the following advantages:

- It gives them something which many other, if not all other, kaupapa Māori can be linked to.
- It would allow educators to gain a level of comfort by using the resource to define and express just one kaupapa initially.
- It would help build educators' confidence to use the resource to define and express other kaupapa.
- It introduces potential users to the much broader breadth and depth of understanding kaupapa Māori than English translations might suggest on the surface, but that kaupapa Māori need not be frightening or intimidating.

### *Evaluation of the resource design*

The group felt that it would be impossible to remove all of the perceived barriers to engaging with kaupapa Māori. However by getting educators comfortable with the resource through the exploration of whanaungatanga as a starting point, we could to some extent mitigate the negative impact of those barriers.

The group evaluated the resource for a number of dimensions:

1. User friendliness: Te Tiepa Ako appears a very user-friendly resource. However it will require a lot of support for those people who do not understand kaupapa Māori. Providing exemplars of how the kaupapa can be expressed within various contexts/roles would be valuable.
2. Intent of the resource: the group thought that the intent of the resource was great but that more work was required on the language to make it more accessible to all users and, more importantly, learner focused.
3. Idea of the resource: the group felt that the idea of the resource was brilliant, but as in 2 above, the language of the resource should be clear and driven from a learner perspective.



4. Permission to interpret: this needs to be implicit in the resource so that it is clear to potential users that they are able to contextualise its application to their knowledge level. The resource needs to empower both educators and ākonga (learners).
5. Sequential nature of resource: the original resource was not clear as to the sequential nature of the columns, that is, that what was written in one column directly related to what followed it. The new suggested design is more cyclical and sequential to allow for continuous improvement of practice.

### *Positives*

The group identified the following positive things about Te Tiepa Ako:

- The resource will fill an obvious gap for tertiary teaching and the tertiary sector.
- It is designed in a way that allows the educator to talk about their own practice in their respective roles.
- It allows the person to contextualise the resource to their own situation and their work – it allows them to decide how big a bite out of the kaupapa (in terms of their own knowledge base, comfort levels or understanding) they wish to take.

### *Areas of further development*

The group identified the following as areas of continued work and development:

- It needs some suggestions as to how kaupapa can be applied within various contexts – it was suggested that this could possibly be done with drop-down menus.
- The resource is only recommendatory in nature – there is no governmental or political pressure on any organisation to adopt it.
- There needs to be much more detailed information for those with no knowledge of kaupapa Māori, or limited access to knowledge, and information on how to apply kaupapa Māori should be included.
- There needs to be more support put into the resource and clear guidelines as to where support can be sought or how an organisation might support its staff, for example, through recommended readings or courses.
- Consider a more compelling name than Te Tiepa Ako.

In essence the group said a balance must be struck between the simplicity of use of Te Tiepa Ako and maintenance of the integrity and complexities of the kaupapa.

### *Student Support/ Recruitment*

The student support rōpū (group) selected two kaupapa, whanaungatanga and taunaki. They defined whanaungatanga as: “Building relationships, both internal and external so that connections can be made.” These connections, “allow us to engage, empower and enrich.” Taunaki in this group’s context related to the reporting and accountability evidence required to support the organisation’s practice, to create a learning context for both learners and staff that engages, empowers and enriches their own identity as Māori.

There is more evidence than hard data and numbers. Usually evidence of the 'soft skills' (e.g., students learning good, clear communication skills; punctuality; having a positive 'can do' attitude and learning to present themselves well) , and those practices which underpin relationships are good indicators for sustainability for all (not just the organisation).

The Student Support/Recruitment rōpū applied their specific context to the resource as an activity to assess the resource's applicability and utility. The two exemplars from this group are included in the appendices.

### *Exemplars and Recommendations*

The exemplars developed by the cross-sector working group are set out at the back of this report, in Appendix 1. The group made the following recommendations on the draft resource Te Tiepa Ako:

- Te Tiepa Ako should be made a sector-wide standard evaluation resource that is linked to External Education Reviews by NZQA. This would mean that all TEIs and TEOs would need to report against it and so would in turn need to use it.
- There should be complete organisational buy in and implementation, starting at governance level and working its way through the entire organisation.
- TEC should drive the implementation of the resource through its investment requirements.
- Upskilling through professional development in kaupapa Māori should take place throughout the tertiary education sector.
- There should be total organisation support to ensure that Te Tiepa Ako is implemented.
- There should be continual development of Te Tiepa Ako related support materials to meet demand as people become more familiar and comfortable with working within a kaupapa Māori context.

### *Ngā ākonga – learner perspective*

A learner only workshop was held in late June 2015. A group of seven Māori learners from Kōkiri Ngātahi – the Massey Māori Students Association on the Wellington campus – attended.

### *Creating a safe, caring space for honest, productive dialogue for Māori learners*

The group was eager to share their ideas and experiences and saw the renamed Hei Toko resource as an exciting tool for educators and learners to use. The group felt that educators needed to really think about ways to engage and to start creating a safe space to allow honest and productive two-way dialogue to occur. That way they would feel respected and know that their educators actually cared about them as individuals and really wanted them to succeed.

### *Explaining and defining whanaungatanga*

The group chose whanaungatanga as the kaupapa to explore. The main theme was that learners want to know that their educators are compassionate, understanding and have empathy with their wants and needs.

### *Co-constructing whanaungatanga*

They added that the interconnectedness of the relationships between educators and learners should be something the learners themselves actively contribute to. The group was adamant that it had to be a two-way street where both learners and educators meet halfway and there is mutual respect for each other.



### *To succeed as Māori*

The learners wanted to be able to be given the space to bring their own cultural perspectives safely into their learning journeys. They particularly thought that more scope could be given to learners' ideas not necessarily having to fit teachers' frameworks and that that would be ok. A couple of the learners added that this was often difficult because educators had very fixed ideas as to what legitimate knowledge was and whether mātauranga Māori could work within their courses. However one of the learners said that her course had been very responsive to Māori learners' needs. One of their formal assessments was to do a 15-minute presentation on the piece of work that they were doing. The educator had found that this was quite intimidating for many of the learners in that class so changed it so that each week every student had to informally feed back to the class in a whole group discussion on the progress they were making with their work. The learner said that this had a profound effect on the confidence of many of the learners in her class and also meant that everyone knew what others were doing and who might need support.

### *Hearing and acting on the Māori learner voice*

The learners wanted to emphasise that the main thing that they wanted was "to be heard and for their opinions to be respected". Particularly when it came to things Māori. Many said that they did not appreciate being singled out whenever something Māori came up as if they were the resident expert. One of group said that he and other Māori learners in his class ended up having a disagreement with their educator when she told everyone that the word mana meant strength. When they tried to correct her and explain it he said that it was a frustrating experience and one that he did not want to have again. He felt she was not interested and did not want to listen.

### *Ritenga whakaako – learner connection to other learners and their educators*

The main theme that the learners focused on was actions that made them feel connected to each other and to the educator. They wanted to be acknowledged and their opinions considered in a friendly and safe manner. The main ideal that they wanted to get across was that educators need to understand different learning styles better and know how to cater for them. This allows for a clearer two-way dialogue between the learners and the educators. When they know that their educator will be there for them whenever they need them and will be a good sounding board for ideas and learning then they feel more secure and safe in that space. Educators need to find ways to explain more clearly what they are teaching so that everyone understands and can feel that they own that learning.

### *A safe learning environment built on strong relationships to succeed as Māori*

In essence the kōrero (discussion) that came out of the workshop confirmed what the research tells us; that Māori learners want to feel safe, and connected to not only their peers but to their educators in a tangible way. They said that they know that they have responsibilities to ensure that this happens but also that educators should work with them to create that connectedness and feeling of certainty. They need to feel supported and respected from the beginning of their learning journey and they will give it back in return. They wanted to have a greater sense that things Māori were appreciated within their learning spaces, and not just treated with the tokenism that they had all experienced to some degree in some of their courses.

## Findings from the Online Survey

We sent an online survey via Survey Monkey to 200 people, along with information about the Hei Toko project and a glossary of terms. The survey sought suggestions of how the tertiary education goal for Ka Hikitia may be implemented. Further details about the survey approach and detailed responses are provided in Appendix 2.

### *Questions*

The survey asked a series of questions that focused on looking at what they do to help Māori students succeed at higher levels of tertiary education to ascertain the following:

- Organisation and role.
- Key factors in helping Māori succeed at higher levels of tertiary education.
- What they were already doing to contribute to Māori succeeding at higher levels, and what other things they could do.
- Comfort and understanding of kaupapa Māori principles, and how they could benefit the staff and the organisation and better help Māori succeed at higher levels of tertiary education.
- Personal and organisation barriers to engaging with kaupapa Māori.

### *Sample and response rate*

The Ako Aotearoa database was sampled for a random selection of 200 names to seek responses from staff working in various types of tertiary provider and job positions. For the 200 invitations sent, we received a total of 49 responses from people who completed the survey.

We also received responses from nine people who suggested other people they thought were better suited to respond to the survey within their respective organisations. In every instance that 'right' person suggested was Māori. None of the people who replied in this manner when asked to reconsider and fill in the survey did so.

The response rate was 24.5% for those who completed the survey (n=49). This was below the target response rate of 30%. The invitation was sent out a total of three times to those that had not responded to the initial invitation to participate. In summary, below are some sample responses to illustrate where the report conclusions were drawn from.

### *Wide cross-sector of respondents*

The sample represented a wide cross section of positions from CEOs to teaching staff, academic support staff, office managers, administrators and mid-level management. They also came from a wide range of tertiary education organisations, particularly institutes of technology and polytechnics (ITPs), industry training organisations (ITOs), private training establishments (PTEs), a University, and Adult and Community Education. Appendix 2 lists survey participant organisations and roles.

### *Range of key factors to Māori success at higher levels*

When asked "What do you see as the key factors in helping Māori succeed at higher levels of tertiary education" there were an array of responses and they reflected much of what was already known from past research on enabling success for Māori. Responses included:



- Whanaungatanga and building and maintaining relationships.
- Engaging students and giving them a sense of belonging to an institution.
- Culturally appropriate pastoral and academic support systems.
- Holistic learning environment.
- High % of class attendance and effective participation.
- Inclusion of kaupapa Māori in classroom learning and assessments.
- Supporting a Māori world view.
- Educating staff at all levels on how to engage with Māori students.
- Knowing Māori students as individuals and their role within their whanau.
- Mentoring.
- Organisational expectations of Māori raised.
- Mātauranga Māori embedded into programmes as opposed to 'tacked on'.
- Minimising barriers of entry into tertiary study.
- Providing work-ready students in training that leads to employment in their chosen industry.

A common theme was that building strong relationships or using whanaungatanga to engage with Māori students was a key factor in helping those students to succeed in higher levels of tertiary education. This is also borne out in some of the other comments that directly relate and contribute to the building and strengthening of relationships with Māori students (e.g., providing a culturally safe and appropriate environment where they can feel comfortable). This is further supported through the embedding of mātauranga Māori into all courses so that Māori world views are reflected in the ways they are learning and what they are learning about. Supporting all learning styles by providing flexibility for students to learn in their own way would allow more Māori to access higher levels of tertiary education.

Finding ways to increase the emphasis on the value and importance of higher-level education within Māori communities and at high school levels requires further consideration, particularly in student support and retention areas of an institution/organisation. Providing high-quality information in a more appropriate manner to kura kaupapa, wharekura and secondary schools was suggested as a way of informing young Māori about their tertiary education options and pathways.



### *Māori learner success at higher levels*

When asked about what they were already doing in their role to contribute to Māori learner success at higher levels, again, a strong sense of whanaungatanga was viewed as essential. This needs to be done organisation wide to provide an appropriate culturally safe environment. Engaging with iwi to help develop courses and programmes is also very important to engage whānau in the learning process. Organisations providing support through professional development of staff is very important, to allow all staff to know how to engage and work with Māori students. Responses included:

- Not being a kaiako all the time. Making students take control of what they are learning. Telling students that it's okay to make mistakes. Giving them confidence to be Māori.
- Working at level 1 and 2 in the NQF our primary role is to increase Māori perception of the value of education and individual aspirations so Māori have the confidence and competence to engage in the demands that higher education bring. This is done through our strengths-based delivery framework (Taku Reo) that supports the identification of strengths, development of career pathways and aspirations.
- Engaging with iwi and developing programmes which engage whānau as part of the learning process.
- We focus on evaluating Māori achievement and actions to address gaps not only at programme level, but also at faculty and organisation levels.
- By encouraging professional development; having an understanding of learning styles.
- We start our year with a class camp with year one and two students, so they form a strong new educational family. We work together play together and eat together, where all members are valued for their contribution.
- Value and respect the collective viewpoint of Māori. Build strong personal tutor relationships to nurture students. Encourage Māori students to lead and support other students on the marae.
- Development of a Māori Learners Success strategy; opportunities for Māori students to meet together via organised events; we have a good student support team that works out in the schools directly with the students. We take opportunities to meet with other ITP Māori staff share and ideas which (are) beneficial.



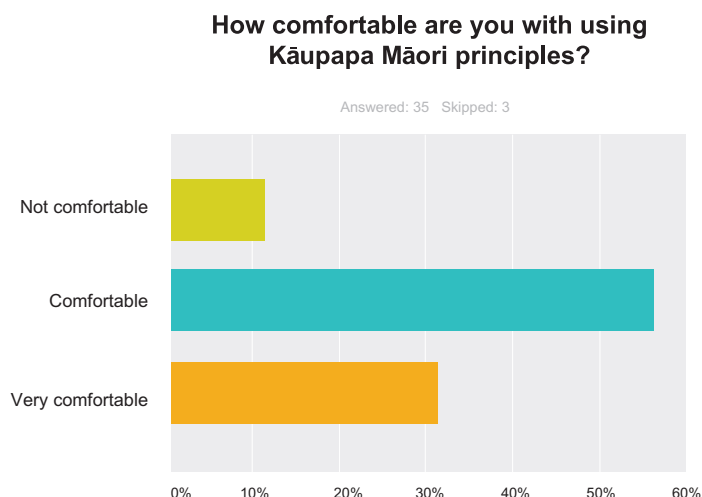
*Cross organisation  
cultural awareness  
essential*

When asked what other things they could do in their role, promoting cultural awareness and understanding were strong themes. Also common was the idea that all staff are responsible for Māori student success, rather than leaving it to the Māori staff to try and achieve this. There was a sense that more knowledge of te reo Māori across organisations would be beneficial to making Māori feel more comfortable in the tertiary environment. Furthermore, they identified the need for better, more meaningful relationships, engagement and support from whānau, iwi and hapū in course development, and in providing positive role models for Māori students to follow. Responses included the following:

- Learn te reo, have better partnerships, mutual trust and respect;
- Stronger links with iwi organisations so iwi can provide practical support and utilise their resources.
- Inclusion of Māori imagery etc in online environments.
- Making all staff responsible for Māori achievement (not leaving it only to Māori staff).
- A greater understanding of the whole aspect of distance travelled. The finish line is a lot closer for some than for others. Helping tutors understand this is vital. A greater knowledge of the Māori language across the organisation would be extremely beneficial for the students.
- Interviewing prior to enrolment; allocation of a mentor; Māori mentors to help with the social issues faced by so many of our learners.
- More support from whānau and community leaders in providing positive role models.
- Māori mentors to help with the social issues faced by so many of our learners.
- Perhaps be able to offer more financial support and be able to meet face-to-face with students more regularly.

*Value of  
mentoring support*

As evident above, mentorship was very commonly mentioned. While what this looks like was not addressed, it could easily be linked to the kaupapa Māori principle of tuakana/teina. The Kaiako Pono study talks about mentorship and its benefits for Māori students, and it is clear from the feedback that a significant proportion of respondents think it is important too.



Most respondents were comfortable with kaupapa Māori principles. It is likely those who chose to respond are already familiar with working with kaupapa Māori within their practice. This could also explain why nine of the non-respondents redirected us to contact someone 'better suited' to filling in a survey on kaupapa Māori.



#### *Benefits from gaining an understanding Kaupapa Māori principles*

Respondents identified a number of benefits from gaining an understanding of kaupapa Māori principles. Once again the theme of complete organisational uptake and implementation of kaupapa Māori came through in responses, “One person with an understanding does not create change”. There is also a strong sense that understanding kaupapa Māori will help the individual practitioner to know their students and help them to be able to teach those students better. Responses included:

- Allow greater understanding of the diversity and range of ideas and perspectives within our New Zealand Society. It would also be beneficial to gain further understanding about other cultures within New Zealand and globally.
- One person with an understanding does not create change. An understanding of kaupapa Māori must be an organisational value/principle and driven at an organisational level. It currently assists in implementing engagement practices and in curriculum development and kaiako support. Te Whare Tapa Whā is an underpinning philosophy that we have adapted to education.
- Listening and understanding what is important for different cultural groups enables us to provide education which is appropriate and useful for students.
- There is always more to learn and it is important for senior management to demonstrate understanding as it underpins our values. If management are not demonstrating those values, it sends the signal to others that understanding kaupapa Māori does not matter.
- Incorporating kaupapa Māori principles into things like a teaching competency framework, Induction and other competency-type frameworks ensures that the expectation is that everyone in the organisation must have a base competency. This is important in helping Māori to succeed; this becomes a shared practice and understanding, not leaving it only for Māori staff to do.



A consistent theme was that understanding kaupapa Māori better will allow educators to get a different perspective on how Māori students learn and thus be better equipped to respond. This way some of the barriers that might inhibit Māori from accessing and succeeding in tertiary study could be identified, and solutions to remove them could be found, and more opportunities for Māori to succeed could be created.

### *Barriers tend to be organisational*

Respondents frequently identified organisational rather than personal barriers they face in engaging with kaupapa Māori, including lack of staff and managers with kaupapa Māori knowledge. Only a small number of respondents said te reo was a barrier to them when it came to engaging with kaupapa Māori. Te reo can be a good way to introduce kaupapa Māori principles to staff unfamiliar with kaupapa Māori concepts and to show them that knowledge of te reo need not necessarily be a barrier. This highlights the idea of the whole organisation getting on board and promoting and implementing kaupapa Māori into everything that it does. Some responses referred to a lack of Māori staff who also have a well-developed understanding of kaupapa Māori, and a lack of Māori academic staff across all levels of an organisation.

### *Elements critical to successful implementation of Kaupapa Māori*

When asked to rank the critical elements that need to exist within the organisation to allow kaupapa Māori (KM) principles to be practiced (1 most, 7 least) they were:

1. Collaborative relationships with mana whenua to implement KM in all aspects of operational policy.
2. Equal recognition and delivery of KM reflected in the strategy and direction of your institution.
3. Appropriate and relevant resourcing to support KM implementation.
4. Collaborative approach with other colleagues to implement and embed KM in all aspects of operational policies.
5. Regular opportunities to share ideas and activities that help KM to inform practice and decision making.
6. Complete organisational implementation of KM principles.
7. Ongoing professional development.

However, the respondent scores were close, ranging from 4.66 for the lowest ranked element, to 3.34 for the highest ranked, which indicates there were a range of views on what was critical.



## Conclusions

### *Name change*

The exemplars developed for Hei Toko as a response to sector feedback were developed using Te Tiepa Ako. The project team, following feedback from the sector working group and in consultation with the TEC, chose Hei Toko i te Tukunga: Enabling Māori learner success (Hei Toko) as the final name of the Kaupapa Māori resource, avoiding clashes with titles of other education initiatives in the country.

In the course of the work for the Hei Toko project the following conclusions were drawn by the project team.

### *Context is important*

- Māori learners study at all levels of the qualifications framework across all subsectors of the tertiary education sector – from foundation level to university-level study. Māori learners are therefore learning in diverse tertiary education contexts across a range of providers, interacting with a range of tertiary educators. Each of these contexts has unique characteristics that must be considered when seeking to change the education system to enhance outcomes for Māori learners.

### *The learner is at the heart of good Kaupapa Māori-based practice*

- Good Kaupapa Māori-based education practice should be learner centred, whole-of-organisation, dynamic, responsive and highly adaptive to meet the demands of our highly contextualised and fluid tertiary education sector.

### *All tertiary educators and their respective organisations have a role*

A whole of organisational approach is required to create sustainable change for Māori learners. Ako Aotearoa has noted that pockets of teaching excellence across the tertiary education sector are more often the result of committed individuals and groups rather than a consequence of proactive organisational commitment.

Tertiary providers must consider their role in providing safe environments for their respective staff to utilise a Kaupapa Māori framework so that staff in-turn can be empowered and feel comfortable operating in a Māori space. It is not only Māori staff who have a responsibility to engage and participate with Kaupapa Māori frameworks. The challenge for the sector and Hei Toko is to also motivate and engage non-Māori tertiary educators to work with these Kaupapa Māori concepts in a meaningful way.

### *Hei Toko i te Tukunga Pūtea Aromātai-Evaluative Project Fund*

One way to support and scaffold both educators and TEO's is through the Hei Toko i te Tukunga Pūtea Aromātai. Ako Aotearoa has established an evaluative fund that people who have completed the Hei Toko workshop may apply for. The fund encourages evaluation of the impact of Hei Toko implementation within the applicants' workplace/ organisation.

Applicants can apply for up to \$10, 000 from Ako Aotearoa in a co-funding format where the TEO must match in kind the final amount granted. The Ako Aotearoa Regional Hub Project Fund criteria apply and will be administered by the respective Regional Hub Managers. Further information about the fund, application criteria can be found on the Ako Aotearoa website <https://akoaotearoa.ac.nz/hei-toko>

## Ngā Tohutoro - References

- Ako Aotearoa. (2011). *Te tauākī ako: Our ako framework*. Retrieved from <https://ako.aotearoa.ac.nz/ako-hub/our-work-māori-educators-and-learners/resources/pages/te-tauākī-ako-our-ako-framework>
- Ako Aotearoa. (2012). *Lifting our game: Achieving greater success for learners in foundational tertiary education*. Wellington, New Zealand: Ako Aotearoa.
- Ako Aotearoa. (2013). *Te mahi ngātahi me te Māori - working with Māori educators and Learners* (2nd ed.). Wellington, New Zealand: Ako Aotearoa.
- Ako Aotearoa. (2015). *Te mahi ngātahi me te Māori - working with Māori educators and Learners* (3rd ed.). Wellington, New Zealand: Ako Aotearoa.
- Apanui, N. (2015). *Eke Panuku, eke tangaroa: He Taonga tuku iho - A thesis submitted in fulfilment of the requirements for the degree of masters*. (Unpublished masters thesis). The University of Waikato, Hamilton, New Zealand.
- Chauvel, F., & Rean, J. (2012). *Doing better for Māori in tertiary settings: A review of the literature*. Wellington, New Zealand: Tertiary Education Commission.
- Durie, M.H. (1998). *Whaiora: Māori health development* (2nd ed.). UNITED KINGDOM: Oxford University Press.
- Greenwood, J., & Te Aika, L. (2009). *Hei tauira: Teaching and learning success for Māori in tertiary settings*. Wellington, New Zealand: Ako Aotearoa.
- Kerehoma, C., Connor, J., Garrow, L., & Young, C. (2013). *A model for successful Māori learners in workplace settings*. Wellington, New Zealand: Ako Aotearoa.
- Māori Economic Development Panel. (2012). *He kai kei aku ringa, The Crown - Māori economic growth partnership*. Wellington, New Zealand: Te Puni Kōkiri and Ministry of Business, Innovation and Employment.
- Ministry of Education. (2011). *Tātaiako: Cultural competencies for teachers of Māori learners*. Wellington, New Zealand: Ministry of Education.
- Ministry of Education. (2013). *Ka hikitia: Accelerating success, 2013-2017*. Wellington, New Zealand: Ministry of Education.
- Ministry of Education & Ministry of Business, Innovation and Employment. (2014). *Tertiary Education Strategy 2014 – 2019*. Wellington, New Zealand: Ministry of Education and the Ministry of Business, Innovation and Employment.
- Tahau-Hodges, P. (2010). *Kaiako pono: Mentoring for Māori learners in the tertiary sector*. Wellington, New Zealand: Ako Aotearoa and Te Puni Kōkiri.
- Winiata, W. (2013, April). Winiata, W. (2013). Whakapapa: The relationship of tertiary provision to whānau, hāpu, and iwi aspirations. In Ako Aotearoa (Ed.), *He Takohanga Whakaaro: Conference Proceedings for Tuia Te Ako 2013* (pp20-23). Wellington: Ako Aotearoa.

# Hei Toko: Governance Exemplar 1 – Whakamana

## Whakamana

*empowers Māori by aspiring and working towards being a Te Tiriti o Waitangi-based organisation and increasing capability to service Māori. It empowers teachers and learners and the tertiary sector to do better for Māori learners. At a governance level this is expressed through strong, committed leadership.*

### 1. Kaupapa – Principle

Whakamana

### 2. Whakamārama – Explanation

- Empowerment
  - through leadership
  - through commitment to Te Tiriti o Waitangi
  - through commitment to making positive change for the benefit of Māori learners.

### Ngā Hua – Indicators: There is evidence of the following:

- robust and mutually beneficial relationships with all stakeholders
- relationship building and management is embedded in all organisational processes
- tikanga and kawa are embedded in the organisation
- robust and enduring political iwi and hapū support for the organisation
- increased engagement from all parts of the organisation with te reo and tikanga Māori
- an increase in Māori student enrolment
- Māori learner voice is sought and reflected in evaluative teaching practice
- greater Māori student retention, completion and success.



### 3. Ritenga Whakaako – Practice

- creating recruitment policies focused on attracting staff and leaders with professional credibility and cultural and educational expertise (Sector feedback data)
- institutions' commitment to the advancement of te reo and te ao Māori (Greenwood and Te Aika 2009)
- ensuring the purpose of any relationship is mutually understood by both the organisation and those they are engaging with (Greenwood and Te Aika 2009)
- committing resource and empowering staff to provide appropriate culturally responsive environments (Kerehoma et al, 2013, Tāhau-Hodges, 2010)
- Māori present in TEO Leadership and management (Chauvel and Rean, 2012)
- Māori culture and tikanga embedded in curriculum and kawa integrated in organisational/ institutional culture (Chauvel and Rean, 2012, Tāhau-Hodges, 2010, Greenwood and Te Aika 2009)
- professional development adequately resourced and centred on building staff cultural knowledge and competency (Chauvel and Rean, 2012; Sector feedback data).

### 4. Taunaki – Evidence

- recruitment policies reflect TOW and a commitment to finding strong Māori staff and/or staff with cultural expertise
- organisational policy reflects a greater diversity of cultural perspective
- council and boards are committed
- the entire organisation is involved in the implementation and embedding of te reo Māori and mātauranga Māori
- more Māori staff employed at management and leadership levels
- greater Māori content across all programmes, supported and contributed to by iwi, hapū, whānau and Māori community and businesses
- strong relationships with local iwi, hapū, whānau and Māori community and businesses
- a strong well-thought-out and resourced professional development system in place supporting the development of staff cultural knowledge and expertise.

### 5. Te Puna – Source

- council and executive meeting minutes
- council and executive reports
- strategic plans
- investment plans
- recruitment policies
- KPIs
- self-assessment evaluations
- kaumātua, hapū, iwi and Māori community feedback
- student feedback to inform policy decisions and professional development planning
- enrolment statistics.

## Hei Toko: Governance Exemplar 2 – Ako

### Ako

*is a relationship with learning – the engagement in, and facilitation of, learning according to Māori holistic approaches. Ako in action is context-rich, relevant, appropriate, innovative, creative, engaging and interactive, and informed by whanaungatanga or strong and meaningful relationships. Given the acknowledgement and value placed on life experience, ako supports the notion that teachers and students alike can become either students or teachers at different stages of the ako experience. This has the effect of restoring the balance of power commonly associated with a teacher-student relationship, so both parties feel like they own the learning that is taking place. For Māori learners this is very important. From a governance perspective strong leadership is required to enable ako to flourish within an organisation/institution. Practising ako also means that the Māori student voice needs to be actively sought after and listened to in order to inform good, relevant decision making to deliver good outcomes for students.*

#### 1. Kaupapa – Principle

Ako (Teaching, learning)

#### 2. Whakamārama – Explanation

committed to enabling good teaching and learning practices from a Māori holistic approach – Kaupapa Māori

#### Ngā Hua – Indicators: There is evidence of the following:

- organisational policy reflects positive and appropriate implementation of ako
- leadership understands and responds to the learner background in the creation of new programmes for Māori
- organisational resourcing and culturally relevant support for Māori learners recognises the different ways in which Māori learn
- Māori learners are given the opportunity to actively participate in organisational/institutional decision making
- Māori learners are fully engaged in the classroom and have an input into the design of the programme and the learning space
- Māori learners are succeeding as Māori in a culturally relevant and appropriate environment.



### 3. Ritenga Whakaako – Practice

- leadership actively displays a genuine commitment to Māori learner success (Ministry of Education, 2011, Greenwood and Te Aika, 2009)
- leadership factors the social, cultural and educational background of Māori learners into the planning and delivery of all programmes across the organisation (Ministry of Education, 2011, Greenwood and Te Aika, 2009)
- actively ensures that Māori learners have access to high-quality, culturally relevant programmes and services (Ministry of Education, 2011, Greenwood and Te Aika, 2009)
- provision and support of ongoing professional development for staff that strengthens the organisation/institution's ability to raise Māori learner achievement (Ministry of Education, 2011; Sector feedback data)
- leadership shows a commitment to actively working on their own professional learning and development with regard to Māori learner achievement (Ministry of Education, 2011)
- organisational commitment to te reo Māori (Sector feedback data).

### 4. Taunaki – Evidence

- leadership encourages input from Māori learners as to how the organisation can best serve them
- clearly planned and implemented professional development for all staff
- more Māori content is evident across all programmes
- all staff are well prepared, know their subject matter well, and behave professionally, using positive language; all students are treated equally
- use of te reo – karakia, mihi, pepeha, waiata, haka
- staff orientations are held at noho marae/wānanga
- bilingual signage and website show that te reo Māori is valued.

### 5. Te Puna – Source

- strategic planning documentation
- policy
- minutes of meetings
- Māori learner feedback
- Māori student whānau, hapū, iwi and community feedback
- staff evaluations
- staff self-assessments
- EER

## Hei Toko: Governance Exemplar 3 – Te Tiriti o Waitangi

### Te Tiriti o Waitangi

*This exemplar was created in the one-day sector hui by the governance group. They decided to apply Hei Toko to Te Tiriti o Waitangi.*

#### 1. Kaupapa – Principle

Te Tiriti o Waitangi (ToW)

#### 2. Whakamārama – Explanation

- dual governance
- partnerships
- visibility and expression of dual cultural heritage of Aotearoa
- mana whenua representation on governance, and staff and student bodies
- whole of institution response
- equal recognition and delivery reflected in strategy and direction of institution.

#### Ngā Hua – Indicators: There is evidence of the following:

- parity of outcomes for Māori achievement
- increasing level of competency across all staff
- appropriate and relevant resourcing to develop Kaupapa Māori understanding and competency
- engaged and effective Māori board members
- cultural reviews within institutions where required
- strategy and vision agreed by board and Māori stakeholders
- clear strategies in place and actions being committed to grow mātauranga Māori.



### 3. Ritenga Whakaako – Practice

- recognising the positives in existing practice, benefits and uniqueness through appreciative enquiry (Sector feedback data)
- ToW to be actively implemented throughout organisation/ institution (Greenwood and Te Aika, 2009)
- setting a minimum level of understanding of ToW and its implications for the organisation/ institution (Sector feedback data)
- ToW as the basis document to build relationships and advance them (Sector feedback data, Greenwood and Te Aika, 2009)
- explicit protocols (such as CPIT and Kāi Tahu Rūnaka MOU, Otago Polytechnic and Kāi Tahu Rūnaka MOU) (Greenwood and Te Aika, 2009)
- record of decision-making (Sector feedback data)
- integrating TOW into ITOs (Sector feedback data).

### 4. Taunaki – Evidence

- all governance documents reflecting equal recognition of Treaty partners
- the governance audit trail
  - governance policy
  - organisational policy
  - use of te reo me ōna tikanga
  - structural change
- change job descriptions to increase Māori leadership
- changes in governance to create positive change for Māori students
- increase partnerships = increase relevance and functionality to Māori
- tailored learner-centric strategic initiatives
- co-construct some outcomes.

### 5. Te Puna – Source

- board reports and financial statements
- student feedback
- general and academic staff feedback
- student statistics
- survey polls
- iwi/ hapū/ rūnanga feedback or meeting minutes
- job descriptions
- human resource policies
- Memorandum of Understandings
- EER reports.

## Hei Toko: Student Support & Recruitment Exemplar 1 – Manaakitanga

### Manaakitanga

*If we break the word down into its components we get the words mana and āki. Āki means to encourage and uplift and mana is the prestige and spiritual essence that is within all people. So manaakitanga is all about uplifting the mana of others by looking after and caring for them in a respectful and reciprocal manner. A high value was placed on manaakitanga – nurturing relationships, looking after people, and being very careful about how others were treated. It cannot be stressed enough that manaakitanga is always important no matter what the circumstances might be. These principles are important in creating and fostering relationships with not only Māori students but all students. Closely linked with the Kaupapa Māori principle of whanaungatanga, the importance of relationship building between recruitment, student-support staff and student is the foundation of starting a successful learning journey. Māori feed and give emotional and all other kinds of support to their family members, and no one counts the quantities or costs. Manaaki means that the door is always open and the well of goodwill will never run dry, no matter how harsh the judgement may be or the suffering which one must go through. It can make all the difference to the attitudes that one can develop or have towards an individual or group of people.*

#### 1. Kaupapa – Principle

Manaakitanga

#### 2. Whakamārama – Explanation

- to support, take care of, give hospitality to, protect, look out for – show respect, generosity and care for others.

#### Ngā Hua – Indicators: There is evidence of the following:

- recruitment and support staff have strong buy-in from the local Māori community, whānau, hapū and iwi through the provision of high quality information and active, culturally appropriate engagement strategies
- organisation/institution responds to the aspirations of the local hapū, iwi and/or Māori community for their continued development
- Māori learners feel comfortable to utilise student-support services and do so on a regular basis
- strong relationships with local schools (both mainstream and wharekura) and their staff through regular visits and sharing of high-quality information to inform Māori learners' tertiary study decisions.



### 3. Ritenga Whakaako – Practice

- staff member cares about what Māori learners think and why (Durie, 2006, Greenwood and Te Aika, 2009, Tāhau-Hodges, 2010, Meade and Kirikiri et al, 2011, Tomoana, 2012)
- recruitment and support staff incorporate the protocols and customs of local iwi into the way that they conduct their conversations through active engagement and consultation with iwi, hapū, whānau and Māori community (Greenwood and Te Aika, 2009, Tāhau-Hodges, 2010, Meade and Kirikiri et al, 2011, Chauvel and Rean, 2012)
- staff create a real sense of caring and respect for all Māori learners in all interactions – from initial recruitment drives at schools right through to graduation (Tomoana, 2012)
- staff do all they can to create a respectful, caring and culturally appropriate environment by showing Māori learners that they care and will always be there when support is needed, that support staff respect them as individuals but also understand that the Māori learners' whānau and caregivers are an integral part of their learning journey (Tāhau-Hodges, 2010, Chauvel and Rean, 2012).

### 4. Taunaki – Evidence

- staff incorporate local iwi customs and protocols into their recruitment and student-support processes through extensive engagement with iwi, hapū, whānau and Māori community
- staff learn to incorporate te reo Māori through the use of karakia, mihi, pepeha, waiata, haka into the provision of their work to create a culturally appropriate service; this starts as simply as learning how to pronounce Māori words correctly; using Māori learners, whānau, hapū and iwi as a source of knowledge and strengthening the relationships whilst uplifting the mana of both the Māori learners and the staff
- Kaupapa Māori, noho marae/ wānanga, whakapapa, oral presentations
- staff pronounce Māori names correctly
- staff ensure that communication with Māori learners, whānau and teachers is always open and positive.

### 5. Te Puna – Source

- meeting notes with teaching staff, Māori learners and their whānau
- Māori learner feedback collected and used to inform future practice
- teacher records of meetings with student-support staff
- organisational/ institutional policy
- data to show how many times student-support services are used by Māori learners
- feedback from local schools that recruitment staff have visited
- professional development plans and outcomes.

## Hei Toko: Student Support & Recruitment Exemplar 2 – Whanaungatanga

### Whanaungatanga

*as defined by the Student Support and Recruitment group focuses on the building of relationships, both internally and externally of an organisation/ institution. It is the strength and integrity of these relationships that collectively help in creating a culturally appropriate and supportive environment in which Māori students will thrive. When looking at whanaungatanga in reference to Student Support and Recruitment it is important to consider every part of the Māori learner's journey from when they are looking for high-quality information to inform their choice of provider, right through to graduation. This is a crucial element in creating a space where Māori learners feel comfortable and can see themselves in.*

#### 1. Kaupapa – Principle

Whanaungatanga

#### 2. Whakamārama – Explanation

- building relationships, both external and internal so that connections can be made; these connections are what allows us to engage, empower and enrich Māori learners
- The '3 Ws'

**Whakapiri** – bring Māori learners and staff together

**Whakamana** – to empower and enable Māori learners

**Whakamārama** – to ensure that all Māori learners understand that they are valued and respected in the learning environment and that we are here to support them at every step of the way.

#### Ngā Hua – Indicators: There is evidence of the following:

- learners feel respected and valued by the organisation and their peers and feel part of a whānau
- staff feel valued and respected by the organisation
- being Māori is highly valued by the staff and organisation
- staff demonstrate care and concern for learners and use positive, empowering language
- staff create many opportunities to develop relationships with students and their whānau.



### 3. Ritenga Whakaako – Practice

- staff working together to support potential new students to get into the right course regardless of institution/organisation (Durie, 2006, Meade and Kirikiri et al, 2011, Chauvel and Rean, 2012)
- pōwhiri (Tomoana, 2012)
- everyone adapts their language to the people they are talking to so that communication occurs in an empowering way (Tomoana, 2012, Curtis, 2012)
- add value to the individual or community (Sector feedback data)
- giving and sharing – reciprocity e.g. ask people where they felt comfortable to find the ideal point and make connections
- strength-based conversations with Māori learners to focus on positive solutions (Tomoana, 2012)
- provide a central space for students to gather and feel part of a whānau, whatever that means for them (Meade and Kirikiri et al, 2011, Curtis, 2012, Tomoana, 2012)
- staff understands who Māori learners are, their hapū/iwi and how to pronounce their names correctly (Meade and Kirikiri et al, 2011, Hall, 2011, Tomoana, 2012)
- the organisation supports Māori staff to be a whānau and know who they are as a whānau (Sector feedback data)
- organisation supports Māori whānau to be a whānau and acknowledges the value of this whānau (Sector feedback data).

### 4. Taunaki – Evidence

- Student whānau groups are set up and operating across the organisation/institution
- organisational/ institutional whānau group is acknowledged and supported through resourcing and is growing in number
- shared lunches, tea breaks to make Māori learners feel at home as this is a culturally relevant activity for them
- whānau meetings with staff and recruiters
- staff know where the students have gone to once they have completed their studies
- staff have continued relationships with students, and so do students
- students seek staff out for more advice
- students introduce new whānau to the institution
- regular whānau evenings held to ensure that Māori learners, whānau and caregivers are supported – this can be as simple as asking whānau to come in and share food with the students and staff to discuss work progress and to celebrate success no matter how big or small.

### 5. Te Puna – Source

- central student hub or communal space
- learner groups and their feedback
- recruitment conversations
- learner work/class diaries or attestations/ evaluations
- whānau
- retention of Māori staff
- recruitment of Māori staff to non-Māori roles
- the number of applications for jobs
- Māori staff opportunities to attend hui
- opportunities for professional development for Māori staff
- active online forum where whanaungatanga takes place.

## Hei Toko: Student Support and Recruitment Exemplar 3 – Kotahitanga

### Kotahitanga

*is the core of both individual identity and group cohesiveness. It is about being together as one in unity and harmony. Māori political process strives for consensus through the recognition of the viewpoint of each individual; the group would rather talk and wait than force some compromise solution which would alienate one of its members. In the Māori world, all sorts of later events may reflect back upon the collective understanding of how things lie in the learning environment. Understanding the Māori viewpoint that the collective is more important than the individual, can inform the way that information about the organisation/institution should be shared when recruiting new Māori learners. It is very important that all student support conversations are conducted so that Māori learners know that their whānau, hapū and iwi are acknowledged as vital parts of their identity. For Māori learners who do not know their identity, acknowledging that staff, Māori learners and their whānau are collectively parts of the learning journey can provide a support mechanism for them to further explore their identity as Māori, should they wish to.*

### 1. Kaupapa – Principle

Kotahitanga

### 2. Whakamārama – Explanation

- collaboration is organisation wide and is focused on students
- everyone in the organisation no matter what their job is collectively responsible for student retention, completion and success
- building strong and meaningful relationships between teachers, Māori students and their whānau.

### Ngā Hua – Indicators: There is evidence of the following:

- high Māori learner morale and engagement across all programmes
- recruitment and support staff providing culturally appropriate services
- strong whānau, hapū and iwi engagement to support Māori learner outcomes
- high-quality information available and provided to whānau, hapū and iwi to help inform Māori learner decisions
- strong positive relationships with local schools through the provision of high-quality, culturally appropriate information to help inform Māori learner decisions.

### 3. Ritenga Whakaako – Practice

- cultural competency – staff undergo well-resourced professional development so that they understand Māori culture and the implications that this understanding has on the way that they conduct their practice to get good Māori learner outcomes (Sector feedback data)
- joint and individual accountability (Sector feedback data)
- practice sustainable and across the institution; share what works with other staff (Sector feedback data)
- kaiako knows and understands the background of each student and has a relationship strategy for each student and the student group (Meade and Kirikiri et al, 2011)
- staff have relationship strategies for the participation students' whānau in informing curriculum and programme development and to support Māori learners (Greenwood and Te Aika, 2009, Meade and Kirikiri et al, 2011, Tomoana, 2012)
- support staff, teachers and Māori learners mutually set and agree the house rules for their ongoing relationships (Tomoana, 2012, Meade and Kirikiri et al, 2011)
- support staff investigate the prior knowledge of students and encourage them to lead discussion where appropriate (Meade and Kirikiri et al, 2011, Tomoana, 2012)
- staff take a facilitator role encouraging discussion, enquiry and reflection in the group (Tomoana, 2012, Meade and Kirikiri et al, 2011)
- teacher ensures that assessment is fair, transparent and flexible and that there are opportunities for reassessment (Tomoana, 2012)
- kotahitanga is part of organisational DNA/Whakapapa (Sector feedback data).

### 4. Taunaki – Evidence

- whakatau and pōwhiri
- kai tahi – shared kai, welcome morning tea
- mihimihi, introductions and ice breakers
- collaborate with student support/ library to ensure that they are visiting classes and being utilised
- networking – internal and external
- students finding connections with one another
- finding a sense of belonging
- strong relationships amongst staff and Māori learners
- staff and Māori learners are working collectively towards a common goal of Māori learners' success.

### 5. Te Puna – Source

- connections created and solid relationships built
- planning of whakatau and pōwhiri
- welcome formalities occur and are well attended
- schedules, diaries, letters and pānui
- participants prepared for pōwhiri/ whakatau
- records of participants and attendees
- reflections on the day or event
- reflections and follow-up reviews of breeches of Māori ritual practices.

## Hei Toko: Teaching Exemplar 1 – Whanaungatanga

### Whanaungatanga

*actively engages in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community. It acknowledges that enquiry and sharing of whakapapa or genealogical ties is valued. It is these links that help shape and inform the Māori ethos and world view. Whanaungatanga links relationships and life experience to the teaching and learning experience of Māori learners. Through the principle of whanaungatanga staff can learn to actively engage in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community.*

#### 1. Kaupapa – Principle

Whanaungatanga

#### 2. Whakamārama – Explanation

- means collaboration organisation-wide and is focused on students
- everyone in the organisation no matter what their job is is responsible for student, retention, completion and success
- building strong and meaningful relationships between teachers, Māori students and their whānau.

#### Ngā Hua – Indicators: There is evidence of the following:

- learners feel respected and valued by the organisation and their peers and feel part of a whānau
- staff feel valued and respected by the organisation
- being Māori is highly valued by the staff and organisation
- staff demonstrate care and concern for learners and use positive, empowering language
- staff create many opportunities to develop relationships with students and their whānau.

### 3. Ritenga Whakaako – Practice

- cultural competency (Sector feedback data)
- joint and individual accountability (Sector feedback data)
- sustainable and across the institution (Sector feedback data)
- share what works (Sector feedback data)
- kaiako knows and understands the background of each student and has a relationship strategy for each student and the student group (Meade and Kirikiri et al, 2011)
- teacher has a relationship strategy for the participation students' whānau (Tomoana, 2012, Meade and Kirikiri et al, 2011)
- teacher and student group mutually set and agree the house rules for the course and the consequences of process or breaches (Tomoana, 2012, Meade and Kirikiri et al, 2011)
- teacher recognises the prior knowledge of students and encourages them to lead discussion where appropriate (Meade and Kirikiri et al, 2011)
- teacher takes a facilitator role encouraging discussion, enquiry and reflection from the group (Tomoana, 2012, Meade and Kirikiri et al, 2011)
- teacher encourages group work (Tomoana, 2012, Meade and Kirikiri et al, 2011)
- teacher ensures that assessment is fair, transparent and flexible and that there are opportunities for reassessment
- part of organisational DNA and whakapapa (Sector feedback data).

### 4. Taunaki – Evidence

- whakatau and pōwhiri – welcoming students in a culturally appropriate way
- kai tahi – shared kai, welcome morning tea
- mihimihi, Introductions and ice breakers
- collaborate with student support/ library to ensure they are visiting classes and both are being utilised
- networking – internal and external
- students finding connections with one another
- finding a sense of belonging
- strong internal and external relationships

### 5. Te Puna – Source

- connections created and solid relationships built
- planning of whakatau and pōwhiri
- welcome formalities are observed and welcomes are well attended
- schedules, diaries, letters, pānui
- participants prepared for pōwhiri and whakatau
- records of participants or attendees
- reflections on the day or event
- reflections and follow up reviews on breeches of ritual.

## Application of the kaupapa “Whanaungatanga” to various tertiary provider contexts.

### 1. Tertiary Context

#### Industry Training Organisations (ITOs)

### 2. Ritenga Whakaako – Practice

- iwi support and involvement for Māori learners (Kerehoma et al, 2013)
- iwi scholarships (Kerehoma et al, 2013)
- wānanga providing trades courses (Kerehoma et al, 2013)
- marae-based trades-training programmes (Kerehoma et al, 2013)
- iwi supporting workplace learning (Kerehoma et al, 2013)
- teachers promote and encourage strong Māori learner and employer relationships (Kerehoma et al, 2013).

#### Adult and Community Education (ACE)

- teachers get to know who their Māori learners are (Te Kupenga Mātauranga o Taranaki, 2011)
- teachers learn what prior skills and knowledge Māori learners bring with them (Te Kupenga Mātauranga o Taranaki, 2011)
- teachers create a respectful environment for Māori learners (Te Kupenga Mātauranga o Taranaki, 2011)
- teachers use both formal and informal learning opportunities (Te Kupenga Mātauranga o Taranaki, 2011)
- teachers enable interactions with the Māori community and are supported by the community (Te Kupenga Mātauranga o Taranaki, 2011)
- teachers create empowering, authentic environments and experiences (Te Kupenga Mātauranga o Taranaki, 2011).

#### Institutes of Technology and Polytechnics (ITPs)

- teachers are culturally responsive and treat Māori learners in a way that allows them to be Māori (Tomoana, 2012, Meade and Kirikiri et al, 2011, Tāhau-Hodges, 2010)
- teachers re-empower “wounded learners” to help build a “positive learner identity”. (Tomoana, 2012, Meade and Kirikiri et al, 2011)

### 3. Taunaki – Evidence

- Māori learners are supported in the workplace by teachers, iwi, hapū and whānau
- Māori learners are supported by mentors and ITO support people in the workplace
- Māori learners and employer relationships fostered and developed.

- Māori learners are empowered to voice their opinions.
- Māori learners are not afraid to make mistakes
- Māori learners are positively engaged in learning
- Māori learners' prior learning and skills recognised
- strong engagement with iwi, hapū, whānau and Māori community
- Māori learners freely express Māori values and processes.

- Māori learners are empowered to voice their opinions
- Māori learners are not afraid to make mistakes
- Māori learners are positively engaged in learning.

### 4. Te Puna – Source

- rūnanga feedback
- iwi initiatives
- whānau support
- employer policy
- student mentor feedback.

- teacher planning
- teacher records and observations
- Māori learner evaluations
- iwi, hapū and whānau feedback
- programme course outlines.

- teacher planning
- teacher records and observations
- teacher self-assessments
- Māori learner evaluations and feedback collected – this informs professional development.

### Ngā Hua – Indicators:

- course has strong mutually beneficial relationships with other vocationally focused programmes on campus (sharing good practice, professional discussion, exchange between Māori learners)
- course has strong buy-in from and responds to the aspirations of the local hapū, iwi and/or Māori community
- teachers understand and respond positively and pro actively to the learner background in the planning and delivery of the programme
- strong and respectful relationships between the learner cohort and teacher
- strong and respectful inter-cohort relationships
- strong relationships with learner whānau, hapū and community in a noncompetitive environment
- Māori learners are able to work at different levels and at their own pace.

***Application of the kaupapa  
“Whanaungatanga”  
to various tertiary  
provider contexts.***

**1. Tertiary Context**

**Institutes of  
Technology and  
Polytechnics  
(ITPs) cont.**

**Universities**

**2. Ritenga Whakaako – Practice**

- teachers focus on setting high standards for and expectations of Māori learners (Tomoana, 2012, Meade and Kirikiri et al, 2011)
- create an environment of trust between teachers and Māori learners (Tomoana, 2012, Meade and Kirikiri et al, 2011, Tāhau-Hodges, 2010).
- important to develop strong relationships between teachers (Māori and non-Māori) (Hall, 2011)
- teacher should develop strong relationships with Māori learners (Hall, 2011, Tomoana, 2012, Meade and Kirikiri et al, 2011, Tāhau-Hodges, 2010)
- teacher acknowledging their own and Māori learners' whakapapa/ genealogy (Hall, 2011).



### 3. Taunaki – Evidence

- Māori learners are not afraid to make mistakes
- staff members are constantly sharing good practice with each other
- Strong relationships between Māori learners and teachers.

### 4. Te Puna – Source

- teacher planning
- Māori learner evaluations and feedback
- whānau support.

### Ngā Hua – Indicators:

- course has strong mutually beneficial relationships with other vocationally focused programmes on campus (sharing good practice, professional discussion, exchange between Māori learners)
- course has strong buy-in from and responds to the aspirations of the local hapū, iwi and/or Māori community
- teachers understand and respond positively and proactively to the learner background in the planning and delivery of the programme
- strong and respectful relationships between the learner cohort and teacher
- strong and respectful inter-cohort relationships
- strong relationships with learner whānau, hapū and community in a noncompetitive environment
- Māori learners are able to work at different levels and at their own pace.

## Hei Toko: Teaching Exemplar 2 – Ako

### Ako

*is a relationship with learning – the engaging in and facilitating of learning according to Kaupapa Māori approaches. Ako in action is context-rich, relevant, appropriate, innovative, creative, engaging and interactive, and informed by strong and meaningful relationships. Given the acknowledgement and value placed on life experience, ako supports the notion that teachers and students alike can become either students or teachers at different stages of the ako experience. This in effect neutralises the power imbalance commonly associated with a teacher-student relationship. In essence teachers take responsibility for their own learning and that of Māori learners. In order to find out about the knowledge that Māori learners bring with them it is quite simply a case of asking, and acknowledging that by allowing Māori learners to become the teachers.*

#### 1. Kaupapa – Principle

Ako  
(Teaching, learning)

#### 2. Whakamārama – Explanation

Teaching

#### Ngā Hua – Indicators: There is evidence of the following:

- the delivery reflects positive and appropriate implementation of ako
- teacher understands and responds to the learner background in the planning and delivery of the programme
- teacher actively takes the role of facilitator
- the delivery recognises the different ways in which ākonga learn
- Māori learners sometimes lead the class
- Māori learners are fully engaged in the classroom and have an input into the design of the programme and the learning space
- Māori learners are developing their own success as Māori.

### 3. Ritenga Whakaako – Practice

- teacher takes the role of facilitator (Meade and Kirikiri et al, 2011, Tomoana, 2012)
- teacher factors the social, cultural and educational background of the Māori learners into the planning and delivery of the programme (Durie, 2006, Meade and Kirikiri et al, 2011, Curtis, 2012, Tomoana, 2012)
- the course work is varied and caters to ways in which ākonga (students) learn (Meade and Kirikiri et al, 2011, Tomoana, 2012, Kerehoma et al, 2013)
- teaching is a shared role (Meade and Kirikiri et al, 2011)
- teacher exemplifies high professional standards (Meade and Kirikiri et al, 2011, Hall, 2011, Curtis, 2012, Tomoana, 2012)
- teacher uses some te reo Māori – in its most basic sense being able to pronounce Māori learners' names and Māori words correctly (Greenwood and Te Aika, 2009, Meade and Kirikiri et al, 2011, Tomoana, 2012)
- teacher uses Māori pedagogies and teaching techniques (Meade and Kirikiri et al, 2011, Curtis, 2012, Tomoana, 2012)
- teacher encourages self-reliance and independent thinking (Meade and Kirikiri et al, 2011, Tomoana, 2012).

### 4. Taunaki – Evidence

- teacher encourages input from ākonga group
- teacher accepts questions and different opinions from the ākonga and allows the ākonga to come to their own conclusions
- Māori learner oral and written presentations, group work, research
- Māori learners sometimes lead the class
- teacher knows her/his subject, is well prepared, behaves professionally, uses positive language, treats all ākonga equally well
- learning how to pronounce Māori words correctly
- as knowledge and competency gets better including the use of karakia, mihi, pepeha and waiata in everyday activities.

### 5. Te Puna – Source

- teacher teaching plan and course resources
- Māori learner informal and formal feedback
- whānau, hapū and iwi feedback and input into learning conversations
- Māori learner course work
- organisational/institutional policy documentation.

## Hei Toko: Teaching Exemplar 3 – Manaakitanga

### Manaakitanga

*in its widest sense is associated with the concept of mana, and can make all the difference to the attitudes that one can develop or have towards an individual or group of people. A high value was placed on manaakitanga – nurturing relationships, looking after people, and being very careful about how others were treated. It cannot be stressed enough that manaakitanga is always important no matter what the circumstances might be. These principles are important in teacher relationships with all students not just Māori students. Closely linked with whanaungatanga, the importance of relationship building between teacher and student is the foundation of starting a successful learning journey. Māori feed and give emotional and all other kinds of support to their whānau, and no one counts the quantities or costs. When Māori learners know that they are valued and respected and people care for them this is when real engagement can be achieved.*

#### 1. Kaupapa – Principle

Manaakitanga

#### 2. Whakamārama – Explanation

- to support, take care of, give hospitality to, protect, look out for – show respect, generosity and care for others.

### 3. Ritenga Whakaako – Practice

- teacher cares about what Māori learners think and why (Greenwood and Te Aika, 2009)
- teacher incorporates the protocols and customs of local iwi into the curriculum and design process through active engagement and consultation with iwi, hapū, whānau and Māori community. (Greenwood and Te Aika, 2009, Tāhau-Hodges, 2010, Meade and Kirikiri et al, 2011, Chauvel and Rean, 2012)
- teacher sets high standards for Māori learners (Greenwood and Te Aika, 2009, Meade and Kirikiri et al, 2011, Chauvel and Rean, 2012)
- teachers create a real sense of caring and respect for all Māori learners (Greenwood and Te Aika, 2009, Tāhau-Hodges, 2010, Meade and Kirikiri et al, 2011, Curtis, 2012, Tomoana, 2012)
- teachers do all they can to create a respectful and caring environment to enable Māori learner success (Meade and Kirikiri et al, 2011, Curtis, 2012, Tomoana, 2012, Chauvel and Rean, 2012)
- incorporates te reo Māori (learning how to pronounce Māori words correctly) and tikanga/protocols across the organisation (Greenwood and Te Aika, 2009, Meade and Kirikiri et al, 2011, Tomoana, 2012, Chauvel and Rean 2012).

### 4. Taunaki – Evidence

- teacher incorporates iwi tikanga in curriculum and design process
- staff learn to incorporate te reo Māori through the use of karakia, mihi, pepeha, waiata, haka. This starts as simply as learning how to pronounce Māori words correctly and building from there; using Māori learners, whānau, hapū and iwi as a source for further knowledge will also strengthen relationships whilst uplifting the mana of the Māori learners and the staff
- kaupapa Māori, noho marae/ wānanga for Māori learners and staff
- Māori learners' whakapapa is acknowledged and valued
- teacher pronounces Māori names correctly
- teacher ensures that communication with Māori learners is regular and clearly understood by all
- pōwhiri and whakatau to welcome new students, staff and manuhiri
- regular engagement with local whānau, hapū, iwi and Māori community.

### 5. Te Puna – Source

- teacher teaching plan and course resources
- Māori learner feedback collected and used to inform future practice
- ākonga course work
- investment plan
- organisational policy documents
- bilingual signage
- staff meeting minutes.

***Application of the kaupapa  
“Manaakitanga”  
to various tertiary  
provider contexts.***

**1. Tertiary Context**

**ITOs**

**2. Ritenga Whakaako – Practice**

- strong relationship between ITOs and employers – kanohi ki te kanohi (Kerehoma et al, 2013)
- teacher-lead orientation for new Māori learners to assist them through their apprenticeship programme
- Māori learners develop strong relationships with mentors to support Māori learners (Kerehoma et al, 2013)
- Māori learners lead the development of culturally responsive workplace mentoring programmes (Kerehoma et al, 2013)
- teacher and workplace mentors model appropriate workplace behaviour and practice (Kerehoma et al, 2013).

**Universities**

- teachers pronounce ākonga names correctly (Hall, 2011)
- teachers do all they can to create a respectful and caring environment to enable Māori learner success (Meade and Kirikiri et al, 2011, Hall, 2011, Curtis, 2012, Tomoana, 2012, Chauvel and Rean, 2012).

**ITPs**

- teacher pronounces Māori learner names correctly
- teacher encourages all students from various cultures to use their own names from their own cultures (Tomoana, 2012)
- teacher looks for a whole range of experiences/perceptions in the class (Meade and Kirikiri et al, 2011, Tomoana, 2012)
- teacher ensures that Māori learners know that they care (Meade and Kirikiri et al, 2011, Te Kupenga Mātauranga o Taranaki, 2011, Curtis, 2012, Tomoana, 2012).



### 3. Taunaki – Evidence

- regular engagement with local whānau, hapū, iwi and Māori community.
- whānau, hapū and iwi develop relationships with mentors and ITO support people
- Māori learners are supported by mentors and ITO support people in the workplace
- Māori learners and employer relationships fostered and developed.

- use of pōwhiri/ whakatau to welcome new students/ staff and manuhiri.

- use of pōwhiri whakatau to welcome new ākonga/staff and manuhiri
- Māori learners' participation in pōwhiri to welcome new students/staff
- Māori learners using culturally appropriate spaces.

### 4. Te Puna – Source

- effective mentor schemes
- mentor notes
- ITO support notes
- Māori learner workplace manager observations and notes.

- Māori student evaluations to inform teacher performance.

- Māori learner feedback collected and used to inform future practice.

### Ngā Hua – Indicators:

- course has strong buy-in from and responds to the aspirations of the local hapū, iwi and/or Māori community
- the teacher and organisation/ institution respect and embrace the use of te reo Māori through learning and encouraging correct pronunciation of Māori words and terminology
- being Māori is highly valued by the teacher and organisation/ institution
- teachers are caring for Māori learners and always using positive empowering language with them
- teachers setting high standards for and expectations of all Māori learners
- teachers creating a culturally appropriate learning environment that Māori learners can see themselves in
- Māori learners feel respected by teachers and their peers.

***Application of the kaupapa  
“Manaakitanga”  
to various tertiary  
provider contexts.***

**1. Tertiary Context**

**ACE**

**2. Ritenga Whakaako – Practice**

- teacher should treat Māori learners like the adults that they are (Te Kupenga Mātauranga o Taranaki, 2011, Tomoana, 2012)
- teacher should consider any possible “technology gaps” that might exist amongst Māori learners (Te Kupenga Mātauranga o Taranaki, 2011, Meade and Kirikiri et al, 2011, Tomoana, 2012)
- teacher needs to build trust with Māori learners (Meade and Kirikiri et al, 2011, Te Kupenga Mātauranga o Taranaki, 2011, Curtis, 2012, Tomoana, 2012)
- teachers continually give good, positive, timely feedback (Greenwood and Te Aika, 2009, Meade and Kirikiri et al, 2011, Tomoana, 2012)



### 3. Taunaki – Evidence

- Māori learners not afraid to make mistakes
- Māori learners are positively engaged in learning
- Māori learners' prior learning and skill recognised
- strong engagement with iwi, hapū, whānau and Māori community
- Māori learners freely express Māori values and processes
- Māori learners feel valued and respected.

### 4. Te Puna – Source

- All of the above.

### Ngā Hua – Indicators:

- course has strong buy-in from and responds to the aspirations of the local hapū, iwi and/or Māori community
- the teacher and organisation/ institution respect and embrace the use of te reo Māori through learning and encouraging correct pronunciation of Māori words and terminology
- being Māori is highly valued by the teacher and organisation/ institution
- teachers are caring for Māori learners and always using positive empowering language with them
- teachers setting high standards for and expectations of all Māori learners
- teachers creating a culturally appropriate learning environment that Māori learners can see themselves in
- Māori learners feel respected by teachers and their peers.

## Ngā Tohutoro - References used in Exemplars

- Chauvel, F., & Rean, J. (2012). *Doing better for Māori in tertiary settings: A review of the literature*. Wellington, New Zealand: Tertiary Education Commission.
- Curtis, T. (2012). *Tātou Tātou - Success for all: Improving Māori student success in health*. Wellington, New Zealand: Ako Aotearoa.
- Durie, M. (2006, October). Whānau, educational and Māori potential. Paper presented at the Hui Taumata Mātauranga, Taupo, New Zealand. Retrieved from: [http://www.equinetrust.org.nz/massey/fms/Te Mata O Te Tau/Publications - Mason/HTML Charcode.pdf](http://www.equinetrust.org.nz/massey/fms/Te%20Mata%20O%20Te%20Tau/Publications%20-%20Mason/HTML/Charcode.pdf)
- Greenwood, J., & Te Aika, L. (2009). *Hei tauira: Teaching and learning success for Māori in tertiary settings*. Wellington, New Zealand: Ako Aotearoa.
- Hall, M. (2011). You model what you want to see from them. *New Zealand Journal of Teachers' Work*, 8, 1, 68-77.
- Kerehoma, C., Connor, J., Garrow, L., & Young, C. (2013). *A model for successful Māori learners in workplace settings*. Wellington, New Zealand: Ako Aotearoa.
- Meade, A., Kirikiri, R., Paratene, D., & Allan, J. (2011). *Te Heru - A framework for Māori success within an initial teacher education programme*. Wellington, New Zealand: Te Tari Puna Ora o Aotearoa – New Zealand Early Childcare Association.
- Ministry of Education. (2011). *Tātaiako: Cultural competencies for teachers of Māori learners*. Wellington, New Zealand: Ministry of Education.
- Tahau-Hodges, P. (2010). *Kaiako pono: Mentoring for Māori learners in the tertiary sector*. Wellington, New Zealand: Ako Aotearoa and Te Puni Kōkiri.
- Te Kupenga Mātauranga o Taranaki. (2011). *Tahia te marae, tahia te wānanga: Marae and Māori community based learning*. Wellington, New Zealand: Ako Aotearoa.
- Tomoana, R. (2012). *Sharing successful teaching and learning strategies for Māori, Pacific, and youth learners: The Whitireia way 2012*. Wellington, New Zealand: Ako Aotearoa.

## ***Te Tāpirihanga Tuarua Appendix 2***

### **The Online Survey**

200 people were sent the online survey link via Survey Monkey accompanied by the following explanation. The project Hei Toko i te Tukunga aims to enhance the delivery of the Tertiary Education Commission's approach to boosting achievement for Māori learners by implementing Focus Area Four of Ka Hikitia – Accelerating Success 2013 – 2017: "Tertiary Education". The outcome sought in Focus Area Four is for Māori to "succeed at higher levels of tertiary education". Ka Hikitia sets out four goals for tertiary education:

- Māori participate and achieve at all levels at least on a par with other students in tertiary education.
- Māori attain the knowledge, skills and qualifications that enable them to participate and achieve at all levels of the workforce.
- Grow research and development of mātauranga Māori across the tertiary sector.
- Increase participation and completion in Māori language courses at higher levels, in particular to improve the quality of Māori language teaching and provision.

This project also sits within the context of priority three of the Tertiary Education Strategy (TES): "boosting achievement for Māori and Pasifika"; and goals one (greater educational participation) and two (skilled and successful workforce) of He Kai Kei Aku Ringa, the Crown-Māori economic growth partnership. This survey is looking to find suggestions of how Ka Hikitia may be implemented with particular reference to Focus Area Four.

### **The project involves**

1. Developing sector-specific summaries of good practice to support the uptake of the TEC's approach to boosting achievement for Māori learners, that is, summaries for ITPs, PTEs, ITOs and TEIs.
2. One-on-one and group meetings with a range of people from different parts of the tertiary sector to inform subsequent activity.
3. Two one-day plenary cross-sector hui in Auckland and Christchurch to share lessons learned across different sectors.
4. Creating a set of implementation resources for the sector in the context of Focus Area Four of Ka Hikitia.

### **Glossary of terms**

Whānau – extended family, family group, a familiar term of address to a number of people; the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.

Kaupapa Māori – Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology; a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.

Mātauranga Māori – Māori knowledge; the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, and Māori creativity and cultural practices.

**Question 1:** asked respondents to identify their name and position within their organisation. The 49 completed responses that were received represented a wide cross section of positions from CEOs to teaching staff, academic support staff, office managers, administrators and mid-level management. They also came from a wide range of tertiary providers.

- Academic Manager, Trade and Commerce Centre Ltd
- Academic Quality Manager, Whitireia Community Polytechnic
- Associate Professor, Waiairiki Institute of Technology
- BOPP Senior Academic Staff Member
- Chief Executive, WITT
- Chief Executive, Waiairiki Institute of Technology
- Contracts Manager
- Corporate Account Manager
- Corporate Account Manager, Primary Industry Training Organisation
- Director, Real World Education NZ Ltd
- Director, DAS Training Solutions Ltd
- Director and teaching staff
- Director Learner Support, North Tec
- Director of Education and Māori Development, Bay of Plenty Polytechnic
- Director of Education and Māori Development, Bay of Plenty Polytechnic
- Director, The Lakeland Learning Company Limited
- Education Advisor, EIT
- Foundation Tutor and Coordinator
- General Manager, The Training Bureau
- Instructional Designer, Whitireia Community Polytechnic
- Journalism Programme Manager
- Lecturer in Commercial Law, Waikato Management School, University of Waikato
- Lecturer in Tourism and Travel, Waiairiki Institute of Technology
- Lecturer, Open Polytechnic
- Lecturer, UCOL
- Lecturer, North Tec
- Lecturer, Waiairiki Institute of Technology
- Library Manager, NorthTec
- Manager, Te Pori Whai Ao Ae centre
- Marketing Communications Adviser, Primary Industry Training Organisation
- Nurse Educator, SIT
- Principal, ATC New Zealand Ltd
- Programme Coordinator / Tutor, Bay of Plenty Polytechnic
- Regional Development Manager, Waiairiki Institute of Technology
- Regional Manager, Primary Industry Training Organisation
- Regional Manager, Primary Industry Training Organisation
- Research Professor, EIT
- Stadd Educational Development Co-ordinator, Waiairiki Institute of Technology
- Team Leader, Waiairiki Institute of Technology
- Training Adviser, Primary Industry Training Organisation
- Tutor (3), NorthTec
- Tutor in Engineering, WITT
- Tutor, SIT
- Tutor, Whitireia Community Polytech
- Kaitakawaenga Māori & Pasifika, WITT
- Executive Director, WITT



## Question 2: What do you see as the key factors in helping Māori succeed at higher levels of tertiary education?

### Key words from responses to this question:

Engagement Tikanga Relationships School  
Mentoring Holistic Learning  
Māori Opportunity Support  
Whānau Students Training Levels Sense of Belonging Staff Participation Learners

The responses included:

- whanaungatanga and building and maintaining relationships
- engaging students and giving them a sense of belonging to an institution
- culturally appropriate pastoral and academic support systems
- holistic learning environment
- high % of class attendance and effective participation
- inclusion of kaupapa Māori in classroom learning and assessments
- supporting a Māori world view
- educating staff at all levels on how to engage with Māori students
- knowing Māori students as individuals and their role within their whānau
- mentoring
- organisational expectations of Māori raised
- mātauranga Māori embedded into programmes as opposed to tacked on
- minimising barriers of entry into tertiary study
- indigenisation of the curriculum, high levels of personal and pastoral support, recruitment with integrity, offering learning opportunities at a range of levels, aligning provision to Māori /iwi education plans
- providing work-ready students in training that leads to employment in their chosen industry
- more emphasis needs to be put on the value of higher education at school level to show that it is achievable
- allow students to learn in their own way
- support Māori students with more Māori staff; staff need to be able to interact better with Māori students by way of giving mana to each student's life experience as their form of knowledge
- providing the opportunity to be involved in higher-level training
- engagement, acceptance and being comfortable from a cultural standpoint
- good teaching practices that acknowledge and value a Māori world view; support services that are open and approachable; an environment that gives learners a sense of belonging.

## Question 3: What are you doing already in your role that you think contributes to Māori succeeding at higher levels?

### Key words from responses to this question:

Success Primary Education Example Students Model Māori Gaps Learning Succeed Assessment Regular

- Not being a kaiako all the time. Making students take control of what they are learning. Telling students that it's okay to make mistakes. Giving them confidence to be Māori.
- Working at level 1 and 2 in the NQF our primary role is to increase Māori perception of the value of education and individual aspirations so Māori have the confidence and competence to engage in the demands that higher education bring. This is done through our strengths-based delivery framework (Taku Reo) that

supports the identification of strengths, development of career pathways and aspirations. Our kaiako help our taura utilise their strengths to achieve their qualification goals on the programme.

- Being fair to students and practising culturally safe teaching methods.
- Engaging with iwi and developing programmes which engage whānau as part of the learning process.
- I am promoting the opportunities available in the primary industries and the on-job qualifications we offer.
- I monitor the relevance of programme curriculum, teaching methods, assessment and support in relation to building Māori success at this polytechnic; we focus on evaluating Māori achievement and actions to address gaps not only at programme level, but also at faculty and organisation levels.
- By encouraging professional development. Having an understanding of learning styles.
- Be engaging, welcoming, respecting.
- Taking a targeted approach to highlight programmes with low Māori student achievement and examining what the barriers are in those programmes with the view to formulating a support programme that will increase Māori student achievement. And to learn from those programmes with high Māori achievement and retention.
- We start our year with a class camp with year one and two students, so they form a strong new educational family. We work together play together and eat together, where all members are valued for their contribution.
- Developing courses to teach on marae, trying to encourage more Māori involvement in my courses as they strongly correlate to their needs.
- Value and respect the collective viewpoint of Māori. Build strong personal tutor relationships to nurture students. Encourage Māori students to lead and support other students on the marae.
- Creating supplementary materials to fill the gaps.
- Involved with regional educational forum in Northland. Also identifying the skill sets employers want the most from potential employees.
- Development of a Māori Learners Success strategy; opportunities for Māori students to meet together via organised events; we have a good student support team that works out in the schools directly with the students. We take opportunities to meet with other ITP Māori staff and share ideas which is beneficial.

#### **Question 4. What other things do you think could be done in your role to help Māori succeed at higher levels of tertiary education?**

##### **Key words from all responses to this question:**

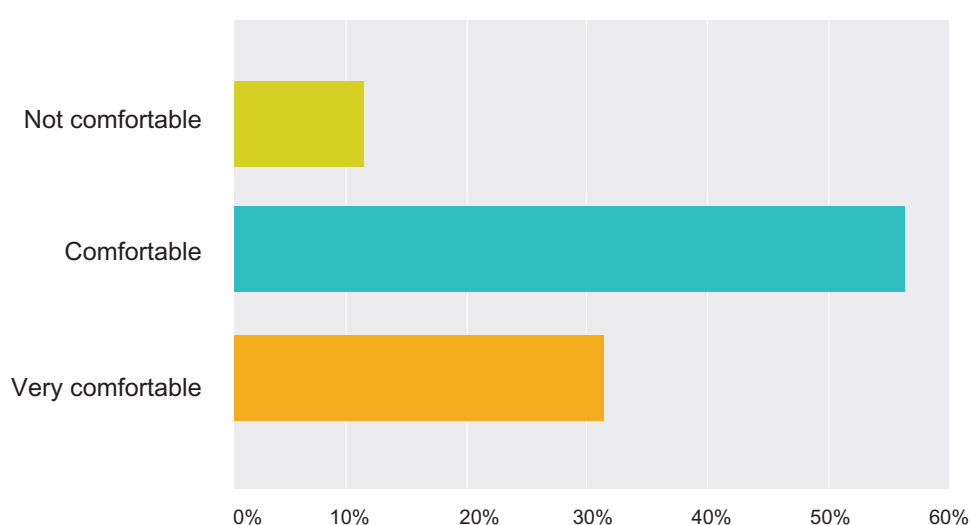
Promote Cultural Understanding Teaching Support Iwi Māori Course  
Learning Industry Reo Awareness

- Help the TEC better understand the Meat Processing Industry and its training requirements.
- Interviewing prior to enrolment; allocation of a mentor.
- Awareness of the existing gaps/shortfalls; awareness of those that are already in the Primary Industry covering these areas.
- Learn te reo, have better partnerships, mutual trust and respect.
- Improvement of my day-to-day reo.
- Stronger links with iwi organisations so iwi can provide practical support and utilise their resources.
- Inclusion of Māori imagery etc in online environments.
- Promote the cultural aspects and benefits of the training we can offer.
- Understand that a Western model of learning is difficult for Māori to understand, and therefore support their learning through Māori concepts that can be applied and articulated onto a Western model.
- Monitoring and measuring Māori achievement throughout the year and sharing this information to ensure support can go where it needs to. Making all staff responsible for Māori achievement (not leaving it only to Māori staff).
- A greater understanding of the whole aspect of distance travelled. The finish line is a lot closer for some than for others. Helping tutors understand this is vital. A greater knowledge of the Māori language across the organisation would be extremely beneficial for the students.



- Be active in the Māori, Pacific and Youth Advisory Group we have here; promote professional development that addresses better teaching practice; promote the use of te reo Māori as normal practice; encourage my staff to attend the pōwhiri with me.
- Māori mentors to help with the social issues faced by so many of our learners.
- More support from whānau and community leaders in providing positive role models.
- Māori mentors to help with the social issues faced by so many of our learners.
- Perhaps be able to offer more financial support and be able to meet face-to-face with students more regularly.
- We are as a region learning as much as we can about identifying barriers to learning and preparing for how the new qualifications post TROQ can be implemented.

#### Question 5: How comfortable are you with using Kāupapa Māori principles?



ANSWER CHOICE:	RESPONSES:	
Not Comfortable	11.47%	4
Comfortable	57.14%	29
Very Comfortable	31.43%	11
Total		35

**Question 6: How will gaining an understanding of kaupapa Māori principles benefit you in your role within your organisation?**

**Key words from all responses to this question:**

Principles Understanding Bicultural Māori Understanding

Māori Practice Students Support

- Allow greater understanding of the diversity and range of ideas and perspectives within our New Zealand Society. It would also be beneficial to gain further understanding about other cultures within New Zealand and globally.
- One person with an understanding does not create change. An understanding of kaupapa Māori must be an organisational value/principle and driven at an organisational level. It currently assists in implementing engagement practices and in curriculum development and kaiako support. Te Whare Tapa Whā is an underpinning philosophy that we have adapted to education.
- Listening and understanding what is important for different cultural groups enables us to provide education which is appropriate and useful for students.
- There is always more to learn and it is important for senior management to demonstrate understanding as it underpins our values. If management are not demonstrating those values, it sends the signal to others that understanding kaupapa Māori does not matter.
- Kaupapa Māori can only enhance our relationships with our students and their whānau.
- Kaupapa Māori can ensure we practise from a more bicultural framework.
- It matters enormously as my courses incorporate a Māori world view.
- I will spin this question around away from how it will benefit me to how it will benefit the organisation. Māori principles are on the whole universal to good practice both in a living context and in particular to a teaching context. Building things like whanaungatanga in a class, manaakitanga and caring for students, and wanting to see them succeed. Kaitiakitanga means being responsible for ensuring all student get what they require in order to succeed and not assuming a one-size-fits-all model. Ako is the principle of reciprocity; students are not an empty vessel that only you as the kaiako can fill up, but acknowledging that as a kaiako you can learn a lot from the students and they can learn from each other. This is how I believe understanding kaupapa Māori will benefit all.
- Waiariki is unique in that it has a bicultural focus.
- Kaupapa Māori will inform policy decisions.
- I'm always looking to learn, grow and understand more. Kaupapa Māori matters absolutely for many of my work mates.
- Additional support would be good, as would forum opportunities to dialogue on a range of experiences and skills.
- Better rounded view of how to input into programme development; ability to work alongside Māori staff who can provide extra support.
- Understanding how best people learn. The environment, tools and methods that help achieve the ideal outcome.
- Kaupapa Māori is essential to how we work.
- It facilitates a change of education perspective amidst cultural beliefs and diversity.

**Question 7: How can further understanding of kaupapa Māori principles enable you to better help Māori succeed at higher levels of tertiary education?**

**Key words from all responses to this question:**

Learners Engagement Māori Approach Understanding

Trust Learning Cultural Teaching



- If we can apply kaupapa Māori within our approach to Māori learning then it should show benefit in the higher levels of engagement and success.
- Would provide further empathy to understand the barriers and opportunities for Māori.
- We are always learning and changing how we work.
- Helping Māori to learn as Māori cannot happen if tutors and support staff do not understand kaupapa Māori.
- Incorporating principles into daily teaching/learning activities to see it from their (Māori students') point of view, and working more in a more conducive way.
- Knowing how to better gain their (Māori students') trust and respect.
- By implementing some basic principles based on Kaupapa Māori it puts the learners' needs at the core, they are values that Māori respond to, and also are good for all. This leads to potential success for all.
- It is useful to understand that colonisation has had cumulative impacts that support the dominant Western culture through policy and governance. Critical theory is a way to understand how this has happened and how it continues to happen.
- Any learning will be filtered down through the organisation and this will in turn benefit our learners.
- Enable me to better support and understand the student learners.
- Enables engagement of students.
- It facilitates a change of education perspective amidst cultural beliefs and diversity.
- Māori are unique in their learning; it's essential to understand these principles as a core foundation.
- Make it possible to select the right approach in finding solutions.
- Understanding the cultural differences that can be a barrier, and make the learning environment as comfortable and stimulating as possible.
- Incorporating kaupapa Māori principles into things like a teaching competency framework, induction and other competency-type frameworks, ensures that the expectation is that everyone in the organisation must have a base competency. This is important in helping Māori to succeed; this becomes a shared practice and understanding, not leaving it only for Māori staff to do.

**Question 8:** Do you think that there are any personal barriers that you face in terms of engaging with kaupapa Māori? (if so please elaborate)

**Key words from all responses to this question:**

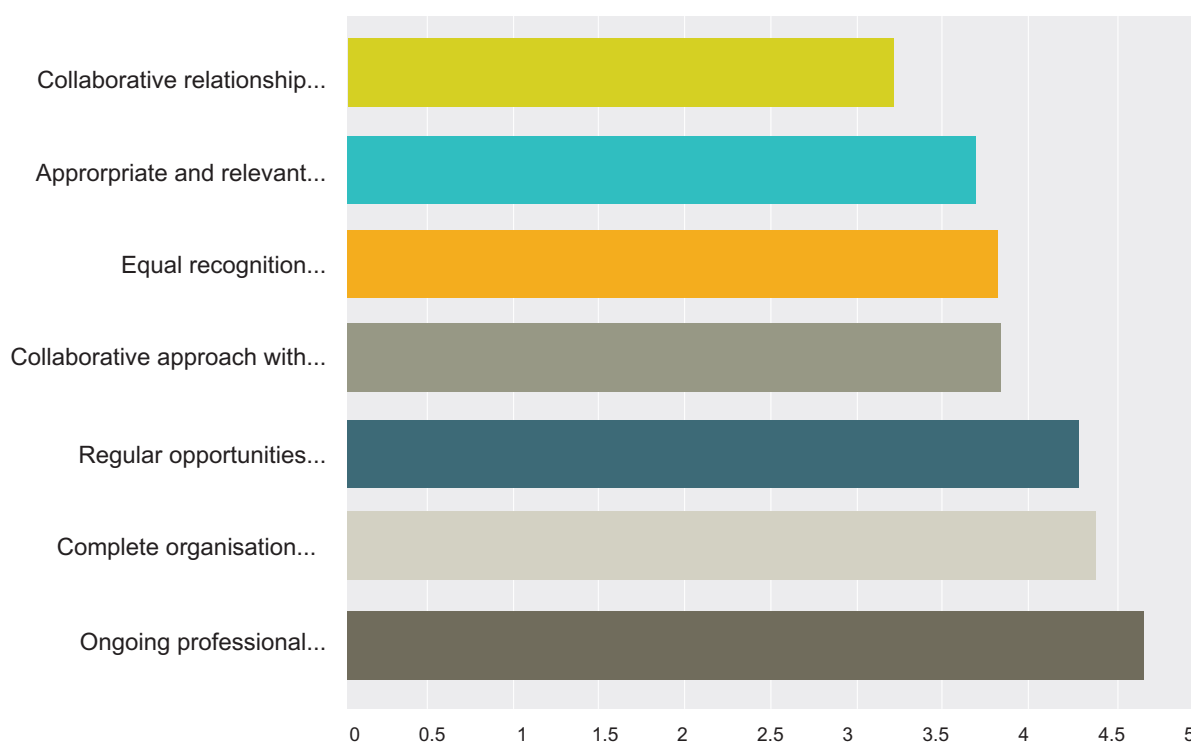
Terms Think Learners Principles Kaupapa Māori Barriers Reo Learn

- No personal barriers. I feel we should strive to create educational environments that help all learners succeed.
- Not so much personal – more organisational – where key personnel do not highly value kaupapa Māori.
- Just unsure of how to make an online course friendly to Māori learners as well as others (Pacific, international students and Pākehā). Would be willing to do what it takes though.
- No I don't think so; an open mind helps but lack of understanding can get in the way.
- No although we acknowledge we could do better.
- Yes – different cultural background and context.
- I think as a confident woman in Te Ao Māori, there are challenges in senior management to progress Ao Māori perspectives.
- Perhaps the familiarisation with kaupapa Māori is challenging to start with.
- When terms are developed to explain concepts, ka pai. But it's the actual putting into practice is where good concepts can become failures. So if I hear terms and concepts about things, I would also like to hear and see how they can be applied practically in a classroom environment.
- Te reo.
- Barrier to effective communication due to lack of knowledge of Māori Principles.
- I need to learn more than the small amount I currently do, not personally, but for my organisation; it is about having a plan on how and why engaging with kaupapa Māori practices is important, and being able to describe

what “good” looks like in practice, from how we market, through to facilities, to the obvious teaching side. There will be resistance but here there is a general willingness to want to do better – just lack the guidance and confidence.

- Te reo, trying to translate the terms and ensuring that my understanding is a true and whole representation.
- Lack of staff, other than from the Māori department, who have an understanding of kaupapa Māori. Lack of Māori academic staff members at all levels across the institute. Lack of non-Māori staff with a well-developed understanding of kaupapa Māori.
- Time across a myriad of responsibilities; dedicated and safe opportunities to dialogue.

**Question 9:** From the following list please rank these in order of importance (1 being most important, 7 being least) what you think are the most critical elements that need to exist within your organisation to allow kaupapa Māori principles to be practiced:





	1	2	3	4	5	6	7	Total	Score
Ongoing professional development to gain further understanding of kaupapa Māori	17.02% 8	14.89% 7	29.79% 14	14.89% 7	8.51% 4	8.51% 4	6.38% 3	47	4.66
Complete organisational implementation of kaupapa Māori principles	27.66% 13	12.77% 6	8.51% 4	12.77% 6	12.77% 6	10.64% 5	14.89% 7	47	4.38
Regular opportunities to share ideas and activities that help kaupapa Māori to inform practice and decision making	12.77% 6	17.02% 8	14.89% 7	19.15% 9	14.89% 7	17.02% 8	4.26% 2	47	4.26
Collaborative approach with other colleagues to implement and embed kaupapa Māori in all aspects of operational policies	8.51% 4	17.02% 8	10.64% 5	17.02% 8	19.15% 9	17.02% 8	10.64% 5	47	3.85
Appropriate and relevant resourcing to support kaupapa Māori implementation	27.66% 13	4.26% 2	8.51% 4	10.64% 5	8.51% 4	12.77% 6	27.66% 13	47	3.83
Equal recognition and delivery of kaupapa Māori reflected in the strategy and direction of your institution	4.26% 2	21.28% 10	10.64% 5	14.89% 7	14.89% 7	19.15% 9	14.89% 7	47	3.68
Collaborative relationship with mana whenua to implement kaupapa Māori in all aspects of operational policies	2.13% 1	12.77% 6	17.02% 8	10.64% 5	21.28% 10	14.89% 7	21.28% 10	47	3.34

### Question 10. Any other suggestions to add to the above?

- I think they are all important.
- There needs to be a two-way street of understanding and respect. It is happening with some but not all people.
- Needs to be led and supported from the top.
- Total buy in by staff and managers.
- Difficult to rank as they are all important, I would add a culturally relevant curriculum.
- When training students or staff to lead or facilitate workshops/classes/presentations, include opportunities to practise responding to unacceptable language and behaviours. At the same time, work proactively to address stereotypes and misperceptions that may exist among the students in the programme.
- There needs to be a two-way street of understanding and respect. It is happening with some but not all people.
- Too hard to answer the above as many as too similar or you can't have one without the other. I feel my stated order isn't very accurate based on the options available.
- To me the first four issues in Q9 are of equal importance.

**Question 11. Do you think that there are any barriers that your organisation faces in terms of engaging with kaupapa Māori? (if so please elaborate)**

**Key words from all responses:**

Management Teaching Māori Environment Lip-service

- Time and resources to develop and implement in a meaningful way.
- Time. To do what is required of us and to have enough time to learn.
- Working in a non-Māori environment.
- No – you really need to chat to Mark Jefferies our CEO as he is the decision maker.
- Lip-service given but practise lacking.
- Buying into the concept that kaupapa Māori is important.
- Balancing the requirements of TEC and the funding environment that crowds out what we really need to focus on.
- Implementation.
- Yes – internal communication needs improvement, from top down to bottom.
- Appetite for Ao Māori from council, management, operations
- Management that just ticks boxes but doesn't really "get it" when it comes to the principles of kaupapa.
- Time and money.
- Lack of understanding.
- Lack of available advice at classroom level.
- Yes, not enough Māori guiding our waka in the right direction. At times too much lip-service without the action. In saying that, compared to national statistics we do really well for our Māori learners. We can do better though.
- Yes, lack of staff across all areas of the institute who have the knowledge and skills to support the teaching and awareness of staff.
- Resourcing challenges; acceptance as best practice or a different methodology.
- Business-driven strategies clash with kaupapa Māori – no money in the budget.
- Few programme offerings to support the kaupapa.



Notes:



Notes:



**Notes:**





AKO AOTEAROA, National Office | PO Box 756, Wellington 6140, New Zealand  
Phone +64 4 801 0808 | Fax +64 4 801 2682 | Email [info@akoatearoa.ac.nz](mailto:info@akoatearoa.ac.nz) | [www.akoatearoa.ac.nz](http://www.akoatearoa.ac.nz)