



# Huakina Nga Tatau o Tōku Whare

Creating a Kaupapa Māori Tertiary Pathway  
Final project report

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Aku mihi aroha ki ngā taurira, ngā whānau, ngā kaiako, ngā kaimahi i tākoha mai o rātou whakaaro ki te kaupapa nei. Ki ngā Kura Kaupapa Māori o Ruamatā, o Te Koutu, te Wharekura o Ngāti Rongomai me ngā Kura katoa i āwhina i te kaupapa nei, e kore ngā mihi e mutu.

This report is the main output for the project “Huakina ngā tatau o tōku whare: Creating a Kaupapa Māori secondary tertiary pathway for Māori Medium students” co-funded by Ako Aotearoa and Toi Ohomai. Download the report on the project page <https://ako.ac.nz/knowledge-centre/huakina-nga-tatau-o-toku-whare-creating-a-kaupapa-maori-secondary-tertiary-pathway-for-maori-medium-students/> under the outputs section.

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## 1.0 Mihi

He mihi tēnei nā ētahi o te kāhui tautoko, ki te hunga, nā rātou i whakaae mai kia whakatū tēnei ara ako, hei painga mā ngā taiohi o ngā Wharekura o te rohe nei. I tautoko mai koutou i a māua i runga i te ngākau whakapono, kia tiakina e māua ngā wawata o ngā mātua, ngā kaiako, me ngā raukura, i roto pū i te ao o te Whare Wānanga auraki. Ehara i te mea he aha noa iho. E tika ana te ia o te whakatauki nei, e mea ana, 'He moana pukepuke e ekengia te waka'. He rā, i ākina ai māua e ngā tūātea nunui o te moana, he rā anō i tere te waka i nga ngaru pae. Ko te otinga atu, i ū tonu, i whakaatu ngā tauira Kura Kaupapa Māori o rātou pūmanawa katoa i mua i te aroaro o te hunga whakapono-kore. E kore ngā mihi e mutu. Ki taku hoa, ki a koe e Keri Pewhairangi – nā te titikaha ōu, i ea ai ā tāua hiahia – ka tahuri te ao Whare Wānanga auraki ki ngā painga o ngā raukura o te kaupapa nei. Te tumanako ia, kua whai māramatanga, kua whai patanga ēnei mahi ki te hunga ngākau tūwhera. Ka waiho te mihi whakamutunga ki a koutou, ngā tauira, ko koutou te āpōpō i wawatahia ai e ngā Mātua Tūpuna;

*"E tipu e rea mō ngā rā o tō ao, ko tō ringa ki ngā rākau a te Pākehā hei oranga mō te tinana, ko tō ngākau ki ngā taonga a ō tīpuna Māori hei tikitiki mō tō māhunga, ko tō wairua ki te Atua, nāna nei ngā mea katoa," Tā Apirana Ngata.*

## 2.0 Positioning of Researcher

Ko te tākūhū o tōku whare ko tōku Māoritanga. Ko ngā poupou ko ōku Hapū me ōku Iwi. Ko taku taituara ko tōku Whānau. The positioning of the researcher in this project is important, as the lens of the programme development through to evaluation has been through a lens that privileges Māori taura from a whānau, hapū and Iwi perspective. The researcher was the programme lead and head of the health department at Toi Ohomai Institute of Technology at the time the programme was designed and implemented. This is also significant as the researcher was privileged to know the minutiae by which some of the insights in this report are evidenced. Linda Smith (1999, p. 137) describes this positioning as an 'insider/outsider' in the research. As a result of my position, I was connected to the outcomes of any research I was involved in. For indigenous researchers, there are a number of ethical, cultural, political and personal issues that can present special difficulties in their own communities, as they work partially as 'insiders' and are often employed for this purpose. They also work partially as outsiders, because of their Western education (Smith, 1999). This positioning conflicts with western, positivistic research notions, that assume that objectivity should be dominant in all research matters.

### 3.0 Executive Summary

This research project developed from the want to increase Kura Kaupapa Māori student participation in our local tertiary programmes, as a way of increasing the number of culturally and clinically qualified Māori health professionals. In a scoping exercise that looked at Health Science tertiary provision in the Bay of Plenty Waiāriki region, it was found that clinical and allied health qualifications were severely lacking. At the same time, there were a number of health workforce shortages, across allied health professions such as midwifery and dentistry. Areas of health inequality and deprivation were also noted across the region, which made for a perfect storm consisting of; a lack of a culturally and clinically skilled health workforce; lack of Māori in this workforce; lack of tertiary provision, a demographic that was largely Māori, and high regional health need. Two secondary-tertiary programmes under the trades academy model<sup>1</sup> were developed (one at Level 2 and one at Level 3), with the L3 Oranga Tangata programme evaluated throughout delivery. The first part of the research report covers the background and intent of the programme and literature review. The methodology section outlines the use of Kaupapa Māori research, and Te Aho Matua as the research framework for the study. Both quantitative and qualitative methods were utilised, with Te Aho Matua used to frame the interview kōrero in the analysis. There are ten insights and recommendations at the conclusion of the report that cover two main areas; an evaluation of ITP responsiveness to Kura Kaupapa and Māori Medium students; and institutional capabilities that develop Māori learner-centred systems, thereby increasing Māori student success.

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<sup>1</sup> <https://www.education.govt.nz/school/student-support/supporting-transitions/trades-academies/#About>

## 3.1 Background

A Bay of Plenty health pathways working group was facilitated by the Ministry of Education in 2018 which was inclusive of Kura Kaupapa Māori and secondary schools, career advisors, workforce developers, Māori workforce development, and industry across the Bay of Plenty region. This working group identified that there was a significant disconnect between Māori learner achievement and health workforce careers. With the Government's review of secondary-tertiary programmes (STP) programme delivery to schools happening at the same time, there was an opportunity for Toi Ohomai to engage in purposeful and specific pathwaying of Kura Kaupapa students currently in Years 12 and 13 into higher level study across health, education and social services. These programmes were developed to significantly affect Māori student engagement in the Bay of Plenty catchment.

That hui signalled the importance of the use of specific L3 NCEA university approved credits that pathway directly into L5+ study. Of significance at the same time was the New Zealand Qualification Authority's (NZQA) announcement that Te Marautanga o Aotearoa NCEA credits were to be included in the approved subject list for University Entrance as of May 2018. In response to this workshop, the Faculty of Education, Health and Social Services managers of Toi Ohomai held an initial meeting to review the current STP programme, which included three L2 courses with embedded **unit standards** across the three departments of health, education and social services. These courses were seen to lack relevance to schools seeking an achievement standard pathway for their Yr 12 and 13 students. This realisation led to changes, with the goal of developing a learning package to better meet the needs of our kura kaupapa and mainstream secondary schools and Toi Ohomai's STP provision at Levels 2 and 3. **At the time, there was no L3 programme that spanned across health, education and social services being delivered in the STP Social and Community Services Vocation pathway as an option, either regionally or nationally.**

In summary

- The proposed changes included embedding 31 university-approved achievement standards from Te Marautanga o Aotearoa (TMoA) NCEA L3 subject areas - Tikanga-a-Iwi and Hauora;
- These were chosen as they could be delivered to a Kura Kaupapa Māori cohort in Te Reo Māori, and also bi-lingually to mainstream schools;
- These credits, when compared to the equivalent New Zealand Curriculum NCEA credits, were broad enough to span all three disciplines of health, education and social services;
- These L3 credits pathway through to L4 qualifications at tertiary level, and/or can be combined with students' existing University Entrance credits (14) in each university approved subject (Tikanga-a-Iwi and Hauora) for them to enter at L5 and above;
- Toi Ohomai was already accredited to deliver TMoA credits in Hauora and Tikanga-a-Iwi;



- This gave Māori and non-Māori students in mainstream education a chance at engaging with Te Marautanga o Aotearoa credits, which thus gave them an opportunity to engage with Te Ao Māori. These credits are often not offered in the NCEA suite of options in mainstream schools;
- The overarching principles governing Te Marautanga o Aotearoa are important to the teaching philosophies and learning and environments in this training scheme therefore the intention was to employ a kura kaupapa trained teacher to deliver this Training Scheme;
- The programmes would go through the Te Hono o te Kahurangi, NZQA process.

## 4.0 Project Context

This project involved designing, delivering and evaluating the delivery of a mātauranga Māori programme to Māori students, with content delivered in Te Reo Māori across the subjects areas of Health, Education and Social Sciences, in a tertiary setting. The model outlined provided an innovative approach, evaluating how Te Reo speaking students can be pathwayed into higher levels of a tertiary educational system.

This project was a part of the 2019 Social and Community Vocational Pathway option for secondary school and wharekura students as part of the Trades Academy STP provision for the Bay of Plenty region. The two programmes designed used 20 Level 2 Te Marautanga o Aotearoa NCEA credits (as opposed to New Zealand Curriculum NCEA credits) in Hauora and Tikanga-a-Iwi, and 31 UE approved subject credits at L3, in a training scheme qualification format. This ensured that delivery was available to Māori Communities in Te Reo Māori, as well as bi-lingually to all students. The programme allowed students to pathway from the Level 2 programme (Tikanga Hauora) through to the Level 3 (Oranga Tangata) – Health, Education and Social Services programme, helping students gain 31 Level 3 newly approved University Entrance subject credits that could contribute to degree entry requirements in the subject areas of Health Science, Nursing, Social Work and Teaching. The L3 qualification helped give these students priority entry into the newly developed L5 Diploma of Health Science (developed at the same time to address the lack of Health Science provision in the region), and help to pathway them through to careers in Nursing (cross credit arrangement) and Allied Health qualifications.

The research project as initially proposed, was to utilise action research methodology and methods underpinned by Kaupapa Māori research. Due to both the Tikanga Hauora and Oranga Tangata programmes being discontinued the following year due to restructuring and non-renewal of contracts (2019), the research methodology, methods, approach and plan was altered to reflect the new project scope. The research component of the project was approved to evaluate the one year that the programme was being delivered.

The project continued into the next phase utilising Kaupapa Māori methodology, with Te Aho Matua as the research framework, as endorsed by the project steering group.

The programmes aimed to close the gap between Māori medium and Kura Kaupapa Māori learners and the tertiary sector by:

- Removing the systematic barriers to participation in tertiary education for Te Reo Māori medium learners;
- Designing, delivering and evaluating a L2 and L3 programme that is written with University Entrance approved TMoA NCEA credits within the context of the subject areas of Health, Education and Social Services, in Te Reo Māori, to Kura Kaupapa Māori students;

- Providing a framework that removes the systematic barriers to participation in tertiary education for Te Reo Māori medium learners;
- Informing ITP institutional practice re engaging with Kura Kaupapa Māori whānau;
- Increasing Māori student success at an institutional level;
- Pathwaying these students into higher levels of tertiary study in the health, education and social service Level 4+ qualifications and degrees, therefore allowing Māori to actively contribute to the workforce across these sectors.

#### **4.1 Key Focus Areas of the Research**

The key focus areas of the project were to investigate:

- Use of the newly approved Te Marautanga o Aotearoa UE Approved subjects in an innovative and holistic approach to Māori student engagement and retention, in an educational innovation that was learner-centred and that has not been previously explored;
- How the current STP provision model serves Māori students (including Trades Academy);
- What programme development changes need to occur to align Wharekura, Secondary school and tertiary learner need;
- What part NCEA and achievement standards play in the pathwaying of students through to higher degree level study;
- What instances of institutional bias are present in the implementation of this project;
- What institutional impacts this project will have (Te Reo, student integration, systemic impacts);
- What is the impact of a Wharekura focused programme on English medium students;
- What institutional changes need to occur to deliver key learning areas in Te Reo Māori.

#### **4.2 Key Evaluation Areas of the Research**

The key evaluation areas for this project were to:

- Evaluate the ITP responsiveness to Kura Kaupapa and Māori Medium students;
- Review institutional capabilities that develop Māori learner-centred systems, thereby increasing Māori student success.

## 5.0 Literature Review

This brief literature review will look at the current gaps between the compulsory schooling system in NZ and tertiary education options, with a particular focus on Kura Kaupapa Māori learners. A broad view of the tertiary sector will be outlined, as well as the role that each part of the sector plays in either addressing, or contributing to the under-serving of Māori communities. It will cover areas such as Te Reo, transition to tertiary education, curriculum development and alignment of NCEA and tertiary qualifications and the impact of this non-alignment on workforce development issues for Māori – particularly in the Health sector.

### 5.1 Sector impact of under-serving Māori

A briefing document to the incoming Minister for Education in 2017, it states that by 2033:

*“Māori will make up over 18.3 percent of the working-age population, and to maximise New Zealand’s economic potential and improve social equity, the Government needs to ensure that Māori children, young people and adults are adequately equipped with the skills and knowledge to fully participate in the workforce, to support social, cultural, economic and individual wellbeing,”* (Ministry of Education, 2017, p. 1).

The document goes on to state that the Ministry of Education needs to ensure “the equitable provision of educational opportunities in both English and Māori-medium settings” (pg. 5) and that Tertiary education providers have the scope and flexibility to provide Te Reo courses, which includes the opportunities (and funding performance indicators) to be more responsive to the cultural needs of Māori. However, there is currently no indication of the existence of any tertiary learning programme taught in Te Reo Māori, to Māori Medium learners and those at Kura Kaupapa in other subject areas outside of Te Reo, Māori education, and Toi (Arts) (Ministry of Education, 2017).

The sector impact of the continued under-serving of Māori is longstanding, and according to the New Zealand Productivity Commission (2017), the current tertiary system is not flexible or innovative enough due to systemic issues that does not allow for benefitting groups that have ‘traditionally missed out on tertiary education’. The current system privileges providers, but does not privilege the students.

One of the most interesting areas of this report, is that they state that prior school achievement is the biggest predictor of a student’s participation and success in tertiary education (New Zealand Productivity Commission, 2017), but even when accounting for this, Māori students still have lower rates of participation in study at degree level, and they are much less likely to complete a degree. This fact disadvantages them in the area of tertiary subsidies (funding), where the government pays providers to deliver programmes to students who stay in study longer – hence the incentive to deliver longer courses. These subsidies are inequitable in nature.

Tertiary Education Institutions (TEIs) also have a duty under Te Tiriti o Waitangi to ensure Māori participation and achievement in tertiary education is supported and appropriately invested in, as seen in section 181(b) and (c) of the Education Act 1989. In fact, in the Tertiary Education Strategy (2020) the Government included Māori student achievement and success in tertiary priorities, with the expectation that best practice is imbued in the provision of all services to Māori, and that these are linked to cultural responsiveness (Tertiary Education Commission, 2010).

## **5.2 Current issues in compulsory and Tertiary Education**

Māori student participation in tertiary education continues to be low, despite a number of initiatives aimed at increasing student numbers across the sector. There has been an increase in the number of qualifications completed by Māori, however when compared to completion rates of the total population, Māori rates are below average at higher levels of study. In 2014, enrolments in bachelors and higher qualifications comprised 27 percent of total enrolments by Māori, went up by 7% from 2004. In 2014, 59 percent of all Māori enrolments were at Certificate level 4. Despite the increase in these areas, Māori continue to be over-represented in level 1 to 2 certificates. This reflects disparities in school achievement between Māori and others (Education Counts, 2018).

Tertiary education has a long history of poor engagement, participation and retention of Māori students through sub-degree level study into higher education within tertiary institutes, and the Institutes of Technology and Polytechnics (ITP) sector is no different, with a 6.8% decrease in Māori participating in study at Certificate levels 1-3 over the last 10 years, which is further impacted by a 0.9% Māori student decrease in participation at all levels across the ITP sector (Ministry of Education, 2019). The Ministry of Education (2019) states that it is the ITP sector that is currently most engaged in Vocational Pathways and therefore best positioned to transition secondary students through to tertiary level study for these pathways.

Coupled with all of these factors, is the lack of engagement of the tertiary sector with Māori medium learners in a way that embraces all that the Māori medium learner is, before they enter the tertiary sector. Central to this is the notion that Indigenous epistemologies in educational curriculum can serve as an equal and opposite worldview to dominant discourses (Edwards & Hewitson, 2008). These authors state that exploration and implementation of Indigenous epistemologies in tertiary educational curricula, will support the growth of intellectual sovereignty and positive identities which contributes to Indigenous wellbeing.

The current tertiary entry criteria system to Level 5+ study has traditionally excluded a large proportion of Māori learners because of low NCEA Level 3 and University Entrance rates. In New Zealand in 2016, European/Pākehā had Level 2 NCEA completion rates of 83.7%, Pasifika 74.7% and at 66.5%, Māori had the lowest rates of completion. A similar pattern exists at Level 3, with Māori rates of NCEA completion in 2016 being 33.8%, compared to European/Pākehā at 57.6%. Seventy one percent of Māori stayed at school until the age of 17, compared to 85.4% of Pākehā (Ministry of Education, 2017).

In Kura Kaupapa however, the rates of achievement were higher nationally, but the transition rates through to tertiary remain low, due to the fact that these students' language and philosophy of learning all sit within Te Reo Māori and a Māori worldview (Tamati, 2016). The lack of response to this from the sector can exclude them from participating in the Secondary-Tertiary Pathways, as offered by Trades Academies and by engaging with other tertiary programmes.

### **5.3 Māori Medium Education and Transition to Tertiary study**

In a report by Campbell and Stewart (2009) regarding the aspirations of whanau for Kura Kaupapa Māori schools, they described how one of the opportunities that arose in the education sector for Māori coincided with the education reforms of the of the 1980s and the restructuring of the compulsory education system. This event heralded the 'promise' of greater parental input and choices for education for their children, and within this scope (and the innate Kura Kaupapa movement), a mandate emerged in response to Māori priorities and aspirations. Te Reo Māori was a fundamental cornerstone of the aspirations for these Māori parents, and this has expanded into areas such as curriculum, and the inclusion of NCEA in their programme of learning. Most recently the New Zealand Qualifications Agency announced that the Māori medium curriculum Te Marautanga o Aotearoa, is now included in University Entrance as part of the 'approved subjects' list (Ministry of Education, 2017).

In the same report, Campbell and Stewart contend that an issue of concern for parents was the shortage of teachers specialised enough to teach key subjects such as the sciences and maths, in Te Reo Māori. Te Kura Poumanu or the Correspondence School were enabling the learning of these subjects in some Wharekura, however this wasn't always easy for students to do in isolation, but for the whānau involved in these kura, the benefits of being schooled in a Wharekura environment such as the cultural and social experiences and Te Reo Māori outweighed these concerns. One has to ask the question however, why do they have to choose between the two?

Mason Durie (2005) has always advocated for a multi-level systems approach to addressing disparities experienced by Māori in the education sector. He explains that in order to achieve indigenous participation, these 'pathways' can be best explained as occurring in four broad areas; pathways that ensure and secure access to tertiary education; pathways that ensure successful completion of study; pathways that enable academic excellence; and pathways that lead to workforce development.

Study pathways must prepare students into the career pathway that they are interested in, but the New Zealand Productivity Commission (2017) states that public concern about how well the compulsory education system prepares students is widespread. They contend that prospective students are overwhelmed with confusing and conflicting information about what study options are available to them. The Commission advocates for a review of the arrangements for career education in schools that builds on skills, and doesn't just give them information.

This becomes even more problematic for those in Māori medium education. As mentioned previously, Wharekura graduates achieve University Entrance at higher rates than Māori in mainstream schools, but the Commission implies that *University Entrance does not reliably signify preparedness for higher-level study*, and should be abolished.

A key area of the Tertiary Education Strategy (2014–2019) is to foster excellence in Māori medium education pathways (Ministry of Education, 2018). A 2018 briefing for the new Minister of Education stated that despite the high-performance of Māori medium education, retention is higher in these settings where; parents understand the benefits for Māori Medium education; there is quality Te Reo Māori, there is teaching capacity within a kura across a number of subject areas, and seamless transitions are supported between or within settings, which is currently not the case. It must be noted here that a Māori-medium learner and a learner at Kura Kaupapa Māori, are different cohorts. This is not reflected in how education data is presented at present (Education Counts, 2017).

#### **5.4 Secondary-Tertiary provision and Trades Academies**

*“The purpose of a secondary-tertiary programme is, in respect of all students, but in particular students at risk of disengaging from education and not making effective transitions; (2.1) to increase each student’s retention in education; (2.2) to raise each student’s achievement of the NCEA Level 2 qualifications targeted by the Government’s Better Public Service target; and (2.3) to improve transitions from secondary to further education and training and work,”* (Education Review Office, 2015, p39).

Secondary-tertiary provision is one of the ways in which young learners can engage with tertiary level learning, and to encourage them onto a vocational pathway. The concept of a Vocational Pathway was coined as a way of grouping together NCEA subject areas, to assist the learners to identify their next steps into higher education of further study after they leave school. They also provide a structure for students to show how their learning matched the skills needed for the workplace (Ministry of Education, 2019).

Māori success data in the secondary-tertiary provision space is hard to access. The data that exists between secondary-tertiary transitioning for non-Māori is only accessible via a dedicated education organisation’s digital portal. There is an absence of literature that is publicly available in this area, however there are evaluations that are available as informal commentaries. When addressing the issue of Māori medium students participating in secondary-tertiary programmes, Fleur Chauvel and Jacqueline Rean (2012) in their literature review *Doing better for Māori*, focused on the key areas of Māori learners’ transitions into tertiary education, their participation, retention, and progression to higher levels of study. They noted a number of activities were necessary to support Māori students which ranged from high-level institutional policies and strategies through to integration of Māori values and culture across programmes, availability of suitable support for students and professional development for teaching and support staff.

The Education Review Office (2013) noted that few schools were developing courses specifically for Māori and Pacific students who wanted to gain University Entrance, and they were concerned that there is a risk that the processes and information given to these students in the choosing of their subject areas and courses were limiting their choices in the subject pathways leading to University Entrance. In the secondary-tertiary space, they concluded that many Māori and Pacific students were clearly succeeding in this vocationally-focused pathway, but they urged STPs to look into the reasons why 1) they were choosing this path and were they making the right choices, and 2) why they were succeeding more in this choice of pathway (Post Primary Teachers Association, 2013). To date, no review has been completed.

The Government funding provided for STPs also affected school and tertiary decisions about participating in this sort of partnership. From 2014, lead providers (Trades Academies in Schools, or TEIs) received \$9,500 per student (Toi Ohomai, 2019), but the funding is reduced pro-rata on the base rate of 20% per day that the student is not in school, yet the school still has to continue with classes in which STP students are withdrawn. The STP funding model is increasing the instability of funding within schools, but is also not adequate to support the current model of funding at many polytechnics that are the main providers of tertiary courses (Ministry of Education, 2018).

There is also an over-subscription to the available STP places by students wanting to take part in a course delivered as part of these pathways. In 2018, 24 STPs/Trades Academies were operating, with 6,350 students taking part. There were only 6,190 funded places, with over 8,000 students requesting to take part in a funded programme (Ministry of Education, 2018). Māori rates of success in these programmes are high, as is the uptake up of this pathway of learning (Post Primary Teachers Association, 2013). In the operational policy for STP, the Ministry of Education (2019) has instilled principles as a recommendation to Lead Providers to allocate funding to students based on the following priorities: 1) that STP funded places should be allocated to those students where the Lead Provider, secondary school and parents/whanau agree the trades based learning programmes delivered by STPs will best benefit the students' needs and; 2) while STPs are open to all enrolled students in New Zealand, schools and/or Lead Providers may determine that priority learners or those at risk of disengaging from education should be given priority.

## **5.5 Curriculum and NCEA-Tertiary Alignment**

*“Universities have expectations that a student with subject-achievements at any level has a credible level of knowledge and skills in that subject, and that a student with University Entrance will be numerate and literate to a level that allows for success at university,”*(Universities New Zealand, 2018. p. 2).



The National Certificate in Educational Achievement (NCEA) is the benchmark for universities (and other tertiary providers) when setting entry requirements for qualifications. In addition to this, 49% of all tertiary qualifications that do not require an existing qualification include NCEA in their entry requirements. An interesting fact of tertiary study is that the use of NCEA is, by and large, not standardised. At polytechnics, private training establishments (PTEs) and wānanga (where regulated professional qualifications are delivered) the use of NCEA ranges from 4% (Level 1 and 2), through to 95% for degrees (Ministry of Education, 2018).

The relevance of NCEA changes by provider, even amongst similar providers and for the same level of qualification. For example, wānanga and lower level qualifications have the least reference to NCEA, whereas universities reference it in 100% of degree qualifications. Almost half of all degree at polytechnics, and 7% of all level 5-7 Diplomas at ITPs and PTEs require University Entrance (Ministry of Education, 2018). This becomes extremely relevant to Māori medium learners, as the majority of barriers to entering qualifications are based on subject areas not often aligned to curricula available in kura. Schools and students in 'mainstream' schooling face similar barriers, although delivery in Māori is not one of them.

The curriculum for the STP should be shared and aligned, in that providers and schools need to work closely together to look at their learning programmes. The Education Review Office (ERO) found few examples of close collaboration between the school and tertiary provider in the STP sector (Education Review Office, 2016). In fact, curriculum integration was found by ERO to be rarely informed or indeed complemented each other. Students were often left to connect the learning between school and providers themselves. The best case scenarios resulted from instances in which courses were co-developed in partnership, and sometimes resulted in a sharing of curriculum. ERO stated that schools and TEIs viewed curriculum and assessment differently, and TEIs saw learning clearly linked to a vocational pathway. In ERO's review (2016), a major incentive found for learners was that direction for the learning was a qualification – national certification in a trade, and schools tended more towards focusing on gaining NCEA credits. A recommendation of the review was that more work was needed on developing learning pathways for students that would provide a clear direction for their curriculum, in school and in the tertiary institute, and was linked to an end goal.

More research needs to be conducted into the areas of te reo Māori in tertiary, and the impact of not engaging with this learner cohort on workforce development, systemic bias and institutional racism and current tertiary initiatives. What the literature shows is that there is clear evidence that the sector is under-serving Māori students, particularly those from Kura Kaupapa and Māori medium schools. There are current systemic and wide-ranging issues in the transitioning of these students through to tertiary education, and the Trades Academy and Secondary-Tertiary provision model needs to be reviewed with these communities in mind. This includes conversations regarding curriculum and NCEA alignment between not only schools and tertiary institutes, but also Kura Kaupapa Māori and tertiary institutes. The role that each part of the tertiary sector plays in this review must be of importance as well.

## 5.6 Māori Medium and Tertiary Curriculum Development

*“Little or no account is taken of Māori perspectives in the design, development and implementation of university programmes and courses. Of significance is the correlation between Māori conceptual frameworks that constitute the basis of Māori centred programmes, and successful completions from undergraduate to doctoral levels,”*(New Zealand Productivity Commission, 2017, p. 271).

There is limited literature regarding the weaving of indigenous curricula in tertiary programmes, with the vast majority focusing on ways of working with Indigenous and Māori learners that is values, or tikanga-based. In a study that focused on the teaching of design within the broader context of Aotearoa New Zealand in order to identify good practices for tertiary educators, McCaw, Wakes and Gardner (2012) aimed to disseminate important ideas relating to Te Ao Māori and Māori design principles, practices and processes to tertiary design educators. Their conclusions were that there is a definite need for the ongoing development and maintenance of relationships with whānau, and that many of the lecturers indicated that they were working without the necessary support needed in their school. They contended that any change within institutions needs to be well-resourced, lead well and employ an integrated approach to improve the design curricula. One of the biggest key points of the research was that the authors believe the opportunity exists to develop tertiary level design curricula relevant to the Aotearoa New Zealand context. This research, although it has many merits, does not extend into the realm of delivery of subjects in Te Reo Māori, nor does it focus solely on Māori and Indigenous knowledge within this stand-alone paradigm. The role that programme development plays in the influencing of curriculum does not feature in this study either.

In a large review of Ako Aotearoa projects that focused on Māori approaches to learning at tertiary level, the main finding across the majority of the 45 projects in the report was the importance of Māori pedagogical approaches. Again, these were centred on tikanga and value-based practices. Mentoring, through the model of tuakana-teina and whanaungatanga was often mentioned, as well as methods that encouraged cultural identity, sense of place and belonging. Mātauranga Māori ‘relevance’ in course contexts was also an area of interest, however not all projects were able to specifically articulate how this manifested in practice (Sciascia, 2017).

Of special interest is the shift of language in this collection of recent projects that describe learning as a holistic exercise, and that a shift is happening to more of a reciprocal transfer of knowledge known as Ako. Sciascia (2017) describes Ako as a holistic concept that incorporates ways of knowing, knowledge systems, beliefs, values and practices that are strongly connected and related to concepts such as whanaungatanga, wairuatanga, manaakitanga, kaitiakitanga but relates this to Lee’s (2005) explanation of the concept as relating to a shift from a western model of one-directional knowledge transfer to a model that places teacher and student at the same level, where the teacher can also learn from the student.

Indeed we see the same approach taken in the Te Whakapuāwai project, that was undertaken to increase academic achievement of Māori Health Sciences students (Bristowe, Fruean & Baxter, 2015). The same tikanga- and values-based approaches were taken to accelerate students' learning strategy acquisition in an environment that fostered whanaungatanga, kotahitanga, ako, hauora and academic excellence. Evaluation after 18 months indicated that Te Whakapuāwai was successful, with an increase in the number of Māori students passing health science papers and gaining entry into health professional degrees, when compared to data from previous intakes.

There was **no mention in the project about the use of Te Reo Māori in their programme, or any curriculum change in the health sciences that incorporated Māori knowledge**. The limitations of the study were also noted, being that despite improved Māori student outcomes overall, it wasn't distributed evenly across all Māori students, and those students who were 'educationally and socioeconomically disadvantaged' remained less likely to succeed academically in health sciences first year study. The term 'educationally disadvantaged' wasn't elaborated on further.

## 5.7 Te Reo Māori and schooling aspirations

Te Reo is the maxim on which the two worlds of Kura Kaupapa and Māori medium education, and tertiary education are separated. There are many instances of Te Reo Māori language learning being available at all levels of different tertiary institutes across the sector, but no instances of other subject areas outside of Te Reo Māori, being taught in the Māori language. If you consider the many different subject options available across a number of industry and subject areas, this point is staggering. When you then consider the Kura Kaupapa movement that is has been in steady growth for over 30 years, the gap between Te Reo and schooling aspirations for whānau Māori continues to grow.

In a study that interviewed parents of tamariki across different schooling mediums, many kura parents expressed that it was a natural progression to move from kohanga reo to Kura Kaupapa Māori for whānau (Mckinley, 2000). However in this study, all of the kura students had progressed from Kohanga Reo, through to Kura Kaupapa, as well as the 18 whānau interviewed having some connection to Te Reo Māori and culture. They therefore understood the importance of the revitalisation of Te Reo Māori and to participate in that, then kohanga reo and kura kaupapa Māori were the only options for them and their tamariki.

Te Reo as the foundation of Te Aho Matua<sup>2</sup> focuses on *bilingual competence* and sets principles by which this competence will be achieved. This founding principle of Te Aho Matua philosophy is taken from Section 155a of the Education Act 1989 (Department of Internal Affairs, 2008) and states under:

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<sup>2</sup> Te Aho Matua – Foundational document and ethos of Kura Kaupapa Māori

## TE REO

Kura Kaupapa Māori therefore:

- respect all languages;
- expect full competency in Māori and English for the children of their kura;
- insist that legislation for the Māori language is worthless without a total commitment to everyday usage of Māori;
- affirm that total immersion most rapidly develops language competence and assert that the language of kura be, for the most part, exclusively Māori;
- accept that there is an appropriate time for the introduction of English at which time there shall be a separate English language teacher and a separate language learning facility;
- agree that the appropriate time for the introduction of English is a matter for the kura whānau to decide as a general rule, when children are reading and writing competently in Māori, and children indicate an interest in English;
- assert that along with total immersion, bilingual competence is rapidly advanced through discreetly separating the two languages and therefore reject the mixing or code-switching of the two languages;
- insist that competence in Māori language and culture, along with a commitment to the Aho Matua be the hallmark of Kura Kaupapa Māori teachers and parents but that there be accommodation for those who are still in the learning phase;
- believe that, where there is a commitment to the language, mastery will follow (Department of Internal Affairs, 2008).

Te Reo as the language of instruction and learning, needs to be investigated more in the transition of Māori medium and Kura Kaupapa learners into tertiary settings.

### 5.8 Kura Kaupapa Māori Te Aho Matua

In 1991, Tuki Nepe outlined in her Masters thesis the significance of a Kaupapa Māori education intervention that is based in the conceptualisation of Māori knowledge. She contended that the process of conceptualisation is that which activates the Māori mind to “receive, internalise, differentiate, and formulate, ideas and knowledge exclusively through Te Reo Māori”. It had two main aims, one; to state that Kaupapa Māori has its origins in a metaphysical base that is *distinctively* Māori. This, she contended, explains how Māori people think, understand, interpret, and interact within 'their' world. Validity of this knowledge therefore has an epistemological underpinning, just as any other Eurocentric way of knowing and theorising does; and two; that the intervention is highly applicable in understanding and addressing Māori educational ‘underachievement’, and in the revitalisation of Te Reo Māori.

Kimai Tocker (2015) outlines further the origins of Kura Kaupapa Māori schooling in her thesis, which focused on the aspirations of whānau in the setting up of a Kura Kaupapa in Auckland. This, she contends, led to a series of political and legal battles in order to provide this educational intervention for this community, and led to the clarification of political strategies employed moving forward. The consequential restructuring of the New Zealand Education Department therefore opened up an opportunity for the establishment of legislation covering Kura Kaupapa Māori in 1989, and formal recognition of the Te Aho Matua document as it is known today (Department of Internal Affairs, 2008).

## 6.0 Te Aho Matua – a foundation for the Kura Kaupapa Māori ethos

Written in Te Reo Māori, Te Aho Matua has been written by the creators and pioneers of the Kura Kaupapa movement, as the foundation document for kura. The document is both aspirational and pragmatic in nature, and is based in the metaphysical and modern ways of knowing, that both legitimises and maintains the uniqueness that is a distinctly Māori way of conceptualising the world (Nepe, 1991). The document describes the principles by which Kura Kaupapa Māori will identify themselves as a *unified group* committed to a unique schooling system. Te Aho Matua, therefore is vital to the education of Kura Kaupapa children and also provides a philosophical base for teaching and learning. It also provides policy guidelines for all parents, teachers and boards of trustees in their roles and responsibilities. Te Aho Matua is stated to be “...for inclusion in the charters of Kura Kaupapa Māori as the means by which their special nature can be clearly identified from mainstream kura” (Department of Internal Affairs, 2008, p. 740). The point then, that Te Aho Matua provides a basis from which curriculum planning and design can evolve, is pertinent to the question posed below – in the capacity for Te Aho Matua and tertiary curriculum to come together, particularly in the health sciences. That the document is written in a style that implies meaning that requires interpretation, rather than translation, gives breadth and depth to the scope in which it can be applied – which can be seen in its in six parts, each part having a special focus on what is deemed crucial in the education of children for the future (Department of Internal Affairs, 2008).

The 6 mātāpono or principles of the foundation document are:

- Te Ira Tangata
- Te Reo
- Ngā Iwi
- Te Ao
- Ngā Ahuatanga Ako
- Te Tino Uaratanga

The question then is, does Te Aho Matua and tertiary curriculum and ethos align, or can it ever? Professor Elizabeth McKinley (2008) based her Master’s thesis on the writing of the Pūtaiao curriculum document, which relates in part to my research transitioning Kura Kaupapa Māori taura through to tertiary education. Her doctoral thesis was entitled ‘Brown bodies, white coats’ and investigated how stereotypes exist regarding Māori and science. This monograph of her seminar presentation on the topic outlines the crisis that we will face as a nation if more Māori are not encouraged and supported to get into the sciences. One insight from her study was that we should look at changing the science curriculum in schools for all students and for Māori students in particular.

The points that McKinley makes are echoed somewhat by Stewart (2007), whereby her thesis investigates how Māori knowledge and language intersect with current discourses of Pūtaiao education, including possible alternative articulations. She acknowledges that the topic denotes an clear intersection between language, science, education, and culture, which are fields of study wrought with politicism. Stewart contends that what is needed is a Māori way of 'how' to regard science, that moves beyond an understanding of the 'what' of Māori science either as traditional knowledge, or as translated modern science" (p 198). She states that this can be achieved by placing science squarely in the realm of Kaupapa Māori Science Education, rather than Pūtaiao, and within the sociology and education of science.

The argument above may provide a good starting point for dialogue between Eurocentric and applied modern science and the principles of Te Aho Matua, but there is much more work to be done in producing literature that investigates the 'Māori way of how' as Stewart describes it.

## 7.0 Methodological Approach

The original project proposal was to use a combination of Kaupapa Māori and action research approaches over two years. A review was done after year one, at which time the teaching programme was discontinued due to major institutional restructuring, which in turn affected decisions regarding staffing, and these programmes were left with no Kaiako/Teacher. Kaupapa Māori methodology and Te Aho Matua as the research framework was settled on as the final methodological approach. The methods were derived from both of these bodies of knowledge.

### 7.1 Kaupapa Māori methodology

Kaupapa Māori as a methodology is a very important framework in that it provides the space in which Māori ideals, values and experiences can be discussed in terms of the position of āhuatanga Māori and the legitimacy to exist. Kaupapa Māori theory goes beyond a set of principles; it creates a space where Māori are able to work in ways that are free of cultural constraints. This project has been guided by Linda Smith's Kaupapa Māori research (2015) that states that instead of fitting research methods into a Māori framework, using this methodology *assumes the existence and validity of Māori knowledge, language and culture throughout all areas*. The questions that she outlines helped to shape the research foundation and framework for this project.

They are:

- (i) What research do we want to carry out?
- (ii) Who is that research for?
- (iii) What difference will it make?
- (iv) Who will carry out this research?
- (v) How do we want the research to be done?
- (vi) How will we know it is a worthwhile piece of research?
- (vii) Who will own the research?
- (viii) Who will benefit?

Where Kaupapa Māori has evolved in the last 5 years, has been in the emphasis on the praxis element of the methodology. Therefore, it resonates with me currently, as it has been in the **practice** of teaching and administrating in the divide between Western higher education institutions and Wharekura that I have witnessed the impact that Kura Kaupapa Māori and Te Aho Matua can have on these spaces.



## 7.2 Te Aho Matua as a foundational framework for educational research

It is the position of the researcher that Te Aho Matua is a philosophical and methodological approach, and can be used to critique methods of education for students. There are limited works that refer to Te Aho Matua as a possible research framework. Nepe's Masters thesis has given clarity in the research approach, as she has so clearly defined the relationship of Māori knowledge (as both a metaphysical and tangible knowledge system) and 'Kaupapa Māori' as a body of knowledge. The key is in its conceptual underpinning, and her deep knowledge of how these concepts are grounded in relationism. She states that all Māori interrelationships are complementary, and that all of these social relationships have strong links back to the metaphysical base, the source of Kaupapa Māori knowledge. Her thesis outlines a clear guideline on how to teach and grow Māori tamariki, whānau and communities through the Kura Kaupapa movement. This was all achieved by providing a direct alternative to the dominant discourse of Eurocentric education and the underlying knowledge system. This argument has provided the rationale for the methodology, methods and analytical framework applied to this research project.

As Te Aho Matua has not been applied as a research framework before, both the Te Aho Matua document (Department of Internal Affairs, 2008) and the Education Review Office's evaluation framework (2008) has helped provide the research framework for this project. **It is important to note here that it is impossible to encompass all that Te Aho Matua is, in a simple list of indicators.** It is the hope of this project that this will continue to evolve, in consultation with leaders and raukura (graduates) of Kura Kaupapa Māori. As outlined below, Te Aho Matua is presented in six wāhanga or areas which sets out the principles that are crucial to this educational philosophy (Education Review Office, 2008) (see Figure 1):

- Te Tino Uaratanga is the sum of all the parts with an overarching emphasis on outcomes, both immediate and longer term. The other wāhanga contribute to it (and to each other);
- Te Tino Uaratanga considers what the outcome might be for students who graduate from Kura Kaupapa Māori, defining the characteristics that Te Aho Matua kura aim to develop in children;
- Te Ira Tangata focuses on the nature of human kind, particularly the child;
- Te Reo focuses on language and how Kura Kaupapa Māori can advance the language learning of children;
- Ngā Iwi focuses on the people that influence the development of students;
- Te Ao focuses on the world that surrounds students, about which there are fundamental truths that affect their lives;
- Āhukatanga Ako lists the principles of teaching practice that are considered of vital importance in the education of students;
- The wāhanga are interconnected, success in one supports success in the others (ERO, 2008 p7).

*Figure 1 - Te Aho Matua Research Framework (adapted from the 'Te Aho Matua Evaluation Indicators' (Education Review Office, 2008))*

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<b>Te Tino Uaratanga</b>				
<b>Te Ira Tangata</b>	<b>Te Reo</b>	<b>Ngā Iwi</b>	<b>Te Ao</b>	<b>Āhuatanga Ako</b>

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## 8.0 Methods

### 8.1 Quantitative Methods

Data was sourced from Toi Ohomai Institute of Technology, and through internal data sets housed in the student management system – Te Ao Marama and EBS (see charts 1, 2 and 3).

For the purposes of this report, the data will be presented as:

1- Standard data from Toi Ohomai’s internal reporting system (Te Ao Marama and EBS). This is the data used in formal reporting with NZQA, through EERS and used by TEC. Standard course completions include withdrawn students (who withdrew after 10% of the course length after the start date). There were some inconsistencies identified with withdrawals. As such the success of students who completed the course is included.

2- Primary data (at the individual student level) using this formula:

Success rate = total number of students passed/total number that finished. This will be presented as a percentage.

The other rates are presented as they are, as institutional data, with the exception of the pathwaying data. This data set was constructed by utilising both the institutional internal pathwaying data and through interviews with students, whānau and the kura.

#### 8.1.1 Notes regarding withdrawals

Secondary-tertiary programmes at Toi Ohomai, and the lead Trades Academy provider follow a withdrawal policy and procedure that requires schools or kura to sign documentation on the student’s behalf to release them from the programme, and as noted by Bradley-Hudson (2020) there an approximate 50% drop out between initial sign up as interested and actual enrolment.

Toi Ohomai had 835<sup>3</sup> student enrolments into the Trades Academy/STP programmes in 2019, and a small team to process all enrolments, note attendance, liaise with schools and kura, and process withdrawals. The Bay of Plenty Trades Academy lead provider was funded for 595 student places in 2019<sup>4</sup>. The students in the Oranga Tangata programme weren’t officially withdrawn until the following school term or two terms post-withdrawal in most cases, due to the policy mentioned above. *This significantly affected the withdrawal rate, and therefore the cohort success rate.*

This has been outlined in the quantitative methods and analysis section, along with the formula to show how this has been addressed.

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<sup>3</sup> Toi Ohomai Te Ao Marama 2019 data

<sup>4</sup> <https://www.trident.school.nz/trades-academy>

### 8.1.2 Notes on resulting processes

Results entry is integral to the reporting elements of Trades Academy (STP) programmes. As the only full University Entrance based programme at Level 3 for the Bay of Plenty region, the resulting system utilised at Toi Ohomai *was unable to register achievement-based standards, only unit-based standards, which affected percentages within course reports*. These reports are important as they inform programme evaluations and NZQA reporting. There are other misalignments between NZQA, Trades Academy, and individual tertiary institution reporting systems (Bradley-Hudson, 2020) and are noted in the interviews. It is for this reason as well as issues about under-reporting withdrawals, that the student achievement data is presented first using secondary institutional data, and then by using primary individual student course data. By accounting for these variables, *we derive a more accurate representation of pass rates*.

## 8.2 Qualitative Methods

Interviews were held according to the milestone schedule, with taura, whānau, kaiako and staff involved in the secondary-tertiary provision space.

Fifteen participants were purposefully selected due to their relationship with the programme, and coded in one of three categories:

- **Industry expert (5)**, which comprised of Toi Ohomai staff, ex-staff and education advisors,
- **Whānau members (3)**
- **Student/taura (7)**. This included one focus group of four (4) students, and three (3) individual students. They are therefore coded as student/taura 1, 2 and 3, and taura/student focus group.

The kōrero presented is done in a way that does not compromise the interviewees anonymity. This is important, particularly to protect those industry experts that are currently employed in the education sector, whānau that are offering up different perspectives and students that are currently studying at tertiary level and at kura. The interviews were then organised and analysed by theme rather than transcribed, with pertinent quotes extracted from the kōrero. The discussion was then analysed under each aspect of Te Aho Matua in the following areas, as previously outlined in the methodology section:

- Te Ira Tangata
- Te Reo
- Ngā Iwi
- Te Ao
- Ahuatanga Ako
- Te Tino Uaratanga

## 9.0 Results

### 9.1 Quantitative Results

For this report the following analyses are from Toi Ohomai data in the three areas of; Māori participation, success and higher education pathways (Table 1). Funding source is also included in the analysis. The data is presented as a comparison across Toi Ohomai as an institution, the L3 Secondary-tertiary Step Up Training Scheme and the L3 Oranga Tangata Programme . As stated in the methods section, the data for the *L3 Oranga Tangata Kura Programme* will be presented as secondary data from Toi Ohomai's student data management system, and then using the formula outlined (see methods section for rationale), will be presented again as primary individual student data.

#### 9.1.1 Māori Participation and Success

*Figure 2 - Māori student participation and success*

Programmes	Māori enrolled %	Māori course success %
Whole of Toi Ohomai 2019	42.9%	74.2%
L3 STP Step Up Training Scheme	50.8%	39.3%
L3 Oranga Tangata Programme: Whole cohort	86.1%	63.7%
L3 Oranga Tangata Programme: Kura cohort	100%	

#### Whole of Institute

- Toi Ohomai Māori *enrolment percentage* across the institution was 42.9% in 2019.
- The *course success rate* was 74.2%.
- The largest percentage studied at Level 3-4, with 1019 students enrolling at this level.

#### L3 Secondary-Tertiary (STP) Step Up Training Scheme

- The *percentage of Māori enrolled* in the L3 Secondary-Tertiary (STP) Step Up Training Scheme was 50.8% in 2019.
- The reported overall *course success rate* (through EBS) was 39.3%, with 41 students in the training scheme (5 streams).

### L3 Oranga Tangata Programme

- The percentage of Māori enrolled in the *L3 Oranga Tangata Programme – kura cohort* was 100% in 2019. There were 13 Kura Kaupapa Māori students in the Kura cohort at the conclusion of the programme in 2019.
- The percentage of Māori reported to be enrolled in the entire *L3 Oranga Tangata Programme – kura cohort and mainstream cohort* was 86.1%. There were 31 students in the programme (EBS showed 30 students, as one student was incorrectly coded to another course).
- The reported overall *course success rate* (through EBS) for both cohorts (Kura and mainstream) was 63.7%.

Figure 3 – Toi Ohomai Māori student participation in target programmes 2019

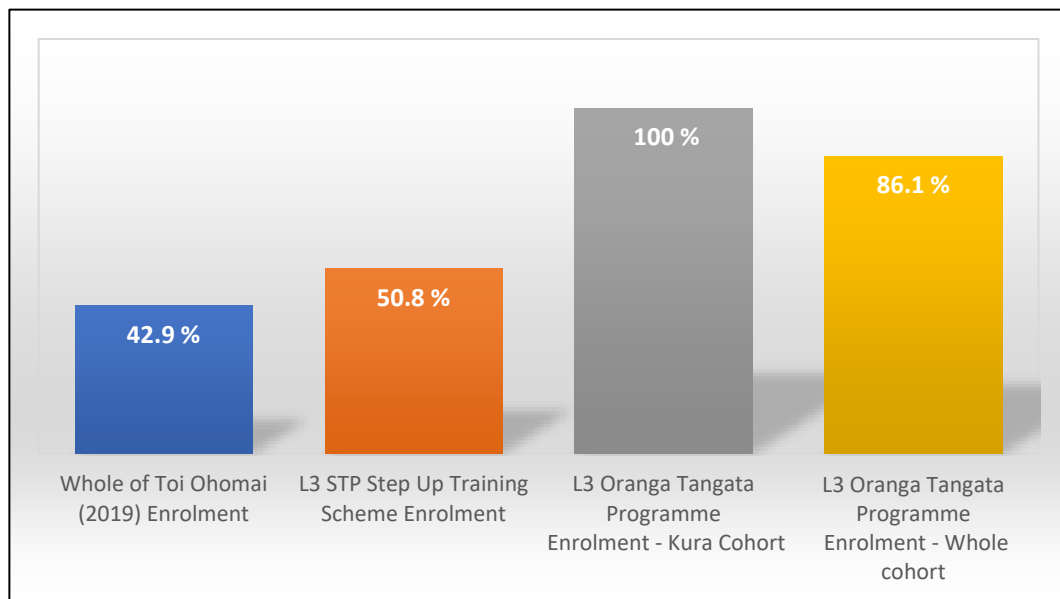
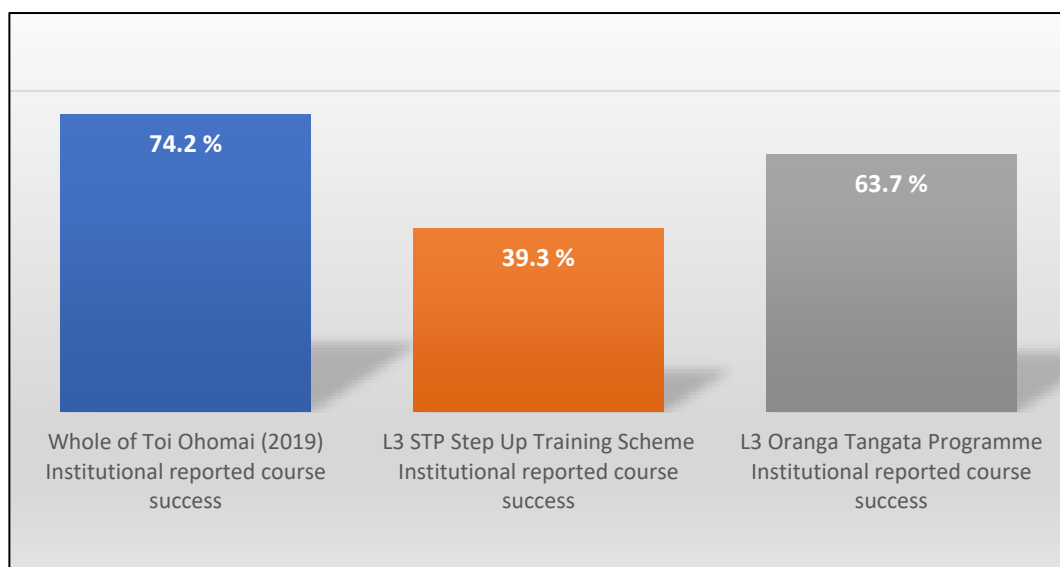


Figure 4 – Toi Ohomai Māori student course success in target programmes 2019



When we investigated the success rates of the L3 Oranga Tangata programme, it was noted that Toi Ohomai had reported the course success rates by including the withdrawals as active enrolments. This does not give an accurate reflection of the pass rate of active students and is addressed in 8.1, 8.1.1 and 8.1.2.

### 9.1.1.2. Notes regarding the use of primary student data

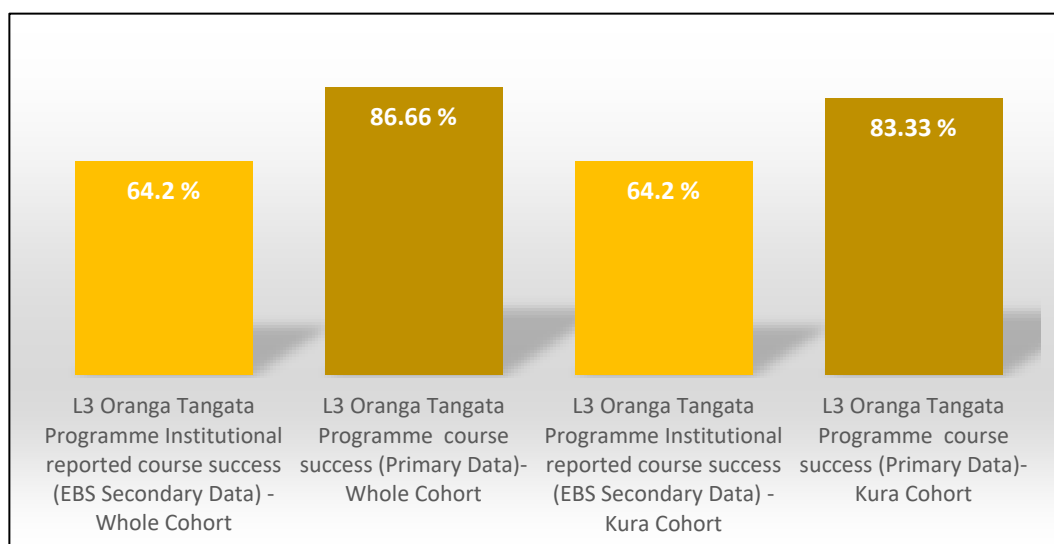
Primary data was sourced by individual student, and the course success rate calculated using the following formula:

- Success rate = total number of students passed/total number that finished. This will be presented as a percentage.

Therefore, using the above method, then taking the average success rate across all courses, the overall *course success rate* for the Kura cohort in the L3 Oranga Tangata programme was calculated as **83.33%**, with the total programme success rate for L3 Oranga Tangata being **86.66%** (Whole cohort – Kura and mainstream combined).

When the Oranga Tangata programme’s data was analysed in this way, ***the success rate for Māori students increased by 22.46%***. This could have an impact on areas such as future funding, Māori student success and therefore student morale, possible staffing, and future decisions regarding programmes of this nature.

Figure 5 – L3 Oranga Tangata standard and primary data analysis



## 9.2 Notes on programme design and development

There were four courses that made up the Oranga Tangata programme. The course structure is a requirement of tertiary institutional programme development and NZQA. Herein lies the difficulty when developing a programme for tertiary level with embedded achievement standards, the two systems don't align easily. The requirement for this programme was that at least 28 UE approved credits were embedded to help meet the UE degree entrance requirement of 14 credits, across 3 UE approved subject areas. Because the Te Marautanga o Aotearoa credit value is prescribed (4 or 6 credit value), the programme had to have a prescribed programme credit value of 32. The individual course names are also the same as the achievement standard as it appears in the Te Marautanga o Aotearoa (New Zealand Qualifications Authority, 2019).

In order to get a programme approved internally, it has to be passed through a needs analysis and business case approval process at academic committee level. Part of the business case includes justification on numbers per programme, to establish financial viability. This is presented as an EFTs value, and is decided upon by forecasting student numbers per programme. In order for this programme to be financially viable, both a English-medium (mainstream) cohort and Kura cohort had to be created. It was due to this fact that we had 31 students initially enrolled into the Oranga Tangata L3 programme. We also developed a L2 Tikanga Hauora programme in parallel, to help students progress on this pathway. In practical terms, this meant that our one dedicated Kaiako/teacher had to develop:

- Assessments that were in both Māori and English, using Te Marautanga o Aotearoa credit descriptors, and make sure that they met NZQA assessment criteria
- Course outlines for 4 Te Reo Māori courses and 4 English/Bi-lingual courses
- Evaluations and moderation preparation for 8 courses
- Each achievement standard would have between 3-5 mini assessments that would cover the full criteria of the standard (48 pieces of assessment across the 2 cohorts)
- Marking for the assessments (48 x no of 17 (end of year total students) = 816)
- Planning for each teaching session.

To put this workload into perspective, under the health department an ordinary tertiary tutor/lecturer was expected to coordinate approximately 2 courses per semester, with a face to face teaching load of 15 hours per week. Most tutors would assess between 120-200 pre-scribed assessments per semester, and have one individual course to review or develop annually.

The primary data below shows the course and achievement standard pass rates for the L3 Oranga Tangata programme. This primary data was then analysed using the methods described in 8.1, 8.1.2 and 8.1.3 to ascertain what the average course pass rate was. These rates were then totalled to provide the overall programme success rate for the entire cohort (Kura and mainstream students) and for Kura cohort students only.



Figure 6 – Student success by course

	Course One	Achievement Standard 1	Achievement Standard 2	Course Two	Achievement Standard 3	Achievement Standard 4	Course Three	Achievement Standard 5	Achievement Standard 6	Course Four	Achievement Standard 7	Achievement Standard 8
	Ngā Ahurea – Culture and Sustainability	Te tatari i te ahurea ropu tangata	Te tatari i tetahi rautaki whakapumau ahurea a tetahi iwi taketake	Indigeneity and Historical Impact	Te tatari i nga papatanga o tetahi tuahua o mua ki te iwi taketake	Te tatari i te whakaawenga a te ahurea Māori i te tuakiri o Aotearoa	Hauora Taiao: Health and Environment	Te whakarite i tetahi kaupapa tiaki taiao i runga ano i ta te Māori tiro	Te tuhura i nga rongoa taiao hei whakaora i te tangata	Te Tuakiritanga: Identity and Relationship Building	Te ata tatari i nga ahuatanga o te taukumekume hei para huarahi e pai ake ai nga	Te ata tatari i te panga mai o te tuakiri ki te oranga tangata
Course / Assessment Code	HUMS 3007	HUMS 3007.2	HUMS 3007.3	HUMS 3008	HUMS 3008.2	HUMS 3008.3	HUMS 3009	HUMS 3009.2	HUMS 3009.3	HUMS 3010	HUMS 3010.2	HUMS 3010.3
Unit Std Num/Ver		91826 v1	91827 v1		91830 v1	91832 v1		91813 v1	91814 v1		91815 v1	91816 v1
Enrolled	31			17			18			17		
Total Withdrawn (by course)*	11			14			12			14		
Passed	19	21	19	12	12	11	11	15	11	12	12	15
No Pass	3	2	4	5	5	6	7	3	7	5	5	2
ALL Passed % (TOM recorded)	61.29%	67.74%	61.29%	61.11%	66.67%	61.11%	50.00%	68.18%	50.00%	66.67%	66.67%	83.33%
Pass rate by course total cohort (using method outlined in 8.1)	Average 84.7%	90.48%	78.94%	Average 51.89%	58.33%	45.45%	Average 58.18%	80.00%	36.36%	Average 72.49%	58.33%	86.66%
Pass rate Kura cohort by course (using method outlined in 8.1)	100.00%	100.00%	100.00%	87.49%	83.33%	91.66%	82.57%	83.33%	50.00%	83.33%	83.33%	83.33%

### 9.3 Student pathwaying and progression

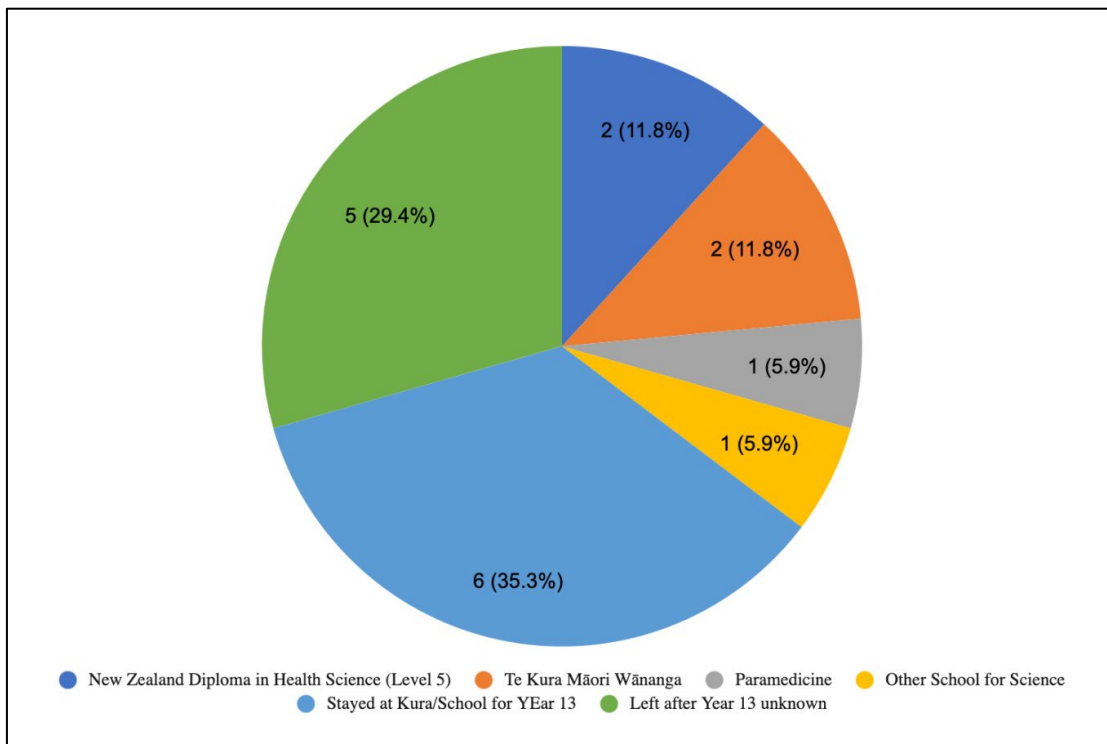
For Toi Ohomai, the rate of retention from L3 programmes and pathwaying to other Toi Ohomai programmes was 19.67% in 2019 - 2020. The data regarding all L3 Trades Academy students pathwaying to higher programmes was unknown at the time of publication.

#### 9.3.1 Student pathwaying - L3 Oranga Tangata Programme (Whole cohort) - 2019

For the L3 Oranga Tangata programme, the *rate of retention and pathwaying to other Toi Ohomai programmes* was 19% in 2019 - 2020.

The retention and pathwaying rate for this programme is .67% lower than the whole of institution rate, and students pathwayed through to a variety of programmes, from Te Kura Māori, to the Diploma in Health Science. A number of our students were in Year 12 and chose to remain at Kura for Year 13 in 2020. Further analysis from 2018 should be included in future studies.

Figure 7 - Student pathwaying data



Five (5) of the students who were in year 12 at the time of the Oranga Tangata programme reported in 2021 that undertaking study or intending to undertake study in 2021 in the following professions; physiotherapy, dentistry, dental therapy, paramedicine and occupational therapy.

## 9.4 Qualitative Results and Discussion

The following is an analysis that has been gathered from the interviews and evaluations done by students, whānau and industry experts, and thematically organised according to the principles of Te Aho Matua, as outlined in the methodology section.

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Te Tino Uaratanga				
Te Ira Tangata	Te Reo	Ngā Iwi	Te Ao	Āhuatanga Ako

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The full official version of Te Aho Matua can be found here:

[https://seonline.tki.org.nz/content/download/749/3894/file/Supplement\\_TeAho32Feb08.pdf](https://seonline.tki.org.nz/content/download/749/3894/file/Supplement_TeAho32Feb08.pdf)

### TE TINO UARATANGA

- Te Tino Uaratanga considers what the outcome might be for students who graduate from Kura Kaupapa Māori, defining the characteristics that Te Aho Matua kura aim to develop in children.

The literature shows that Wharekura graduates achieve University Entrance at higher rates than Māori in mainstream schools, and implies that University Entrance does not reliably signify preparedness for higher-level study. The NZ Productivity Commission (2017) even states that it should be abolished. When considering that the current conversation about higher education is about NCEA pass rates and alignment with entrance criteria to University, where in this, is the conversation about what *kind* of students are our schools are producing? This was noted in the kōrero about the difference between ‘employment’ and ‘education’ as ideals:

*“Employment trajectory and education trajectories – they are not aligned. Education is based on curriculum or subjects to meet outcomes. Employers are looking for rangatahi that have the skills that they learn in Kura Kaupapa, that have the soft skills and the high EQ and resilience. We need to bridge this gap better and enable the connection better and lift our heads”. “When we have enabled the connection to happen, education has closed the doors pretty quick,” (Industry expert).*

Te Tino Uaratanga defines the characteristics which Kura Kaupapa Māori aim to develop in their children, that they; become competent thinkers, listeners, speakers, readers and writers in both Māori and English; are true and faithful to their own sense of personal integrity while being caring, considerate and co-operative with others; manifest self-esteem, self-confidence, self-discipline and well-developed qualities of leadership; value their independence and self-determination in setting personal goals and achieving them, and are high achievers who exemplify the hopes and aspirations of their people. This was made clear in the interviews as follows:

*“Te Aho Matua isn’t about a curriculum per say, it’s about growing the whole rounded person. That is exactly what industry want,”(Industry expert 1).*

*“Confidence to speak, whaikōrero. Everything that they do in Kura, resilience, working as a team, problem solving. It’s so much bigger than ‘soft skills’, it’s so much more,”(Industry expert 2).*

Interviewees also discussed that the skills that are being signalled by Industry as being important, i.e. soft skills and cultural acuity are becoming increasingly relevant in the workplace. Kura Kaupapa Māori students are taught that *the teaching fraternity ought to have full knowledge of the make-up of humankind before an effective system of teaching and learning for children can be devised*. So rather than being content or subject specific first, that the skills of humanity take precedence. This would explain then the comments in the interviews about the maturity shown by Kura Kaupapa/Wharekura students at events, when compared to English-Medium students. Kura Kaupapa Māori students will stand and give mihi, often in situations where Māori and Te Reo Māori leadership is absent. One example was given by an Industry expert (3):

*“In the military, a Wharekura student was asked to lead the military proceedings with a karakia and mihimihi, as the lower ranked officer. Leadership isn’t often afforded to lower-ranked military personnel lightly.”*

Cultural competency is an area that was mentioned as being important in transitioning through to Health Sciences in particular. The industry and whānau interviewees were clear in the assertion that healthcare and the health workforce often tried (and failed in many instances) to teach these skills after students had exited their degree level programmes. The significance of the way that Kura Kaupapa Māori students are nurtured, meant that the health sector needed to make space for these learners, for the betterment of the sector and those that it serves (Industry expert 4). The student voice was unanimous about the positives of the programme, one being that independence is fostered by students attending study in a tertiary institution:

*“Kei a koe te aheinga.....He momo independence, ka tupu tera ki roto i a koe, i te wa kei te mahi koe ki Toi Ohomai,”(Taura 1).*

*“You have the ability....independence is fostered from being at Toi Ohomai,”(Student 1).*

*“Karekau he kore-painga, i tino mārama ahau ki ngā mahi,”(Taura 3).*

*“There are no negatives, I really understood what the work was,”(Student 3).*

The students also became aware that they bring a unique value proposition to a tertiary setting just by being who they are, and that they had an opportunity to gain a wider perspective on other cultures whilst in this environment:

*“Kātahi matou i uru ki ētahi pepa mo Te Reo Māori... Mōhio ahau ki Te Reo Māori, Te Tangata Whenua, engari he ahurea whānui ki a Aotearoa, he maha nga momo ahurea ka noho ki Aotearoa nei,”(Taurira).*

*“We have just joined a Te Reo Māori paper... I know about Te Reo Māori, being of this land, but culture is broad in Aotearoa, Aotearoa has a number of diverse cultures,”(Student group).*

## **TE IRA TANGATA**

- Te Ira Tangata focuses on the nature of human kind, particularly the child.

*“Ahakoa he iti, He iti māpihi pounamu”  
“He kākāno i ruia mai i Rangiātea, E kore ia e ngaro”*

The literature states that there are small pockets of excellence for Māori in tertiary education, but the current tertiary system is not flexible or innovative enough, to benefit groups that have ‘traditionally missed out on tertiary education’ (NZ Productivity Commission, 2017). The current system privileges education providers, but does not privilege the students. If this is accurate, how then can the nature of each student be nurtured in line with the principle of Te Ira Tangata?

One of these ways may be emphasising the importance of experiential learning, which is an area that was mentioned by interviewees. Under Te Ira Tangata, this becomes important, as the focus isn’t so much on a career path, but on growing a well-rounded human, well-equipped with many life experiences. It also asserts that the nurturing of body and soul in a caring environment is the greatest guarantee that children will pursue positive roles in life. Experiential learning is important when looking at careers for young people, as they often don’t know what is out there for them until they experience it. Any future programmes need to incorporate this into the design, as mentioned by the interviewees:

*“Ki te tutuki pai i te tuāpapa, he motuhake ia tamaiti – he aha te tino whainga?”  
“If they get the foundation right, each child is an independent learner – what is the end goal?”(Industry expert 4).*

On Māori student success:

*“He ngāwari te kii, engari ko te whakatinanatanga – i te mutunga mēnā ko tērā to hiahia, me tini i te punaha. Kia kaua e huri te āporo hei panana!”  
“It is easy to say, but have they implemented it – if that is your real goal, then throw out the current system. Don’t try and turn an apple into a banana,”  
(Industry expert 5).*

Despite this, pathways that ensure access to tertiary education, pathways that ensure successful completion of study, pathways that enable academic excellence, and pathways that lead to workforce development (Durie, 2005) were still seen to be important when considering progression after kura. Therefore, the importance of the programme because of this idea was shared by interviewees:

*“E aroha ana kāore tēnei i te haere tonu a ngā tau kei te heke mai...me te kaha waea mai o ngā ūmanga me te kii, āhea ngā tauira e puta atu ki a mātou?”*  
*“I really feel empathy because this (programme) isn’t carrying on in coming years....industry needs to ring up and say to them, when are these students coming to us?”*(Industry expert 2).

The Ministry of Education (2019) states that it is the Polytechnic sector that is currently most engaged in Vocational Pathways, and therefore best positioned to transition secondary students through to tertiary level study for these pathways. Despite this, there are currently no secondary-tertiary learning options like the L3 Oranga Tangata programme at any Polytechnic in NZ. One of the reasons for this, is that the transition rates through to tertiary remain low due to the fact that these students’ language and philosophy of learning, all sit within Te Reo Māori and a Māori worldview (Tamati, 2016). The inference from the research is that if the Secondary-Tertiary Pathways and tertiary response does not adapt to this, Māori will continue to participate at low rates. One of the ways that the Oranga Tangata programme addressed this, was to expose students to health science terms and experiences while in the programme, while not compromising their current worldview:

*“I kite ahau i nga oritetanga ki tēnei Whare Wānanga, i kitea i tērā tau,”*(Tauira 1).  
*“I’ve seen the similarities at this tertiary institution, I recognise them from last year,”*(Student 1).

## TE REO

- Te Reo focuses on language and how Kura Kaupapa Māori can advance the language learning of children.

***“Tōku reo, tōku ohooho Tōku reo, tōku mapihi maurea  
Tōku reo, tōku whakakai mārihi”***

Te Reo was an essential component for whānau, industry experts, whānau and tauira/students themselves. Of particular concern was the fact that learning doesn’t continue in Te Reo Māori in Health Science programmes. There was also insight into why, because of this, Māori tauira then naturally gravitate to programmes of learning like Māori studies and Te Reo, teaching and Māori media:

*“He mea NUI tēnei mo te whānau. Kia ako tonu i te reo Māori.”*  
*“That’s key for our whānau, that Te Reo is the language of instruction,”*(Whānau member 1).

Industry experts talked about the impact that the tauira made on campus, simply by conversing in Te Reo Māori. Comments to this effect were expressed in the library, in the cafeteria and at senior management level. This was the view also expressed by health professionals, shown at the Health industry day that the programme jointly hosted with Kia Ora Hauora:

*“I te ra umanga – na te kii o ngā kaimahi ūmanga, he tino taonga koutou mo te āputa ki waenga i te ao hauora. Na ngā Tākuta ēra korero.”*

*“At the industry day, the professionals noted that the students were precious, that they were key to filling a gap in the health sector. The doctors said this to them,” (Industry expert 5).*

An area of contention with the programme was the TEC literacy assessment that was to be applied to the Trades Academy programmes, and all L2 programme students at tertiary level. One interviewee maintained that the Oranga Tangata students were to be exempt from this assessment, 1) because the assessment was in English, but also 2) that the achievement standards used already assessed the students literacy, and could count towards their final literacy credits. It was pointed out that an arbitrary blanket assessment would do more harm than good:

*“One existing achievement standard that we used, can be applied towards their credits for literacy at L3. I would expect the Trades Academy, Careers advisors and teachers to look up the standard and know this, rather than over-assessing the students. They are also being assessed within their kura, there is no need to do it again,” (Industry expert 3).*

*“One size learning doesn’t fit all, tertiary should remember that under Ngā Iwi. How does the system enable this?’ (Whanau member 3).*

Capability within tertiary institutes was a big issue for one industry expert:

*“I don’t think that polytechnics should be involved in achievement standards at the moment. The reason why your programme was successful was because you employed a Kaiako with her experience in Wharekura, and between you both you knew how to use them properly within the system. Tertiary just doesn’t have the capability, they need this desperately but they need to employ Kaiako that know what they are doing,” (Industry expert 1).*

Te Reo as the language of instruction and learning needs to be investigated more in the transition of Māori medium and Kura Kaupapa learners into tertiary settings. Not only is Te Reo Māori at the very heart of Te Aho Matua learning philosophy, but as Bristowe, Fruean and Baxter (2014) outline in their research, it is not enough to simply use Te Reo Māori in a programme, any curriculum change must incorporate Māori knowledge in its design.

## NGĀ IWI

- Ngā Iwi focuses on the people that influence the development of students.

### “Te piko o te mahuri, tērā te tupu o te rākau”

One unanticipated result of the programme was the potential impact that a programme like this could offer students in English-Medium schools in developing a deeper understanding about Aotearoa, NZ. These students typically don't have access to this type of teaching or content at their schools. Curriculum covering connection, identity, Māoritanga, colonisation, Te Reo Māori and the health workforce were all topics covered through this programme, and it allowed the students to gain this deeper understanding. For the Māori students in the *English medium* cohort, this enabled them for the first time to study aspects of their lives, towns, whānau /Hapu and Iwi in a way that was meaningful. For the Kura cohort, it became really apparent that these students were very confident in who they were, and how they connected to their whakapapa, whenua and taiao:

*“Ngā tamariki o te kura auraki...nā to rātou (Kura) mōhio ki to ratou tuakiri ake, he māia ake” “in comparison to the English-medium students...compared to the Kura students they really know who they are, because of this, they are strong and more resilient,”(Whānau member 2).*

When it came to the English-medium students, the industry expert interviewed observed that it was the identity and spiritual connection that needed building up; “*Ko te Wairua kē me whakapiki tonu*” and that each cohort provided her with different issues, that necessitated a different approach for each taura:

*“He wero tō ia momo.”*

*“Each brings their own challenges,”(Industry expert 4).*

In terms of technology, one of the difficulties expressed was that both kaiako and taura had develop these skills in a short amount of time. The use of google classrooms and other technologies was difficult, but it was acknowledged that once learnt, the Kura Kaupapa Māori students showed resilience and flourished:

*“Te pūnaha o te Ao Pākeha, inā mau i a rātou, ka rere noa. I manawanui kia tūtuki, kia kua hoki rātou e wehi ki ngā uauatanga o te mahi.”*

*“Once they grasped the technologies of the Pākeha world, they flew. They persevered to meet objectives, and they learnt not to be afraid of the hard work required at tertiary level,”(Industry expert 3).*

One of the aspects that was pleasing to the students was the use of topical issues in the curriculum that they may not have had time to study in kura/school time. The example talked about here was Ihumātao as a tool to examine historical and modern whenua issues, and how these are reflected throughout society:



*“E pingore ana ki ngā take o te wā – mō tō mātou kaupapa o lhumātao. I ngākaunui ahau ki tera momo akoranga,”* (Tairira 2).

*“It addressed the issues of the day – in particular the issues of lhumātao. I love that sort of learning,”* (Student 2).

It was also noted that looking further than themselves, while relating to other Indigenous peoples’ struggles, fostered a connection on an Indigenous global scale:

*“He tirohanga hoki ki ngā lwi taketake no whenua kē, kia mārama mātou e orite ana ki ngā take o te wā ki konei,”* (Tairira 1).

*“There was a focus on Indigenous peoples globally, so we knew that their issues are similar to ours here,”* (Student 1).

Whānau became invested in the programme as a consequence of their rangatahi being involved, which was noted as being an important success factor. This was mentioned by students in the interviews, where topical issues were transferred into conversations in the home. This fostered kōrero about academic study in the future amongst whānau:

*“I kōrero ahau ki aku teina, me taku kōrero ki a rātou, he ara tino pai tēnei,”* (Tairira)

*“I spoke to my younger siblings, and I relayed to them that this pathway is really good,”* (Student group).

## TE AO

- Te Ao focuses on the world that surrounds students, about which there are fundamental truths that affect their lives.

### **“Ka pū te ruha, Ka hao te rangatahi”**

The role of the regulated professional bodies in the health sector was discussed in terms of how they attract, or aren’t attracting Māori students (Sewell, 2017). A big part of that is the commitment of tertiary institutes to Te Reo Māori me ona tikanga, and the worldview when learning. As seen in the comment below, this student also learnt preparedness for when they go into English-medium tertiary settings:

*“I kite rātou i ngā taumahatanga me ngā ahuatanga o ngā mahi ki waho. I kite hoki te raru o te kore tae atu, me to mātou ngawari ki konei,”* (Tairira).

*“They saw the difficulties and differences in this environment. They also learnt how hard it is if you didn’t turn up, and our approach at kura,”* (Student group).

*“He pai kia whakarite i a rātou mo te Ao ako ki waho.”*

*“It was good in that it helped prepare them for the outside learning world (of tertiary),”* (Industry expert 5).

The sciences are a crucial component of health science programmes at tertiary, in the curriculum and general readiness at tertiary level. This was supported in the interview kōrero regarding the type of sciences that bridge the Wharekura and tertiary divide, and that sciences as a whole need to be redefined – as well as pathways clearly articulated for learners. One student interviewee saw the importance of the kura and the tertiary institute working together to build a learning plan towards their goals:

*“I am getting excellence in my science courses at this school. It made me realise that I could have gone to University now and even though it is in English I could have done well. It was just a confidence thing I think. I feel ready to go into first year medicine now,”* (Tauira).

Te Ao encompasses those aspects of the world itself which impact on the learning of children, which included going from a wholly Māori worldview at kura into a very different learning and life environment. In line with this, Industry expert 2 expressed support for what the programme was set up for, in that transitioning to tertiary was difficult, but that her tauira expressed an interest in getting to know what other career options there were in the health sector – which therefore motivated her to support further:

*“I kite ahau i ngā uauatanga o te kuhu noa ki ngā Whare Wānanga me te mōhio hoki i te hiahia ngā tauira ki tēra ūmanga,”* (Tauira 3).

*“I saw the difficulties of going straight into University, and that students want that career path,”* (Student 3).

Industry experience was a significant area of interest to encourage tauira engagement:

*“Kapo i te aronga, ka kite i te pae tawhiti.”*

*“Grab their attention, so they can see what’s available on the horizon.”*

*“He nui ngā hua I puta.”*

*“There were many gains,”* (Industry expert 4).

This view was echoed by another industry expert (3):

*“Under the existing trades pathways there previously was only ‘aged care’ as an option” which wasn’t that appealing to students.”*

The student voice captured kōrero about their knowledge of how curriculum aligns between Wharekura and tertiary study, which was in line with the above:

*“E hāngai ana nga marau o te wharekura me te whare wānanga, ka mōhio koe he aha te take o ēnā marautanga, e hāngai ana ki to hiahia,”* (Tauira).

*“The curriculum at wharekura aligns with tertiary, you know the purpose of the learning curriculum, it aligns with your wants,”* (Student group).

## ĀHUATANGA AKO

- Āhuatanga Ako lists the principles of teaching practice that are considered to be of vital importance in the education of students.

*“Tamariki wawāhi taha, aratakina ki te mātāpuna o te mōhio,  
o te ora, o te maungārongo”*

*“Whaia te iti Kahurangi, ki te tuohu koe, me he maunga teitei”*

Teaching philosophy and practice, versus the importance placed on NCEA alignment with tertiary, was an issue that whānau and industry experts talked about at length. The conversation then turned to the competencies of tertiary staff in writing programmes (pathwaying programmes in particular) and how they align with NCEA. Whānau talked about Te Marautanga o Aotearoa and how this is ‘counted’ at tertiary. One whānau relayed how they had to go in to see careers advisors that disputed that TMOA credits could be used for UE, and that the programme didn’t include two UE approved subjects. In this, taura highlighted the need for clear pathways to be developed.

*“He mea nui te tuku i ā tatou taura, kaore mātou i te tuku noa i a rātou. I mua, karekau he kōwhiringa. Ko tēnei te tau tuatahi ka whakaakona ki Te Reo Māori.”*

*“This was a big deal sending our students, we don’t just send them anywhere. Before, there was no option. This is the first year they can participate in a programme in Te Reo Māori,” (Industry expert 1).*

Āhuatanga Ako lists the principles of teaching practice which are considered of vital importance in the education of children. This includes valuing the presence of supportive adults as important participants in the teaching/learning process.

This was important as the relationships between the Kaiako and the Kura whānau were integral in gaining trust. Without that relationship, the engagement wouldn’t have occurred and is a major barrier to Māori participating in this programme:

*“Mō te āhua o te whakaako, i āki ahau i te whanau.”*

*“I encouraged whānau to support because I could see how the teaching would occur.”*

*“Nā to uru atu ki te Kaupapa, i whakaae mai taku tamaahine.”*

*“Because you were the teacher, that’s why my daughter joined the programme,” (Whānau member 2).*

*“He tino uaua te haere mai te wharekura ki te whare wānanga. Ko koe anake, kāre rātou i te awhi i a koe, pēnā i te wharekura,” (Taura).*

*“It is really difficult going from wharekura to tertiary. You are on your own, no one helps you, not like at wharekura,” (Student group).*

Assessment practice and the nature of how assessments were structured in the programme was pleasing to one industry expert:

*“Mena he kapo i taua wā tonu, anei a mātou mahi – kei reira kē ngā kōrero, ngā aromatawai.”*

*“If you grab the evidence in real time, this is their work – there is the kōrero, the assessment itself,”*(Industry expert 4).

*“Kaua e waiho ma te tuhituhi noa iho hei aromatawai i ngā tauira tama, me whakarereke i nga akoranga o roto...me te puta ki waho.”*

*“Don’t use only written assessments with our male students, this needs to be changed up....venture outside,”*(Industry expert 5).

Barriers to Āhuetanga Ako occurred due to systemic tertiary issues, such as timetabling, transport, lack of flexibility and confusion around the STP trades academy funding model. Timetabling between the kura and the tertiary institute was prescribed by the lead Trades Academy organisation to fit into an English-medium school’s timetabling system. Kura Kaupapa Māori run their timetable differently, and therefore it was problematic at times. The way that the timetable was set up in curriculum (internal tertiary timetabling) was also an issue for the Kaiako:

*“The timetable was set up before I arrived, and wasn’t able to be changed – that’s something that needs to change if other institutes pick this programme up,”* (Industry expert 2).

The fact that a student could not complete a course without passing both achievement standards within the course was a problem. If a student didn’t pass the course, they could not graduate the entire programme – this was noted as something that needs to change in order to increase overall programme success, as it was a barrier to the student receiving their graduation certificates and relates to the over-assessing of students using the course + achievement standards structure. The fact that students gained their achievement standards was the main driver for them:

*“He tino rawe ngā tauwhi,”*(Tauira 2).

*“The credit value was great,”*(Student 2).

How you keep male students involved in the learning was an area that warranted special consideration, with an industry expert explaining that the annual credit/learning programme for the male students was affected, when they withdrew from the programme. There was also disappointment expressed as term two in the programme saw the students venture out weekly to look at environmental issues, which would have appealed to the male students more:

*“He nui ngā Kaupapa te tiaki taiao, i tere whakapā mai ngā kaimahi kaunihera – ka rata mai ngā tama ki ēnei mahi. He mahi nui i ēnei wā.”*

*“There are many topical environmental issues at this time, the council workers were quick to get hold of me – the tama love this work. It is important work for these times,”*(Industry expert 3).

*“I was disappointed that this part of the programme wouldn’t continue as I knew that the tama would love it, they said so. The council workers and kaimahi taiao could see the tauira and how different the tauira were in their love and connection to the whenua and roto,”*(Industry expert 3).

Barriers occur when institutes create an environment that encourages a ‘one size fits all’ model. It was expressed by an Industry expert that the system needs to change to treat students as individuals under Āhuatanga Ako:

*“He pōhēhē nō rātou e rite ana te whakaako rangatahi me ngā pakeke, engari kāo.”*  
*“They think that teaching young people is the same as teaching adults, but that is wrong,”*(Industry expert 1).

The role of Trades Academies in their current form was a point of contention for interviewees. The areas of review that were called for were in; funding; Māori participation; power dynamics; decision making; lack of research and evidence-based understanding; tertiary education and schools working together for student gain and engagement of Kura Kaupapa and Kura-ā-lwi. The question was asked about funding, and whether central funding could be held by Te Runanga-ā-lwi and Nga Kura-ā-lwi o Aotearoa to use for their vocational pathway planning and resourcing. It was acknowledged that in the cases where the model was working well, this was because of a co-design process and hub being shared between polytechs and Wharekura as an example (Industry expert).

*“You provided a programme that answered all the questions we had, in how do we ask tertiary to provide health pathways. There was a demand voice from Chris Tooley from Te Puna Ora o Mataatua. He could see the possibilities that exist in gaining the work experience, and the pursuit of the pathway – and hello you developed it yourself,”*(Industry expert 3).

Transport is an issue under Trades Academy, especially as the Kaiako extended their learning hours past the prescribed end of programme dates. This was difficult as internal programme end dates didn’t align with the Kura NCEA inputting dates (first week of December deadline) and were in fact set at the end of October. This aspect of the system needs attention as it is a significant barrier to student achievement:

*“If the English-medium students didn’t have a bus running, they couldn’t get into the programme, especially when we put on extra sessions... The system needs to change,”*(Industry expert 4).

The funding model was seen as a barrier, and disincentive to creating a programme that focused on Te Reo Māori instruction. From an institutional point of view, the programme needed to be financially viable first. One of the reasons behind the L3 SAC funding being applied to this cohort of students<sup>5</sup> was that there were not enough Trades Academy funded places to service all the students taking a programme in 2019 for the Bay of Plenty region, and is mirrored by other regions (Bradley-Hudson, 2020). The decision-making process for this allocation was not made by, or in consultation with Kura Kaupapa Māori involved in the programme (*Industry expert*). Interviewees also questioned the consortium decision-making process, memorandum of understanding wording between Trades Academy and the Kura, application of fees structure and impacts of L3 funding for students seeking University study post-Kura. Since the programme was discontinued, there have been 5 cases of Wharekura students being denied fees-free study in 2020 because of this allocation. To remedy this, the education provider needed to be prompted to provide the Kura with advice in providing letters to the students, to present to their University academic registrars as proof that the programme they undertook was a Trades Academy programme, and shouldn't impact on their free-fee allocation under the Government fees-free initiative. It is noted by interviewees that this has caused whānau distress when enrolling at University. The Kura also did not receive transport allowance under a L3 SAC funding allocation model, as was allocated under Trades Academy (L2) funding (*Industry expert 2*).

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<sup>5</sup> Toi Ohomai Te Ao Marama reporting

## 10. Insights and Recommendations

The key evaluation areas for this project are presented as insights and recommendations, and are organised under two areas:

- Evaluation of ITP responsiveness to Kura Kaupapa and Māori Medium students;
- Institutional capabilities that develop Māori learner-centred systems, thereby increasing Māori student success.

### ITP Responsiveness

#### **1- Whānau priorities must take precedence in any programme design and delivery, and in building of relationships.**

Whānau that choose Kura Kaupapa Māori for their tamariki do so because of the philosophy, environment and Te Reo Māori. Many do so in the knowledge that barriers to tertiary are present, but prioritise Te Aho Matua and Kura Kaupapa Māori as an educational journey for their tamariki regardless. In the transition of these students into tertiary, the whānau voice must be privileged, not the institution or funding model.

#### **2- Staff capability in Te Reo Māori me ōna tikanga should be prioritised across all departments.**

It was clear from this project that there is a severe lack of capability in the ITP sector in the following areas; Te Reo Māori; assessment standards vs unit standards, NZ Curriculum vs Te Marautanga o Aotearoa; Te Reo Māori programme design and development; understanding of NCEA; Te Reo and bilingual content; Kura Kaupapa Māori relationship management and accountability. Capability in Te Reo Māori across a number of departments such as HR (recruitment and job descriptions) and marketing was a systemic issue. If capability can't be built, institutional policy should prioritise this when recruiting new staff.

#### **3- The Trades Academy Model needs to be reviewed with Kura Kaupapa Māori in mind.**

There were a number of systemic issues and barriers that existed for students due to the Trades Academy model. These impacted the Kura involved, whānau and in some cases internal ITP staff. These include the areas covering:

- Programme development

Te Reo Māori programme development, teaching (Kura Kaupapa experience), experience with NCEA, NZ Curriculum, Te Marautanga o Aotearoa, structuring of timetables to match the lead Trades Academy timetabling model, course codes allocated through 'curriculum' and the four-term school week model, were all barriers in the design and delivery of the Oranga Tangata Programme. Capability in moderating these standards also needs to be addressed, especially in Te Reo Māori.

- Staffing and ITP funding model  
There was a lack of understanding regarding the importance of this programme to Health workforce development and responsiveness to Māori learners. This was expressed in the interviews above, particularly by the industry experts. The current funding model does not privilege Trades Academy programmes internally, and tertiary institutes will invest in these programmes in the knowledge that there will be little, if any, financial return (Bradley-Hudson, 2020). The financial return on these programmes will often eventuate when these students pathway through to higher education options at the ITP (see pathwaying data). Another issue is that staffing is often spread across a number of programmes within or across departments, instead of a staff member being recruited with the specialist skills needed. As mentioned, one of the reasons that this programme was discontinued, was that it could not match the internal programme funding return (ratio for return on investment per programme) at senior leadership and academic programme committee levels.
- Senior leadership and institutional priorities  
Tertiary should prioritize the transitioning of students from Kura Kaupapa Māori, but not at the expense of leaving Te Aho Matua and their learning philosophy behind. Students interviewed were very clear about their desire to enter certain professions through higher qualifications, but the study environment, teaching philosophy and language of instruction were all very different at tertiary, compared to their Kura experience. Institutional and senior leadership commitment to these learners must be evident in policy and outcomes.
- Trades Academy Lead organisation and Consortia  
As stated in the operational policy for STP, the Ministry of Education (2019) has instilled principles as a recommendation to Lead Providers to allocate funding to students based on the following priorities; 1) that STP funded places should be allocated to those students where the Lead Provider, secondary school and parents/whanau agree the trades based learning programmes delivered by STPs will best benefit the student's needs and; 2) while STPs are open to all enrolled students in New Zealand, schools and/or Lead Providers may determine that priority learners or those at risk of disengaging from education should be given priority. Kura Kaupapa Māori need their own consortia, with autonomy over lead organisation policy, prioritisation of students, prioritisation of available programmes and funding allocation. The narratives gathered from industry experts outlines how areas ranging from L3 SAC funding allocation through to transport, were all issues that did not include consultation with Kura Kaupapa Māori.



- Memorandum of Understanding  
Any agreements, including MOUs between lead trades academy organisations, tertiary and Kura should be Kura-led. This was one point of contention when enrolling students in the programme, and should be reviewed.
- Celebrations  
Kura Kaupapa Māori have the right to celebrate their students success in a way that is determined by them. The current STP celebration was inadequate and not in line with Kura aspirations, as outlined in the interviews. To address this, a night ceremony that aligned with Tikanga Māori was organised to celebrate these students. As there was no Trades Academy or tertiary budget for this, budget had to be sought by the programme lead through other funding streams.

#### **4 - Industry connection should be embedded in Trades Academy programmes.**

This was an area highlighted by industry experts and students. Students saw industry connection as one of the main reasons they were taking this programme. Exposure to industry and employment opportunities through the chosen study pathway should be embedded into any programme.

### Māori learner-centred systems

#### **5 - The funding model for STP pathways should foster retention at Kura.**

The MOE (2018) stated that despite the high-performance of Māori Medium education, retention is higher in these settings where; parents understand the benefits for Māori Medium education; there is quality Te Reo Māori, there is teaching capacity within a kura across a number of subject areas, and seamless transitions are supported between or within settings. This is currently not the case in the STP and ITP sector. This can be achieved by:

- Ensuring allocation of funded places at L2 and L3 for Kura Kaupapa Māori, therefore allowing them to remain at Kura while doing tertiary-level courses.
- Provide a suite of programmes that enable University entrance to address Māori student participation issues, as well as meaningful programmes in non-University entrance focused courses, that lead on to higher learning and employment opportunities.

#### **6- Institutional reporting needs to follow the student, not prioritise the system.**

Issues in student reporting have been highlighted by this research project. Māori student success was being under-reported because of 1) internal course report technology not set up for assessment standard reporting, which skewed course completion results and 2) the withdrawal policy that the Lead Trades Academy organisation implemented disadvantaged students by withdrawing them many weeks after they had stopped attending the programme. As well as this, course completion rates were skewed by including withdrawals in course completion results and counting them as active enrolments.

STP and ITP reporting needs to match NZQA deadlines for inputting of results. By adhering to a non-STP tertiary course end date, students weren't given maximum 'catch-up' time to complete assessments, which would ordinarily be the case while they are still at Kura.

When the Oranga Tangata programme's data was analysed using the primary student data, *the success rate for Māori students increased by 22.46%*. As mentioned, this could have an impact on areas such as future funding, Māori student success, student morale, possible staffing, and future decisions regarding programmes of this nature.

#### **7 – Curriculum development must be Kura Kaupapa Māori led.**

When the Oranga Tangata programme was developed, it removed all unit-standard based study and replaced these with achievement standards that aligned with degree level University Entrance criteria. This was a targeted way of ensuring future Māori student equity in degree level courses. What this programme also did however, was make sure that the achievement standards were from Te Marautanga o Aotearoa, and not the NZ Curriculum suite of standards. Even so, the Te Marautanga o Aotearoa standards were somewhat difficult to understand, and didn't always align with the principles of Te Aho Matua and associated worldview.

#### **8 – Kura Kaupapa Māori – Te Aho Matua should be explored further as a foundation for tertiary learning.**

There is a difference between teaching assessment standards and teaching them under the philosophy of Te Aho Matua (Smith, 1992). There is NCEA success reported widely across Kura Kaupapa Māori (Wharekura) and the contention is that Te Aho Matua provides the impetus for education of the whole Māori child, rather than having a narrow focus on credit-harvesting (NZCER, 2018). Stewart (2007) supports this notion of a difference between Pūtaiao and Kaupapa Māori Science Education – that a Māori way of 'how' is needed to regard science that moves beyond an understanding of the 'what' of Māori science either as traditional knowledge, or as translated modern science" (p198). She outlines the crisis that we will face as a nation if more Māori aren't encouraged and supported to get into the sciences, from a traditional knowledge base. If Te Aho Matua is credited with the success of Māori students at Kura Kaupapa, *then its pedagogy and praxis must be explored further as a foundation for tertiary learning.*

## 9 - Students should not have to forgo Te Aho Matua teachings and curriculum when they enter tertiary study.

This research project has clarified that Kura Kaupapa Māori students understand that to follow their chosen careers, they must access other knowledge systems as presented to them by tertiary programmes. The need for this type of student was evidenced by industry experts, who have stated that Kura Kaupapa Māori students display the EQ and soft skills that are needed across a number of sectors, particularly in Health. The notion that Te Aho Matua does not encourage students to learn about other knowledge systems were incorrect (Tākao, Grennell, McKegg and Wehipeihana, 2010), and Te Aho Matua encourages both culturally responsive and evidence-based practice (Stewart, 2012). We see this under the principle of Te Ao, that encompasses those aspects of the world itself which impact on the learning of children.

Under this principle, it is stated that Kura Kaupapa Māori therefore:

- recognise that the learning of children encompasses what enters their field of experience at home, in the Māori world, and in the world at large;
- legitimise Māori knowledge of nature and the universe as an important and integral part of learning;
- inspire children to explore the natural and cosmic laws of the universe through the sciences and whatever means enhance understanding (DIA, 1989)<sup>6</sup>.

## 10 - Te Reo Māori has its own literacies.

Tuakana Nepe (1991) helped outline the purpose of Te Aho Matua and Kura Kaupapa Māori schooling, by stating that this type of educational instruction has a metaphysical base that is *distinctively* Māori. Central to this is Te Reo Māori. It must be made clear that Te Reo Māori isn't simply instruction in the language, it comes with its own set of literacies (Stucki, 2010) – otherwise known as Tikanga.

This is not acknowledged by the University sector, and is a major barrier to Kura Kaupapa Māori learners:

*“Universities have expectations that a student with subject-achievements at any level has a credible level of knowledge and skills in that subject, and that a student with University Entrance will be numerate **and literate** to a level that allows for success at university,”* (Universities New Zealand, 2018, p. 2).

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<sup>6</sup> English Interpretation of Te Aho Matua o Ngā Kura Kaupapa Māori

It is my experience that most programme documentation will outline the need for NCEA L2 or L3 as entrance criteria, and then also include statements about English as a first language as part of 'other' requirements. If a student states that English is not their first language, and cannot provide proof of proficiency in English, then they may not be approved for the programme of study (Auckland University, 2020). We also see this in some regulated professionals council requirements (NZ Midwifery Council, 2019, p. 3 point 2.2), which NZQA and tertiary adhere to. There are good examples in some professional sectors where it is explicitly stated that students can prove proficiency in English and in Te Reo Māori (Teaching Council of Aotearoa NZ, 2020) which can serve as a precedent for other programmes of study. *This is one simple way to improve Māori student enrolment equity at degree level study.*

Te Reo as the language of instruction and learning needs to be valued, and investigated more in the transition of Kura Kaupapa Māori learners into tertiary settings, with urgency.

## 11. Conclusion

The L3 Oranga Tangata programme was co-designed and evaluated with Kura Kaupapa Kaiako, which was one of the main reasons behind its success. As the first programme of its kind for the tertiary sector, it highlighted the number of institutional and systemic barriers to participation for this student group, for the Kura Kaupapa Māori community and for whānau. For Kura Kaupapa Māori Te Aho Matua, the philosophy is what underpins the entire teaching pedagogy and learning experience, so any educational setting needs to create an environment that is consistent with this approach. The recommendations from this report should be viewed as areas that can inform an institutional response to Māori student success, which includes the possibility of a Te Aho Matua higher learning institution as an area for further investigation.

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