HŪTIA TE PUNGA

LIFT UP THE ANCHOR

RELATIONAL BASED
PRACTICES FOR STRENGTHENING
CULTURAL CONNECTEDNESS
FOR MĀORI LEARNERS IN
TRADES TRAINING,
AGRICULTURE AND
THE POLYTECHNIC SECTOR

SUMMARY

REPORT

2019

TOKONA TE RAKI
Māori Futures Collective

AKO
AOTEAROA

BCITO
buildingpeople

WHENUA KURA

OTAGO
POLYTECHNIC
Te Kura Matatini ki Otago

KUPU WHAKATUWHERA

Mā wai te waka e whakaū kia tika?
Paiheretia tōku waka kōtuia
Kia pai ai tana eke i ngā ngaru pukepuke o te moana
Aukaha kia kaha ngā here rirerire
Kia tuia ngā wāhanga o tōku waka uru ora
Kia mihia ōna pae tata
Kia tae ki ōna pae tawhiti
Hūtia te punga, rewaina te waka
Kia tere ai ki te Hawaiki hou o te iwi
Ki te hoe!

PROJECT TEAM

Dr Porsha London   **Dr Eruera Tarena**   **Dr Joe Kuntz**   **Piripi Prendergast**

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WHO IS STEERING THE WAKA?

The Hūtia te Punga project began as a part of the Tokona Te Raki portfolio of change projects in the Aotearoa New Zealand tertiary education sector. The project is part of a larger change agenda to drive systems-level change to improve the educational experience and outcomes for Māori learners. Ako Aotearoa and Tokona Te Raki developed partnerships with the construction industries, training organisations and polytechnics within the Ngāi Tahu tribal takiwā.

Tokona Te Raki is a Ngāi Tahu led education initiative dedicated to realising Māori potential across Te Waipounamu. Tokona Te Raki is working with its partners and actively seeking new partners to power and steer the waka. There is no one 'silver bullet' to undo the effects of colonisation and the resultant disparity between Māori and non-Māori. The response to redress inequities must be consistent and innovative and new partnership ideas and solutions are required. This applied research project is unique in timing and in its contexts. It worked from a collaborative framework with three very different partners. Hūtia te Punga was an opportunity to understand and articulate the emerging findings of Cultural Responsiveness Professional Learning and Development (CRPLD) in three different educational contexts and to draw cross-sector findings for future research, innovation and implementation.

Our partners in this collaboration are committed to shifting systems. Together, with teams at each site, we co-constructed and implemented transformative practice models in the newly established Māori agricultural programme, apprenticeships, and a polytechnic programme.

The aims of this two-year project were to better understand the needs of the ITP and ITO sectors by scoping and probing different learning contexts and to grow mindsets that align with contemporary approaches to culturally responsive pedagogy. Specifically, the research explored the role of CRPLD while fostering more productive culturally responsive learning contexts. It is believed the learning from these outcomes have potential to impact the sector, especially given the vocational education sector is on the cusp of reform.

INTRODUCTION

The number and proportion of Māori in Te Waipounamu is projected to increase significantly over the next couple of decades, resulting in a greater number and proportion of Māori in vocational education. Presently, however, Māori pathways in vocational education are part of a larger systemic 'leaky pipeline' of low completion rates for Māori (Berryman & Macfarlane, 2017). Many do not complete their tertiary study because of learning environments that fail to be sensitive and responsive to the unique needs of Māori learners. Piecemeal solutions only plug individual holes in this leaky pipeline, whereas systems-level responses can repair and begin to redress the inequities in achievement and success. As the Governmental Review of Vocational Education (RoVE) is, at the time of writing this report, ongoing, the potential for vocational education to be more receptive to change that results in greater success for Māori learners has never been greater.

Hūtia Te Punga, was undertaken in conjunction with Ako Aotearoa and in partnership with three Aotearoa New Zealand ITOs and ITPs. The focus of the research project was to better understand the needs of the ITP and ITO sectors by scoping and probing different learning contexts, with the intent to identify and make recommendations as to how the learning environment and completion rate of Māori in vocational education could be improved. Specifically, the focus of the research was on examining the impact of Culturally Responsive Professional Learning and Development (CRPLD) on Māori learning success.

Professor Angus Macfarlane's Educational Wheel (2004), Dr Sonja Macfarlane's Cultural Competency Poutama (2012) and Dr Jill Bevan-Brown's work on culturally effective and inclusive education for Māori learners (2015) were constructive in the development of the CRPLD. The concept of ako is a key component of te ao Māori and a central concept underpinning the work of Hūtia te Punga. Ako, in this context, is understood as a recognition and valuing of the collaborative teaching and learning environment wherein everyone is both learner and teacher (Macfarlane, 2003).

A developmental approach to research and evaluation was pivotal in retaining the flexibility to respond to dramatic shifts in the research context as the implementation progressed (Patton, Mckegg & Wehipeihana, 2016). This was especially relevant given the proposed and actual changes to the vocational education sector. Even with this uncertainty during the project, it is believed the findings have the potential to support positive impacts for tertiary education settings and for Māori learners by investigating an arid area of research.

Out of this research project come two tools to support CRPLD in tertiary education organisations (TEOs). (1) A culturally responsive Poutama 'Ekea te Taumata Tiketike' (stepped capability assessment tool) was developed. As a transformational model and tool, the Poutama assists kaiako to assess their own level of cultural competency, and to plan a pathway for professional development. This tool can be used for both personal and organisational change planning. (2) A set of CRPLD workshop videos was developed as supplementary tools for delivering CRPLD in various contexts across the tertiary sector. You can find these tools in the conclusion section of this document.

In addition to the practical tools, several critical findings were identified for each of the three organisations involved in this project. The findings are summarised below as 'levers for change' for both development of, and the embedding of, more culturally responsive attitudes and pedagogies (for a detailed description please see the full report). These include the leveraging of assessors as a key touch point between apprentices and their personal success. Furthermore, though not new insight, the importance of embedding culturally responsive PLD for kaiako cannot be understated.

SUMMARY FINDINGS FOR ALL THREE SITES: LEVERS FOR CHANGE

INDUSTRY

CLASSROOMS

RESIDENCE-BASED TRADES TRAINING

Lever 1: Improve staff capability to deliver curriculum that includes education and training in te ao Māori.

Lever 2: Prioritise Māori equity within the workforce. The more vocal industry is about its needs for its workforce the more it will catalyse the realigning of curriculum and support pathways for Māori to meet that need.

Lever 3: Improve staff capability to model leadership mindsets and behaviours and develop cultural competency standards for training advisors.

Lever 4: Create opportunities for Māori to work collectively (eg, on apprenticeships, in peer mentoring, facilitate peer-to-peer study help sessions, etc.), and create leadership opportunities that cultivate leadership models for tauira Māori.

Lever 2: Co-construct curriculum design to meet industry requirements for a qualified workforce that can speak knowledgeably about and the sharing of te ao Māori

Lever 3: Create culturally responsive teaching and learning pedagogies that support Māori learners to achieve as Māori. Tutors address values and beliefs in relation to the teaching principle of Ako to be both teacher and learner.

Lever 4: Include flexible and micro credential learning pathways for learners to earn certifications of market-ready skill sets.

Lever 2: Link whānau, iwi, hapū and community to strengthen learning and connection to culture, language and identity.

Lever 3: Include leadership experiences for students and include greater connection between on the job learning and earning (eg cadetships).

Table 1 Levers for Change

PROFESSIONAL LEARNING WITHIN TERTIARY SECTOR

At the core of the project focus was supporting the tertiary participants to understand the importance of developing strong relationships, of understanding and embedding the local history in curriculum, of building a positive learning culture, and of developing strategies to work alongside Māori learners. Our emphasis was not just success for Māori learners but success as Māori learners through a celebration and acknowledgement of their cultural identity. To further assist this process, we also worked with the local rūnanga to assist in building stronger partnerships with the wider community. The PLD learning sessions were developed around five themes: Cultural Identity, Pronunciation of te reo Māori, Māori learners' names, Values & Beliefs, Deficit Theorising, and Te Tiriti o Waitangi (See Table 2 below).

CULTURAL IDENTITY

- How do you identify culturally?
- What are the characteristics that define Pākehā?
- What is Pākehā culture? How could it impact the workplace?
- Why do many people not like the term Pākehā?

PRONUNCIATION

- Write up the names of Māori students which are difficult to pronounce.
- Pronunciation of te reo Māori.

VALUES & BELIEFS

- Think about where your core values come from?
- How might your values impact on supporting students, particularly Māori students?

DEFICIT THEORISING

- What are the deficit comments teachers and tutors make? e.g verbal and non verbal indicators.
- Effects of stereotypes/deficit thinking on Māori?
- How are Māori impacted by stereotyping?
- How can we mitigate deficit thinking?

TE TIRITI O WAITANGI

- Whakapapa
- Articles of Te Tiriti o Waitangi
- How are they reflected in your work?

Table 2: PLD Workshop Themes

Approaching the midpoint of this research, the research team recognised that a systematic approach to describing the varying levels of cultural responsiveness amongst participants was needed. Though there were common confounding features at each site, namely the pervasive uncertainty stemming from RoVE, and, in the case of Telford, angst about job security and continuation of the programme, variation in cultural competencies existed. There was a requirement, therefore, to develop a tool to help identify individuals' current levels of culturally responsive understandings and pedagogies.

In consultation with Dr Sonja Macfarlane, the research team adapted her 2012 Cultural Competency Poutama to extend its applicability to the tertiary education sector (Macfarlane, S., 2012). The resultant Ekea te Taumata Tiketike was developed as a tool for practitioners to use to self-evaluate their own capabilities, and for organisations to use these individual evaluations collectively to assess organisational competencies to also build greater capacity.

CULTURAL POUTAMA: EKEA TE TAUMATA TIKETIKE

Ekea te Taumata Tiketike was devised to help tertiary educators self-assess their levels of understanding of Te Ao Māori, te reo Māori and tikanga Māori in respect to culturally responsive learning and teaching. Though these levels are somewhat arbitrary and limited in scope, the keystones for the poutama are central to education sectors. We hypothesised that staff participating in this study would be at the baseline of the poutama. Therefore, most CRPLD focus went into developing tier 1 thinking and skills. For organisations seeking to continue to build staff capability, staff are able to use the self-assessment rubric. Used in this manner, the poutama provides detail to inform learning needs. Given there may be very different capabilities both within and between individual teams, CRPLD provisioning should aim to provide appropriate support for individual staff members, but also provide support to individuals working in teams. We encourage leaders to highlight the benefits of collaborative approaches to integrating best practice pedagogies within teams, across teams and the wider organisation.

EKEA TE TAUMATA TIKETIKE POUTAMA DIMENSIONS

Ako: Teacher and student roles are quintessentially mutual and reciprocal for everyone in the teaching and learning environment. Both teacher and student perspectives are valued as contributing to a more effective and co-constructed learning environment. Both groups are learners and teachers.

Te Tiriti: Foundation for bilateralism underpinning the acculturalisation of teaching and learning spaces, wherein unequal deference may be shown to te ao Māori as part of the restorative commitments of the Government to repair the inequalities resulting from colonising practices of the past.

Te Reo Māori: Nō te reo ko te ahurea. From language comes culture. The use of te reo Māori in teaching and learning spaces enhances the lived experiences of ākonga Māori, building robust pathways for Māori to achieve as Māori (and is educative and meaningful for other learners, regardless of ethnicity).

Āhuatanga Māori: Characteristics of te ao Māori are in teaching and learning environments, theory and practice. Kaupapa refer to the underlying principles, values, and agreements that are the foundations for considered action, whether that of individuals or groups.

EKEA TE TAUMATA TIKETIKE FRAMEWORK

	1 Envisioning - preparing for a learning journey	2 Readiness - Identifying learning gaps	3 Exploration — Interacting with new knowledge	4 Application — Integrating the new knowledge	5 Empowerment — Providing cultural leadership
Ako	I am aware of my own cultural identity cultural practices, values, beliefs behaviours, and assumptions	I identify my own knowledge gaps and seek opportunities to undertake professional learning and development specific to Māori cultural practices	I address my own knowledge gaps by engaging in targeted professional learning and development specific to Māori cultural practices	I utilise opportunities for cultural mentorship (advice, guidance and supervision) to ensure cultural safety and professional practice	I provide cultural mentorship (advice, guidance and supervision, mana whenua connections) to others
Tiriti	I think about why and how Te Tiriti o Waitangi retains a unique status for both treaty partners in Aotearoa New Zealand	I understand the unique place of Te Tiriti o Waitangi as the founding document of Aotearoa New Zealand	I understand the impact of the three Tiriti o Waitangi principles (partnership, protection, participation) in professional practice	I apply the Tiriti o Waitangi principles (partnership, protection, participation) in professional practice	I model the Tiriti o Waitangi principles (partnership, protection, participation) in bicultural decision-making
Te reo	I understand the unique place of te reo Māori as an official language of Aotearoa New Zealand	I recognise and identify my own learning needs specific to the respectful use and pronunciation of te reo Māori	I address my own learning needs specific to the use and pronunciation of te reo Māori	I pronounce te reo Māori with integrity and authenticity, incorporating te reo into my teaching and learning practices	I support and guide others in their knowledge and use of te reo Māori (ie: history, place names, local dialects)
Āhuatanga Māori	I consider how cultural diversity in education setting highlights opportunities and obligations to align my pedagogical approaches and preferred practice frameworks with best practice for culturally responsive teaching and learning	I accept cultural diversity: acknowledge and reflect on cultural differences and similarities with an awareness that one's own cultural realities, perspectives, approaches and frameworks may be different from others'	I explore and learn about kaupapa Māori approaches, frameworks, models, and programmes to inform pedagogical practice	I demonstrate the application and integration of kaupapa Māori approaches, frameworks, models and programmes to inform pedagogical practice	I provide direction, oversight and insight regarding kaupapa Māori approaches, frameworks, models and programmes that are adapted within pedagogical practices at my organisation

Table 2 'Ekea te Taumata Tiketike'

(Adapted from S.Macfarlane, 2012)

EKEA TE TAUMATA TIKETIKE – A SELF-ASSESSMENT TOOL

Ekea te Taumata Tiketike is an assessment tool. It is limited in scope to a quick assessment of commitments, skills, and activities to education settings and provides a structured way for educators to circumscribe their location on a pathway to greater culturally responsive practices. Ekea te Taumata Tiketike enables better understanding of the CRPLD needs of individuals.

HOW TO USE IT

The poutama pathway is read from left to right. Starting on the leftmost cell for each element, one assesses whether it is characteristic or descriptive of themselves recently. Though adjacent elements may not in all cases be mutually exclusive (users may fit into two or more), as a self-report measurement tool, users can decide whether they fit into one description better than another.

As a catalyst for professional development conversations, one needs to record where one is located for each element. Scores may be applied at each level, e.g. '1' at the level of 'Envisioning' on the left tier 1 and on the right 'Empowerment' Tier 5. From these, you can devrive an overall score of between 0-25.

TIER 5: PROVIDING CULTURAL LEADERSHIP

(>20) is the top level of the poutama. It is expected that these individuals are giving direction and advising on how to achieve culturally responsive teaching and learning environments across their institutions and beyond. In many cases, these will be Māori staff, perhaps in leadership roles within their own iwi or hapū.

TIER 4: INTEGRATING NEW KNOWLEDGE

(16-20) is the second-highest tier on the poutama. It is expected that these individuals are modelling culturally responsive teaching and learning practices, applying sound understandings of Treaty principles and Te Ao Māori values, as well as using te reo Māori as part of their professional practice.

TIER 3: INTERACTING WITH NEW KNOWLEDGE

(11-15) is the third tier on the poutama. It is expected that these individuals are engaging in targeted professional learning and development specific to Māori cultural practices, understand the impact of Tiriti o Waitangi principles (partnership, protection, participation) on professional practice, and are learning to use te reo Māori.

TIER 2: IDENTIFYING THE LEARNING GAPS

(6-10) is the second tier of the poutama. It's expected that these individuals are seeking out new learning to fill gaps that they've identified in their understanding or skills in te reo Māori, te ao Māori and/or the Te Tiriti o Waitangi.

TIER 1: PREPARING FOR A LEARNING JOURNEY

(1-5) is the first tier of the poutama. It is expected that these individuals are engaging in critical reflection that, perhaps, challenges their beliefs and understandings about the Western biases that underlie classic teaching theory and pedagogy.

TIER 0: A JOURNEY YET BEGUN

(0) Those who have not yet started their journey along the Ekea te Taumata Tiketike framework can easily take the initial step onto Ekea te Taumata Tiketike. With careful guidance and emphasis on the dissimilarities of bicultural and multicultural perspectives, and a relatively cursory understanding of the Te Tiriti o Waitangi, this will undoubtedly be enough to get someone started on their own culturally responsive teaching journey. As an example of how one might apply Ekea te Taumata Tiketike, here is a quote from one of the staff participants regarding one of the CRPLD workshop:

> *"I think this course, to be honest, has loaded the gun, but we're kind of ready to go yeah but don't quite know what to do or put some legs on it. So, we've got an understanding I think and that's really important because then you get 'heart' and you get 'belief' in it and you understand what you're talking about and then you feel more confident about spreading that kind of message. So, I think we're very much at, I don't know what you guys think, but I think we're very much at that point."*

This quote speaks to tier 3 on the Āhuatanga Māori. This is someone who has engaged in professional learning development and has gained some confidence to apply their learning, but who hasn't yet applied that learning. The quote doesn't speak to gaining knowledge specific to cultural practices, so whether it refers to Ako as well as Āhuatanga Māori is an open question.

CONCLUSION

Even as RoVE reforms start to take shape, Māori learners continue their journey into trades and other industries. It is here we also seek to innovate by enabling and facilitating Māori learners to share their knowledge and experience as Māori, and by embedding examples of culturally responsive teaching and learning practices throughout their educational pathways, including with industry trainers/assessors. Within the construct of ako, we recognise the wealth of knowledge that both teachers and learners bring to learning interactions (Macfarlane, 2003). We also acknowledge that new knowledge and understandings can grow out of shared learning experiences. We all need to appreciate the value rangatahi Māori bring to the shared learning environment.

The project emphasised supporting the tertiary participants to understand the importance of developing strong relationships, of understanding and embedding the local history in curriculum, of building a positive learning culture, and of developing strategies to work alongside Māori learners. Our emphasis was not just success for Māori learners, but success as Māori learners through a celebration and acknowledgement of their cultural identity. To further assist this process, we also worked with the local rūnanga to assist in building stronger partnerships with the wider community.

The findings of this project indicate the importance of effective supportive assessor/ teacher - apprentice relationships in positive learner experiences. The findings draw a relationship between the benefit of culturally responsive professional learning and development to student success. It also appears that strategies including the leverage of assessors as a key touch point between apprentices should be a key focus area. The Huakina Te Tatau o Te Whare model developed by Janine Kapa illustrates the importance of tertiary environments being not only safe and familiar but also that they respond to the aspirational needs of Māori where the principle of 'ako' is a living concept. The findings in this report echo the principles highlighted in Huakina Te Tatau o Te Whare.
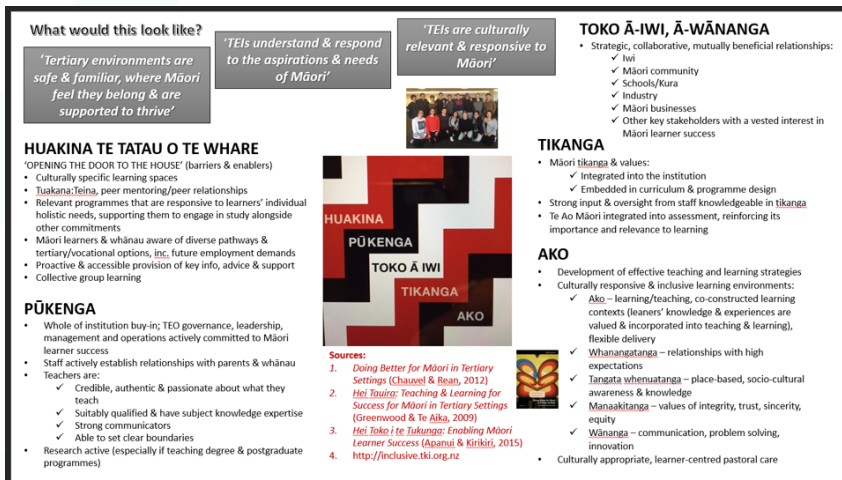
Figure 1: Huakina Te Tatau o Te Whare

It appears that underpinning successful relationships and organisational culture for Māori learner success are the concepts of Whanaungatanga (Building Relationships), Manaakitanga (The Ethic of Care), Kotahitanga (The Ethic of Bonding), and Rangatiratanga (Teacher Effectiveness) (Macfarlane, 2003). It may, therefore, be beneficial to develop further frameworks involving these concepts for the vocational training sector to assist in the development of more culturally responsive pedagogies that will assist in greater Māori learner success.

We also note the need for multiple pathways in the development of staff, programmes and learning insights alongside the opportunity to partner with government and iwi through the RoVE reforms. Addressing cultural safety as a core foundation of both teaching and learning and building more social-emotional capability within staff to coach and mentor students was highlighted as being vital by staff and students. Finally, the project highlighted the need for flexible learning environments, rethinking the role of student support services and addressing the connection between qualifications gained and the skills trajectory – increasing the number of students who go into successful employment. Spending more time understanding the role of transition between tertiary settings and employment is a notable finding from this research – when organisations dedicate staff to these roles, learners benefit from clear transition pathways where there is a good match between the individual and the employer. There is an essential need for authentic engagement with CRPLD material; staff engaging in this content need to understand that learning te reo Māori cannot be in isolation of understanding te ao Māori values and concepts.

In the context of RoVE, there has never been a greater time than now to effect the change needed in order to readdress educational inequities - therefore social and economic inequities – of the past. Māori are the fastest growing group in our population, and young, compared to their non-Māori counterparts; thus, rangatahi Māori are destined to be the backbone of Aotearoa New Zealand in the future. Getting it right for our rangatahi moves us closer towards a future where we all share the benefits of living a good life, with rangatahi and whānau determining their own futures.

Inequity for Māori is not an inevitability, nor is it caused by chance. It is the result of human bias and systemic failures and, as such, can be changed. Hūtia te Punga was the first step in charting a new course towards a desired future free from inequality. It uses the metaphor of raising the anchor stone to symbolise the start of a larger journey of discovery. We have clarity on our destination - a new and equitable Hawaiki - and now some understanding of the initial first steps we can take in advancing change and moving us closer towards our distant goal.

Vocational education offers some of the greatest potential for transforming Māori outcomes. Hūtia te Punga has focused on vocational training because of the significant opportunity it presents; redesigning our vocational system for Māori success. We hope this research will help to ensure the new vocational education system that emerges is one that is thoughtfully and intentionally designed to deliver equitable outcomes for Māori, thereby all.

HŪTIA TE PUNGA, HOEA! RAISE THE ANCHOR STONE, LET US DEPART ON OUR JOURNEY!

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