



Taikākā

Learning and teaching
strategies to optimise
academic achievement in a
Māori-medium Initial Teacher
Education Programme

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Initial Teacher Education Programme

Report by Jenny Bol Jun Lee-Morgan

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TAIKĀKĀ: Optimising Māori Academic Achievement in a Māori-Medium Tertiary Programme

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He Mihi

Kāore e ārikarika ngā mihi ki a koutou te hunga e tautoko nui ana i te kaupapa o tēnei rangahau. Mei kore ake koutou me ngā mātāpono o te reo me ngā tikanga Māori e kore e whai tūāpapa a Taikākā e tū rangatira ai ngā pou o tēnei rangahau Māori. Ināhoki ko te whāinga nui kia tū tangata ai ngā tauira Māori me ō rātou pouako i ngā whakaputanga o tēnei kaupapa.

Nā reira au ka whakamihi atu ki te hunga taunaki i te rangahau nei, ki a Ako Aotearoa mō tā rātou tautoko ā pūtea kia whakahaere pai ai te rangahau, tae noa atu ki ngā ringaringa me ngā waewae o Te Puna Wānanga o Te Whare Wānanga o Tāmaki Makaurau, e kore e mahue ngā whakaaro ki a koutou katoa e taku taituarā, e aku poutokomanawa, tēnā hoki koutou katoa.

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Taikākā

Ruia taitea, ruia taitea kia tū taikākā anake.

Ko 'Taikākā' he kupu whakarite tēnei i te pūmanawa o te rākau tōtara me tōnā taikaha katoa. Ki te wakuwaku koe i te kiri o te rākau ka horahia tōnā iho kia kite ai tōnā whakahirahira. Kua tīkina atu a Taikākā hei kupu kawē i tēnei kaupapa rangahau i te whakangungutanga o ngā pouako e uru atu ana ki ngā kura reo Māori mahi ai. Mai i ngā pakiaka o te rākau e whai pūtake ai tēnei rangahau e kī ānei ko te reo Māori me ngā tikanga kei tōnā uho. Inā hoki mā te tihore i te kiri-kakau o te rākau e tino kitea ai te 'taikākā' me te 'taikaha' o Tānemahuta, o Tāne te waiora, o Tāne te pūkenga, me Tāne te wānanga. Ka hua mai ko te taikākā hei pou matua mō tō tātou kaupapa rangahau e tū tahi ai ngā rākau i te wao. E kī ana te kōrero, e kore te Tōtara e tū noa i te pārae engari me tū kē i te wao nui a Tāne, hei āhuru mōwai mō ngā mahuri tōtara e tipu mai ana i te nehenehenui.

Shake off the sap-wood, and let only the hard heart-wood stand.

The word 'Taikākā' is drawn from the above proverb. In reference to the totara tree (*Podocarpus totara*) the taitea is the outer, white or sapwood, which soon decays; near the centre is the taikākā or hardest wood. Taikākā draws attention to what is at the heart of this project. While the research focus is the improvement of academic outcomes with the spotlight on the US-based teaching and learning system, called AVID, the project is located within, and influenced by the context of Māori-medium initial teacher education (ITE). At the heart of this project, with all its complexities, remains a commitment to the regeneration of te reo and tikanga Māori in the context of a university setting.

Executive Summary

Aims and objectives

The aim of the *Taikākā* project was to build upon existing teaching and learning strategies to improve academic outcomes in an undergraduate degree level Māori-medium initial teacher education (ITE) programme at Tai Tokerau and Auckland campuses, Faculty of Education, The University of Auckland. There were three key objectives:

1. Investigate the academic and cognitive elements of the US professional teaching and learning system called AVID (Advancement via Individual Determination);
2. Appropriately integrate selected AVID academic elements into existing teaching strategies and learner support systems;
3. Identify successful teaching and learning indicators (including strategies) for application in Māori-medium settings.

The over-arching research question that guided this project is: *How will the adaptation and integration of selected AVID strategies in a Māori-medium ITE programme support the academic achievement of Māori students?*

Methodology

Kaupapa Māori provided the framework for all aspects of this project, including an ako approach to thinking, investigating, implementing and researching about the teaching and learning in Māori-medium ITE. There were two key phases to the project:

- an investigation of AVID by 15 staff, which included the participation in AVID Summer Institute three-day professional development training at Victoria University, Melbourne
- the adaptation and implementation of AVID teaching and learning strategies into selected courses in the Māori-medium ITE programme at The University of Auckland (7 staff and 84 students).

Methods

A mixed-methods approach was used in this project. In addition to the literature review, the research methods included: an on-line student survey; focus group student interviews; individual staff interviews; and staff and student hui.

Literature review

The literature review considered three key areas:

1. Māori-medium ITE

The small amount of literature about Māori-medium ITE emphasises that a range of complex issues influence the success of students. These include:

- the context of Māori linguistic and cultural regeneration in response to colonisation
- the structure of the programme itself
- te reo Māori proficiency of staff and students
- development and resourcing
- curriculum requirements
- additional demands on Māori students, and
- academic, cultural and pastoral support.

2. Supporting Māori student success in tertiary education

The growing body of literature about supporting Māori student success in tertiary education (in predominantly English-medium settings) focussed on:

- culturally appropriate academic support
- culturally appropriate pastoral support
- culturally appropriate learning environments, and
- an holistic concept of student success.

3. AVID

The literature about AVID provided an overview of the programme, its strengths and associated challenges. The importance of institutional cultural capital to success in tertiary learning environments, particularly for underserved student populations, was highlighted. Similarly, the limitations of the AVID approach, particularly in contexts where the cultural identity of students is of primary importance to the design and delivery of tertiary teaching and learning programmes, were stressed. Like any initiative the context influences the success of the AVID programme itself. Institutional racism, lack of resources, teacher capacity and support all influence the effective implementation of the programme, and in turn, the success of the students.

Findings

The findings are presented in two parts:

1. Students' voices and experiences

- The majority of Māori-medium ITE students come to university with high expectations of filling their baskets of knowledge, aspirations to be role models for their whānau, and the desire to make a meaningful contribution to the regeneration of te reo Māori.
- Students felt more confident and academically prepared in English than in Māori to undertake the programme.
- Students in Māori-medium ITE, particularly those who are the first in their family to enter tertiary education, face multiple challenges, including a lack of institutional knowledge and cultural capital.
- Te reo Māori proficiency and competency in an immersion learning environment was identified by students as a significant issue; in particular, students with low levels of proficiency faced greater challenges.
- Māori-medium ITE students, even those with strong levels of proficiency in te reo Māori, find the additional demands of learning specialist curriculum language in both English and Māori a significant burden.
- Compounding the language proficiency issue is a sense of whakamā, and the lack of space within the the ITE programme itself to remedy the problem.
- Students value highly the positive environments and strong relationships provided by teaching and academic student support staff, as well as peer support mentors, seeing these as vital for student retention in the programme.
- A range of teaching and learning strategies were identified by students as effective in assisting in academic advancement, many of these focussed on teacher pedagogy.

2. Staff voices and experiences

- Staff indicated that they highly valued a professional development opportunity that focussed on teaching and learning, given that this was the first professional development initiative they had engaged in beyond one-day seminars or workshops.

- Staff found significant benefits in a collaborative approach that strengthened whanaungatanga between academic and professional staff, allowing them to purposefully work together across 'professional boundaries' in learning, teaching and research.
- Staff recognised the cultural limits of the U.S. AVID teaching and learning system, and the need to adapt AVID strategies to the Aotearoa New Zealand environment, in particular, the Māori-medium ITE context.
- Staff identified, adapted and implemented strategies from three key areas of AVID's WICOR suite:
 - **Inquiry, including Socratic Seminar, Philosophical Chairs and Purposeful Reading;**
 - **Writing and Speaking to Learn, including writing for purpose; and**
 - **Community building.**
- Subsequent to trials with students in class, exemplars for five adapted AVID activities were developed, in lesson plan format and clearly grounded in Māori culture, language and worldview. They are: Tauutuutu (Inquiry); Āta Pānui (Inquiry); Nā Wai Tēnei i Tuhi (Inquiry); Tuhituhi Mai (Writing & Speaking to Learn) and He Kawenata Ako (Community Building).
- While staff found the AVID strategies to be very useful, they required regular training to sustain the momentum to continue to use these strategies in class.





Introduction

Introduction

This research project directly contributes to the scarce amount of literature about teaching and learning in a Māori-medium Initial Teacher Education (ITE) programme (e.g., Hōhepa, Hāwera, Tamatea, & Heaton, 2014; Skerrett, 2011). *Taikākā* presents Māori students' and teachers' voices, aspirations and experiences, not only of and/or for tertiary success, but for the survival of te reo Māori. *Taikākā* complements existing research on Māori tertiary students' advancement research (e.g., Airini et al., 2011; Gibson-van Marrewijk et al., 2008; Gorinski & Abernethy, 2007; Mayeda, Keil, Dutton, & Ofamo, 2014; Tahau-Hodges, 2010; Wilkie, 2014), providing an alternative strategic professional development option called AVID (Advancement via Individual Determination) to support Māori students' degree completions.

Aim and Objectives

Taikākā aimed to build upon existing, positive teaching and learning strategies, including Māori student support initiatives, to improve academic outcomes in an undergraduate degree level Māori-medium ITE programme at the Faculty of Education, The University of Auckland. The three key objectives were to:

1. Investigate the academic and cognitive elements of the U.S professional teaching and learning system known as AVID;
2. Appropriately integrate selected AVID academic elements into existing teaching strategies and learner support systems;
3. Identify successful teaching and learning indicators (including strategies) for application in Māori-medium settings.

The over-arching research question that guided this project was:

How will the adaptation and integration of selected AVID strategies in a Māori-medium ITE programme support the academic achievement of Māori students?

Background

Although Māori student participation in tertiary education has improved since 2000, qualification completion rates at the degree level remains a critical issue for Māori. The *Crown Māori Economic Growth Partnership 2012-2107* (Māori Economic Development Panel, 2012) identifies its first goal as 'greater educational participation and performance', and highlights post-compulsory education as a key area. However, the report also draws attention to the low rates of success in tertiary education, noting that 50% of Māori 18-19 year olds striving for a bachelor's degree are not completing within five years (ibid). The aim to improve Māori tertiary educational student outcomes as a key priority is again stipulated in the *Tertiary Education Strategy 2014-2019* (Ministry of Education, 2014). In the document, *Initial Plan Guidance for 2013 Plans*, the Tertiary Education Commission (2012) expects tertiary education organisations to "ensure that Māori and Pacific students participate and achieve at all levels at least on a par with other learners" (p. 2).

Despite the range of student support services and initiatives in place in tertiary institutions, overall Māori student retention and achievement rates continue to remain lower than those of their non-Māori peers (Education Counts, 2014). For Māori students entering undergraduate and post-graduate programmes, one of the most significant challenges is academic readiness, compounded by the institutional cultural capital required to navigate university settings (Curtis et al., 2012; Greenwood & Te Aika, 2008; McKinley & Grant, 2010). International research also shows that first-generation tertiary students, like many Māori students, are at more risk of not completing tertiary education than their traditional peers (Ishitani, 2003; Martinez, Sher, Krull, & Wood, 2009). Terenzini et al., (1996) explained

that “first-generation students differ in many educationally important ways from the students higher education has traditionally served” (p. 20). In addition, these different experiences may be further complicated if first-generation students are from racial or ethnic minority groups (Watt, Butcher, & Ramirez, 2013).

In this project, the goal to enhance Māori academic achievement was not straight-forward because the project was specifically located in a Māori-medium ITE programme. Te reo Māori is an important dimension that plays a critical role in how to understand and contribute to learning and teaching in this tertiary context. Te reo Māori has always been at the centre of Māori educational initiatives, most evident today in the development of Kōhanga Reo, Kura Kaupapa Māori, Wharekura and Whare Wānanga. However, as early as 1918, as a result of lobbying from Māori politicians Apirana Ngata, Peter Buck and other Māori leaders, Māori language officially became a University Entrance subject. At tertiary level, te reo Māori was listed as a BA subject in the calendar of the University of New Zealand in 1929 (Ball, 1940), although not taught at any University until 1951 (C. Smith, 2002). Māori-medium education, particularly Māori-medium ITE, can be seen as part of both the Māori education and Māori language revitalization movements. Despite these early initiatives, Māori language remains in a state of decline, Statistics New Zealand (2014) reports that only 11% of Māori adults speak te reo Māori ‘very well or well’. Understanding the complexities associated with Māori language regeneration in relation to a Māori-medium ITE programme is critical to the goal of improving academic outcomes in this project.

About AVID (Advancement Via Individual Determination)

AVID, a professional teaching and learning system, was selected for investigation in this project as a potential tool to support the academic achievement of Māori students. AVID aligned with the aim of this project because it purposefully works alongside culturally and linguistically diverse post-secondary learners in the US, Canada, Europe (Italy, Germany, UK) and Australia (Bernhardt, 2013, p. 204). Most of the students are ‘minority’ students from low socio-economic status, and who are the first in their family to enter tertiary education - similar to many core characteristics of Māori students in Aotearoa New Zealand. In general, the AVID programme has been shown to increase ‘under-served’ and underrepresented students in terms of engagement, performance and course completions (Adelman, 1999; AVID, 2017e; Bernhardt, 2013; Guthrie & Guthrie, 2002; Watt, Huerta, & Alkan, 2012).

In brief, the AVID system was created 35 years ago by Mary Catherine Swanson while she was an English teacher at Clairemont High School, San Diego County, US, a school with a predominantly (98%) White student population. In 1980, the school took in 500 minority students who were ‘bused’¹ into Clairemont High School as part of the US desegregation agenda of the time (UC Davis School of Education, n.d.). Upon identifying that the new students’ level of education was two or more years behind their expected grade level, the school proposed to establish ‘special’ (i.e. remedial) classes for the minority students. Swanson found that idea abhorrent, and proposed instead to trial a programme, initially working with 32 new students for one period each day, that aimed to give them the academic tools and motivational support they would need to succeed in their new environment. She focused on the importance of note-taking, writing as a learning tool, and open discussions between students and teachers about how students learn best. If a student was having particular difficulty with a subject, Swanson would ensure that he or she received special tutoring from other students, teachers and college tutors. As a result of that programme, Swanson was successful in guiding 28 of the students to four-year colleges and two to community colleges. She named the programme ‘avid’, taken from the Latin ‘avidus’ (eager for knowledge), which later became the acronym for Advancement Via Individual Determination (UC Davis School of Education, n.d.).

Today, AVID is a global non-profit organisation that has been operating for more than 35 years and now serves over 400,000 students in 4,500 schools in the US, and more than 800,000 students worldwide, including Australia (AVID,

1 Between the 1950s and 1980s, busing was implemented as part of the desegregation agenda in the United States, to restructure the racial ratios in schools. Prior to that, Black people and White people lived in segregated neighbourhoods and attended segregated schools (Schuster Institute for Investigative Journalism, n.d.). Retrieved from <https://www.brandeis.edu/investigate/race-justice/busing-desegregation.html>

2017f). AVID's stated mission is to close the achievement gap by preparing all students for college readiness and success in a global society, particularly those who are traditionally underrepresented in higher education. Based on the philosophy: 'Hold students accountable to the highest standards, provide academic and social support, and they will rise to the challenge', AVID's 'college-readiness' system provides research-based strategies and curriculum² to students from elementary level through to higher education (AVID, 2017f).

The AVID programme that this project is most interested in, AVID for Higher Education (AHE), was designed to fill gaps in the quality of US undergraduate education that were contributing to low college-completion rates. The AHE model includes a professional learning system of ongoing pedagogical training and support for students, teaching and support staff, and administrators. AVID has been shown to improve teaching quality and the student learning experience. These improvements have been measured over 30 years of academic progress, student engagement, and retention (Guthrie & Guthrie, 2000, 2002).

AVID teaching and learning strategies: WICOR

The AVID programme comprises a suite of teaching and learning strategies which aim to build teachers' and students' meta-cognitive thinking capabilities, through the use of cognitive procedures. Key amongst the AVID learning support strategies at secondary and higher education levels is WICOR, which represents: Writing and Speaking to Learn; Inquiry; Collaboration; Organisation, and; Reading and Understanding Visuals. In short, WICOR emphasises the following strategies:

- *Writing as learning* is an AVID approach that includes a series of effective strategies for integrating writing into a variety of teaching/learning situations – including assignments that may be as brief as a 'minute paper'³ or as demanding as a comprehensive research paper. Writing and reading are fundamentally important aspects of AVID's effectiveness.
- *Inquiry-based methods* are integrated regularly into reading and writing tasks, are often the focus of collaborative activities, and are vital in helping students learn to organise information and ideas. Inquiry-based teaching can be traced back to Socrates and his philosophical dialogues with his students. In contrast, in contemporary tertiary education the majority of class time is taken up with a passive learning model, i.e. teachers lecturing at students, the '*The Socratic Method*' aims to create a safe intellectual environment where collaborative learning and curiosity are fostered. This approach builds confidence and self-efficacy among participants, and develops the capacity to be accountable for creating one's own learning (Custer, n.d.).
- *Collaborative learning* complements AVID's Socratic inquiry approach to create an environment where students cooperate and interact with each other, and teachers and students also learn from each other (Custer, n.d.).
- *Organisation skills* equip students to become well-organised in school or university. Those skills include: management of their time and energy; organising materials, information, ideas and assignments; managing resources for navigating the 'hidden curriculum'; and planning effectively for academic assignments and projects while also setting long-term educational, employment and social goals (Custer, n.d., p. 97).
- *Reading*, referred to as critical reading, strategies can be applied in any discipline at any college level to make sense of complicated texts. Strategies include reading with a purpose, marking and annotating texts, summarising and charting texts, learning and using academic and discipline-based language, and identifying and evaluating an author's 'claims' (Custer, n.d.).

In addition to WICOR, other strategies used in an AVID programme are: Community building (gives students a strong sense of classroom community as well as social engagement and cohesion); Quick-writes (which require students

² The word 'curriculum' in the AVID vernacular refers to the many texts or manuals written to provide effective strategies and present equally valuable lessons that help students as they navigate their way through reading, writing, speaking, and critical thinking activities across the content areas. (http://avid.org/_documents/AVID_and_the_CCSS_Overview.pdf)

³ The 'minute paper' or 'one-minute paper' may be defined as a very short, in-class writing activity (taking one-minute or less to complete) in response to an instructor-posed question, which prompts students to reflect on the day's lesson and provides the instructor with useful feedback. (On Course Workshop, 2013) Retrieved from <http://oncourseworkshop.com/self-awareness/one-minute-paper/>

to write freely on a new topic or reflect on what they have learned); Critical reading (using the Socratic method to 'demystify' and 'unpack' scientific journal articles - observed to be an intimidating task for many students); Think-pair-share (a collaborative learning strategy, where students share their opinion with a partner or a group of peers); Jigsaws (involves assigning different sections of a text to different students or groups of students to analyse); and Philosophical chairs (focuses on ethical aspects in the reading, eliciting students' discussion on an argument) (Tangalakis et al., 2014). It was these teaching and learning strategies, alongside the WICOR approach, that were of most interest in this project.



Methodology

Methodology

Kaupapa Māori

Kaupapa Māori defines the methodology approach used in this project. While AVID was investigated as a teaching and learning tool, at the heart of this project were Māori learners, teachers and te reo Māori. Intimately intertwined with Kaupapa Māori theory, Kaupapa Māori research is premised on the legitimisation and validation of Māori knowledge, cultural practices, te reo Māori and tikanga Māori (Pihama, 2001; G. Smith, 1997). Furthermore, Kaupapa Māori research is also a political project that not only asserts Māori-centred knowledge, beliefs and practices, but seeks to disrupt historical experiences and ongoing processes of colonisation (Lee, 2008; Pihama, 2001; L. T. Smith, 1999).

A Kaupapa Māori approach to research seeks to work in ways that are cognisant of relations of power, are aware of historic injustices, and that value the dignity of Māori people and the integrity of Māori experiences. Kaupapa Māori takes for granted that being Māori is a powerful dynamic of identity, and that outcomes of the research must feed directly into the participant community. Hence, such an approach seeks to work collaboratively with, rather than 'on', Māori communities, groups, or in this case, teachers and students.

Kaupapa Māori is the framework that enables the researchers and participants to research, participate and work as *Māori* – ways that are culturally appropriate, keep us safe, and sustained as a people. To this end, Kaupapa Māori has made an impact on all dimensions of this research process, from its inception, which identified Māori-medium ITE as the site for research, and AVID as a tool to be investigated and adapted, through to the analysis, that includes some of the broader issues related to improving Māori academic achievement in a Māori-medium context. The use of Māori language, cultural practices, worldviews and concepts such as *ako*, are all part of Kaupapa Māori.

An Ako Approach

While teaching and learning strategies, techniques and practices have been a key focus of this project, they are located within our understanding of *ako* — a term most often used to encompass both 'teaching and learning' (Ministry of Education, 2005, 2006, 2007, 2011, 2013). However, the concept of *ako* is not limited to teaching and learning practices, but it is an education framework reliant on Māori cultural values, concepts and beliefs that create the cultural conditions in which teaching and learning as Māori occurs (Lee, 2008). In brief, *ako* operates in its fullness within a complex web of relationships based on Māori epistemologies in which the teacher-learner dynamic is only but one. In this project, aimed at improving Māori students' academic outcomes, *ako* has operated in several ways.

Firstly, Māori staff were essential in leading the learning, development, application and analysis of new teaching strategies. Rather than the focus being only on up-skilling the deficits of the Māori learner, or improving the cultural competence of non-Māori staff to better teach Māori students, Māori staff were positioned to the fore. Māori staff were able to identify their own needs and determine the strategies most relevant to them and their subject areas. Much time was spent learning about AVID, particularly the WICOR strategies. Alongside this professional development was the opportunity to extend our *whakawhanaungatanga* through a range of *hui*, which enabled greater reflection, engagement and development of shared teaching and learning issues within the programme. Māori staff were leading, and at the centre of this project for Māori students.

Secondly, academic (*i.e.* lecturers) and professional staff (*i.e.* student support staff and librarians) worked together across internal institutional boundaries to ensure a collective and consistent approach for students. While it is common practice in tertiary institutions for academic readiness or up-skilling of students to be the domain of professional staff (in the form of student support services), both academic and professional staff understood their shared responsibility and strengthened their relationship to work together towards better outcomes for students.

For instance, sometimes this involved professional staff co-teaching with academic staff in courses, or academic and professional staff planning aspects of the course together.

Thirdly, AVID was always viewed as a tool to help with the development of a culturally appropriate intervention rather than being the intervention itself. We were clear that our team was never going to adopt AVID in its entirety, but rather adapt elements and strategies of AVID to serve Māori learners' needs. We were interested in identifying components of AVID as tools that would complement existing initiatives and Māori pedagogies, in particular, explicit cognitive and academic strategies for teaching and learning. To this end, this project proposed an adaptation and integration of selected components of AVID to teaching and learning practices.

Project design

This project consisted of three phases:

- a) to investigate the potential of AVID;
- b) to select, adapt and implement AVID strategies; and
- c) to undertake research, and analyse the results and findings.

While the research design is set out here in three discrete phases, the phases, perhaps predictably, were not always neat and tidy.

Phase one: Investigation of AVID

Our investigation of AVID began with meetings between project leaders (along with senior leadership in our Faculty) and colleagues at Victoria University, Melbourne, who are AVID-accredited Instructors, as well as a US-based senior management member of AVID. Only recently introduced in Australia via Victoria University, AVID training was not, and still is not, available in Aotearoa. AVID presented itself as an important opportunity - for us as rōpū - to ascertain the way particular AVID techniques and strategies could enhance Māori completion outcomes in New Zealand tertiary settings. The AVID instructors argue that when AVID is implemented with fidelity, it impacts the expectations and behaviours of tertiary students, faculty staff, and administrators through research-driven and ongoing professional learning. However, as a Māori-led education and research team we are clear that while AVID has worked historically for underserved culturally and linguistically diverse students to increase retention and completion rates, the US and Australian contexts are very different from our own in Aotearoa. We discussed with the US & Australian facilitators the importance of culturally responsive pedagogy approaches and Kaupapa Māori to our investigation of AVID. We were informed that AVID is purposefully generic so that those who integrate it into their programmes are able to map it into their particular linguistic and cultural context.

A key part of investigating AVID was attendance and participation at the AVID Summer Institute at Victoria University, Melbourne. This involved a set of 3-day professional training workshops specifically focused on the AVID tertiary strand. All staff involved in this project completed the training workshops, alongside other Australian tertiary staff. We were also able to host our Australian AVID trainers and colleagues for two further training workshops and meetings with our project team in New Zealand. Most of the staff involved in our project were able to attend at least two AVID training workshops.

Phase two: Implementation and adaptation of selected AVID activities

Prior to implementation of the initiative, the project team discussed which strategies best suited the needs of their courses and students. It became apparent that while AVID teaching strategies are intended to be generic in nature, they do not always translate to new cultural contexts and conditions determined by the teacher, subject, classroom and institution. As an example, the project team sometimes felt that the AVID strategies were not useful or relevant because the content or the way they were conducted was culturally alienating. At other times, the project team

could see that our existing practices could be complemented by particular AVID strategies. For instance, the AVID 'community building' strategies, with a focus on building relationships as a community of learners, could follow or be incorporated into our existing whakawhanaungatanga activities.

After several meetings, the project team identified which strategies were most applicable to the needs of students in the programme. Due to the different courses for implementation, as well as the nature of the student support classes, it was decided that it was not possible to implement specific strategies in a uniform manner. Rather, the group agreed to adapt and implement strategies from the WICOR suite, with an emphasis on two key areas that AVID calls: Writing and Speaking to Learn; and Inquiry.

The initiative, that is the selected and adapted strategies, was implemented during Semester 1, 2015, in a Māori-medium ITE programme at two campuses, Auckland and Whangārei. Two courses were taught at both campuses simultaneously, a year 1 Ngā Toi (Arts) course, and a year 2 Te Aromatawai mo te Ako (Assessment for Learning and Teaching) course. Due to the departure of a staff member from the project, the year 3 cohort at the Auckland campus were exposed to selected strategies by a professional staff member through the Māori Student Support Service. The year 3 students at the Tai Tokerau campus experienced the adapted AVID strategies in their Te Reo Matatini (Advanced Māori Language Literacy).

Phase three: Undertaking research activities

This phase draws attention to the research element of this project. While it is set out here as a discrete phase, the research spanned the length of the project, the process of investigation (including the literature review) and analysis was on-going. For instance, in addition to the AVID professional development training workshops, there were regular hui of the project team, hui and wānanga with students, and a writing retreat for staff to reflect on the ways strategies impacted on their practice. This phase also included the sharing, discussing and dissemination of knowledge. This has led to meetings with wider Faculty members about teaching and learning in the programme, as well as Māori students in the 'mainstream' BEd programme.

Research Method/s

While students were aware that staff were participating in professional development initiative to improve teaching and learning, the students were unaware of specific AVID-informed strategies for implementation. Student data was collected through an on-line survey, focus group interviews, and hui. Individual interviews were also formally undertaken with staff.

On-line survey

In order to obtain some baseline data on academic readiness, students in the programme at both campuses were invited to participate in an on-line survey at the beginning of Semester 1 before classes began. The quantitative questions in the survey, analysed and reported upon, helped in understanding the student cohort's level of academic preparedness, confidence, and conceptions of success in the program. A 90% response rate (84 students completed the on-line surveys) to the survey was achieved. A statistical analysis of the results was undertaken.

Focus group student interviews

Two members of the research team, who were not teachers in the ITE programme, undertook the interviews with students in their respective year groups and campuses. Focus group interviews were undertaken with 24 students. These students were years 1, 2 and 3. The focus groups interviews, which were audio recorded, were approximately 1 hour in duration and comprised groups of 3-4 students. These interviews were conducted during and towards the end of semester 1. All participants were sent back the transcripts for checking and editing.

Individual staff interviews

Individual in-depth interviews were undertaken with seven staff (4 Epsom, 3 Tai Tokerau) by the same two non-teaching research team members who also interviewed the students. Two of these staff were professional staff, and five were academic staff members. Interviews were approximately one hour in length and were audio recorded. Transcripts were provided to staff for their checking, editing and any further comments.

Hui

The project leaders held hui with year 1 and 2 students, which were held at the Epsom campus during and at the end of Semester 1. These hui, 1-2 hours in duration, were designed to keep students informed and up to date with the project; they were also an opportunity to informally discuss and review students' academic readiness and confidence. At least six hui were held with students (2 hui per year group). The project leaders were not able to formally hui with students at the Tai Tokerau campus, however, these discussions occurred between Tai Tokerau academic staff and students involved in this project.

Participants

Students

The total number of students in the Māori-medium ITE cohort in this project was 84; this accounted for 90% of the students enrolled in this programme across the two campuses. The student cohort (year one to three) that participated in this project consisted of 51 students from the Auckland campus, and 26 students at the Tai Tokerau campus. Most of the participants (41.7%) were in the youngest age bracket: 18-to-25-year-olds. A total of 31.0% were in the 25-to-35-year-old age bracket, whilst 22.6% were in the 35-to-45-year-old age bracket, and just 4.8% were in the 45-to-55-year-old age bracket.

Compared to students in the English-medium BEd, the project participants in the Māori-medium ITE programme were much older than their counterparts in the mainstream programme. Using midpoints of 21.5, 30, 40, and 50 years of age, the estimated mean age of these 84 participants was 29.7 years (SD = 8.5). The mean age of the 920 students enrolled in the mainstream BEd primary program at the start of 2015 was 24.9 (SD = 8.4)⁴. An independent sample t-test comparing the two groups revealed that the Māori-medium ITE cohort participants in this study were significantly older than the mainstream participants; $t(1002) = 4.969$, $p < .001$ (Cohen's $d = 0.57$, medium; Cohen, 1992).

Students were able to select any number of ethnicities with which they identified as a member. A total 53 respondents (63.1%) identified as Māori (and no other group). Overall, a total 70.2% identified with one ethnicity group only, while 25% identified with two groups, and 4.8% identified with three ethnic groups. In terms of reported ethnicity, 78 participants (92.9%) identified themselves as being Māori, 15 participants (17.9%) identified themselves as being Pākehā, five (6.0%) as Samoan, five (6.0%) as Cook Islander, three (3.6%) as Niuean, one (1.2%) as Tongan, one (1.2%) as Chinese, and five (6.0%) as Other.

Staff

Like the student cohort, the staff who participated in this project were involved in the Māori-medium ITE programme at the Auckland and Tai Tokerau campuses. Due to the nature of the project, the staff were involved in different aspects of the project; for instance, 15 staff attended one or more of the AVID workshops and trainings; 9 staff contributed to project hui and meetings; 7 were involved in the implementation phase; and 7 in the interviews. This was due to the (unexpected) duration of the project, as well as staffing changes across classes.

4 Lorna Brant, University of Auckland Analyst, personal communication, December 15, 2015.

Ethics approval

This research project received approval from the University of Auckland Human Participants Ethics Committee. The approval process required the team to secure consent on the basis of proper understanding of the nature, the purposes and the utilisation of the enquiry. The rigorous standards of this Ethics Committee require that confidentiality and interests of participants be protected. It was communicated to all participants that their participation was voluntary and anonymous.

Limitations

It is important to note that the research project originally began as a collaboration with a research team in a nursing programme. The nursing programme had high numbers of Māori students and staff, and was part of a different tertiary institute, outside of Auckland. After the project was established, during the first phase of the research when AVID training was complete, the nursing research team was unable to continue due to major leadership and staff changes in their institution. Subsequently, their team left the research project, and we expanded to include a satellite campus of the existing Māori-medium ITE programme. As the research progressed the limitations of this project, due to the unexpected departure of the nursing programme, were subtle but significant. While the original research focus was on the broader academic and cognitive pedagogies, with the idea that selected AVID strategies would be implemented across the Māori-medium ITE and nursing programme to investigate increased academic engagement and success, the project was now only focused on Māori-medium ITE. As a result, all the issues and complexities related to this specific sector, particularly the complexities surrounding Māori-medium education, came to the fore. In retrospect, the research would have been able to deliver more fully if we had clearly located the research in a Māori-medium space only. For instance, the research does not address whether the AVID strategies strengthen Māori language proficiency, as the research aim and objectives were not designed to investigate these issues. Rather, the research set out to explore the potential of AVID strategies to improve academic outcomes and increase cognitive engagement in Māori and/or English languages.

Initially the research team had intended to analyse students' grades as part of measuring the impact of the strategies in the Māori-medium ITE programme. However, because the initiative could only be measured in one semester with the entire Māori-medium ITE cohort, it was difficult to evaluate the effectiveness of the AVID informed strategies. This was further complicated because the strategies were implemented in different ways and to different degrees across three courses at different year levels, therefore a true control or comparison group could not be established. The research team also found the comparative judgment based on archival student data (from 2006 - 2014) of the utility of AVID-informed strategies was of little benefit, due to the short time frame and the way the implementation of the strategies had occurred. In short, the comparative achievement data showed that the initiative had made no impact (either positively or negatively) on students' grades in the three specific courses at each year level and at both campuses.

It is also important to note, that the key focus of this project was the AVID-informed and adapted teaching (and learning) strategies of staff and the views of the students, rather than a structural factors such as curriculum, assessment, and programming issues.



Literature Review

Literature Review

While the focus of this study was on improving teaching and learning in Māori-medium ITE programme, as the title of the report suggests, this project was not just about improving academic outcomes, but was also attempting to uncover the taikākā, in other words, the core issues. As prior research in Māori education at tertiary level indicates, the challenges are multi-dimensional (Curtis et al., 2012; Greenwood & Te Aika, 2008; Hohepa et al., 2014; McKinley et al., 2011; McMurchy-Pilkington, 2013). In addition, this project involved the investigation and adaptation of a US-based teaching and learning system, not only to the context of Aotearoa New Zealand, but to the specific context of Māori-medium ITE.

This literature review is purposefully broad. In an effort to address each of the three key areas in the project, the review is presented in three parts. Part 1: Māori-Medium ITE reviews the scant literature pertaining to Māori-medium initial teacher education. Importantly, it begins with a brief historical overview of the destruction of te reo Māori in education which provides a context to understand the more recent struggle to reassert Māori language, of which Māori-medium ITE is a part. Te reo Māori features at the very core of this project, in that issues of teaching and learning, and improving Māori academic outcomes at tertiary must be viewed in relation to the complexities of the revitalisation of te reo Māori. Part 2: Supporting Māori Student Success at Tertiary Level examines the literature related to supporting Māori student achievement in tertiary education; and Part 3: The AVID Approach reviews the literature about AVID relating to its effectiveness in higher education, as well as some of the challenges of implementing the programme, particularly in Indigenous contexts.



Part 1: Māori-medium ITE

Introduction

There is a dearth of research literature relating to ITE for Indigenous communities working with heritage languages (Skerrett, 2011), including Māori-medium ITE. This section summarises the context within which Māori-medium ITE was established and has developed, with an emphasis on the issues that affect students in Māori-medium ITE programmes, and the kinds of support they need in order to successfully complete their programmes.

Historical background

In a recent study by Hōhepa, Hāwera, Tamatea & Heaton (2014), a survey of the historical landscape of Māori-medium education in Aotearoa New Zealand cites the earliest recorded occurrence of Māori-medium schooling as that introduced by missionaries in 1816, which aimed to 'civilise' Māori and convert them to Christianity (Jenkins, 1991; Simon, 1998, cited in Hōhepa et al., 2014). The dominant language of communication was te reo Māori, and the missionaries took up learning te reo in order to teach their Māori students. This, it is proposed, could be regarded as the first attempt at Māori-medium ITE (Hōhepa et al., 2014).

From the signing of Te Tiriti o Waitangi in 1840, a purposeful political agenda of assimilation ensued, aided by the implementation of a series of legislative measures that included the *Native Trust Ordinance* (1844), the *Education Ordinance* (1847) and the *Native Schools Act* (1858). As a result, the dominance of te reo Māori began to decline. The language of instruction in Native schools shifted from Māori to English (Simon & Smith, 2001; Walker, 2004) and, subsequently, speaking Māori within school playgrounds was forbidden. Corporal punishment was often used to enforce that ban, which had immense psychological impacts upon Māori children's sense of identity and self-worth (Walker, 2004). Most damaging, however, was that Māori children were denied the opportunity to develop intellectually and cognitively through the medium of their own language (Simon & Smith, 2001, cited in Hōhepa et al., 2014).

From this point, the health of te reo Māori rapidly declined. Over the period 1900-1960, the number of fluent speakers of Māori fell from 95% to 25% (Hōhepa et al., 2014). In primary schools, the number of new entrants with Māori as their first language fell from 90% in 1900 to 26% in 1960 (Walker 2004). A major factor in the decline of te reo was the large-scale urban migration of Māori from their rural, tribal communities to the cities in search of work. As generations of urban-based Māori became educated in Pākehā institutions, the intergenerational transmission of te reo was disrupted (Hōhepa et al., 2014). However, from the 1970s onwards, a groundswell of action within Māori communities led to a renaissance of Māori language and culture. The fruits of that activism include the establishment of Māori immersion educational initiatives – Te Kōhanga Reo, Kura Kaupapa Māori and Wharekura (Waitangi Tribunal, 2010, cited in Hōhepa et al., 2014), as well as wānanga at tertiary level.

In brief then, present day Māori-medium education emerged out of a grassroots movement of Māori whānau and communities who aspired to revitalise and grow their culture, and who exercised their agency "in a purposeful, tactical and constructive way" to challenge the hegemony of the existing schooling system (G. Smith, 2006, pp. 249–50, cited in Hōhepa et al., 2014; see also Walker, 2004) and create an alternative education system that was more culturally resonant for their tamariki and mokopuna (Higgins & Keane, 2015). It is imperative, therefore, to understand Māori-medium education as part of an ongoing movement of cultural and linguistic regeneration (Cram et al., 2012; Hōhepa et al., 2014; Tamatea, Hōhepa, Hāwera & Heaton, 2015), and the pivotal role that whānau and communities play in the relationship between Māori students and educational success.

Contextualising Māori-medium ITE in Aotearoa New Zealand

Aotearoa New Zealand is officially a bilingual nation, with a relatively youthful Māori population that is growing at a faster rate than non-Māori (Skerrett, 2011). As argued by Cram and colleagues (2012, cited in Hōhepa et al., 2014), te reo Māori is acknowledged as integral to Māori identity, and as a basic human right of Māori people under the Declaration of Human Rights and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Education is also universally acknowledged as a fundamental human right, which includes Indigenous peoples' right to teach (as well as speak) their own language. Despite these international declarations and conventions, however, there are persistent disparities in educational opportunities and outcomes for Indigenous peoples compared to non-Indigenous populations (Cram et al., 2012).

Te reo Māori is also defined as a taonga, whose protection is guaranteed by the Treaty of Waitangi (Te Paepae Motuhake, 2011, cited in Hōhepa et al., 2014). *The Māori Language Strategy* (2014) highlights the New Zealand government's commitment to strengthening educational opportunities in te reo Māori, for both Māori and non-Māori students, while *Ka Hikitia: The Māori Education Strategy 2008–2012* (Ministry of Education, 2008) emphasises the need to improve te reo Māori teaching across the entire education sector. *Ka Hikitia* also acknowledges that in order to maximise Māori students' potential, the "system has to change to meet the needs and interests of learners" (2008, p. 10). There is evidence that Māori-medium education can make a difference to the educational outcomes of Māori (Skerrett, 2011); however, as highlighted in *Ka Hikitia: Accelerating Success 2013–2017* (Ministry of Education, 2013), there is a need to improve te reo Māori teaching across the entire education sector and address the shortage of high-quality teaching. *Ka Hikitia* (2013) recognises that there are challenges related to teacher supply and quality that require urgent attention. The Ministry of Education, ERO and education sector agencies will collaborate closely through the actions of *Ka Hikitia – Accelerating Success 2013–2017* and *Tau Mai Te Reo* to address these challenges (Ministry of Education, 2013).

In 2008, the New Zealand Teachers Council defined the Graduating Teacher Standards (GTS), a set of national standards for graduating teachers of ITE programmes that are designed to assist ITE providers to produce graduates who are well prepared for entering the teaching profession, and to enable schools to have clear expectations of potential employees (Murphy et al., 2008). On the importance of increasing the number of quality Māori teachers proficient in te reo Māori, *Ngā Haeata Mātauranga* (Ministry of Education, 2010) states that Māori-medium teachers must have language proficiency and knowledge of effective second-language teaching, high expectations and knowledge of their learners, up-to-date knowledge of their subject, and the strategies and resources to teach and assess for optimum learning (p. 121).

For Cram and colleagues (2012), given the socio-political context of Māori-medium education, an optimal graduate profile for Māori-medium ITE would be closely aligned to the 6 key principles of Kaupapa Māori (G. Smith, 1997). Those principles inform the framework within which the Māori-medium ITE graduate profile (Cram et al., 2012) has been developed. The principles are: *Tino Rangatiratanga* – including knowledge about and commitment to Māori self-determination; *Taonga Tuku Iho* – understanding one's own identity, language and culture; being open to Māori knowledge and expertise and the role that culture plays in education; and an understanding of the centrality of te reo Māori to Māori cultural aspirations; *Ako Māori* – understanding and implementing in the classroom a Māori culturally preferred pedagogy; *Kia Piki Ake i Ngā Raruraru o te Kāinga* – the ability to confront the deep-seated and deficit-based assumptions about Māori student learning and success; *Whānau* – including an ability to build caring and respectful relationships with students, whānau, community, hapū and iwi; and *Kaupapa* – understanding the historical context of Māori-medium education, including knowledge of, and commitment to its underlying philosophies (Cram et al., 2012).

Cram and colleagues (2012) advocate an “holistic profile that interweaves cultural expertise and teaching expertise to create a picture of a quality, professional Māori-medium ITE graduate” (p. 64). For them, Māori-medium ITE graduates need to be committed to teaching and learning within the context of the vision of Māori-medium education, and have a heartfelt desire to see Māori-medium education persevere and succeed (Cram et al., 2012).

It is important to note that, compared to English-medium ITE, Māori-medium ITE is still in its infancy; therefore, knowledge regarding effective resources and strategies to be implemented in this setting is still being developed (Bishop et al., 2001, cited in Skerrett, 2011). In connection with this, the quality of Māori-medium ITE in Aotearoa has been characterised as ‘variable’ (Skerrett, 2011). There are several reasons for the variability, including:

- programmes being delivered through a range of modes – College-based, Centre-based, Campus-based and Distance education;
- diverse conceptual frameworks underpinning the programmes (these are identified as a key indicator of quality);
- variable percentages of programmes’ content being delivered through the Māori language; and
- while four key components – Curriculum knowledge and teaching, Education studies, Te reo me ngā tikanga, and Practicum – must be included in all programmes, other arguably important components, such as second language acquisition pedagogy, are taught in some programmes and not in others (Murphy et al., 2008).

For Hōhepa and colleagues (2014), however, diversity in approaches to the delivery of Māori-medium ITE reflects the uniqueness and diversity of the aspirations and priorities of different communities, different iwi, and different kura philosophies and movements. They argue that a clear, shared and agreed-upon definition of ‘Māori-medium ITE’ is required, one that ensures the integrity of Māori-medium ITE, but also supports the diversity of philosophies and aspirations found across programmes (Hōhepa et al., 2014).

Māori-medium ITE students

In a study of how the preparation, capability and retention of Māori-medium teacher trainees might be strengthened, Hōhepa et al. (2014) conducted a case study of four institutions providing Māori-medium ITE programmes in Aotearoa. Among the participating students, those who intended to teach using Māori-medium expressed their passionate commitment to:

- the survival of te reo Māori and tikanga Māori;
- contributing to the Kura Kaupapa Māori context;
- contributing to their community, hapū, iwi;
- their personal development of te reo Māori and tikanga; and
- making positive differences to children’s learning in kura and Māori-medium settings (Hōhepa, et al., 2014).

Where students did not intend to teach in Māori-medium, it was due to: 1) concerns about their proficiency in the Māori language; and 2) lack of knowledge and confidence in teaching the Māori-medium curriculum (Hōhepa et al., 2014). Additionally, students who expressly intended to teach in English-medium provided the following reasons:

- That is where most Māori children are and they wanted to support Māori children’s achievement;
- Wanting to teach te reo Māori me ōna tikanga in an English-medium setting;
- Enjoying teaching in English-medium; and
- Receiving offers of employment from English-medium schools (Hōhepa, et al., 2014).

Te reo Māori proficiency

Te reo Māori proficiency of Māori-medium ITE students is affected by a wide range of socio-historical, political and linguistic conditions and factors. Likewise, the extent to which ITE providers can give effect to the aims of their programmes is often constrained by wider socio-historical and political pressures (Skerrett, 2011).

In a study on the issues and influences affecting te reo Māori competence of Māori-medium ITE graduates in 12 tertiary te reo Māori programmes across 10 institutions, Murphy and colleagues (2008) found that 8 of the 12 programmes delivered 80-100% of their content through the medium of te reo Māori and classified their programmes as 'total immersion'. The other 4 programmes delivered 31-50% of their content through the medium of Māori and classified their programmes as 'bilingual'. One programme had originally been total immersion but had later become bilingual, due to a decrease in the number of students fluent enough in Māori (Murphy et al., 2008).

According to Skerrett (2011), since there is no universally agreed-upon definition of proficiency, the terms 'proficiency' and 'competency' are difficult to define in the context of Māori-medium ITE, and are highly controversial in pedagogical terms. Language competence, it is argued, must be understood to include not only linguistic competence (e.g. vocabulary, grammar) but also competence in different social and cultural settings with different people. There is a distinction, therefore, between the kind of language used for conversational fluency and that required for academic classroom operations.

While it is generally agreed that the language proficiency of the teacher affects the language proficiency of the student, it is also acknowledged that speaking Māori all the time does not necessarily mean good proficiency. Language development must occur both in and outside the classroom (Skerrett, 2011, Murphy et al., 2008). In a study that explored the issues and influences affecting the Māori language competence of Māori-medium ITE graduates (Murphy et al., 2008), a number of common themes were found to be apparent. Most notably, it was identified that all providers of Māori-medium ITE programmes were concerned about ensuring that their graduates had good Māori language skills, a thorough understanding of the Māori-medium curriculum (Te Marautanga o Aotearoa) and of second language acquisition theory, and that they could apply that knowledge in practical teaching situations (Murphy et al., 2008). In reality, however, the language outcomes and expectations of student graduates of Māori-medium ITE are dependent on:

- the experiences and context students are involved in prior to entry to the programme;
- the level of language proficiency they enter the programme with; and
- the setting they are likely to enter on graduation (i.e. bilingual, mainstream or immersion) (Murphy et al., 2008).

International research argues unequivocally that teachers in dual language education programmes need *native or native-like ability* in the languages they speak (Skerrett, 2011). Skerrett (2011) argues that to be effective, Māori-medium teachers need to have both the social and academic language proficiencies of te reo Māori and the social and academic proficiencies of English, and also to understand the pedagogical implications of having those proficiencies. However, there are specific issues relating to te reo Māori proficiency that impact Māori-medium ITE programmes (Kane, 2005).

One major issue is the low number of fluent speakers of te reo Māori from which to recruit students for Māori-medium ITE. In Te Puni Kōkiri's *The Health of the Māori Language in 2006* (2008), 51% of Māori adults had 'some degree' of speaking proficiency; while in 2014, more detailed findings from the *Te Kupenga* Māori wellbeing survey (Statistics New Zealand, 2014) indicated 11% of Māori adults assessed themselves as being able to speak te reo 'very well or well' (p. 8). In relation to this, Skerrett (2011) observes that ITE providers would benefit from a range

of support systems and tools to develop, assess and monitor the Māori language proficiency of their graduates (Skerrett, 2011). However, due to a lack of rigorous, robust and accurate assessment tools, and, therefore, of robust and accurate baseline data at entry to Māori-medium ITE programmes, it is difficult to determine how well, or how much participants' language proficiency has developed over the course of a programme (Murphy et al., 2008). Consequently, while all programmes expect that students will make gains in their Māori language proficiency, for some the expected gain is in relation to the level of te reo they entered with, rather than what they are expected to be able to do as a result of graduating from the programme, including teaching in full-immersion language environments (Murphy et al., 2008).

If programmes were to relax their language proficiency entry requirements in order to secure a sufficient number of students for the programmes to remain viable, some students may be entering programmes with a less than desirable level of proficiency (Murphy et al., 2008). It is noted that programmes without a minimum Māori language entry requirement tend to deliver less of their programme in te reo Māori, and are also more likely to pitch the level of delivery at the student with the least ability in the Māori language (Murphy et al., 2008). Some programmes find, particularly with more mature students, that they might have 'good' oral language skills in te reo Māori but experience difficulty with the written and academic demands of the programme (Murphy et al., 2008).

Aside from te reo Māori proficiency, Māori-medium ITE students experience difficulty with learning and using the technical language of the marautanga, and also the different specialist language required for each subject area – Pūtaiao, Pāngarau, Tikanga ā-Iwi, Ngā Toi, Hangarau, and Hauora (Murphy et al., 2008; Skerrett, 2011). Murphy and colleagues (2008) argue that a clearer picture is needed of the language demands on teachers required to teach particular learning areas through the medium of te reo Māori, especially those areas where new vocabulary is constantly being coined. In connection with this, the constant introduction of new technical terms within the Marautanga can create a barrier to delivering papers totally in Māori, even when both tutors and students have good proficiency in te reo Māori (Murphy et al., 2008, cited in Skerrett, 2011). Adding to this complexity, Skerrett (2011) suggests that te reo Māori proficiency can also be affected by students' English and/or academic skills.

In the indigenous Hawai'ian immersion ITE context, one particular programme named 'Kahuawaiola', offered through the Hawai'ian Language College, provides the example of an alternative approach to student entry criteria. The entry requirements for the Kahuawaiola programme include:

- four years of Hawai'ian language study, with a 2.75 GPA;⁵
- required Hawai'ian Studies courses at university level; and
- 50 hours teaching in a Hawai'ian language environment, or 75 hours in a Hawaiian curriculum development programme.

In addition, applicants' Hawai'ian language fluency is assessed, in speaking, writing, listening and reading, using the ACTFL⁶ (US) proficiency standards (Skerrett, 2011).

Additional demands on students in Māori-medium ITE

In a 2008 study of the competence of graduates from Māori-medium ITE programmes, Murphy and colleagues (2008) found that the issues specific to Māori medium programmes were, for the most part, the same as those that had been identified in the last significant study of ITE programmes, undertaken in 2005 by the New Zealand Teachers Council's (NZTC). Due to a range of issues and challenges particular to the Māori-medium context, the learning required of Māori medium teachers in ITE programmes is greater than that for mainstream teachers, particularly in terms of considerably increased workloads (Kane, 2005; Cram, et al., 2012; Skerrett, 2011). Māori-medium ITE students – and

5 Grade point average

6 ACTFL – The American Council on the Teaching of Foreign Languages (<http://www.actfl.org/publications/guidelines-and-manuals/actfl-proficiency-guidelines-2012>).

staff – are required to graduate with competency in both te reo Māori and English, and with aligned competency in negotiating the two sets of curriculum documents. They are also required to learn the language of those curriculum documents, both old and new (Kane et al, 2005; Skerrett, 2011). One of the implications of the extra workload for Māori-medium ITE students is that Māori-medium ITE staff are highly susceptible to burnout (Kane et al., 2005). Also, due to lack of time in the programme to deliver anything other than a basic grounding in each subject area, teachers and students often lack sufficient knowledge about Te Marautanga and Marautanga-specific language (Skerrett, 2011; Murphy, McKinley & Bright, 2008).

In addition to meeting the learning objectives of their mainstream colleagues, Māori-medium student teachers are expected to devote some of their own time to their continued reo Māori language learning. There is an expectation of staff and students alike that upskilling in te reo and tikanga will be ongoing, creating extra burdens for them that mainstream staff and students do not have (Skerrett, 2011). Furthermore, Kane and colleagues (2005) observe that in addition to other entry requirements, roughly half of the Māori-medium ITE programmes expect or recommend that participants have iwi attestation for te reo Māori competency, or suitability for teaching, or both. Some also expect that their graduates will:

- become a resource in the wider community for te reo and tikanga;
- contribute to the development of whānau, hapū and iwi; and
- work in partnership with families and whānau to support their children's learning (Kane et al., 2005).

It has been clearly identified that if student teachers in mainstream ITE programmes struggle to meet the collective demands of both programme and profession in just three years, students in bilingual ITE programmes face an even greater challenge, especially when those programmes have not been clearly defined and designed (Skerrett, 2011). In order to fully prepare graduating student teachers for different education settings, from total immersion through to bilingual, a collaborative approach is required where the issues are addressed by the whole ITE community (Murphy et al., 2008; Kane et al., 2005). However, as highlighted by Skerrett (2011), collaboration is hampered by the fact that there is no clear consensus on what constitutes 'success' or 'best practice' in Māori-medium settings. As suggested in Skerrett's (2011) literature review of the factors likely to influence the te reo Māori proficiency of Māori-medium ITE graduates, one approach would be to reinstate a four or five year ITE programme model, that incorporates at least one year of full-time Māori language study (preferably by immersion) for all non-fluent speakers of Māori at the start of the programme.

The significance of second language acquisition and bilingualism

In addition to the aforementioned skills, knowledge and abilities required by Māori-medium ITE graduates, students require an understanding of the features of second language acquisition and the distinctions and dimensions of the term 'bilingualism'. According to Skerrett (2011), ITE programmes need to incorporate good practices in bilingual teaching and learning, and knowledge of second language acquisition methodologies into their organisation and teaching. If teachers are not trained in second language acquisition and biliteracy development, if they do not understand the philosophy behind dual language education, the programmes they teach in cannot be effective (Skerrett, 2011). Indeed, Skerrett (2011) argues that all ITE students, including mainstream, would benefit immensely from instruction in those dimensions of language acquisition. However, within the constraints of a 3-year programme it is unlikely that meaningful instruction in second language acquisition and/or bilingual education can realistically be provided (Skerrett, 2011).

In connection with this, Skerrett (2011) contends that the lack of good teacher education in the area of minority/majority second language acquisition theory is reflective of the institutional racism in western countries. For her, if the object of Māori-medium ITE is to graduate teachers who have the understandings, dispositions and skills that have been enumerated above, then the pedagogical content knowledge, policies and practices all need to

be better aligned to supporting the context of Māori-medium ITE in Aotearoa. In addition, new policies need to be formulated about teacher standards which take into consideration different bilingual education models (including both contextual and instructional factors) and second language acquisition (Skerrett, 2011).

Teacher supply

Teacher supply in Māori-medium education has been of serious concern for many years (Skerrett, 2011). The Māori Education Strategy, *Ka Hikitia* (Ministry of Education, 2008; 2013) states the Ministry's goal of increasing the number of quality Māori teachers proficient in te reo Māori. In reality, however, ensuring a sufficient supply of high-quality teachers to meet the growing demands for Māori language education in the future presents a major challenge for the Māori language education sector: unlike the English-medium system, the Māori language education workforce cannot be supplemented with overseas-trained teachers. Moreover, the main source of Māori language teachers is the Māori language education system itself (Skerrett, 2011).

The number of Māori speakers entering the teaching profession is relatively small, to the extent that some ITE providers offer bridging or full time te reo programmes to grow their own applicants (Kane et al., 2005). The high demand for skilled speakers of te reo in other fields besides education means that Māori-medium education has to compete with other public sector divisions who have the resources to recruit vigorously for skilled personnel fluent in te reo (Skerrett, 2011; Tamatea et al., 2015). Subsequently, there is a shortage of applicants for Māori-medium ITE and a corresponding shortage of kaiako in schools who are skilled users of te reo Māori (Skerrett, 2011).

Retention of Māori-medium teachers is a further issue (Tamatea et al., 2015; Hōhepa et al., 2014). For Hōhepa and colleagues (2014), ensuring that Māori-medium ITE programmes are able to focus on the core business of producing high quality graduate teachers for *Māori-medium contexts* will help strengthen the preparation and retention of Māori-medium ITE students. Other suggestions for ensuring successful preparation and retention of Māori-medium ITE students include:

- developing a clearer definition of 'Māori-medium ITE', one that interrogates the integrity of programmes that aim to produce high-quality teachers for English medium as well as Māori-medium;
- establishing formal and targeted approaches to address the range in te reo Māori fluency of Māori -medium ITE students and teaching staff; and
- placing an emphasis on preparing students to be able to teach content aligned to Te Marautanga o Aotearoa and/or Marau ā-Iwi (Hōhepa et al., 2014).

Skerrett (2011) notes that in order to facilitate that process, the Ministry of Education needs to:

- increase the attractiveness of choosing to qualify as a bilingual Māori/English speaking kaiako, and of remaining in the education system; and
- investigate the length of ITE programmes and the status of credentials.

In connection with retention, it is also important that remuneration is commensurate with, and cognisant of, the additional demands of qualifying for and operating bilingually in a young education system with a wide range of contexts (Skerrett, 2011, cited in Hōhepa et al., 2014).

Resourcing

Successive Māori education strategies have identified that the problem of teacher supply has been the result of limited resources available to support quality Māori-medium learning options (Skerrett, 2011). Skerrett (2011) observes that minority language education systems often suffer from lack of consistent long-term resourcing in comparison with majority language education systems. In the Aotearoa context, positive developments in Māori-medium education,

such as more appropriate models of Māori-medium ITE, continue to be overshadowed by inadequate provision of appropriate staffing, along with a lack of research (Skerrett, 2011).

Two comprehensive studies of the Māori-medium ITE context in Aotearoa (Skerrett, 2011, and Murphy et al., 2008) found that training programmes require substantial research and development, in the context of partnership with whānau, hapū and iwi to determine optimal structures, processes and content (Skerrett, 2011); and that Māori-medium ITE programme providers need a range of support mechanisms in order to successfully develop both Māori language proficiency and pedagogical knowledge and skills in their graduates (Murphy et al., 2008).

Support for students in Māori-medium ITE

Hōhepa and colleagues (2014) argue that, as a measure to improve student retention and completion in Māori-medium ITE, providers need to ensure there are responsive support systems in place to help students complete the programme, including cultural, pastoral and academic support that is available to be drawn on as needed, in timely and flexible ways. A study that asked Māori-medium ITE stakeholders for their views on the strengths of current programmes and what they wanted those programmes to deliver (Hōhepa et al., 2014) highlighted the need for more mentoring and support for Māori-medium students and graduates, particularly those students who were engaged in either flexible delivery or distance learning programmes.

Prior educational experiences of Māori-medium ITE students vary greatly. While the number of school leavers entering Māori-medium ITE appears to be increasing, there are also a number of students who have either been out of school for a considerable period of time, or who have come into the programmes under special admission as mature students. Many of these students require multiple support systems to enable them to complete their programmes successfully. A major support need identified by all Māori-medium ITE students was financial support, such as scholarships (Hōhepa et al., 2014).

In the same study (Hōhepa et al., 2014), the students themselves highlighted factors that they felt had supported them to become effective teachers in Māori-medium, under the following themes:

- *Te reo Māori and mātauranga Māori* – including the affirmation of Māori identity, a sense of cultural safety, a strong sense of whanaungatanga, and the provision of wānanga reo throughout their programme to support their reo development;
- *The quality of the lecturers*, where the students felt they were learning from the best and aspired to be like their kaiako, and where kaiako were very supportive and open;
- *Working collaboratively* – an acknowledgement of the benefits of peer support and also the learning that comes from working alongside the range of abilities their fellow students brought to the programme;
- *School experiences and curriculum* – students valued the time they spent in schools, particularly Māori-medium contexts; the exposure to 'real' teaching opportunities and experiences that enhanced their development;
- *Exposure to a range of ideas* – students also valued being exposed to a variety of pedagogical ideas, and national and international literature regarding theories of learning and experiences for children, and how those theories might be integrated into a Kura /Māori-medium) context;
- *Resources* – students expressed their appreciation of the resources that were provided by their institutions to support them with their study, including information and communication technology (ICT); as well as the opportunity to search out resources for teaching, and to teach resource design and construction as part of their course work; and

- *General support* – including an overall sense of 'whānau' within the ITE programme, where problems were able to be shared and collaborative solutions sought (such as car-pooling to minimise travel expenses, and bringing whānau members to wānanga to assist with childcare); and the high priority given to the provision of pastoral and academic support through mentoring units (Hōhepa et al., 2014).

Three areas identified by those same students as needing to be strengthened or improved upon in their ITE programmes (Hōhepa et al., 2014) were:

- *Covering curriculum* – the need to ensure that students achieve a more balanced understanding of the curriculum documents necessary for Māori-medium and English contexts – although students may want to teach in Māori medium, they considered that having essential knowledge for English-medium settings as well gave them increased opportunities for future employment. In addition, the 'double load' on students of Māori-medium ITE to meet the needs of two very different classroom settings in New Zealand (within the same timeframe students enrolling in programmes for English-medium classrooms are really only asked to focus on one), is experienced as a major challenge. It was also proposed that additional professional development was needed by some lecturers who taught in their programmes, to improve their te reo Māori proficiency and knowledge of tikanga Māori;
- *Te reo Māori* – Because of the complex issues that arise from the variance in levels of proficiency among students in the same cohort, students suggested lifting the standard of reo Māori for entry into Māori-medium programmes, or including the teaching of a te reo Māori paper in each year of the programme, with more robust identification of reo Māori learning needs. Students also identified the lack of Māori-medium immersion settings available to accommodate them for practicum as an issue that needs to be addressed; and
- *ICT knowledge and teaching resources* - Students expressed a desire to learn more about the appropriate use of ICT to support children's learning, and for all ITE students to have direct access to internet and library facilities (Hōhepa et al., 2014).

Summary

The literature in this section has provided a brief overview of the socio-historical context of Māori-medium education in Aotearoa, as a background to understanding the issues that affect Māori student success in tertiary contexts, specifically Māori-medium ITE programmes. Māori-medium education is inextricably linked to the regeneration of Māori culture and language, and the aspirations of iwi, hapū, whānau and communities. Furthermore, te reo Māori is conceptualised as a taonga to be preserved and a birthright of all Māori. There are disparities in educational outcomes and opportunities for Māori in Aotearoa, and Māori-medium education has been shown to make a difference for Māori students. In connection with this, there is a national policy emphasis on the need to improve te reo Māori teaching across all educational domains. Within this complex interface, there are high expectations of Māori-medium teachers to have cultural and teaching expertise, and a personal commitment to the overall success of Māori-medium education.

Māori-medium ITE is itself a complex and variable site of engagement. A relatively recent development, Māori-medium ITE is challenged by myriad factors, including a shortage of high quality teaching and resources; difficulty recruiting and retaining both students and high quality staff; variability in the structure, content and quality of its programmes; and variability in te reo Māori proficiency across its students, even within the same cohort. The issue of te reo Māori proficiency is aggravated by the lack of an accepted definition, and understanding of concepts such as 'competency', 'proficiency' and 'bilingualism', and the lack of effective tools to measure the Māori proficiency of students upon entering and completing ITE programmes.

Māori-medium ITE students themselves face multidimensional challenges. They carry double the workload of their mainstream ITE counterparts, since they are required to learn and use the technical language of both the mainstream curriculum and Te Marautanga, as well as the specialist language of each subject area in Māori and English, and gain an understanding of second language acquisition and bilingualism, all within a 3-year degree course. Māori-medium ITE students have additional burdens that mainstream students do not, including the responsibility to maintain and develop their reo and tikanga Māori, and being prepared to be called upon as a cultural resource by the wider community.

Key areas of concern for Māori-medium ITE students are: (1) te reo Māori proficiency; (2) lack of knowledge of, and confidence in teaching the Māori-medium curriculum; and (3) successful completion of their programme. Factors identified by these students as helping them to become effective teachers in Māori-medium education include: the affirmation of Māori identity; a strong sense of whanaungatanga; working collaboratively with their peers; an overall sense of 'whānau' within the programme, which allows students to share problems and find collective solutions; exposure to 'real' teaching experiences (e.g. practicums); exposure to a range of pedagogical ideas and theories of learning and experiences for children; pastoral and academic support through mentoring units; and access to resources, such as ICT training and computers.

The next section reviews literature that provides an overview of support mechanisms for Māori student success at tertiary level.





*... there's
no high
achievers in
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and I want
to be that
leader for our
whānau.*

Part 2: Supporting Māori student success at tertiary level

Introduction

This section provides a brief overview of recent, relevant literature that highlights the characteristics of effective support for Māori students in tertiary education. Many of these characteristics echo those identified in the literature about supporting student success in Māori-medium ITE.

There is a small but developing body of literature relating to Māori student success at tertiary level (e.g. Airini, Brown, Curtis, Johnson, Luatua, Reynolds, Sauni, Smith, Rakena & Townsend, 2011; Chauvel & Rean, 2012; Curtis, Wikaire, Lualua-Aati, Kool, Nepia, Ruka, Honey, Kelly & Poole, 2012; Greenwood & Te Aika, 2008; McMurchy-Pilkington, 2013; Phillips & Mitchell, 2010; Tahau-Hodges, 2010; White, Oxenham, Tahana, Williams & Matthews, 2009). Research addressing this issue has focused on: culturally appropriate academic support (Curtis et al., 2012); culturally appropriate pastoral support (Curtis et al., 2012); culturally appropriate learning environments (Curtis et al., 2012; Mayeda, Keil, Dutton & 'Ofamo'oni, 2014); and an holistic concept of student success (Greenwood & Te Aika, 2008).

Culturally appropriate academic support

For Curtis and colleagues (2012), culturally appropriate academic supports need to include: (1) additional high-quality academic support; (2) Māori-specific resources; (3) Māori academic staff support; and (4) the development of student-student interactions. *Additional high-quality academic support* requires institutions to provide culturally appropriate tutorials, and tutors “who are Māori, act as positive role models, are connected with Māori students and Māori-specific issues, who know the course content, and who create culturally safe learning environments” (Curtis et al., 2012, p. 29). Student success also relies on *Māori-specific resources*, such as culturally safe teaching and learning spaces, and the provision of resources, such as computers and printers. *Māori academic staff support* requires the institution to ensure students have access to senior Māori academics and role models. Lastly, to support *student-student interactions*, institutions must provide opportunities for Māori students to develop peer support networks to assist with study-related issues (Curtis et al., 2012).

Culturally appropriate pastoral support

Curtis and colleagues (2012) also highlight the importance of culturally appropriate pastoral support in the tertiary environment that includes: 1) additional high-quality pastoral support; 2) students being assisted to develop independence in the transition from school to higher education; and 3) the provision of appropriate resources. Staff who are cognisant of the issues faced by Māori students in higher education are able to provide additional high-quality pastoral support. However, while they may assist students to familiarise themselves with university processes and with transitioning issues, they must also allow students to build their independence. Pastoral support also aims to provide culturally appropriate resources, such as communal study space, counsellors, and role models or mentors.

With regard to mentoring for Māori, a study across 21 domestic tertiary education institutions by Tahau-Hodges (2010) found there are two styles of mentoring: formal and informal. Formal Māori-focused mentoring, as found in universities and polytechnics, is centred on Māori values and is characterised by having a formal structure, professional staff, and measurements of academic success. One example of formal mentoring is Te Kupenga o MAI, a nationally funded Māori and Indigenous doctoral programme which is hosted and facilitated by a network of different tertiary institutions. Informal Māori-focused mentoring is more commonly found in private training establishments, wānanga, and adult and community education organisations. An informal mentoring programme is usually guided by the belief that mentoring is “the collective responsibility of staff and learners” (Tahau-Hodges, 2010, p. 15).

For Tahau-Hodges (2010), good mentoring practice is characterised by: 1) being kaupapa Māori-based or culturally relevant; 2) incorporating a system of data collection and analysis to ensure the mentoring is responsive; 3) having high expectations; 4) supporting Māori or cultural identity; and 5) supporting community-based learning and community development (Tahau-Hodges, 2010). The positive relationship between Māori student success and mentoring practice is more apparent in formal Māori-focused mentoring programmes, as evidenced by the completion of courses and qualifications. This is not to say that informal Māori-focused mentoring is not beneficial; rather, evidence of informal mentoring having a positive impact on Māori students' achievement is not as easy to identify (Tahau-Hodges, 2010).

Culturally appropriate learning environments

Curtis and colleagues (2012) identify three elements as being essential to culturally appropriate learning environments for Māori student success: 1) Māori learning spaces, where study space is provided, along with kai (food), so that students can enjoy whanaungatanga⁷; 2) the challenging of racism; and 3) positive attitudes towards curriculum content. In relation to challenging racism, Mayeda and colleagues (2014) observe that Māori and Pasifika students commonly experience 'everyday racism' in the tertiary context, including being expected to engage with the dominant culture/Eurocentric curricula, and discrimination from their Pākehā peers.

Māori student success

The importance of cultural knowledge, values and practices has become more evident in research about Māori student success at different levels of higher education, from foundation courses (McMurchy-Pilkington, 2013) to undergraduate (Mayeda et al., 2014; Ross, 2010) and postgraduate levels (Mayeda et al., 2014; McKinley, Grant, Middleton, Irwin & Williams, 2011; Wehipeihana, Kennedy, Pipi & Paipa, 2014).

In relation to foundation courses, McMurchy-Pilkington (2013) notes that academic participation and success for adult Māori learners are increased when the learning and teaching environment mirrors the connectedness and belonging of a whānau environment. A study that trialed a programme of culturally relevant peer support with first-year Māori and Pasifika students of the Open Polytechnic via distance learning (Ross, 2010), found that Māori and Pasifika students valued the opportunity to have regular contact with knowledgeable peers in addition to their tutors. The students found the contact encouraging and motivational; it enabled them to deal more effectively with the demands of study and to feel part of a learning community. That contact, which occurred at key decision-making points in the students' progress through their courses, assisted in the identification of issues that might be a barrier to successful completion and provided opportunities to resolve these in a timely manner. Students, particularly Māori students, placed great importance on a sense of belonging, and considered that the regular contact with the peer supporters had contributed positively to their sense of belonging (Ross, 2010).

Mayeda and colleagues (2014) stress that at postgraduate level, the most consistent factor contributing to Māori and Pasifika learners' educational success is a 'positive indigenous ethnic identity' (p. 165). Their study (2014) found indigenous teaching and learning practices to be a major factor influencing Māori and Pasifika students' success in higher education. Likewise, Wehipeihana and colleagues (2014) highlight the practices of wānanga for discussion and learning, whanaungatanga for building relationships, and tikanga for integrating Māori culture, values and customs, and learning as contributing to the success of Māori tertiary students.

7 Whanaungatanga can be understood as a relationship through shared experiences and working together which provides people with a sense of belonging.

While much research has focused on the underachievement of Māori learners, *Hei Tauira*, a study by Greenwood and Te Aika (2008), focuses on factors that promote success for Māori in tertiary education institutions that are identified as 'successful' by their students, by the Māori community and by the institutions themselves. The study was conducted in four diverse sites and settings: 1) the University of Canterbury (Whakapiki Reo & Hōaka Pounamu - a one year graduate bilingual teacher education programme); (2) NorthTec, Taitokerau (a cluster of qualifications in social work); (3) Tai Rāwhiti Polytechnic (Toi Houkura - the degree in contemporary Māori art and design); and (4) Te Wānanga o Raukawa (the foundation e-learning programmes). The findings of the study have informed five overarching principles that are argued to contribute to success for Māori in tertiary study:

- Toko ā-Iwi, ā-Wānanga - institutional and iwi support;
- Tikanga - the integration of Māori, and iwi, values and protocols;
- Pūkenga - the involvement of suitably qualified leadership and staff;
- Ako - development of effective teaching and learning strategies; and
- Huakina te tatau o te whare - opening up the doors to the house (removing the barriers to education for Māori) (Greenwood & Te Aika, 2008).

Within these principles - particularly Tikanga, Pūkenga and Ako - it is recognised that for tertiary programmes to be successful for Māori students, they need Māori staff who are strong in their cultural identity, who bring expertise in Māori knowledge and tikanga, and who are great role models, both for the students and the wider community. In addition, the institutions need to develop an environment that allows students to collectively support each other and learn from each other, enabling their varying needs to be met and also allowing them to practice the critical cultural values of aroha, manaakitanga and whanaungatanga (Greenwood & Te Aika, 2008).

Of particular relevance to the Taikākā research context, Greenwood and Te Aika (2008) note that Hōaka Pounamu, the 1-year graduate bilingual teacher education programme at the University of Canterbury, draws students with a wide range of Māori language proficiencies. The institution has therefore developed a 12 week language learning programme, Whakapiki Reo, as well as a bridging summer school, in response to the language needs of its students (Greenwood & Te Aika, 2008).

Also of relevance are the key factors identified by Greenwood & Te Aika (2008) as distinguishing Māori perspectives of higher education from mainstream perspectives:

- In Māori terms, education is valued as a communal good, not just a personal one.
- Māori models of sustainability or kaitiakitanga involve not only conservation of resources but also guardianship of land, language, history and people.
- The learner is a whole and connected person as well as a potential academic.
- The development of space where Māori values operate becomes a 'virtual marae'.
- Tensions need to be navigated between institution drivers and iwi goals (2008, p. 6).

Summary

This section has highlighted some characteristics of student support identified as being essential to Māori students' success in tertiary education contexts. Key elements of effective academic and pastoral support for Māori in tertiary education include: ensuring that student support is responsive, as a result of being rigorously analysed and evaluated; providing culturally appropriate tutorials and resources; providing high-quality staff and tutors who are Māori, who are positive and inspirational role models, who are connected with the students and cognisant of the issues students face in tertiary education, who create culturally safe learning environments for their students, and who have high expectations of their students and themselves. It is essential for Māori students to be able to have a positive cultural

identity in tertiary institutions; to have space to be Māori - a 'virtual marae' within which to feel connected, have a sense of belonging and practice cultural values, such as aroha, manaakitanga and whanaungatanga. Peer support networks are an important aspect of whanaungatanga for students, providing encouragement and motivation and also the means to identify and resolve issues that might impact on their successful completion.

Many of the essential elements of success for Māori in tertiary listed above are also characteristic of AVID, a US-based college readiness system. The next section provides an overview of AVID - with a focus on AVID for Higher Education (AHE), the benefits of AVID for students and their families, particularly students from minority populations who are typically underrepresented in higher education, and some of the challenges of implementing AVID.



Part 3: The AVID approach

Introduction

The AVID College Readiness System is implemented at the elementary (primary), secondary, and higher education levels. Although developed as a system, each part may be implemented independently within each of the levels of education, according to the needs of the particular context (AVID, 2017a). This section reviews the literature about AVID relating to its effectiveness in higher education, as well as some of the challenges of implementing the programme, particularly in Indigenous contexts.

AVID for Higher Education (AHE)

The AVID for Higher Education (AHE) model, directly relevant to this project, was originally designed to fill gaps in the quality of US undergraduate education that were contributing to low college-completion rates. The AHE model includes a professional learning system of ongoing pedagogical training and support for students, teaching and support staff, and administrators (AVID, 2017b). While there is a developing body of research about the AVID system, the AHE model is a more recent development and little research has been conducted on this stage to date (see Tangalakis, Hughes, Brown & Dickson, 2014; Watt, Butcher & Ramirez, 2013; Watt, Huerta, & Alkan, 2012).

The success of AVID

Research has shown that, over time, the AVID system can positively transform the leadership, structure, instruction and culture of a school, and significantly increase the number of students who enter and are successful in tertiary studies (Hubbard & Ottoson, 1997; Lozano et al., 2009; Watt et al, 2007, cited in Hughes & Brown, 2014). According to data sourced from the AVID website (AVID, 2017c), AVID students complete college entrance requirements at a rate of 2.5 times greater than US students overall. Based on AVID's *General Data Collection 2013-2014* (2017d), in a cohort of 36,481 AVID senior students, 88% applied for four-year colleges or universities, and 79% were accepted. In terms of academic rigor, the average High School grade point average (GPA) amongst that cohort was 3.3, with 98% graduating from High School 'on time' (AVID, 2017e).

Data relating to the ethnic makeup of the US AVID senior student population in 2015-16 (AVID, 2017e) show that the majority were Hispanic and Black/African-American, populations that have historically been underrepresented in higher education, as well as White, followed by Asian and Other.

A study of 42 Mexican American AVID graduates enrolled in South Texas Border University (STBU) (Mendiola et al., 2010) concluded that the AVID programme had a positive influence on those students' college experiences. Seventy nine percent of them were on track to graduate within 6 years, compared to 54% nationally and only 28% at STBU. The students felt they had been academically well prepared; they valued the time management skills, note-taking skills and study strategies they had learned with AVID at high school. They also spoke of missing the peer and teacher bonding that is a feature of the AVID approach, and of aiming to recreate a similar supportive network at college. Some also expressed a desire to return to their high school at some point to support AVID students and help sustain the positive impact of AVID (Mendiola et al., 2010).

Parker, Eliot and Tart (2013) interviewed a group of 9 African American male students, aged 15 to 19 years, about their involvement with the AVID programme at secondary school. The key themes that emerged from the data were: (a) Supportive, family-like relationships are built within the AVID classroom; (b) The students strive to do better academically; (c) Specific AVID methodologies improve student achievement in preparation for college; and (d) AVID positively affects student attitudes toward education. Similarly, a mixed methods study of 50 high school graduates who belonged to 'groups underrepresented in higher education' and who had participated in AVID (Watt, Huerta & Alkan, 2011) found that AVID support and strategies contributed to the students' transition into college. The students, many of whom were first generation college goers, identified that aside from access to rigorous curricula, the AVID programme strengthened the academic and social skills they needed to prepare for college (Watt et al., 2011).

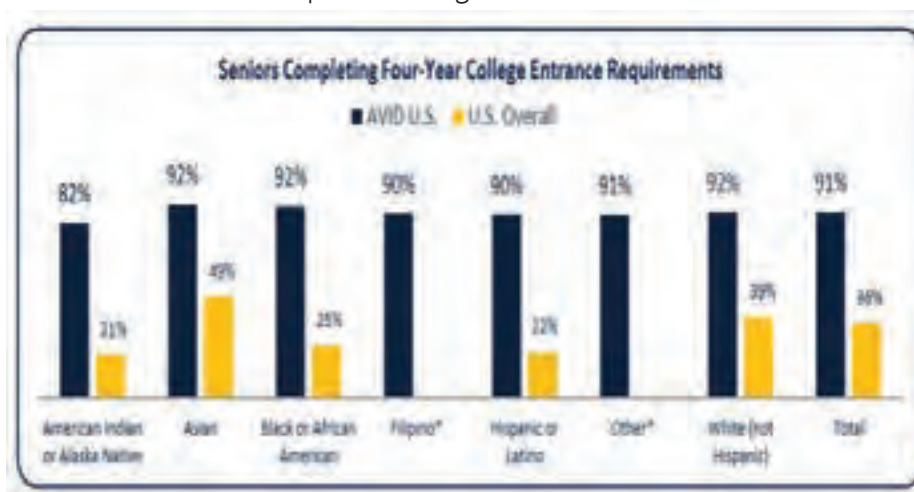
In the first Australian study pertaining to AVID, Tangalakis and colleagues (2014) found that feedback provided by teaching staff on AHE strategies, such as Community building, Critical reading, Jigsaws and Think-pair-share, was extremely positive. The majority of teaching staff believed that the AHE strategies enhanced their sense of being a good teacher, as well as students' involvement in the class (Tangalakis et al., 2014). A study of AHE involving Hispanic college students was undertaken by Watt and colleagues (2012), using a combination of quantitative and qualitative methods. Although, statistically the AHE students grade point averages (GPAs) were not significantly higher than their non-AHE counterparts, the qualitative data was positive, indicating that AHE benefited not only students but also instructors, tutors and student support staff, in areas such as academic success, professional development, and building relationships (Watt et al., 2012).

Indigenous students

Much of the available literature pertaining to AVID expounds the benefits and successes of the system, particularly for student populations that have traditionally been underrepresented in higher education (predominantly Hispanic and Black), and who are 'first-generation college-goers' (Watt et al., 2013). There is, however, scant research relating to the impact of AVID in Indigenous contexts, or AVID data identifying Indigenous students. Current data for the total number of AVID senior students (AVID, 2017b) identifies the demographic makeup of its participating senior students as: Latino or Hispanic (59%); Black or African American (14%); White (14%); Other (7%); and Asian (6%).

Earlier data published in AVID's publication Year in Review 2014 (AVID, 2017d, p. 9) show the demographic of AVID elective secondary students as: American Indian (1%); Asian (5%); African American (17%); Latino or Hispanic (50%); White (21%); Multi-racial (3%); and Other (2%). The Year in Review 2013 (AVID, 2017c, p. 9) shows the demographic of 33,204 US ethnic minority AVID senior students who successfully met the requirements for entry to a four-year college in 2012, compared to ethnic minority students who were not involved in the AVID programme (see Table 1, below). AVID is said to have had a significant impact (82%) on American Indian/Alaska Native students' successful completion of college entrance requirements in 2012.

Table 1: Comparison of college-entrance-requirement completion rates of 2012 AVID seniors (N = 33,204) and a sample of U.S. high school seniors.⁸



Source: AVID Center. AVID Senior Data Collection. (2011-2012).

In the above reviews, it is noticeable that Indigenous students only make up a very small proportion of the total US AVID senior population.

⁸ Adapted from 'AVID Senior Data Collection,' by AVID Center, 2012, and 'Education working paper no. 3: Public high school graduation and college readiness rates in the United States,' white paper by J. P. Greene and G. Forster, 2003.

Cultural capital

A primary goal of the AVID programme, particularly with regard to AVID Schoolwide, is to reach out to the parents and guardians of its students in order to foster meaningful connections with families and encourage them to get directly involved in their child's academic journey to college readiness. The importance of bringing students' parents/guardians along on the journey is contextualised in the following discussion on the significance of 'cultural capital', and its implications for students from low-income populations.

Cultural capital is difficult to define because it is socially constructed and "influenced by context, affected by power and shaped by the continuously shifting meanings which underlie social discourse" (Bernhardt, 2013, p. 210). Lareau and Weininger (2003, cited in Bernhardt, 2013) attempt to define cultural capital as follows:

Any given 'competence' functions as cultural capital if it enables the appropriation of the 'cultural heritage' of a society, but is unequally distributed among its members, thereby engendering the possibility of 'exclusive advantages' (p. 579).

For Bourdieu (1986), cultural capital in its 'embodied' state is distinct from 'institutional' and 'objectified' cultural capital, in that it is both consciously acquired and implicitly inherited through a process of socialisation to certain cultural practices, norms, expectations and assumptions. This process of acquisition usually takes place within the family unit, but it also frequently occurs within hierarchical institutions such as schools and workplaces. Cultural capital in its embodied state is not easily or quickly transferrable but is acquired over time, as it influences an individual's way of thinking and acting. Accumulation of this embodied state requires some form of pedagogy – the investment of time by parents or other family members, or hired professionals, to sensitise the child to certain cultural dispositions (Swartz, 1998, cited in Bernhardt, 2013). Cultural capital is influenced by dominant beliefs, norms and values, and provides various social, political, economic and academic advantages to certain members of society; it is not distributed equally to all members of society. In this sense, culture is understood as a resource that confers both status and power. Those students who do not have strong foundations of academic, social and emotional support, both inside and outside of school, are at a distinct disadvantage (Bernhardt, 2013, p. 209).

In this regard, an AVID approach recognises the importance of cultural capital and seeks to provide the kinds of information, knowledge, understanding and experiences necessary to prepare for and successfully gain admission to a post-secondary institution, that are often absent at home. For example, AVID understands that parents of first-generation college goers may have limited ability to support their children in making critical college decisions, other than encouraging them to value education and strive for a college degree (Roderick, Coca & Nagaoka, 2011, cited in Bernhardt, 2013). In order to provide those parents and guardians with the knowledge and understanding – that is, the cultural capital – that will empower them to support their child's academic endeavours and create a conducive 'college-going culture' in the home, AVID also provides workshops throughout the school year for parents and guardians (Bernhardt, 2013).

In connection with the significance of cultural capital within institutions such as schools, where access and privilege are provided to some and not to others, AVID is cognisant that first generation college goers are unlikely to have been exposed to the types of knowledge, experiences and language that will help them navigate complex school bureaucracies and understand how schools function on a daily basis (Bernhardt, 2013). To combat this, students are taught to self-advocate, are exposed to various strategies for effectively collaborating with teachers, administrators, counselors and other school personnel, and socialised to institutional practices, both explicit and implicit (Mehan et al., 1994, cited in Bernhardt, 2013).

In Aotearoa, seminal work by Alison Jones (1991) highlights the significance of cultural capital in the Aotearoa New Zealand educational context, a site where existing social relations of dominance and subordination are unconsciously maintained. Within this context, Pākehā middle-class students have the distinct advantage of sharing the beliefs, language, norms and values of the dominant culture. Students - e.g. Māori and Pasifika - who are not middle class,

who have not inherited or acquired knowledge of the dominant culture, i.e. cultural capital, are unable to take advantage of many of the opportunities schools provide, and are therefore unlikely to succeed in that environment. In this sense, Jones (1991) argues that the education system is inherently racist and discriminatory.

Challenges for AVID

In connection with the discussion around cultural capital and racism in schools, a study by Hubbard and Mehan (1999) found that in two community schools in North Carolina, where only a very small percentage of African American students had enrolled in 4-year colleges, the implementation of AVID was hindered by the racism inherent in those schools. Apart from technical difficulties, such as finding the appropriate teachers and qualified tutors, there was an entrenched belief within that community that Black students were of low intelligence and not capable of academic achievement. Four years later, the AVID programmes in those two schools still could not be fully implemented due to the prevalence of racist attitudes.

Just as we have experienced in Aotearoa, learners from low socio-economic backgrounds are significantly underrepresented in higher education, and the barriers for students from low socio-economic backgrounds to access higher education are broad and multi-causal (Armstrong & Cairnduff, 2012). Students from minority and non-dominant backgrounds often have negative experiences when dealing with mainstream higher education systems, including subtle and overt forms of racism, issues associated with conflicts between Indigenous and mainstream cultural values that are reflected in course content, and levels of support across schools (Sonn, Bishop & Humphries, 2011). In the case of Aboriginal students in an Australian university, Sonn and colleagues (2011) argue that efforts aimed at strengthening cultural identities need to be supported, the diversity of Aboriginal people must be acknowledged, and research and interventions must continue to challenge mainstream norms and structures that maintain social inequality. Similarly, it has been observed by a team of Indigenous managers, faculty and staff that AVID's AHE programme is 'colour-blind' and 'culture-free' in its orientation (Santamaria, Lee & Harker., 2014, p. 207), and is therefore more suited to being adapted to fit their particular context, which also centralises cultural identity, rather than being adopted outright.

Board (2015) observed that, once racial and ethnic minority students arrive on a college or university campus, they are more likely to experience problems of alienation, marginalisation and loneliness than White students, and these and other challenges on campus may have either a direct or indirect impact on their academic performance and social development. Relative to White students, racial and ethnic minority students continue to be severely disadvantaged in terms of persistence rates, academic achievement levels, enrolment in advanced degree programs, and overall psychological adjustments. Other issues include monocultural curricula, professors' expectations and attitudes, cultural conflicts, institutional racism, lack of support services, isolation, and problems involving socialisation and motivation. While college students of all races face many of these challenges, but minority students face them in a compounded manner, resulting in higher dropout rates (Board, 2015).

In relation to the challenges experienced by minority students in education, Bernhardt (2013) highlights the issue of prevailing attitudes to student achievement within educational institutions. Responsibility for students' accomplishments and success is still widely believed to rest with the individual and his or her efforts. For Bernhardt (2013), however, the capitalistic idea that those who work the hardest will eventually benefit has little credibility in the context of cultural capital. Educational environments are not politically neutral contexts, and educational staff need to consider whether their academic programmes reinforce the social stratification of students. Many teachers are complicit in the denial of access to cultural capital for students, in that they hold an assumption that it is others' responsibility to provide students with critical information about the college readiness and preparation process. One solution proposed by Bernhardt (2013) would be to create a 'college-going culture' in all school communities, a move that would constitute a significant step towards disrupting current norms within the American education system .

Many features of the AVID college readiness programme are designed to address those issues outlined by Board (2014) and Bernhardt (2013) - for example: building relationships with minority parents and communities; providing workshops to build cultural capital among those parents; and providing the skills and strategies, peer networks and teacher bonding that students require to successfully navigate the college experience. However, while those elements may go some way to building cultural capital for minority and Indigenous students, as reported in the study by Hubbard and Mehan (1999) at the beginning of this section, they do not and cannot address the racism and discrimination that is ingrained in western educational institutions.

Summary

This section has provided an overview of the AVID approach to teaching and learning, with a particular focus on AHE (AVID for Higher Education) - its strengths, including improved student achievement in preparation for college, and some associated challenges. The importance of institutional cultural capital to success in tertiary learning environments, particularly for underrepresented student populations who are first in family to tertiary, has been highlighted. So, too, has the inequitable distribution of cultural capital and the prevalence of institutional racism within western educational institutions. Within that environment, Indigenous and minority students need strong foundations of academic, social and emotional support, both in school and outside of school, to succeed.

The challenges of the AVID approach, particularly in contexts where the cultural identity of students is of primary importance to the design and delivery of tertiary teaching and learning programmes, *e.g.* Indigenous contexts, have been discussed. Within such contexts, it has been identified that an approach of adaptation of useful elements of the AVID programme, in accordance with the requirements of the particular teaching and learning context, is preferable to wholesale adoption of a programme that was itself designed and developed for a specific context. Finally, like any initiative the context will also influence the success of the AVID programme itself. Institutional racism, lack of resources, teacher capacity and support are key factors in the effective implementation of the programme, and in turn, the success of the students.



Findings

Findings

Introduction

Given an ako approach to better understanding teaching and learning, and the fields of study in scope – Māori-medium ITE, Māori student success in tertiary, and AVID, the findings are broad. As previously mentioned, given the non-uniform implementation of selected strategies across six courses over two campuses by different staff in only one semester, the measurement of academic outcomes (GPA) provided little value. Rather the qualitative data provides insight into the positive impact of adapted AVID strategies for both staff and students. The findings here present the outcomes of the investigation, adaptation and implementation of AVID, including exemplars of some successful selected strategies relevant to the Māori-medium ITE programme. For ease of reading, the findings have been organised into two distinct parts: Part 1- Staff experiences; and Part 2 - Students' voices.

The staff experiences discussed in Part 1, focus on the benefits and challenges of adaptation and implementation of AVID, particularly their engagement with specific strategies that were trialed. Five exemplars of strategies are included and are written in the form of lesson plans much like the original AVID guidelines. These exemplars not only serve as resources for others, but also demonstrate the ways in which AVID was adapted within a te ao Māori approach. The staff also discuss the impact of the project, and AVID as professional development, on their own teaching.

In Part 2, the students' voices speak more generally about their experiences of teaching and learning in the Māori-medium ITE programme rather than specifically about the adapted AVID strategies. While students were aware of the research project, they were unaware which were AVID-informed strategies; nor were students asked to directly evaluate specific strategies. The students' voices echo much of what is identified in the literature, providing insight into the multiple challenges for student teachers in Māori-medium ITE. However, students expectations of effective teaching in this setting are clear, and their commitment to the regeneration of te reo and tikanga Māori is firm.

As the title of this report suggests, the findings are more than a collection of culturally appropriate AVID-informed strategies or activities fit for purpose in the Māori-medium ITE context. Taikākā draws attention to the broader and deeper issues that impact the success of these strategies. Furthermore, this section illuminates many of the issues identified in the literature review of Māori-medium ITE, Māori in tertiary education, and AVID.

Part 1: Staff experiences

The Adaptation of AVID

From the outset, staff understood the cultural limitations of AVID as a US-based teaching and learning system. The intention was always to investigate AVID for adaptation to a New Zealand context, as previously stated, originally across a nursing and Māori-medium ITE programmes in two different institutions. At the heart of the AVID training was the aim to equip teachers with new and effective teaching strategies and activities for Māori students. Given the original aim of the project, the focus of the adaptation during staff (nursing and Māori-medium ITE) training at the AVID Summer Institute in Australia, was cultural. At first there was some hesitancy to explore AVID. One staff member asked the following question:

[AVID] is a Pākehā programme and concept, by taking it across to Māori do we lose a Māori cultural essence? And then remembering, well actually most of the things we do in teaching we have brought across from mainstream, and we have adapted it for our own to suit ourselves. So there are some of these strategies that are useful, and then we put in the Māori flavour, or not just the Māori flavour but make it our own (Kaiako, Epsom campus).

As the comment above notes, a key part of adapting AVID was to think about the strategies as tools that could be used to fashion our teaching and learning, in our own context and for our own purposes. In this regard, adaptation includes using te reo and tikanga Māori, as illustrated in the following comment.

My understanding is that the lecturers are trying to do some adaptation so that it is not transplanting what is essentially a North American programme . . . it would take a lot to do a homegrown version of multiple strategies ... And when I say homegrown, I am thinking about tikanga Māori . . . our Māori ways of talking about (for instance) approaching text, I am talking about a work. How do you approach a work? How do you approach whaikōrero for example and get understanding out of it? Do you do things like, you know, the whakapapa of the author and what they bring in terms of their expertise and so on as well? So there must be ways to actually make it Māori (Professional staff, Epsom campus).

More than merely translating an AVID strategy into te reo Māori, the staff were interested in how the strategies might be incorporated to sit within, or alongside tikanga Māori.

Linguistic and cultural adaptations of AVID were frequently discussed as the most important work that staff were required to do in order to implement it successfully in their classes. One staff member reflects on the way the names of the AVID strategies became a barrier to learning.

I think the most challenging thing about using the AVID strategies in our programme, and I know it sounds stupid, but it's the names of the strategies. I found that it was like a block for our students, like Socratic seminars. If I called it that, and I did the first time, they were just like what are you talking about? And they got really hung up on the words. And so in the end I was like okay we're not calling it that. I just had to call them other things because if I called them by the names that they're called in AVID, it's weird, but it really did put up a block for them [students] (Kaiako, Tai Tokerau campus).

Beyond the language and changing the names of the activities, staff also tried to ensure the learning strategies 'fit' into a Māori worldview so that students could relate to the knowledge, skills or activities. Such a kaupapa Māori approach included being cognisant of a Māori way of thinking.

That is really the main thing, the language, and I guess just sort of making sure that whatever strategy I use or am using fits in with Māori thinking. So not taking them too far away, you know, so that they're not looking at me like what are you trying to make us do, this is weird, or this is too far out there. So just making sure that they sit and make sense in whatever we are doing (Kaiako, Tai Tokerau campus).

When adaptation of an AVID strategy was used as a tool and incorporated within te reo, tikanga Māori and te ao Māori, there was a much higher engagement by students.

Oh even that [AVID] debating strategy. So there's some debating activities, and we did a debate in Ngā Toi class, and I thought oh we'll see how this goes. It was a debate that is actually going on in our community as well, and they got really heated and hot under the collar. But before we started we talked about how you debate on the marae, and how they have these hot and heated debates and then afterwards, you know, kua tau [there is calm]. And that is exactly what they did. At some points I thought, oh my gosh, I think I might need to stop this. But then afterwards they all hongi with each other, and they all started laughing! It was really interesting (Kaiako, Tai Tokerau campus).

Yeah, so definitely you have to adapt it to suit the context and to suit what is familiar to the students (Kaiako, Tai Tokerau campus).

All AVID strategies require customization in relation to class level, the course subject, topic, purpose and context. There were few AVID activities that could be used directly as introduced by AVID in Australia. The Māori staff were highly conscious that the AVID pedagogies are developed and operated by teachers and students in a particular US cultural context. Adaptation, to different degrees, was always going to be necessary. The staff found that culturally relevant, linguistically aligned, and locally applicable adaptations of AVID were the most successful.

It is important to note that the original collaborative intent of the research project with Māori staff in a nursing programme was to investigate the value of AVID strategies in relation to improving metacognitive and critical thinking skills, and academic outcomes. Such an approach meant that the staff (nursing and Māori-medium ITE), as a large collaborative research team initially focused on generic teaching and learning strategies rather than specific strategies that might address Māori-medium pedagogical challenges - for example the ways in which AVID activities might enhance the Māori language proficiency of students. Hence, the staff comments reflect a generic approach to better teaching and learning across English and Māori-mediums at university in an undergraduate programme.

Selected AVID teaching strategies

The staff enjoyed participating in, and learning how to facilitate many of the AVID strategies, mainly based on the handbook *AVID Postsecondary strategies for success* (Custer et al., 2011). There were a number of AVID strategies that teachers could employ depending on the nature of the course; in particular, the course content, structure and assessment tasks. As mentioned previously, the staff were teaching a range of courses within the Māori-medium ITE programme, including Ngā Toi (Arts), Te Aromatawai mo te Ako (Assessment for Learning and Teaching) and Te Reo Matatini (Advanced Māori Language Literacy). While many of the AVID strategies could be adapted and implemented, the staff identified which strategies were most applicable to the needs of students in the programme. This did not mean that there was a standard approach to the selection or implementation of strategies, as classes differed in their delivery and the amount of involvement of the Māori student support staff. It was not possible to implement specific strategies in a uniform manner. Instead, the staff decided to adapt and implement strategies from the WICOR suite in their own way. Strategies were primarily selected from two key AVID areas: Writing and Speaking to Learn; and Inquiry. The following comments highlight their experiences of the strategies they trialed from these two areas.

Inquiry

Strategies and activities that fall within this section propose that inquiry is fundamental to deep learning. Rather than 'banking' knowledge (Freire, 1993) via lecturers, AVID encourages students to think critically in order to be able to understand issues and engage in solving complex problems. The staff in this project agreed that developing these sorts of strategies and activities were most useful to the students in this programme. Inquiry strategies included asking relevant and pertinent questions, recognising different sides of an argument or issue, investigating the legitimacy of data, sources, or evidence, and stimulating deeper thinking or inquiry. Three specific activities – Philosophical Chairs, Purposeful Reading, and the Socratic Seminar – are discussed here.

Philosophical Chairs

The Philosophical Chairs activity falls within the Inquiry section. Described by AVID as one of its most popular and high engagement strategies (Custer et al., 2011), it is an activity that involves reading, writing, making notes, organising ideas, and culminates in constructing an argument much like the form of a debate. In brief, students are asked to take a position (i.e. agree, disagree, or undecided) in response to a statement or question. Students who agree with the statement sit or stand on one side, and those who disagree are situated on the opposite side, while those who are undecided are in the middle. Students participate in the dialogue (according to the rules of Philosophical Chairs) with the aim of convincing others to join their position, anyone at anytime can change their position by moving to a different part of the room with the group who agree, disagree or are undecided.

An example of the way one staff member used this activity to promote deep inquiry follows. In this excerpt, she was teaching about the arrival of missionaries to Aotearoa as part of the colonisation process, as well as the establishment of the New Zealand schooling system.

One I've done is Philosophical Chairs, one group over there, and one group over here. I used it in my class for talking about missionaries and Māori, what Māori wanted and what missionaries wanted . . . This group over here are arguing, they are the missionaries and they are saying this is what we've brought you and this is what

we want you to take, etc. And the Māori over here saying, 'Well, this is what we have and you have done this', so they are arguing in that way. I used it in that way which is quite fun . . . The last time I did it all of the missionaries said we want to be with the Māori group now. I have to organise that one better. It's fun but I've been leaving it too late in the session and not getting enough out of it (Kaiako, Epsom campus).

This staff member recognises the value of the Philosophical Chair activity format, in particular, making an often difficult-to-discuss topic more 'fun' and engaging. However, she also acknowledges that proper organisation of such activities (including timing) is critical in optimising benefits from the activity itself. The Philosophical Chairs activity was adapted and is called 'Tauutuutu'. This exemplar, the first of five, is described here in detail.

Tauutuutu (Speaking in turn)

He Whakamārama (An explanation):

Tauutuutu is a collaborative whakarongo (listening) and kōrero (speaking) activity that enables students to develop and express their ideas. In response to a contentious question or prompt, the students are required to take a position and verbally provide their rationale. Like tauutuutu, the kawa relating to whaikōrero where the speakers from each side alternate, taking turns to speak, the students take turns to present each side's views. The students are seeking to persuade their peers that their team has the most compelling argument by refuting the opposition and extending the arguments of their own group. This activity not only requires oral skills, but active listening.

Whāinga (Aims):

- To practice active listening and persuasive speaking skills;
- To develop arguments based on mātauranga Māori, educational theories and philosophies, and/or research evidence and literature;
- To practice debating an idea/s following cultural protocols and practices, i.e. tauutuutu, whaikōrero, manaaki, aroha;
- To be open to new information, listen to alternative views and be prepared to review and change your own position.

Ngā Tohutohu (Instructions):

1. After reading or investigating a particular topic, the students are provided with a contentious prompt or question. For example, "I whai hua ai te iwi Māori i te whakatuwheratanga o ngā kura mihinare" or "Māori benefitted through the establishment of mission schools".
2. Students are asked to agree, disagree, or choose to be undecided about the question or prompt – this should roughly divide the class in half (agree and disagree, with some undecided).⁹ Alternatively, the teacher can allocate students to each side to ensure the class is more evenly split.¹⁰
3. Each student should form their arguments and rationale for the position they are taking (or have been given). There are a number of other strategies/activities that can be used here to help students to develop their arguments, i.e. Tuhituhi Mai.
4. Each group may also be given some time to share their ideas and collaborate to develop their key arguments with reference to course content, readings etc. including prior knowledge and mātauranga Māori.
5. The teacher directs the students who agree with the prompt or question, to stand on one side of the room, and the students who disagree to stand on the opposite side. The undecided students stand to the side between the two groups.

⁹ If the class is not roughly evenly split, it is an indication that the question prompt needs to be revised.

¹⁰ Assigning students to a side or position is particularly useful to encourage critical thinking because they are forced to develop an argument based on ideas that may not be consistent with their own.

6. The aim of the affirmative and negative teams is to convince their peers that their argument is correct, resulting in movement between teams, especially the undecided students. At the end of the activity, the team with the largest number 'wins'.
7. The kawa for this activity is signaled by the name 'Tauutuutu'. The teacher will remind students that:
 - Only one person may speak at a time, and speakers must alternate from side to side, or between teams; for example, an affirmative speaker is followed by a negative speaker, who is then followed by an undecided speaker
 - Students may only speak again if everyone in the team has spoken
 - No side conversations between team members, and no interjection
 - Students must listen carefully to the speakers on the opposition, and must begin their korero by acknowledging the argument presented by the previous speaker
 - Students should speak to the kaupapa (subject) not the speaker
 - Most importantly, students are encouraged to keep an open mind and move to another team if their opinion is swayed by a compelling argument. Students can change sides as many times as they wish.
8. Teacher will set the duration for the Tauutuutu activity, but can close the activity at any time.
9. At the end of the activity students will debrief to reflect on their personal opinions on the topic and which arguments were most convincing or stimulated further questions and thinking. The debrief may be conducted through: a discussion in pairs; small groups; the whole class; or in a written form, *e.g.* see 'Hei Whakautu' student form to complete (below). The debrief could also be a combination of activities.

* Tauutuutu is an adaptation of the 'Philosophical Chairs' strategy from *AVID Postsecondary Strategies for Success* (Custer et al., 2011, p. 94-99).

Tauutuutu (Māori version)

He Whakamārama (An explanation):

Ko te 'Tauutuutu' he mahi whakarongo me te kōrero, hei āwhina i ngā ākonga ki te whakapuaki i ō rātou whakaaro. Ka whakarite te kaiako i tētahi pātai, rerenga kōrero rānei (mō te tautohetohe), ā, mā ngā ākonga e āta whiriwhiri ko tēhea taha o te tautohetohe ka kawea ake rātou, he aha hoki te take e pērā ana ō rātou whakaaro. Pērā ki te tauutuutu - arā, te kawa o te whaikōrero - ka tū tētahi tangata ki te kōrero, kātahi ka whakawhiti atu ki tērā atu taha. Ko te wero nui ko te whakaaweawe i te hunga whakarongo, mā te kaha o ā rātou kōrero, ā, mā te taupatupatu anō hoki i ngā kōrero o tērā atu rōpū. He mahi tēnei e hāngai ana ki ngā pūkenga whakawhiti kōrero me te āta whakarongo.

Whāinga:

- Ko te whakaharatau i te āta whakarongo me te kōrero whakawai;
- Ko te whakawhanake i ngā kōrero tautohe e pā ana ki te mātauranga Māori, te ariā mātauranga; me te rangahau;
- Ko te whakaharatau i te taupatupatu i raro i te maru o ngā tikanga Māori;
- Ko te tuwhera i ōu whakaaro ki ngā kōrero hou, ki ngā kōrero rerekē, ā, tae noa atu ki te huringa i ōu whakaaro.

Ngā Tohutohu (Instructions):

1. Kia mutu te pānui i ngā kōrero, te rangahau rānei i tētahi take, ka hoatu ki ngā ākonga tētahi pātai, tētahi kōrero tautohe rānei. Hei tauira, "I whai hua ai te iwi Māori i te whakatuwheratanga o ngā kura mihinare".
2. Ka pātai ki ngā ākonga mehemea ka whakaae ki taua pātai, kāore rānei e whakaae, kāore rānei e mōhio. Ka whakarōpūtia (te hunga whakaae, te hunga kore whakaae, me te hunga noho taiapa), ā, ko te tūmanako, ka āhua rite te nui o te rōpū whakaae me te rōpū whakahē. Ki te kore e tino rite te nui o ngā rōpū e rua, mā te kaiako anō e whakarite ngā ākonga ki ngā rōpū.
3. Mā ia ākonga e whakarite āna ake kōrero tautohe i runga anō i te āhua o tō rātou tū. He nui ngā rautaki, mahi hoki hei āwhina i ngā ākonga me ā rātou kōrero tautohe (pērā i te mahi 'Tuhituhi mai').
4. Ka whai wā ia rōpū ki te whakawhiti whakaaro, whakarite rautaki i waenganui i ā rātou, me te aro atu hoki ki ngā

tuhinga.

5. Mā te kaiako e tohutohu ki te rōpū whakaae kia tū ki tētahi taha o te akomanga, me te rōpū whakahē ki tērā atu taha o te akomanga. Ko te hunga noho taiapa ka tū ki waenga i ngā rōpū e rua.
6. Ko te whāinga o te rōpū whakaae me te rōpū whakahē, ko te whakawhere i ō rātou hoa, i runga anō i te tika o ā rātou kōrero tautohe, ā, kia whakaae mai ēra atu rōpū ki a rātou kōrero, inarā ko rātou e noho taiapa ana. Hei te mutunga o te mahi ko te rōpū nui ake, ka toa.
7. Ko te kawa o tēnei taumahi e hāngai ana ki tana ingoa 'Tauutuutu'. Ka whakamaumahara te kaiako ki ngā ākonga ngā tikanga e pēnei ana:
 - Kia kotahi anake te tangata e kōrero ana i ia wā. Ka tīmata i tētahi taha, kātahi ka whakawhiti ki tērā atu taha, ki waenganui hoki
 - Ka whai wā anō ngā ākonga ki te kōrero, ina kua tū kē ngā tāngata katoa o tōna rōpū ki te kōrero
 - Kia kaua ngā tīma e kōrero ki waenga i a rātou anō, ā, kia kaua hoki e kohikotia
 - Āta whakarongo ki ngā kaikōrero o te rōpū tautētete. Hei tīmatanga, me mihi te kaikōrero ki te kaikōrero i mua i a ia, ki āna kōrero hoki
 - Me aro atu ki te kaupapa, kaua ki te kaikōrero
 - Me whakahau ki ngā ākonga, he mea nui kia noho tuwhera ō rātou hinengaro ki ngā kōrero katoa, ā, kia whakawhiti ki tētahi atu rōpū mēnā ka whakaae ki ā rātou kōrero. E wātea ana ngā ākonga ki te whakawhitiwhiti haere ki waenga i ngā rōpū, puta noa i te taumahi.
8. Mā te kaiako e whakarite te roa o te Tauutuutu, heoi anō ka taea e ia te kati ake i te wā pai ki a ia.
9. Hei te mutunga o tēnei mahi ka whai wā te ākonga ki te aromātai i ōna whakaaro mō ngā kōrero i puta, i ngā āhuatanga hoki i whakaawe i a ia. Mō tēnei mahi e āhei ana ki te noho takirua, hei rōpū iti rānei, hei akomanga kotahi rānei, ā, ki te tuhi rānei i ngā whakaaro. Hei tauira, tirohia te puka 'Hei Whakautu' (ki raro).

'Hei Whakautu'

Akonga (student's name):

Te Kaupapa (prompt/question):

Taku Taha Tuatahi (my original side/position):

Ki au nei, i te whakarongo ahau ki te kōrero o ngā tāngata o tērā taha:

(In my view, when it came to listening to argument of the opposition, I was:)

_____ He tino pai (very good)

_____ He āhua pai (good)

_____ He koretake (hopeless)

I te mutunga, ko tēnei taku taha (At the end, my position/side is):

Ko te take i neke au/ kāore au i neke (The reason/s I changed / did not change my position/side):

Purposeful Reading

Staff reported that the reading strategies were really useful in assisting students to better engage with what and how they were reading, as well as why they were reading a particular text. One staff member emphasised the importance of reading in their courses, as well as the challenges of reading.

I know that the students right through the faculty are not reading their readings in the quantity or depth that their lecturers would hope. And having some strategies where you realise you don't have to read every word of a 55 page article . . . just realising that you can find out what it's about, you can find the section that really matters to you, you go in with a purpose for reading as in what answer am I trying to find here (Professional staff, Epsom campus).

Many of the students, especially those who had been away from study for longer periods, had little experience of evaluating or understanding the legitimacy of sources.

Some of the strategies within the Inquiry section of WICOR provided systematic ways of critically thinking about, and analysing primary sources, such as texts. The student support staff, in particular, spent time teaching these strategies with success. Some of the experiences of the staff, follow:

We've done nearly the whole lot of just marking the text, like identifying keywords and themes and if you've got questions, asterisk beside it, you know, the whole thing. We go through with them, and we've done that all the way from post grad to foundation. And just being able to identify what the genre is, you know, like how to attack a text instead of reading the whole thing, and it's 55 pages long! Instead, going to the intro, going to the first sentence of each paragraph, and looking for an abstract, looking for all these targeted kind of things to read ... Lots and lots of strategies (Professional staff, Epsom campus).

Yeah, so the reading would be dissecting a paragraph . . . so can you find the point of this paragraph, what's the evidence or the example, can you see how it links to the next one, kind of thing. There is marking up the text ... so you are not just highlighting everything, you are actually using a kind of code, so you would circle key words and phrases, you would underline a key point, you would make annotations, you would draw some kind of arrow as a connector and you would use your highlighter sparingly for the evidence, or something like that. So that kind of marking up texts (Professional staff, Epsom campus).

For example, it might be like going back and revisiting the genre thing. So what type of genre is this? Who are the audience? What is the main statement the person is making? What style? . . . You might be doing a presentation on pūrākau, and so instead of reading a whole thesis on pūrākau they should be able to summarise the text really quickly and be able to pull out stuff as well, identifying what they need to answer the questions rather than just reading for reading's sake. So what do they, and also identifying what they know previously that they are not some sort of empty vessel coming to absorb all this information (Professional staff, Epsom campus).

Aligned to an AVID approach that seeks to increase students' cultural and institutional capital, staff encouraged students to understand how a text (in this case) works, not just what the text says. Strategies such as these enabled students to navigate texts and manage their reading more effectively, with a focus on reading for purpose.

While staff had previously encouraged and taught better reading, the AVID strategies provided a straightforward way of approaching a text.

Yes, but we don't often make them explicit and that is what I think AVID does, it make things explicit (Professional staff, Epsom campus).

As well as making the way a text works explicit, staff reported that teaching the strategies resulted in a deeper engagement with the text. Collaboration with others, evident in the previously discussed Philosophical Chairs activity, is one of the key elements of Inquiry. According to staff, the students' response was very positive.

I've had a whole [academic student support] session to talk about reading strategies, mostly pre-reading strategies as in figuring out what you're looking at - the introduction and conclusion, trying to find the key points in the paragraph, that kind of thing. I still remember the buzz I got out of the first one. I got a buzz out of the others as well but they were there for nearly two hours, and the students were, in my opinion, completely engaged for the whole time. I had them working in twos and threes and about five or six different activities and the feedback we got was really, really positive (Professional staff, Epsom campus).

Reading for purpose was an essential strategy in all courses. The AVID activities provided a step-by-step guide for students to approach a text with more confidence and skill. This strategy was also taught to professional staff, as lecturers often felt there was not enough time during class. The two exemplars, 'Āta Pānui' and 'Nā wai tēnei i tuhi?' are both adaptations of Reading for Purpose AVID activities and are the second and third exemplars described below in detail.

Āta Pānui

He Whakamārama (An explanation):

Āta Pānui helps students to engage more rigorously with a reading. Often students struggle with understanding academic texts in both English and te reo Māori. This activity provides steps that enables students to access challenging texts more effectively. While this activity requires active independent reading, it becomes a collaborative endeavour as students work together to help each other better understand the text.

Whāinga (Aims):

- To actively read and comprehend an academic text;
- To read closely and engage with a section of the text.

Ngā Tohutohu (Instructions):

1. Students should independently read the entire selected text (2-3 pages max).
2. Students should number the paragraphs of the text.
3. Teacher separates the students into groups of 4-5, and divides the text up between the groups in even parts. For example, each group may have 2-3 paragraphs.
4. Students are directed to independently circle key words, phrases, dates, and references in the section of the text allocated to them. Before they begin, the teacher will need to clarify how to identify key words, etc. Circling key words can be modeled, and/or brainstormed with the students.
5. Next, students are directed to independently underline the key ideas in the same text. Again, the teacher should model this process, so that students are able to distinguish key ideas presented in the text.
6. In their groups, students compare and discuss their marking of the text, in particular, the reason they have identified key words and ideas. Students collectively decide on the most relevant words and ideas in their section of the text, this should be consistent amongst the group.
7. Once each group has completed marking up the text (circling and underlining), the group should collectively write (in their own words) a summary sentence (or two) for each paragraph.
8. The teacher now numbers each person in the group from 1 to 4/5 (depending on the size of the group). The class then rearranges itself according to their numbers, eg. All number ones now become a group.
9. Each person in their new group is now considered the expert on their paragraphs and leads their peers through the text, explaining the key words and ideas, as well as their summary sentences.

*Āta Pānui is an adaptation of the AVID strategies, 'Marking the text' (Custer, 2011, p 170) and 'Jigsaw Home Group/Expert Group' (ibid., p. 138).

Āta Pānui (Māori version)

He Whakamārama:

Ko Āta Pānui he mahi hei āwhina i ngā ākonga ki te mārama i ngā tuhinga e pānuitia ana e rātou. Ahakoa he mahi takitahi tēnei, kei reira anō te mahi ā-rōpū, kia āwhina tētahi i tētahi.

Whāinga:

- Kia āta pānui me te aroā i te tuhinga mātai;
- Kia āta pānui me te aro atu ki tētahi wāhanga o te tuhinga.

Ngā Tohutohu (Instructions):

1. Me pānui takitahi te ākonga i te roanga o ngā tuhinga i tīpakohia ai e te kaiako (2-3 whārangi te nuinga).
2. Mā te ākonga e whakaraupapa ngā kōwae o te tuhinga.
3. Ka whakarōpū te kaiako i ngā ākonga kia takiwhā, takirima rānei, kātahi ka hoatu ētahi wāhanga o te tuhinga ki ia rōpū. Hei tauira, kia 2-3 ngā kōwae mā ia rōpū.
4. Ma te ākonga e waitohu ngā kupu matua i roto i te wāhanga o te tuhinga a tō rātou rōpū. I mua tonu i te tīmatanga, ka whakamārama te kaiako me pēhea te tautuhi i ngā kupu matua.
5. Whai muri mai, mā ngā ākonga e tārarō ngā whakaaro matua i roto i te tuhinga. Mā te kaiako anō e whakatauirā tēnei tukanga kia mārama pai ngā ākonga i te āhuatanga o ngā whakaaro matua.
6. I roto i ngā rōpū, ka matapakihia e ngā ākonga ngā kōrero kua tohua e rātou, me te whakamārama he aha te take i tīpako ai rātou i aua kupu me aua whakaaro. Mā ngā ākonga anō e whakatau ngātahi ngā kupu me ngā whakaaro e tino whai take ana. Me taurite te āhua o ngā rōpū.
7. Kia mutu i ngā rōpū te mahi ki te waitohu i te tuhinga, me whakawhāiti i ngā kōrero ki te rārangi kotahi (e rua rānei) mō ia kōwae.
8. I nāianei ka hoatu nama te kaiako ki ia tangata i roto i te rōpū, mai i te 1 ki te 4/5 (kei te āhua tonu o te rōpū). Ka whakarōpū anō ngā ākonga mā ā rātou nama (hei tauira, ka noho ngātahi rātou e pupuri ana i te nama rua).
9. Ka noho ia tangata o aua rōpū hou hei puna mōhiohio mō tāna ake kōwae, ā, ka riro māna ngā kōrero e whakamārama atu ki ana hoa.

Nā wai tēnei i tuhi?

He Whakamārama (an explanation):

In te ao Māori it is culturally appropriate to introduce yourself to someone you haven't met before in order to establish a relationship and connect through whakapapa, whānau, and/or tribal affiliations. This practice enables Māori to position themselves and/or relate to the new person appropriately. Similarly, this activity encourages students to acknowledge the authors of a text as people, rather than as abstract, anonymous and objective figure. 'Nā wai tēnei i tuhi?' allows students to recognize the person/people behind a text - their background, cultural context and purpose for writing. This activity enables students to critically think about the credibility of the ideas presented in the text, rather than assuming anything in print or on the internet is the truth or factual.

Whāinga (aims):

- To become familiar with authors and their texts;
- To understand the relationship between the author (i.e. cultural background, social context) and the ideas they are presenting in the text;
- To critically think about the author's purpose, and the credibility of the text.

Ngā Tohutohu (Instructions):

1. The teacher should select a text that is relevant to the content of the course, but may be vague, confusing and/or written from a different context.
2. The teacher will model finding the answers to the some of following questions (some of the answers may not be in the article itself):
 - Nō hea te kaituhi? (Where is the author from?)
 - Ko wai tōna iwi? (Who is their tribe or people?)
 - He aha tana mahi? (What do they do?)
 - He aha te ingoa o te tuhinga? (What is the title of the article?)
 - He aha te take o te tuhinga? (What is the purpose of the article?)
 - He aha tāna e tohetoe ai? (What is their argument?)
 - He aha ngā mea e tautoko ai i ōna whakaaro? (What and/or who supports this argument?)
 - Kei te whakaae koe ki tana kōrero? He aha ai? (Do you agree with their argument? Why/why not?)
3. In pairs, the students will complete the remaining questions (not modelled).
4. Encourage students to discuss their responses, and reflect as a class on the reasons why it is important to critically think about the text in relation to the author.
5. Assign a new text to the students, in pairs work through 'Nā wai tēnei i tuhi?' questions and discussion.

* 'Nā wai tēnei i tuhi?' is an adaptation of the AVID strategy 'Questioning the author' from AVID Postsecondary Strategies for Success (Custer, 2001, pp. 195-197).

Nā wai tēnei i tuhi? (Māori version)

He Whakamārama:

I roto i te ao Māori he tikanga te whakawhanaungatanga, hei tūhonohono i ngā herenga ki waenganui i ngā tāngata. Ko tēnei tikanga e ārahi ana i te tangata ki te whai wāhi me te whai hononga. Anō rā, he mahi e akiaki ana i ngā ākonga ki te whai whakaaro ki te āhua tonu pea o te tangata i tuhi ai i ngā tuhinga. Ko tēnei mahi, 'Nā wai tēnei i tuhi?' e āwhina i ngā ākonga kia āhukahuka ko wai tērā kei muri i ngā kupu. Ka whai wāhi ngā ākonga ki te arohaehae i ngā whakaaro i roto i ngā tuhinga, atu i te whakapono noa iho ki ngā kōrero ka puta i ngā pukapuka me te ipurangi.

Whāinga:

- Kia waia haere ki ngā kaituhi me ā rātou kōrero;
- Kia mārama te hononga o te kaituhi (nō hea ia, tana whakatipuranga) ki ngā whakaaro e whakaputa ana ia;
- Kia arohaehae i te aronga me te kounga o te tuhinga.

Ngā Tohutohu:

1. Me whiriwhiri te kaiako i tētahi tuhinga hou (tērā pea nō horopaki kē) e whai pānga ana ki te kaupapa.
2. Mā te kaiako e whakatauirā atu me pēhea te kimi whakautu ki ngā pātai kei raro iho nei e pā ana ki te tuhinga hou:
 - Nō hea te kaituhi?
 - Ko wai tōna iwi?
 - He aha tana mahi?
 - He aha te ingoa o te tuhinga?
 - He aha te take o te tuhinga?
 - He aha tāna e tohetoe ai?
 - He aha ngā tūāhuatanga e tautoko ai i ōna whakaaro?
 - Kei te whakaae koe ki tana kōrero? He aha ai?

3. Kia takirua ngā ākonga ā, mā ia takirua e whakaoti ngā pātai.
4. Me akiaki i ngā ākonga ki te whakawhitiwhiti kōrero mō ā rātou whakautu, me te whakaaro huritao anō hoki hei akoranga ki te hua o te arohaehae i te hononga o te tuhinga ki te kaituhi.
5. Hoatu tētahi atu tuhinga hou ki ngā ākonga, me mahi takirua anō ki te whakautu i ngā pātai.

Socratic Seminar

The Socratic seminar falls within the Inquiry area, and aims to promote deep and critical thinking. Named after the Greek philosopher Socrates, whom valued more highly the ability to 'think for oneself' than knowing the 'right answer', the Socratic method encourages an inquiry-based dialogue amongst students based on "asking and answering questions to stimulate critical thought and illuminate ideas" (Custer et al., 2011, p. 101). In short, the Socratic seminar involves posing a question based on something the students are reading or studying. The students arrange their chairs in a circle and participate in a dialogue with each other according to the Socratic Seminar rules (see Custer et al, 2011, pp. 101-112 for more details). One of the staff members used the Socratic Seminar activity in the Ngā Toi class. She made the following comment:

I think the best thing about that was it [Socratic Seminar] really focused them in. Rather than having all this conversation about all sorts of other things, I wanted them to focus on the techniques and the style that the artist used and so it really did, it was really useful in focusing them in. Like, they were quite clear about what it was they were talking about and what they were looking for in the work (Kaiako, Tai Tokerau campus).

One of the key outcomes of experimenting with the Socratic Seminar was a more purposeful, focused and engaged discussion. Staff had varying levels of success with this activity, often dependent on the course content, class and facilitation. In the end, we did not adapt this Socratic Seminar as an exemplar, because of its complex nature and multiple parts. Rather, staff were encouraged to carefully read the detailed explanation and instructions (see Custer et al., 2011, pp. 101-112), and adapt the parts most relevant and useful to suit their classroom context. While this activity also felt new and quite foreign to the staff, maintaining the integrity of the name 'Socratic Seminars' clearly posits its cultural origins and indicates its intent.

Writing and Speaking to Learn

The ability to be articulate in English and/or te reo Māori is identified by students in Māori ITE programmes as a key academic challenge (Hōhepa et al., 2014). AVID also recognises that oral and written communication is central to academic success (Custer et al., 2011); both are fundamental to learning, confidence and self-expression in the tertiary context. The inability (or perceived inability) to both speak and write has a direct impact on the student-teachers' progress at university and in their professional field. Inextricably linked to reading, inquiry, listening and collaboration, AVID presents 'writing and speaking to learn' activities to address "common student writing issues as well as easily implementable steps to follow for any instructor interested in supporting student writing" (Custer et al, 2011, p. 26).

Writing for purpose

Akin to 'reading for purpose' in the previous section is 'writing for purpose'. In the online survey conducted in this project, writing in English and Māori was one of the aspects of academic learning that students felt least confident about. Writing was identified as more difficult than reading in both languages, yet writing is a fundamental skill required in the Māori-medium ITE programme and beyond in the profession of teaching. AVID provides a number of strategies to promote better writing, including 'Quickwrites' (informal free writing activity in a specific amount of time in response to a prompt), scaffolded writing activities, and analysis of a writing prompt (e.g. essay or assignment question). This strategy also received a positive response from staff and students. One staff member explains:

Writing for university purposes, like how to break down a question, what are the key words in a question, you know ... like the critical reading strategies. It seems to me it doesn't matter what year they are. These are some of the things that we have taken for granted like paragraphs, from post grad right through, they seem to really engage with it [strategies] and really enjoy it (Kaiako, Tai Tokerau campus).

Writing strategies, as AVID recognises, are not unconnected to other skills in particular, reading and critical thinking. The inability to write (in an academic sense) is often because the student is struggling with the subject matter, their purpose for writing and the audience. Therefore practicing writing albeit indirectly was often seen by staff as part of all the activities. One staff member makes the following comment:

It's really hard to pinpoint the [writing] thing because it's kind of more of a collective, it's just better teaching practices. So like I said the KWL [Know, Want to know, Learned] tables, Quickwrites, collaboration kind of things . . . what else have we done, we've done so much. We have debates and we've had kind of a whispering chairs and stuff like that. I think it's like it's all the strategies that pulled together to make a cohesive, supportive space (Professional staff, Epsom campus).

One of these writing strategies based on AVID's Quickwrite, it is called 'Tuhituhi Mai' and features as the fourth exemplar and is explained in detail here.

Tuhituhi Mai (Write)

He Whakamārama (An explanation):

The aim of this activity is to engage students in writing in an informal and spontaneous way, as a precursor to more structured writing. Often students can feel inhibited by their lack of confidence in academic writing in English and/or te reo Māori. This strategy helps students to write without fear of judgment from their peers and/or teacher. The low-stakes environment lessens student anxiety and enables them to practice writing. This activity emphasizes the importance of clarifying their ideas, rather than focusing on academic writing style and grammar.

Whāinga (Aims):

- To reflect and respond to content covered in a lecture or reading;
- To practice articulating their ideas in writing in English and/or te reo Māori.

Ngā Tohutohu (Instructions):

1. This activity can be used at anytime during the class. If used at the beginning of the class, it should draw on students' prior knowledge of the topic or issue. For example, "Ki ōu whakaaro, he aha te tino rautaki hei tautoko i ngā tama Māori kia eke ai rātou i roto i ngā kura tuatahi?" or "In your opinion, what would be the most effective strategy to raise Māori boys' achievement in primary schools today?"
2. Students are given a short time in which to write their responses (approx. 5 minutes depending on the nature of the question or prompt), and are informed that their work will not be read by anyone else. There is no talking during this activity.
3. At the end of the allocated timeframe, students can be asked to either:
 - In pairs or small groups, share their written ideas. This aims to stimulate further ideas before engaging in the course content.
 - Put their writing aside, and return to it towards the end of the lesson or week, after they have engaged in the course content. An opportunity can be provided to edit, rewrite, change or extend their initial writing. Again this follow up activity would follow the same 'Tuhituhi mai' format.
 - Journal this piece of writing as part of a collection of 'Tuhituhi mai' activities, in order to track the development of ideas as part of being a reflexive teacher and learner.
4. If 'Tuhituhi mai' is used as a regular writing activity, the teacher could periodically ask students to select a specific 'Tuhituhi mai' piece to be developed for feedback for a particular purpose, such as clarity and logical development of ideas or breadth of understanding.

* Tuhituhi mai is an adaptation of a Quickwrite activity, from AVID Postsecondary Strategies for Success (Custer et al., 2011, pp. 27-28).

Tuhituhi Mai (Māori version)

He Whakamārama:

Ko te whāinga o tēnei mahi ko te whakahiko i ngā ākonga ki ngā mahi tuhituhi (ōpaki nei), hei tīmatanga ki te tuhituhi ōkawa. I ētahi wā ka āwangawanga ngā ākonga nā te ahaaha ki te mahi tuhituhi mātai i roto i te reo Māori me te reo Ingarihi hoki, ā, ko tēnei mahi he mea āwhina i ngā ākonga ki te tuhituhi noa me te kore āwangawanga ki ngā whakawā a ō rātou hoa, a ngā kaiako rānei. Ko te tūmanako, ki te kore te kaiako e whakawā, kāore te ākonga e anipā, ā, ka ngāwari noa te whakaharatau i te mahi tuhituhi. Ko tēnei mahi e aro ana ki te whakamāramatanga o ngā whakaaro, kua ko te aro noa ki te kārawarawa me te tuhi ā-mātai nei.

Whāinga:

- Ka whakaarohia ngā take i whakatakotohia ai i te kauhau, ā, ka whakahoki kōrero;
- Ka whakaharatau ki te whakaputa i ō rātou whakaaro mā te tuhituhi ki te reo Ingarihi, ki te reo Māori rānei.

Ngā Tohutohu:

1. Ka taea te whakamahi tēnei taumahi i roto i te akoranga i ngā wā katoa. Mehemea ka whakamahia i te tīmatanga o te akoranga, me aro tuatahi ki ō rātou mōhiotanga kē ki te kaupapa, te take rānei. Hei tauira, "Ki ōu whakaaro, he aha te tino rautaki hei tautoko i ngā tama Māori kia eke ai rātou i roto i ngā kura tuatahi?"
2. Ka waiho ngā ākonga ki te tuhi i ā rātou ake whakautu (kia rima mineti pea, kei te āhua tonu o te pātai), ka whakamōhio atu hoki e kore tētahi atu e pānui ā rātou kōrero. Kia kua tētahi e kōrero i tēnei wā.
3. Hei te mutunga o taua wā, ka aro atu ngā ākonga ki te:
 - mahi takirua, takitoru rānei me te whakawhiti whakaaro mō ngā kōrero i puta. E tūmanakohia ana, mā taua mahi ka puta he whakaaro anō i mua tonu i te uru atu ki ngā mahi o te hōtaka.
 - waiho ā rātou tuhinga, ka hoki anō i te mutunga o te akoranga, te wiki rānei. Ka whakarite i te wā ki te whakatika, te whakarerekē rānei i ā rātou tuhinga. Ka whai anō i te tikanga o te 'Tuhituhi mai'.
 - kohia ngā tuhinga hei wāhanga o te 'Tuhituhi mai' (o ia ākonga), kia kite i te whanaketanga o ngā whakaaro ki te tū o te kaiako me te ākonga.
4. Mehemea ka whakamahi i te 'Tuhituhi mai' i ia te wā, tonoa ngā ākonga kia tuhi tētahi tuhinga motuhake kia whai wāhi ki te whakahoki kōrero mō tētahi take ake (arā, ko te māramatanga me te whanaketanga o ngā whakaaro).

Of all the writing strategies, one of the most popular and practical activities was the Cornell Note-taking system. Originally developed at Cornell University in 1949, Cornell note-taking has become a cornerstone AVID strategy. Based on research on memory and learning theory, AVID describes Cornell note-taking as "much more than just a way to record information. Cornell notes is a complete system that takes the students through the cycle of learning – questioning, summarising, reflecting, reviewing and assessing – and incorporates all WICOR strategies" (Custer et al, 2011, p. 34). Again, note-taking is an essential skill at university that has often been taken for granted by staff. In this project, staff found that teaching note-taking in this way made every step purposeful and explicit. One staff member explains:

Cornell [note-taking] is the big one I would say for me. It's just a process . . . but because we just assume that students have good note taking strategies, like even when I went back to my own study myself I just wrote madly at every lecture, and just took down every 'a', 'the', 'and'. So now . . . the students come back to me and have said, 'Because we used that strategy, I get to the exams now.' And I am really worried that they are not worried, so I start stressing because they are actually not freaking out. So that is a really amazing kind of thing (Professional staff, Epsom campus).

So popular was the Cornell Note-taking system that the staff and students produced a Māori language version of the

Handout. As with the approach to Socratic Seminar, neither was the Cornell Notes-taking system was not adapted; rather the student handout was translated and developed into a book/notepad for use in students' classes. All instructions remain the same as in AVID's system and therefore are not included here (See Custer et al., 2011, pp. 34 -55).

However, student note-taking is only part of the Cornell strategy, the other part relies on the teacher linking it to learning. For example, the teacher should begin the class with the purpose of the lecture/class, such as a creating an essential question and/or expected learning outcome. The teacher would also provide time in class for group processing, discussion and independent summarising. In reality, the professional staff often taught the note-taking process and academic staff implemented as they could. Unfortunately, the teachers were not able to follow through with the Cornell system, usually due to the time pressures involved in getting through the course content. A professional staff member explains:

My challenge was that the whole concept [of AVID] was to be this kind of wraparound programme right, and I was doing it hard and I loved it but I think I was still seen as a tack on. Here I am teaching about Cornell and I need the lecturers to give the essential question and I need them to be checking on their summary, and I need them to be supporting me and it's the disconnectedness. The other thing is lecturers I felt came back invigorated, 'Oh I love AVID, I want to do this', and then as soon as it got hard they went fall back into their default lecturing style, which completely defeated what I was trying to do. So here I am presenting all this stuff... And so the inconsistencies were really hard I felt (Professional staff, Epsom campus).

For optimum success, Cornell note-taking in particular, required both students and teachers to understand and be actively committed and engaged in the teaching and learning process.

Community building activities

An important part of the AVID approach, that falls outside the 'Writing and speaking to learn' and 'Inquiry' sections, is 'Building the community' amongst the teachers and students, and among the students themselves. Like much of the research in Aotearoa New Zealand that advocates for the development of relationships between teacher and students (Curtis et al., 2012; Hohepa et al., 2014; McMurchy-Pilkington, 2013) and high expectations (Tahau-Hodges, 2010), AVID too values and begins with these things. AVID states "Despite the many challenges and ever-changing environment, one tenet remains constant: **the best way to communicate high expectations, demand rigour, and offer strong support is to build relationships with and among students** (original emphasis, p. 11). As well as strategies that build relationships, AVID provides activities to sustain relationships as a community, including developing social contracts that create explicit expectations, a lesson structure, and collaborative learning environments.

The staff identified that the whanaungatanga processes within the programme already provide ways of establishing connections amongst students and with staff members. These relationships meant the students and teachers are operating within tribal, whānau and hapu relationships, as well as tuakana-teina, as whaea, matua and so forth. However, the staff were able to incorporate some of the community building activities to enhance the students' connectedness as learners. Two different staff members talk about the usefulness of developing a teaching-learning contract:

So at the very beginning we did some of that community building stuff which was helpful, that was really useful, especially for Ngā Toi. We did like a kawenata (covenant), because they have to do things that are outside their comfort zone, like dance and drama and that sort of thing. Even though we sort of twisted around to do it in our own way a lot of the times, I found it useful. And the students found it useful too because they started off the semester knowing what the expectations were and that actually they have to participate. And every now and again we would get one that would say, 'Oh Whaea, I can't, oh I couldn't possibly do that!', and the rest of them would say, 'Yes you can, that's what we said we were going to do.' Yeah so it was quite good. (Kaiako, Tai Tokerau campus).

Then we do this activity from AVID, page 12, around finding 'A most unusual connection', which I call 'He hononga ki', and that is just around them getting to know each other a bit better. And then they get into groups and we

do the, what they call here developing a social contract. I called it 'Tikanga mō tā tātou akoranga'. And a bit of an explanation, get them to do the quick write about what encourages their learning, those sorts of things, what an ideal classroom looks like, brainstorming around teacher activities that help them learn and so on, all those questions that are already in the book. And I've got Māori [words], I put it up on PowerPoint with Māori words for the AVID ones. And they work in groups .. and then we save them ... so that we start the year with these principles that they set up themselves (Kaiako, Epsom campus).

Staff who used community building activities were able to build relationships with and between students as a community of learners, as opposed to whanaungatanga relationships based on personal and whakapapa connections. Furthermore, it became more apparent as AVID activities were used, that while the students might have strong whanaungatanga relationships, these did not necessarily mean that they actively engaged in learning conversations or activities in the classroom. One staff member articulates this idea:

I think they are two different things: having good whanaungatanga and being able to participate in group activities - they are quite different things. Participating in group activities, it's something we have to learn, and perhaps that's what we need to teach them as well. Because we can have one group where we are doing a brain storm and we'll put up their questions and yet one group will not understand that fully and not do it properly, whereas another group will because they have had experience of it before or prompting and pushing to get it clear, make it clear. It depends on the people and the experiences they have had, maturity, learning and the teacher facilitating so it's clearer. I don't think that simply knowing each other means that they are going to work well in groups (Academic staff, Epsom campus).

A collaborative approach to learning activities was a feature of AVID, and while some aspects aligned to Kaupapa Māori principles such as whānau or whanaungatanga, they were different in intent, cultural orientation, and purpose.

The development of a social contract activity also highlighted the difference between whanaungatanga relationships and effective working and professional relationships. For example, one staff member referred to a situation where the class contract enabled a student to remind their classmate of their responsibilities as learners, without jeopardising their whanaungatanga relationship. The kaiako said:

One student had been spending a lot of time helping another student who had missed a lot of classes. It got to a point where she felt like she was putting in more effort than the other student who was asking for help, and it was taking her away from her own study. She was then able to say to her classmate, "remember in our kawenata we all agree that we have to take responsibility for our own learning, so you'll need to do your work yourself". It was a way through for her, without feeling bad (Kaiako, Tai Tokerau).

The AVID adapted contract developed in class helped in mediating between whanaungatanga expectations and professional responsibilities. The contract helped create and clarify expectations, roles and responsibilities in this learning community environment. The contract was developed in a way that was consistent with tikanga Māori, with the aim of keeping everyone safe, accountable and engaged in learning. 'He Kawenata Ako' appears as the fifth exemplar below and is an adaptation of AVID's 'Developing a Social Contract' activity.

He Kawenata Ako

He Whakamārama (an explanation):

This activity is designed to take place at the beginning of the course to ensure students and the teachers are clear about teaching and learning roles, responsibilities and expectations. He Kawenata Ako should follow whakawhanaungatanga within the class, so that students already feel connected and comfortable with each other. Moreover, this activity shifts the relationship with each other, and perhaps the teacher, from the whanaungatanga (familial and personal relationships) to more of a professional working relationship as a student teacher. While this activity might appear to be basic, it also recognizes that many of the students are the first in their family to undertake tertiary education, and may be unsure of what to expect and how to navigate the tertiary classroom and institution.

Whāinga (aims):

- To define the roles and responsibilities of learners and teachers within the course as a 'whānau' or learning community;
- To create a safe learning environment, where students feel supported to speak and be Māori, are confident to ask questions, express themselves and actively engage in the course;
- To clarify expectations and consequences if the kawenata ako is broken.

Ngā Tohutohu (Instructions):

1. Teachers should explain the purpose for collectively developing a kawenata ako for the course.
2. Teachers will share the whāinga (aims) of this activity with the students. This process also models good teaching practice.
3. Teachers pose the following questions:
 - What are the roles and responsibilities of students and teachers?
 - What does a safe and supportive learning environment look/feel like?
 - What are the consequences if the kawenata ako is broken?
 - What strategies do we have for dealing with conflict?
4. Students spend a few minutes independently reflecting and/or writing their initial responses to the above questions.
5. Each of the above questions is written on a large poster-sized piece of paper. These four questions are placed around the room. The class is divided into four groups and allocated a question to begin with.
6. Each group records on the sheet their responses to the question. They have 10 minutes to respond.
7. Each group rotates to the next question reading carefully through the question as well as the response/s of the previous group/s. The new group will add their thoughts and ideas to the question, as well as the response of the previous groups.
8. Continue this process until each group has responded to all questions.
9. Students have time to reflect collectively through a whole class discussion.
10. The teacher collates all student responses and creates a master list. Students and the teacher need to reach agreement about which statements are most important to the class in relation to each question. To gain consensus:
 - The master list for each question is presented to students.
 - In groups, students decided which are the 4-5 most important statements in relation to each question.
 - The teacher collates these, then presents them back to the class.
 - Students discuss the statements until they reach consensus.
11. Once a final list has been completed and agreed on by all, including the teacher, students are asked if they agree with the following statements:
 - Kua rongo aku taringa, kua mārama (I have heard and understand)
 - Kua rangona aku kōrero, kua mārama (I have been heard and understood).
 - Kei te tautoko au i te kawenata ako nei (I support the kawenata ako).
12. The mana of the kawenata ako is activated by the signing of the student's names, and upheld through regular monitoring, ongoing discussions and review. The kawenata ako is a living document that needs to be enforced by all to be most effective.

* He Kawenata Ako is an adaptation of AVID's 'Developing a Social Contract' activity (Custer et. al., 2011, pp. 13-15) and 'World Café' (ibid., p. 140).

He Kawenata Ako (Māori version)

He Whakamārama:

Kua whakaritea te mahi nei mō te tīmatanga o te tau, kia noho mārama ai ngā ākonga me ngā kaiako ki ngā tūmomo āhuatanga ako, tae noa ki ngā whāinga me ngā haepapa o te akoranga. Me whai ake te Kawenata Ako i ngā mahi whakawhanaungatanga a te karaehe, kia noho haumaruru ai ngā ākonga katoa. Waihoki, ko tēnei mahi he whakarenarena rawa i ngā whātau mahi ki waenganui i te hunga ako me te kaiako ihupuku, mai i te hononga ōpaki ki te hononga ōkawa. Ahakoa he māmā noa iho te mahi whakawhanaunga ki a tātou te iwi Māori, e whai hua ana anō hoki te whakawhanaungatanga hei āwhina, hei tautoko hoki i ērā o ngā ākonga e uru tuatahi mai ana i ō rātou whānau ki te whare wānanga.

Whāinga:

- Kia tautuhi i ngā mahi me ngā haepapa o te ākonga me te kaiako i roto i te kaupapa ako hei whānau ako, hei hāpori ako rānei;
- Kia whakaritea te karaehe hei wāhi haumaruru, kia rangona e ngā ākonga Māori te manaakitanga, ā, kia tū kaha, tū māia me te kore āwangawanga ki te whakaputa pātai, te whakawhiti whakaaro hoki i roto i ngā mahi o te akoranga;
- Kia whakamāramahia ngā tūmanako, tae atu hoki ki te tukunga ina kāhore te Kawenata Ako e whakapūmautia ana.

Ngā Tohutohu:

1. Mā ngā kaiako e whakamārama te tikanga o te noho ngātahi ki te whakarite i te Kawenata Ako mō te akoranga.
2. Mā ngā kaiako e whakamārama ki ngā ākonga ngā whāinga o te mahi nei. He tauira whai hua hoki tēnei momo tukanga mō rātou hei kaiako.
3. Mā ngā kaiako e pātai atu ki ngā ākonga:
 - he aha ngā haepapa o ngā ākonga me ngā kaiako?
 - pēhea nei te āhua o te karaehe haumaruru?
 - he aha te tukanga mēnā ka whatia te Kawenata Ako?
 - he aha ngā rautaki ina ka puta he raruraru?
4. Mō tētahi wā poto me whai whakaaro, me tuhi whakaaro rānei ngā ākonga mō ngā pātai o runga ake.
5. Ka tuhi i ia pātai ki tētahi pepa nui, ka waiho ki ngā kokonga o te akomanga. Ka whakarōpūtia ngā ākonga kia whā ngā rōpū, ā, ka whakautu ia rōpū i tētahi o ngā pātai.
6. Mā ia rōpū e tuhi ki te pepa ō rātou whakaaro e pā ana ki ngā pātai, kia tekau mineti te roa.
7. Ka huri haere ngā rōpū ki ia pātai, kātahi ka pānui i te pātai me ngā whakaaro o te rōpū i tuhi whakautu ai i mua i a rātou. Kātahi ka tāpiri hoki i ō rātou whakaaro ki ērā kua tuhi kētia.
8. Haere tonu tēnei mahi kia tae atu ia rōpū ki ia pātai.
9. Ka whai wā ngā ākonga ki te whakawhiti whakaaro.
10. Mā te kaiako e whakawhāiti ngā whakaaro, ka whakarite he rārangi matua. Me whakaae ngātahi ngā ākonga me te kaiako ki ngā kōrero o ia pātai e whai pānga matua ana ki a rātou. Kia whai whakaaetanga:
 - Me whakarite he rārangi matua mō ia pātai hei whakaatu ki ngā ākonga.
 - Mā ngā ākonga (i roto i ngā rōpū) e whakatau ko ēhea ngā kōrero matua o ia pātai (kia whā ki te rima).
 - Mā te kaiako e whakakao mai i aua kōrero matua, kātahi ka whakaatu ki ngā ākonga.
 - Mā ngā ākonga e whakawhiti whakaaro e pā ana ki ngā kōrero matua, kia whakaae ngātahi te katoa.
11. Ka mutu te rārangi whakamutunga me te whakaae mai o te katoa (tae atu hoki ki te kaiako), ka pātai ki ngā ākonga mehemea e whakaae ana rātou ki ēnei kōrero:
 - Kua rongu aku taringa, kei te mārama
 - Kua rangona aku kōrero, kua māmāmahia
 - Kei te tautoko au i te Kawenata Ako nei

12. Ka whai mana te Kawenata Ako i te hainatanga o ngā ākonga, ā, ka mau tonu, ka hoki atu, ka arotake tonuhia. Ki tā te Kawenata Ako he mea ora, nō reira me whakapā atu i ia te wā kia whai mana haere ake nei.

Another section of the AVID strategies that was particularly useful, was the section dedicated to helping students to be better organised. Like the 'He Kawenata Ako' activity that clarified expectations in the learning environment, AVID's organisational strategies (see Custer, 2011, pp. 143-159) support students to better manage the demands of a tertiary programme. Strategies that enabled students to establish priorities, manage their time, plan for assignments and practicum, and organise their materials, etc, supported the work that Academic Māori Student Support Services were already doing. However, staff noted how useful the AVID explanations, guidelines and handouts were. These materials were not formally adapted, but used to support initiatives such as wānanga and existing activities that were already in place.



The value of the adapted AVID strategies

In general, the staff found the strategies very useful, and while some of strategies were not new, for other staff it was their first introduction to these strategies especially those staff who had not been teacher trained.

It's definitely a good, [AVID] has really good strategies (Kaiako, Epsom campus).

I was doing stuff like that already, but you know what AVID does is gives me the strategies to maybe communicate it a bit better (Professional staff, Epsom campus).

So when I went to the AVID programme I think some of the things that were really significant for me is that there were a lot of actual teaching strategies that I didn't necessarily know or have experience in. The areas they were talking about, critical reading, writing, inquiry, organisation has resonated very much with what we in the Library and Learning Services know are key skills, and without them students are really struggling. And it's a message that the library has been trying to get across with varying degrees of success (Professional staff, Epsom campus).

Staff were also able to successfully incorporate AVID strategies with other classes and groups, regardless of the discipline and course content.

I did a workshop with them late in the semester. It was part of a course that [X] ran for them and I just did a workshop on like reading exam questions and assignment questions and looking for keywords and all that sort of stuff. And I got the feedback forms and they really appreciated that, and that was drawing from a lot of the AVID stuff (Kaiako, Tai Tokerau campus).

The other thing we also do is we make the students teach other students. We have PE in there and social work and all sorts of subjects, and they will be doing their particular subject and they will have to get up and teach. You will be surprised at how engaged the other students are, they are just wanting to learn because it's so engaging and it's clever and using acronyms and imagery and you know all that sort of stuff (Professional staff, Epsom campus).

Furthermore, staff and students recognised the activities were transferable for students themselves to use in the primary school classroom. Some staff thought this provided both an effective learning strategy for students (at tertiary), and modeling of an effective teaching strategy for the classroom.

It needs to come back to what our students actually need and how are we going to deliver that. Obviously there is an enormous amount about te reo and building their confidence in that area, and all the stuff about learning to teach . . . I actually did a couple of AVID strategies in [a particular course] and got some evaluations . . . and some of the evaluations I got back was that they like learning the strategies themselves, so they could use them in their own teaching. And I think that that was a really good outcome. So I think we need to go back and say what do our students need. I think they will see the value of something that they can also replicate themselves (Professional staff, Epsom campus).

If carefully planned, introduced and facilitated, staff found that some of the strategies were a valuable resource, enabling them to teach better and more fully engage students in learning.

Professional development on teaching at tertiary

An important part of this project, and one of the first motivators that staff commented on, was the opportunity to investigate AVID through participation in AVID professional development training. Of the nine staff involved in the adaptation, implementation and research of AVID, only one staff member had undertaken any previous preparation in tertiary teaching. This particular staff member was not formerly a teacher in school, and the tertiary teaching training he had participated in occurred at the beginning of his career at university, more than ten years earlier.

Although some of the other staff were either primary or secondary-level teacher trained, they had not had any professional development beyond attending short optional university seminars. Most staff assumed teaching at university meant 'lecturing' as they themselves had experienced as students.

The two comments about the AVID training that follow are indicative of staff experiences:

The AVID training was useful. Because a lot of the strategies are similar to primary school teaching strategies that you use . . . The thing I found most useful was that it sort of showed me how I can use those strategies in a tertiary setting. When I moved into tertiary from primary, I kind of thought 'Oh we're teaching adults now, we kind of have to leave those strategies behind'. Yeah, it was useful in terms of that - some of the activities and things are similar to what we do in primary school and just adapting it to suit adults (Kaiako, Tai Tokerau Campus).

What it did was it affirmed what I was doing well, but it also reminded me not to forget about good teaching practice . . . When you get to university you sort of feel like you have to lecture and kind of get the student to receive information through osmosis. And so [AVID] really gave me a lot of strategies that I can incorporate on a daily basis. And also what it did was it really resonated with the Māori side of things like the collaboration . . . and it just lent itself normally and naturally to what I do. So that was really good. It just reaffirmed that sort of stuff (Professional staff, Epsom campus).

The AVID training also served as an opportunity for staff to engage with each other as Māori staff and/or staff working in the Māori-medium programme specifically around teaching and learning, a rare opportunity at work. The staff noted that the AVID strategies confirmed good teaching practices (often previously used at primary or secondary schools) and gave the staff more confidence to use these strategies with their classes at tertiary level, rather than merely 'lecturing' students. One staff member said:

[AVID] gives you strategies to improve your delivery and actually help enthuse. I became more enthusiastic about teaching because I could see ways to make it more exciting and interesting for the students and myself (Kaiako, Epsom campus).

As noted above, the AVID training not only provided a suite of explicit pedagogies, explained (with research) and modeled, but also inspired staff about teaching.

Academic and professional staff teaching collaboratively

Another unanticipated outcome of the project was the benefits of professional and academic staff working purposefully together in learning, teaching, and research. Professional staff, in particular, emphasised that this approach to improving student success was fairly uncommon, and this was an exciting, inclusive initiative. An ako approach to the project saw the relationships between academic and professional staff (and students) as critical; one could not exist without the other.

I felt inspired actually and that was partly I think just learning new things myself, but also being part of a group that was actually talking about teaching and learning, and also being part of a group with academics in it talking about teaching and learning. There wasn't this divide and the sense that the academics do this bit and the professional staff do that bit because really we are all paddling the same waka. We have to be paddling the same waka. So I felt quite inspired. I came back on quite a high both times So it was energising (Professional staff, Epsom campus).

And just not seeing this [student support services] as a tag on, not seeing it [academic learning] as two separate things, 'cause there is this real mentality I think that professional staff and academic staff need to live in these two separate worlds. But for it to work really well, if you just got rid of that division and those titles and . . . if you put the student as the focus, it doesn't matter if it is professional staff or academic (Professional staff, Epsom campus).

The roles of professional staff and academic staff were equally valued in endeavours to improve the teaching and learning of students.

Most importantly, staff believed a more collective approach to working, in which the work of academic and professional staff was better integrated, would make a real difference to improving students' learning.

One of the things that very, very much interested us was the coming together of academics and professional staff within the context of classroom teaching and curriculum. Because we know well, and there is research all over to back it up, if you offer extracurricular skills-based stuff to students that's not very effective. What is effective is in-class, woven in, assessed, and everybody on the same page, so the academics modelling, teaching, the professional support staff are doing the same things, it's all interwoven. And it seemed to me that AVID was talking about those kinds of ways of improving capabilities of students to learn at academic levels (Professional staff, Epsom campus).

I am absolutely convinced about [academic and professional staff working together]. There isn't a very high level of awareness I think of that kind of integrated approach to those kinds of capabilities in literacies. We see a lot in the library when students will bring in an assignment, and not so that we can help them with the assignment - it's usually something about referencing. But you can see they haven't got the question or they are trying to find stuff and they haven't been able to deconstruct the question (Professional staff, Epsom campus).

As a result of academic and professional staff not only talking about the content of their course but the pedagogies they might use to deliver them, enabled professional staff (in particular) were better able to align their support to the students' needs. For example, the subject librarian (in collaboration with the academic course lecturer) was able to provide selected activities not only aligned to the content of specific courses but also at the appropriate time during the course, supporting the students to better understand course material or complete assessments tasks.

The challenge of sustaining new strategies

Despite the usefulness of AVID strategies, one of the most common comments from staff was the challenge to keep the momentum going and sustain the commitment to using the strategies. The following comments indicate this difficulty.

There were a lot of very useful activities but I'd really like to have more time, more workshops to keep those activities fresh in my mind because you get so busy once you start teaching. You are full of enthusiasm for these processes and strategies we have picked up through AVID but when it comes time to teach you actually forget about them, or you mean to incorporate them but you just get caught up with the hustle and bustle of having to complete things within a certain time and it just kind of goes by the by (Kaiako, Epsom Campus).

But like I say, it's just us or me continuing. I've got [these strategies] off pat now . . . I'm well used to them so I will use them again and the readings, the modelling of it, but I need to be using others but because I am not being reminded (Kaiako, Epsom).

It would be good if we had more workshops and then maybe some kind of commitment to practice one aspect and if we meet regularly as we talked about before and we can come back and say look I was able to try this new thing and it didn't work, or I did try it in a different way, it didn't work last time so this time I tried it this way, those sorts of things that we could share (Kaiako, Epsom campus).

Like any new initiative it needs to be sustained to be most effective. Without regular practice and use, the staff struggled to remember the suite of activities and tended to use the activities that they were most familiar with.

There were two key ways the research team attempted to build the momentum and sustainability of the programme. Firstly, the research team collaborated with the Faculty's Associate Dean of Teaching and Learning and Associate Dean

Pasifika to extend the AVID initiative winning an internal university fund. This enabled the growth of a larger community of AVID teachers and learners. Separate to this research project, the AVID strategies were trialed in a large mainstream year one ITE programme with a focus on the tutorials for Māori and Pasifika students. Secondly, through the larger group, we were able to offer regular meetings and workshops that staff could join. While regular meetings and workshops provided another forum for staff, these meetings were only offered at the main campus and did not provide space to discuss specific issues related to Māori-medium teaching and learning. For the Māori staff and research team, it would have been most effective if the whole School (in which the Māori-medium ITE was located) had been committed to an investigation and implementation of AVID. The opportunity to present at conferences was one successful strategy for the research team to continue to critically and collectively reflect on the AVID adaptations, and keep up the momentum.

Part 2: The students' voices and experiences

In contrast to the staff experiences of AVID, the students' voices speak more generally about their experiences of teaching and learning clearly located within the Māori-medium ITE setting. While students were aware of the research project, they were unaware of the specific strategies that were being trialed and implemented. Students were not asked to directly evaluate specific strategies; rather the focus was on their experiences of successful and effective teaching and learning pedagogies, as well as their perspectives on their own academic readiness for the Māori-medium ITE programme, and their aspirations. As a result, many of the students' comments about teaching and learning pedagogy are broad, with many more comments echoing key issues identified in the literature review related to Māori-medium ITE itself, particularly the challenges related to Māori-medium learning in a university setting.

Effective teaching and learning pedagogy

The students shared comments and insights in focus group interviews, hui and wānanga about their views on effective teaching and learning in their Māori-medium ITE programme.

The students identified the following teaching (and learning) strategies as most effective in the classroom:

- Teachers who model good teaching and learning practices (not just teach 'about' them) especially in te reo Māori, e.g. scaffolding, formative assessment, constructive feedback;
- Teachers who are well organised for their classes, provide relevant readings and useful resources, in a timely manner (i.e. prior to class);
- Teachers who set clear expected learning outcomes for each class;
- Teachers who set relevant assessment tasks with self-evident criteria, and show fairness and consistency in their marking;
- Teachers who are able to connect theory to practice (and vice versa), and academic language (Māori and English) to everyday language (Māori and English) for ease of understanding;
- Tasks that actively and purposefully engage students in discussion, and text (reading and writing) with the teacher, and with their peers in class;
- Content that is relevant, particularly the inclusion of kaupapa Māori theories.

The following comments illustrate some of the above points. For example, the ability of the teacher to provide clear instructions, expectations, and explanations was critical for students studying in Māori and English.

A lot of stuff that we learnt was quite hard. It's a whole new [specialist] reo on top of the reo we are already learning, and [the teacher] simplifies everything. He talks to us like normal people, doesn't use all these big flash words or [anything] like that. He breaks it all down so that we have a good clear understanding of everything. And he's very open, so you're not afraid to ask him questions – as opposed to the other lecturers where you kind of sit there and feel like . . . if I ask, I'm going to look like the dummy (2nd Year student, Epsom campus).

I need everything in front of me and clear instruction as to how to dissect it, and what they want out of it from me (2nd Year student, Tai Tokerau campus).

The students were cognisant that they were required to operate within the academic strictures of the programme, and acknowledged teachers who were able to help them to navigate the requirements. For example, the two comments that follow pertain to academic reading (the comments are made in reference to two adapted AVID activities, the second being the 'Āta pānui' activity):

I learnt a lot as far as answering the question clearly in a way that fits academic requirements . . . Answer the question and don't make it harder than what it was . . . So I think I learnt a lot off [the teacher] as far as being quite focused on what was being asked of you in your assignment. And it worked well later on when we had exams as well. It was actually really good for me (3rd Year student, Tai Tokerau campus).

I had a really good academic learning experience yesterday . . . There was only four of us in the class and the reading was split up into four sections and we were given 20 minutes before we had to let the other learners know about the particular topic that we were talking about. So, because I wasn't able to rely on someone else to do the work for me, in those 20 minutes I worked really hard to make sure I got the information required, in order to give it out [to the other groups] (3rd Year student, Tai Tokerau campus).

Regardless of class numbers (in this case small), well organised and planned set activities ensure students successfully interact with a text, and each other, in meaningful and purposeful ways. Students experienced deeper engagement in the activities, which in turn, facilitated better learning.

From another perspective, one that was not explicitly addressed in any of the literature, some students felt that while some of the strategies enabled them to pass their courses, they had not fully engaged with the theories or ideas. These students had developed specific strategies that enabled them to circumvent academic conventions to complete assignments, and achieve a 'pass' grade, but felt it did not necessarily enhance their learning.

The . . . thing I've learnt is that I can actually be successful and not learn anything, which is a sad thing but it's just something I've got real good at in terms of academic success. So you look at the results and you go, 'Far out, he must have learnt heaps!' But I actually didn't learn, I learnt hardly anything, but I just knew how to get the marks. So I suppose I have learnt, I've learnt how to play the game at tertiary level . . . I looked at the criteria, I looked at the question, I asked very specific questions to the lecturer – because I know that they are marking: 'Is dah, dah, dah?' 'Yeah.' Make a note, and then I write my essay or my assignment to that criteria and there it is. But I didn't have to learn a lot, which is sad . . . because I came here to try and learn as much as I can. But everyone said you work smarter, not harder. So I have worked smarter, but my basket is not filling up like I want it to (3rd Year student, Epsom campus).

Well I know what I want to say, and I write it, and then I go looking in the readings for something to support what I've already said or what I already think on a certain kaupapa. So then I just drop the reference in. So I do use them, but I don't read them (3rd Year student, Epsom campus).

The students had mastered the cultural capital and institutional knowledge required to 'succeed' in the tertiary environment and negotiate the academic context, but felt unsatisfied with their learning. Reinforcing the findings of Greenwood and Te Aika (2008) about Māori student success, success for these students was not just about achieving high grades but, in this case, real learning that would enhance their te reo, develop their skills, deepen their thinking and broaden their knowledge.

Māori Academic Student Support

Just as students were collectively able to identify what they considered to be effective teaching in the classroom, they also identified learning practices that contributed to their academic studies outside of the classroom. One of the common themes that emerged from the student data, was the organisational strategies (many of which were informed by AVID) that they learnt from attending wānanga with Māori student support staff.

I'd say a lot of it is balance. Balancing your life with all your mahi and stuff, and I think, as an academic, I'm learning continuously. Everyday I'm learning new things. Coming to uni, all of those resources and tools we have available to us, it helps me to continue learning on my academic path. Just being consistent, organised and prepared (3rd Year student, Tai Tokerau campus).

Also time management is huge. Setting goals and prioritising, just like [X] mentioned. I think I'm a keen learner, [although] sometimes I think I can be a selective listener (1st Year student, Epsom campus).

I don't know if this counts but there's only been one [bad] experience so far and that's almost failing a paper due to too many outside commitments and not enough time, space or energy for my study commitments. It was a pretty tragic experience for me, especially when my original marks were high. That almost became 'O' due to handing in an assignment late. I did pass the paper . . . but only just, and with a lot of stress. I guess the underlying factor to this is time management, and priority and also commitment. If personal or outside-of-study commitments become too overwhelming, it's the studying that will suffer first and become last on [your] list of priorities (3rd Year student, Epsom campus).

In connection to cultural capital, learning organisational skills for academic success was important for students. This up-skilling took place outside of lectures, as part of the initiatives run by the Academic Māori Student Support Services. Many students highly valued the student support initiatives provided, and were quick to acknowledge the work of support services staff, in particular, the strong relationships that they had developed with students, and the positive environment they had created for learning. One student believed that these initiatives were a key factor in the retention of students in the programme.

To be in an environment where you can bounce your ideas off and ask questions without that whakamā, and to see people who aren't specialists in their field still being able to help you . . . Without wānanga there probably wouldn't have been much of a success rate for [X] in our class. Actually some of those who are not here in Year 2 are the ones who didn't come to wānanga, all of them, I think, didn't attend any of our wānanga (2nd Year student, Epsom Campus).

As well as wānanga and other activities, the Māori Academic Student Support Service provides a number of mentors, or Pou Whirinaki; year three students whom support students at the wānanga, as well as providing individual mentoring and assistance. As the title suggests, Pou Whirinaki is a person whom you can lean or depend on. In this project, many of the Pou Whirinaki were also trained in key AVID adapted strategies such as the Cornell note-taking system and 'Āta pānui', and the AVID Organisational strategies, to assist with their work. The following comment illustrates the role of these students, and the significant work that they do alongside their peers.

Pou Whirinaki have gone through the years, and their experience means that that they can draw out of you what is required. With [X] and the engagement that we get into groups, we create learning styles, learning techniques that will help us remember, recall information for exams and for assignments - just like the writing techniques, the note taking techniques, the essay writing. That was huge when we realised in a lecture last year that in the year 2 mainstream, they are still having problems - that should have been resolved in Year 1. But because we had the advantage of doing the wānanga, we were way past that in regards to essay writing (3rd Year student, Epsom campus).

Reinforcing Tahua-Hodges' (2010) research about mentoring, the students recognised the value of the experience and help of the Pou Whirinaki.

The practical skills the support services provide, which extends to library staff, are critical to students' academic success and therefore much appreciated by students.

Last year, [X] the librarian showed us how to research and go onto all these academic sites and . . . basing our assignments on that we could back it all up with this research. It really opened up a whole new world for me and I thought, 'It's not as stuffy, talking about stuff that doesn't affect everyday people' (3rd Year student, Tai Tokerau campus).

Together with the Māori Academic Student Support staff member, the Māori subject librarian has a good knowledge of some of the courses and has developed relationships with students that encourage the students to better utilise the library services. The librarian's close involvement with the program's staff and respective courses, enabled her to better respond to the requirements of students.

Student academic readiness

Student support was highly valued, as many of the students were unfamiliar with the tertiary setting and did not feel academically confident. Given the student cohort demographics show nearly 60% of the students are older than 25 years old, and the mean age of the group is 5 years older than the mean age of student enrolled in the English medium programme – the students in the project were more likely to have been out of school for a long period of time, or away from academic study. As in other Māori-medium ITE programmes, these mature students often found that they required a number of support mechanisms in order to successfully complete their programmes (Hōhepa et al., 2014).

Anything that will help us just better our skills . . . because, for a lot of us, actually it's been awhile since we've been in school. Like some of the guys in our class haven't been in school and they don't know how to write essays and those kinds of things . . . Like, you need to reference like this, and a lot of people don't even know what referencing is (2nd Year student, Tai Tokerau Campus).

A lack of institutional familiarity and understanding – referred to in the literature as lacking 'cultural capital' – also presents a major challenge to these students who are 'first generation' in terms of tertiary education.

Whether it be in English or Māori the academic challenges in my view are exactly the same, especially if you are unfamiliar with how the academic world really works (3rd Year Student, Epsom Campus).

However, the issue of proficiency in te reo Māori (discussed in more depth below) saw students generally feeling more confident in their academic studies in English.

The online survey clearly showed that students feel more confident in English in academic reading, speaking, assessment completion, essay writing and preparedness, than each of these things in Māori. The students reported that they felt the least confident in academic reading and essay writing in Māori.

Echoing the literature about student experiences in Māori-medium ITE, despite the confidence of those students who identified themselves as more fluent in te reo Māori, they still struggled with the academic demands of the programme.

The language and the level of language can be totally overwhelming; the vocab and the way the subjects are delivered from lecturer to lecturer are totally different, both in Māori and English. Māori is my first language and therefore it's easier for me to express my thoughts more fluidly in Māori - but to write and articulate those thoughts at an academic level using Māori academic vocab that doesn't come naturally to my ears, eyes or tongue ... or being able to deliver something that itself makes sense requires a lot more time and careful thought

and consideration than it does in English. Academic English was foreign to me when I started here - so the whole process of understanding complex texts and subjects such as diversity or education psychology, and even language acquisition, I think is more of a challenge in Māori (3rd Year Student, Epsom Campus).

A lack of familiarity with university systems, classroom practices, course content and academic expectations was daunting for many of the students. However, this was compounded by the academic bilingual demands of the Māori-medium ITE context; e.g. specialised curriculum words in te reo Māori and writing essays in an academic Māori genre posed continual academic challenges.

Te reo Māori proficiency

The issue of te reo Māori proficiency and competency was identified by the focus group participants as significant. For some, the variance in their first language (most often English) and second language (most often Māori) abilities was an ongoing concern.

Because my level of Te Reo is not as strong as my level of English is, academic learning in Te Reo is going to be more difficult . . . than learning in English (1st Year student, Epsom Campus).

I've submitted most of my assignments to date in te reo Māori and only a few in English, to balance out and to assess my own ability to write in both languages . . . A follow-up like a workshop to address the gaps in my Māori academic writing would be fantastic, if ever an opportunity comes up before the end of this year to do so, as I don't think I hit the mark, or I deviated from what I should be saying (3rd Year student, Epsom campus).

Participants identified that students entering the programme with a low level of proficiency in te reo Māori struggled to comprehend and respond to instructions in the immersion environment of the Māori papers, to the extent that they felt overwhelmed.

[T]o be honest I don't think I should even be in [Māori medium ITE] from the start, with my proficiency of Te Reo Māori. It has gradually grown but not to the [extent] where I would have loved it to have been in the third year. So . . . for me it's hard to sit there and be part of a tutorial that is in Te Reo Māori. Firstly, I've got to try and break down what they are actually talking about. Secondly, I've got to try and adjust to the university language that everyone speaks about. And then, by the time I have comprehended some of what is said, it's hard for me to write down the notes and reflect on the lessons that have [already] gone. So it's a struggle. I am probably at the bottom end of where we would be in our class for the proficiency of Te Reo Māori and that takes a knock as well, just with everything that you do, compared to the English papers. The English papers are a lot easier because I can understand, I can comprehend and I can adjust, whereas Te Reo Māori it's quite hard, especially if you are directed a question in Te Reo Māori and you are expected to answer in Te Reo Māori. And you are sitting there like, 'Um, why did you ask me!' And you try and avoid it at all costs (3rd Year student, Epsom campus).

That difficulty was exacerbated by the realisation that there was not time within the programme itself to adequately address their te reo Māori proficiency, let alone the types of language competency, in both Māori and English, required for academic classroom operations.

I think it's incredibly challenging, even though I did reasonably well learning Te Reo in 2007. Down to little things like how to say in Mathematics that 8 is larger than 3, getting the 'i' and the 'ki' in the right place. And the time given in the course I think is limited in terms of accessing that information. And it's also not the focus, the focus is on getting the degree in Education rather than getting a degree in Te Reo, and the reality within my generation is they aren't first language speakers (3rd Year student, Tai Tokerau campus).

I think it would be challenging mehemea horekau koe e tino kaha ana i roto i te reo. Āe, that's when it would be challenging for that person to be able to ako i roto i te reo, because you need to know the ins and outs of the reo so that it can be properly passed on to the tamariki (3rd Year student, Tai Tokerau campus).

The grammatical side doesn't help if you don't know what the English grammar is, let alone what it's meant to be in Māori. It's almost like you need a separate class to build that reo and to build that understanding why you have to learn grammar. We actually haven't been told why we need to learn it. We sort of know [it's] because we have to teach it when we go out as teachers, but we haven't been told you have to learn this. There's nothing in concrete (2nd Year student, Epsom campus).

The students understood that the onus was on them to increase their reo Māori proficiency. However for those living away from their tribal areas and support networks, and who were therefore reliant on local sources of fluent Māori language, accessing appropriate support was difficult.

I know a lot of it's on our own backs to improve our reo, but for some of us we don't have... I live nine hours away to go home. I can't afford financially to go home to be surrounded by my own reo. These [Taitokerau students] are lucky they get to live up north. That's so awesome, I'm jealous. But for some that are urban Māori, they don't have the luxury of having our older people and our whānau around to kōrero Māori. And one of our questions we did last week was who do you speak Māori to? I have my husband. That's it. None of my siblings speak te reo. I'm it. Me, my kids and my husband, that's it... So you try to... watch Māori TV... watch whatever you can and listen to whatever you can, but it doesn't help if you're not ā-waha (2nd Year student, Epsom campus).

Where do I, or can I find someone, anyone, on our campus that I can have regular discussions with in Māori and who isn't a lecturer? Or someone neutral that can critique what I've written? Or someone to bounce off when I need to have a conversation in te reo that's above kōhanga or kura tuatahi level of te reo Māori, in order for me to grow and learn more? Finding someone above my level and ability to input that info often and willingly is really hard to find (3rd Year student, Epsom campus).

For students with less confidence in their reo Māori ability, whakamā was a major factor inhibiting them from advancing their level of proficiency. Those students were less likely to commit to speaking te reo, particularly in the presence of their tutors and lecturers, for fear of making mistakes and being corrected. They tended instead to slip into English. Yet, in situations where they did not feel they were being 'judged', where there was no anxiety about 'getting it wrong', those same students found their reo flowed more readily and naturally.

For myself, what I find difficult about speaking te reo is that I don't do it as much as I would like to. Even when I come to uni, ka huri ahau i roto i te reo Pākehā i roto i ngā kauhau, and I think that's because when I know that the lecturer is listening and if I get any kupu wrong, ka tini ngā hapa, and I'm like, 'Oh they might point that out.' And yet when I'm on practicums, like in my first year, my second year, the flow of my reo just flows out instantly kei roto i ngā ruma. But when I feel that there's a watchful eye over me, I don't know, with someone that I know he mōhio ki te kōrero, I kind of huri ki te reo Pākehā. And I think that's my real difficulty in relation to my reo (3rd Year student, Tai Tokerau campus).

As the research by Hohepa and colleagues (2014) suggests, Māori language proficiency as a learner is complex. In this programme even those students who identified themselves as more confident in te reo Māori were often conscious of 'getting it wrong' at university.

Additional demands of students in Māori-medium ITE

In a focus group discussion about the particular difficulties experienced by the students in this programme, many identified specialist curriculum language as an additional demand and, consequently, an area in which they required specific support.

I think mine was in Pāngarau because it's such a specialist language... and we also have Pūtaiao... that was a kind of steep learning for me, to think, 'Oh, this is actually specialist language that's not used every day, and I'm going to put this in the classroom? I have to understand this because otherwise these kids are going to think,

I don't even know what you're talking about.' I thought, yeah, this is not right, it doesn't fit properly. If I don't know something, I need to find out and I need to figure it. I think we did Pāngarau in our first semester in the first year and I thought, ooooh, that is quite [difficult], because of the specialised language that they've got (3rd Year student, Tai Tokerau campus).

When I think about that question now, the first thing that pops into my head would be the Pūtaiao paper that we did, which we all kind of struggled with. I think it is the specialist language as well, trying to get your head around that, and also create the unit plan that has those kupu in it. To me it would have helped to see an example of how to do it (3rd Year student, Tai Tokerau campus).

Consistent with the literature (Hōhepa et al., 2014), focus group participants from the Taitokerau site also found the experience of distance learning difficult. In particular, not having direct access to the lecturer meant that meaningful engagement was minimal, resulting in a sense of detachment and isolation for the students.

There's something about watching a screen that's getting fed in from Epsom, where a dude is standing there talking about his experiences after just explaining or trying to explain what your topic of the day is, and then he runs off on this tangent about when he was teaching and da-de-da, and when he comes back to the topic you're completely lost. And because he's not right there in front of you, that makes it so much harder. Yeah, I prefer a teacher to be standing in front of me, that we can harass if we need to, so to speak, rather than the monitor with the guy who's like 300ks away, who is sitting in a room [somewhere] with a thousand students (2nd Year student, Tai Tokerau campus).

Although technology enabled the students at the Whangārei campus to interact with the lecturer in a classroom based in Auckland, a real sense of connection rarely occurred, mainly due to the teaching style of the lecturers.

Student aspirations

This section (and report) ends by returning to what is the beginning point for the students' engagement with the Māori-medium ITE programme, in particular, te reo Māori. When asked (in an open-ended question) in the online survey about the reasons why students had enrolled in the Māori-medium ITE programme, the top reason was to learn and/or strengthen their te reo, tikanga and Māori identity (34 responses). The second top reason was to become a teacher (28 responses), followed by the students wanting to 'contribute back to their community' (21 responses).

Only four people identified gaining a degree as the reason they had selected this pathway. In the focus group interviews and student hui, the aforementioned three top reasons were echoed, and often mentioned together or as part/s of the same reason. For instance, Māori language regeneration could be enacted through teaching, with the goal of returning home to work in their communities. The students' comments serve to demonstrate their passion, drive and aspirations.

Consistent with the literature (Hohepa et al. 2014; Skerrett, 2011), many of the students had a passionate commitment to the regeneration and intergenerational transmission of te reo Māori. That passion was often inspired by other whānau members, and/or their own aspirations for future generations.

It wasn't until I had my first child that I wanted to learn te reo. It sort of occurred to me that it would be the third generation in our family that wouldn't have the reo and it would probably be lost forever within our family. So I went to . . . a rūmaki reo course and learnt te reo . . . It became my passion, and I saw the opportunity to become a teacher where I could use the reo (3rd Year Student, Tai Tokerau Campus).

Growing up with my grandmother, she was a principal at [X School] and every day, every morning, I'd wake up and see her doing her planning. And just seeing that passion that she had for our tamariki to learn how to kōrero i roto i te reo Māori . . . And thinking about what kind of career I wanted to get into, that whakaaro popped up in my head again. I could hear my grandmother saying it's important that we continue our reo, we continue teaching our tamariki. So I thought the best way to do that is to become a te reo Māori teacher myself (3rd Year Student, Tai Tokerau Campus).

While students had enrolled in teacher education, it was most common for them to identify learning and maintaining te reo as one of the key reasons to be pursuing this pathway to become a teacher. Similar to the findings of Hohepa and colleagues (2014), that commitment was underpinned by a sense of obligation to be the positive example for other members of their whānau.

Obligation yes, culturally, because of my background, but an expectation to set an example on behalf of my whānau as well (1st Year Student, Epsom Campus).

Many of the students identified that they were 'first generation' university-goers and spoke of the importance of attending university to their whānau. Students aspired to take a leadership role within their whānau and be role models in terms of pursuing higher education.

I really want to do this, and it's something I've wanted to do for a long time . . . there's no high achievers in my whānau and I want to be that leader for our whānau (1st Year Student, Tai Tokerau campus).

Also to be a positive role model for my children . . . so they can understand that [education] doesn't have to stop whenever you say it stops. I'm nearly 40, I've spent most of my time at home being a mum and they understand that now it's all about mum doing what I've always wanted to do passionately (1st Year Student, Epsom Campus).

While the achievement of the degree or becoming a teacher was important, in many ways this was a means to an end. The larger goal was being able to support the whānau, by acting as a role model and leading by example.

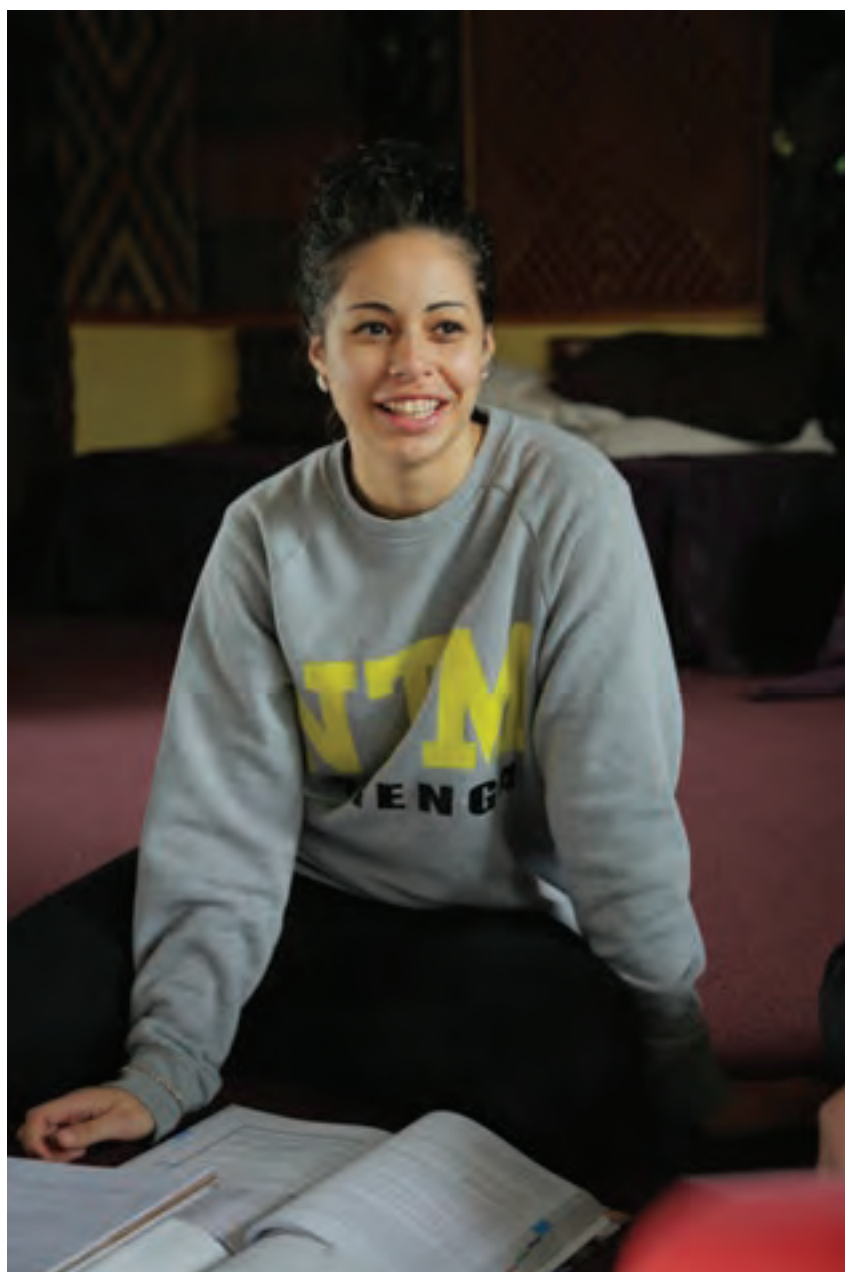
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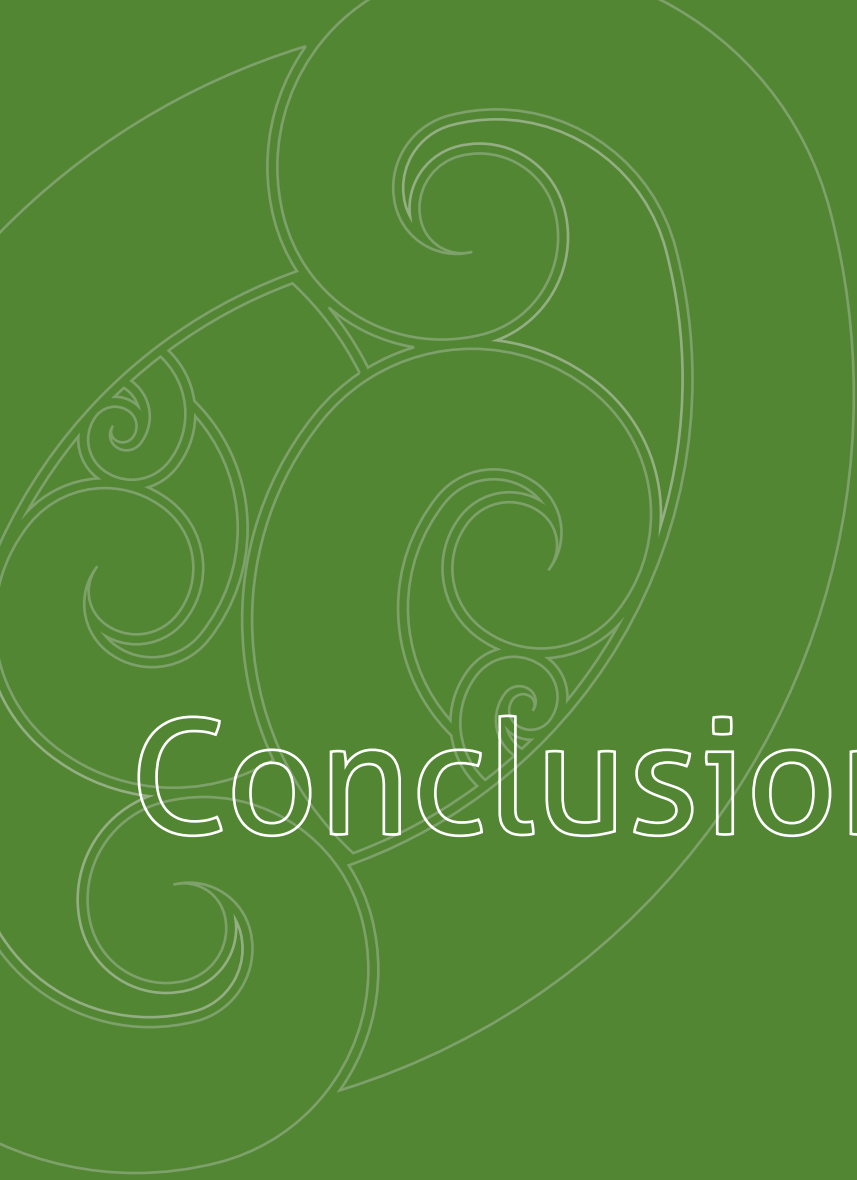
This section has provided an insight into the outcomes of the investigation, adaptation and implementation of AVID teaching and learning strategies within the context of a Māori-medium ITE programme. Due to the initial design of the research project and the original collaborative research team (with the nursing), that then shifted to be located within a Māori-medium ITE programme only (albeit across two campuses), the staff and students' comments are different in focus. Whereas staff felt that AVID strategies can generally enhance their teaching and student learning and understanding, the many of the students' comments were more focused on their experiences as Māori-medium language learners.

Academic and professional staff identified that there were both benefits and challenges associated with the process of adapting and implementing the AVID strategies. The benefits included enriched, more explicit teaching and learning activities, which strengthened student engagement and, in the case of those who were first generation university-goers, introduced them to fundamental concepts and skills that would build their cultural capacity in tertiary education. In addition, the concepts and skills were able to be used by students in their own teaching practice. The collaborative nature of the activities adapted from AVID served to strengthen whanaungatanga between staff and students and also, unexpectedly, between academic and professional staff, who rarely if ever have the opportunity to work collaboratively. Challenges for staff included the initial difficulty of adapting material developed in the US for a specific cultural context to align with te reo and tikanga Māori and fit a Māori worldview.

Having done so, however, and experienced the benefits, staff found that maintaining the incorporation of those strategies into already busy classroom schedules was a major challenge.

The students, rather than speaking directly to the benefits of the adapted AVID teaching and learning strategies, highlighted the multiple challenges they face as students of Māori-medium ITE. These included a lack of institutional knowledge and cultural capacity, with many students being the first in their family to receive a tertiary education. In this regard, AVID activities from the WICOR suite are most relevant. The purposeful development of the academic cultural capital required to succeed; in this case, to 'inquire' (research and critically analyse), and writing and speaking to learn', is aimed at helping to build capability as a university student (in the medium of English or Māori). Successfully adapted and implemented AVID activities encourage deeper student engagement in teaching and learning, and have the potential to improve academic outcomes. However, AVID adapted strategies in this research project were not able to address student identified challenges related to te reo Māori proficiency (reading, writing, speaking and comprehending), and structural constraints such as the bilingual demands of specialist language in both the Māori and English curriculum. Moreover, there is little to no facility within the ITE programme itself to remedy the problem, often leading to a sense of whakamā. This is challenging in itself when the majority of students have come to university with high expectations of filling their baskets of knowledge, aspirations to be the role model for their whānau, and the desire to make a meaningful contribution to the regeneration of te reo Māori.





Conclusion

Conclusion

The aim of this project was to strengthen existing teaching and learning strategies to improve students' academic outcomes in a Māori-medium ITE programme. The investigation of the US teaching and learning system AVID provided a strategic alternative approach to supporting professional and academic staff, as well as student success. While the AVID approach provided a range of successful and effective strategies that could be adapted and implemented, as well as inspiring better teaching and learning, the project highlighted the complexities of teaching and learning for Māori in the tertiary sector, particularly the Māori-medium ITE context. The AVID strategies that were identified as most useful to enhancing teaching and learning to the Māori-medium ITE were those strategies that developed and strengthened students' academic cultural capital. These strategies fall into two main (AVID) categories: inquiry; and writing and speaking to learn. Activities from the 'Community building' section also complement existing culturally based activities centred on developing whanaungatanga.

The finding highlighted a disjuncture between the usefulness of the AVID informed strategies and the complexities of the Māori-medium ITE sector. While the staff and (to a lesser extent) the students considered critical, meaningful and purposeful engagement in learning and teaching activities to be most desirable, the intricacies of Māori-medium ITE, including the structure of the programme, the curriculum, and Māori language proficiency, meant that improving teaching and learning is complicated. As the title of this report suggests, the Taikākā encourages us to recognise what is at the heart of this project – in this case, it can be considered the regeneration of te reo and tikanga Māori. Te reo Māori is the motivation behind the majority of students and staff who commit to pursuing and working in Māori-medium ITE; but te reo also makes issues of teaching and learning in tertiary much more complex. The historical suppression of te reo Māori, the current status of te reo and tikanga Māori within institutions such as universities, and the limited opportunities for Māori-medium learners to access appropriate academic support within institutions and their own communities are examples of the layers of challenges to teaching and learning in Māori-medium ITE programmes.

Therefore, investigating, adapting and implementing AVID-informed teaching strategies is not straightforward; nor can it be assumed that a single-handed approach will be successful in improving academic outcomes. The Taikākā project reminds us that while the focus (or what is on the surface) may appear simple, the issues, including those identified in the findings, are complex and multiple. Ruia taitea, ruia taitea kia tū taikākā anake.


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Understanding the complexities associated with Māori language regeneration in relation to a Māori medium ITE programme is critical to the goal of improving academic outcomes in this project.

